

Pastoral guidance of Afrikaans-speaking millennials regarding life career development

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AUTHORS' CONTRIBUTION

This study has been planned and carried out by three researchers from the Faculty of Theology of the North-West University. Each researcher's contribution is listed in the table below.

Mr L van Niekerk	Ph.D student, responsible for the literature study, conducting focus groups and in-depth interviews and implementing the research process.
Prof. Dr G. A. Lotter (Practical Theology)	Chief-promoter, and critical reviewer of the study
Dr P.A. Rousseau (Practical Theology)	Co-promoter, assistant supervisor, and critical reviewer of the study

Declaration:

I hereby declare that I have approved the inclusion of all five (5) articles and that my role in this study complies with what is described above. I hereby give consent that these articles may be published as part of the Ph.D thesis of Mr L van Niekerk.

Prof. Dr G.A. Lotter

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ABSTRACT

Millennials, also called Generation Y, are newcomers in a multi-generational workforce. These young adults as a cohort have their own characteristics, beliefs and expectations of the post-modern workplace. The focus of this study was not on their career assessment and career choices, but rather how to ascertain from empirical research and literature review ways for a pastoral worker to support them with life, work and career issues to enhance their faith and sense of purpose on their life career journey. The research is limited to Afrikaans-speaking millennials and the aim was to show how pastoral guidance can be used to aid them with life career development.

A qualitative research was conducted by means of a semi-structured open ended questionnaire and in-depth interviews with selected white Afrikaans-speaking millennials as church goers from different denominations in a church setting. Richard Osmer's model for practical theological interpretation and reflection was used for the research methodology. The purpose was to explore their situations, incidents and contexts pertaining to their life career stories. The study is conducted from a Reformed Theological perspective which holds that the Bible is viewed as the word of God and guided by the four core tasks of Practical Theology within the framework of Richard Osmer's model. An integrated pastoral-narrative model in Practical Theology is proposed to show how millennials may be guided within South African context.

Key concepts:

White Afrikaans-speaking millennials; Afrikaans-speaking millennials; Life career experiences; Life career development; Pastoral guidance; Pastoral theology

OPSOMMING

Millenniërs, ook genoem Generasie Y, is nuwelinge in 'n multi-generatiewe werkerskorps. Hierdie jong volwassenes as 'n kohort het hul eie karaktertrekke, geloofsoortuigings en verwagtinge van die post-moderne werksplek. Die fokus van die studie was nie gerig op hul beroepsassessering en beroepskeuses nie, maar om deur empiriese navorsing en literatuur studie vas te stel maniere vir 'n pastorale werker om hulle te help met leef, werk en loopbaankwessies om sodoende hul geloof te versterk en meer sin aan hul lewe en loopbaan te gee. Die navorsing is beperk tot Afrikaanssprekende Millienniërs en die doelwit was om aan te toon hoe pastorale begeleiding gebruik kan word om hulle te help lewensberoepontwikkeling.

Kwalitatiewe navorsing is met wit Afrikaanssprekende Millienniërs as kerkgangers van verskillende denominasies gedoen aan die hand van 'n semi-gestruktureerde vraelys in fokusgroepe binne 'n kerk-opset en in-diepte onderhoude met geselekteerde respondente. Richard Osmer's se model vir teologiese interpretasie en refleksie was gebruik vir die navorsingsmetodologie. Die doel was die ondersoek van situasies, insidente en kontekste aangaande hul lewensberoepstories. Die studie is gedoen vanuit 'n Gereformeerde Teologiese perspektief met die oortuiging dat die Bybel die woord van God is en is gelei deur die vier kern take van Praktiese Teologie binne die raamwerk van Richard Osmer se model. 'n Geïntegreerde pastorale-narratiewe model in Praktiese Teologie word voorgestel om aan te dui hoe Millienniërs begelei kan word binne 'n Suid Afrikaanse konteks.

Kernbegrippe:

Wit Afrikaanssprekende Millienniërs; Afrikaanssprekende Millienniërs; Lewensberoepervaringe; Lewensberoepontwikkeling; Pastorale begeleiding; Pastorale teologie

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CHAPTER 1: INTRODUCTION

1.1 Orientation

Life is about choices. When it comes to vocation, it is no different for work as a high calling is a central concept in the Word of God (Layhee, 2013:3-5). By choice, an individual's workplace can become a place where he/she can not only demonstrate God's love in a significant way (Whitcomb, 2008:17), but also demonstrate the quality of new life in Christ by his/her integrity in the workplace.

The intention of the Reformational doctrine of vocation is for every vocation to serve and love our neighbour to the honour of God – “[t]he church today desperately needs to recover the doctrine of vocation” (Veith & College, 2011:120). The doctrine of vocation is one of the important teachings of Protestantism (Veith & College, 2011:119-126); however, in the passage of time, that importance has declined and has been gradually trimmed down so that now it is often viewed as only a “job” (Veith & College, 2011:126). For the followers of Christ, their vocation can bring out the excellence of spirituality in everyday life. In his critical question, Grimmond (2013:5) posits an imperative to keep God's will in mind: “[f]or as full of the Spirit as the Reformers were, and as undoubtedly helpful as their writings still are, the greater question is: what does God have to say about this doctrine of vocation?”

Work, spirituality and religion are key aspects of scores of people's lives, and considering this fact, a clear concept of the relationship between these connected essentials must be viewed as vital (Duffy, 2006:61) for people to enhance their self-awareness, self-understanding and vocational identity (Chen, 2006:536). Globalisation and technology have transformed the world of work in the 21st century (Gill, 2013:110) so that the ongoing transformations continuously necessitate “rethinking” the world of work (Reader, 2008:129).

This necessary rethinking does not impact only the “world of work” for globalisation has a direct influence on Practical Theology too (cf. Ganzevoort, 2009:2; Reader, 2008: 117). Career and spirituality are “interconnected” and the church must be a logical source of career counselling and career development (Fox, 2003:168-178). In the church's practical theological role to pastor congregants these influences are bound to have a substantial impact on their spirituality in life roles pertaining to work, family and satisfaction in life (Perrone *et al.*, 2006:264). Louw (2005:6) however feels that in the past not enough attention was given to life counselling and pastoral assistance.

If that is so, clearly a paradigm shift is necessary and the church would do well to use Osmer's (2008:4) methodology to get to the root of this. Research in Practical Theology entails observation of lived reality where the triune God is at work, and since reformed Practical Theologians' angle of

approach is pneumatic in nature and hermeneutic in principle – as opposed to how social sciences approach research (De Klerk & De Wet, 2013:5-12) – narratives can offer much enlightenment. A hermeneutic-narrative approach (Thrift & Amundson, 2011:44) can therefore be applied to establish how counselees give meaning to their lived and work experiences. This approach slots in with Practical Theology which is interested in the “hermeneutics of lived religion”, and the lived experiences of individuals (Ganzevoort, 2009:3).

The Bible does not spell out precisely which career an individual should follow, but it provides broad guidelines for sound decision-making (Collins, 2005:653). This paradigm is stipulated clearly in Colossians 3:22-23 for “[s]laves [to] obey your earthly masters in everything; and do it, not only when their eye is on you and to curry their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart, as working for the Lord, not for human masters.” Vocation is much more than career: it is about showing and sharing our love for God and our neighbour. The focus therefore is not so much which career individuals should pursue, but it is about the way someone does what he must and the meaning or purpose he/she displays in a career.

1.2 The Millennial labour market

The 21st century labour market has changed considerably and is characterised by diversity; a multi-generational workforce (Helyer & Lee, 2012:574; Meister & Willyerd, 2010:69), driven by technology (Mayhew, 2013?) in a new different economy (Reader, 2008:114). The postmodern world economy poses more risks for employees owing to the problematic nature of jobs (Savickas, 2011:1); automation and outsourcing pose a major threat for menial workers (Gioia & Herman, 2005:52). Job security is not likely to improve because of the competitiveness and the turbulence in the global business environment (Reader, 2008:105; Reitman & Schneer, 2008:24). Youth unemployment is a worldwide issue (Borges-Mendez *et al.*, 2013:7; Helyer & Lee, 2012:567) and in South Africa youth unemployment is also prevalent (cf. South Africa, 2015:3).

1.3 Generational diversity in the workplace

The factors noted above are what millennials – the people this study is about – must contend with. Generational diversity is perhaps more important than one thinks. Generational diversity in the work environment and the implications it has for managers and human resource professionals are realities (Beutell & Wittig-Berman, 2008: 519-520) that require more research to assist management with values and preferences in the workplace (Westerman & Yamamura, 2007:158).

A multi-generational workforce can consist of Traditionalists or Veterans (born before 1946), Baby Boomers (born between 1946 and 1964), Generation X (born between 1965 and 1980) and

Generation Y or Millennials (born after 1980) (cf. Berger, 2013:12; Chamberlin, 2009:40; cf. Luttrell & McGrath, 2015:x; cf. Rainer & Rainer, 2011:8;. It does however appear to be difficult to determine who fits in the generation Y category – it is not always clear because it seems to depend on the authors of articles on the subject. Individuals from the same generation do not necessarily share the same generational features (Carlson, 2010:9-10), so that researchers must be careful not to over-generalise (stereotype) the various generations in the workplace (Chamberlin, 2009:40).

There is conflict among the generations in the way they construe work (Helyer & Lee, 2012:568). Technological and economic changes in organisations and the way careers have been demonstrated, lead to creative thinking in career psychology (Arnold, 2011:106). In a research report by Wong *et al.* (2008:887) it is shown that the most significant drive for Baby Boomers is power, the ability to influence and to exercise control over others. Generation Y workers are more motivated by career advancement than other generation groups, therefore they place a high premium on coaching and mentoring by their superiors (Meister & Willyerd, 2010:72). Employers then will have to do some pioneering to cater for the career needs of the four respective generations referred to above as they will go forward to diversify the workplace (Mayhew, 2013?).

1.4 Millennials' view of work

Millennials regard work and life as interrelated (Meister & Willyerd, 2010:69). They are prone to change jobs if they experience a lack of job satisfaction (Helyer & Lee, 2012:568), for job satisfaction to them is all about “a sense of purpose” (Meister & Willyerd, 2010:69). Their average tenure of employment is then a great deal shorter than any other generation in the workplace (Wierzycka, 2009:1). Employment perks like flexible working hours and gymnasium amenities or membership are favourable attractions. Millennials are more prone to challenge their colleagues and the management of an organisation (Helyer & Lee, 2012:568). Conversely, some display servant leadership characteristics, and a positive tendency towards teamwork and collaboration (VanMeter *et al.*, 2013:106).

Millennials prefer to communicate through multi-tasking activities via several forms of technological media (social media) (Guldalian, 2013:42), for example Facebook, Twitter and LinkedIn (cf. Miller *et al.*, 2013:239) and have a “multi-everything view” mindset (Codrington, 2014). Millennials (Gen Y-ers) can have a tendency to addiction to the internet (Cabral, 2011:12) so that the overwhelming prevalence of social media, especially amongst Millennials in the market-place, poses significant complexities for the management of employees (Bolton *et al.*, 2013:245-267).

1.5 Millennials' spiritual inclination

The millennial generation is a force to be reckoned with (Berger, 2013:12) and they live in times of unheard-of diversity and exposure to other cultures (Codrington, 2008:9). In some institutions they represent the majority of workers (Meister & Willyerd, 2010:69). The church has a role to play in order to reach out to millennials and to help them to navigate through their experiences, struggles and difficult situations in life (Cloeter, 2013:48-54; Fouts, 2013:63-64). This role becomes all the more important regarding the Gen Y-ers who harbour forms of aversion to the institutionalised church – a situation that has them labelled as the most “unchurched group” in recent history. Millennials' relationship with the church is fragile (Lakies, 2013:15-25) and they are not attracted by the church as an institution (Guldalian's [2013:41-42] view in the United States of America). However, they have not deserted spirituality altogether (Berger, 2013:12), therefore they need counselling concerning the true nature of *inter alia* healthy relationships, and this is more important than supporting them via church programmes (Devries, 2010:64).

The reformed tradition according to the revelation of Scripture should be allowed to not only confront us, but also to guide us in our methodology in a changed and changing world. Our understanding or interpretation of career success today is different from what it was three decades ago. The criteria have changed; career success is more about that individuals experience a good life-work balance, compared to the importance of promotion and position at work (Hind, 2005:273), therefore career advisors can play a significant role in educating Millennials on multi-directional career paths (Broadbridge *et al.*, 2007:539), as opposed to the traditional perspective of careers in the past where careers were viewed as linear and static (Baruch, 2004:59).

1.6 Life career development

1.6.1 Life career management and development

Alternative work paths will persist in the future (Reitman & Schneer, 2008:24) and workers will have to be diligent, creative and knowledgeable. Employment choices will be based on values (Gioia & Herman, 2005:52) and, ultimately, individuals seek employers whose value systems are congruous to their own (Hind, 2005:273).

Life career management has become difficult in the context of a world economy (Neault, 2005:150) as careers are multi-faceted (Lyons *et al.*, 2012:352). The changes from an industrial to a service economy is having a progressive impact on the concept of career (Reitman & Schneer, 2008:25). Individuals have a pertinent role to play in the management of their careers (Hind, 2005:269), as well as to market their own career portfolio by means of displaying their qualifications to employers (Ross, 2011:615). They should be well prepared in the career development process to face

uncertainties that might impact on their life career future (Lent, 2013:12), therefore lifelong learning is important for self-development and for individuals to stay marketable (Johnson, 2014:67).

1.6.2 Life career development in South Africa

Globalisation and job security have become dominant themes for the youth in South Africa. An empirical research (Kamper & Steyn, 2007:523) with 65 white and coloured Afrikaans-speaking grade 11 learners both male and female in a multi-cultural school regarding their future perspectives and expectations in South Africa shows that the respondents' biggest concerns are job opportunities, and the political transformation that took place in 1994, which led to affirmative action, as well as racial prejudice.

Some of the Afrikaans-speaking coloured learners indicated that they are also victimised in an affirmative action which is perceived to target their language group. Solidariteit, a non-political Afrikaans-oriented group in South Africa discussed future plans at their "Krisisberaad" (Crisis deliberation) to assist these young people (Buys, 2015:8). Two of the 50 resolutions that were taken are to approach the United Nations regarding the unfair labour practices disguised under affirmative action and to support Afrikaans speaking people in finding decent jobs.

Despite the difficulties that they face, the majority in Kamper and Steyn's research still feel positive about realising their future dreams in South Africa, and their spiritual orientation shines through their preference to keep using the Bible as a guide for solving life-related problems (Kamper & Steyn, 2007:523). However, what also transpires is that the faith-aspect needs improvement and in this regard pastoral guidance can be used to help individuals understand their life situations. It is towards these ends that this study among the Afrikaans-speaking millennials is relevant and essential.

In the new Youth Development Policy (2014-2019), which is "...widely seen as being based on a narrow definition of unemployment" it is stated that "[t]he Quarter 4 Labour Force Survey in 2014 reflects the youth unemployment rate as 67,4%" and "...youth unemployment is higher than any other age-group in the country and has stubbornly persisted" (South Africa, 2015:3). The high rate of unemployment in South Africa is something that has a bad influence over the entire ethnic and gender spectrum and it necessitates career assistance for young people. They need preparation and grooming for a limited number of available careers in the job market (Maree, *et al.*, 2008:57).

Coetzee and Bergh (2009:26) explored the *subjective* working experiences of 2 997 working adults who are registered as students in South African Higher Distance Education Institutions. Their findings indicate that the participants' self-esteem and behavioural adaptability have to be

considered in the anticipation of their life career satisfaction in a diversified workforce in South Africa. This underlines the importance of work/career identity, especially in post-apartheid South Africa (cf. Sutherland, 2013:209). Local career theorists and practitioners need to be attentive and acknowledge the impact of global developments and changes in the world of work. They should also stay abreast of the latest approaches in career counselling and incorporate these into theory and practice if they have their counselees' best interests at heart (Maree, 2013:418).

1.6.3 Research in Life career development

Modern theories of career development emerged in literature during the 1950s. In the 1960s, vocational development became more prominent leading the way for the introduction of life career development. Consequently, the total lifestyle of an individual includes aspects like gender, ethnic origin, race, social class, sexual orientation and *spirituality* in the life career perspective of individuals over their lifespan. The total person is involved in personal development pertaining to his/her life and career (Gysbers, 2004:79-85).

Duffy (2006:54-61) indicates future research directions by proposing a study on specific religious values of individuals and how they associate or relate to work values. Pastoral counsellors may want to look into the relationship between religious beliefs and how faith can play a role in career decision-making. Counselling and development researchers have started to express interest in spirituality and religiousness as related variables to career development.

Duffy *et al.* (2010:209-221) also concur with the apparent validity that religiousness/spirituality has an effect upon career choice and related career issues, and how it impacts work values. Resultantly, their research suggestion concerns "how religion and spirituality relate to an individual's career development apart from the development of a calling", as a new area of research. Duffy (2006:58) however argues that researchers try to avoid terms like "calling" and "vocation", because these are linked to God or religion. Louw (2005:69) posits the existence of tension between the two poles of calling and vocation – which necessitates improved definitions for both terms.

The establishment of "career development support practices" can be beneficial by promoting the growth of positive work experiences and psychological career success for working adults (Coetzee & Bergh, 2009:27). Lent (2013:12) identifies the need and indicates correctly that "[m]ore research, theory, and practical models on how to help students and workers to prepare for, and cope with, critical work-life events and transitions are needed in order to ensure that the field of career development and counselling remains vital and forward thinking in the 21st century." The inclusion of a life calling perspective in terms of career development is then

conducive in the domain of career counselling (French, 2006:70), and this is supported by Duffy and Sedlacek (2007:599). They maintain that theorists, researchers and career practitioners who counsel college students, can gain by understanding the presence of and search for a calling among students in career development counselling.

1.7 Literature

An extensive electronic search was done by means of the following data bases:

- Nexus Database;
- SA ePublications;
- ATLAS (American Theological Library Assosiation);
- EBSCOhost (Academic Search Elite Database);
- RNT (Religious and Theological Abstracts);
- SABINET (SACat Publication);
- Library Catalogue; and
- Comprehensive website search on Google.

In this comprehensive literature investigation it transpires that there is a definite *lacuna* regarding a Pastoral Guidance approach to assist Afrikaans-speaking Millennials of both sexes with life career development (Chen, 2006:533; Duffy et al., 2010:209-221; Gysbers, 2004:79-85). For this language group, no in-depth study regarding this focus has been done.

The designation “Afrikaans-speaking millennials” in the research title makes this study unique. For the sake of continuity and consistency, the term millennial is used in the present study and, depending on the context, in singular or plural form. The purpose of this study is to show how to assist such people with life career development, irrespective of marital status (single, married or in a cohabiting relationship) from a Biblical and faith perspective, with life career issues. Issues may include decision-making, work-life balance, occupation adjustment, work values, role identification and interpersonal relationships. The researcher followed a *multi-disciplinary approach*. Choudhary (2015) is of the opinion that modern research tends to be increasingly multi-disciplinary, the author notes:

“Multidisciplinary approach means that knowledge of several disciplines are used to a given problem and are supplementary to one another in such a way that it is possible to draw clear cut conclusion, free from being branded as isolated or partial one.”

1.7.1 The meaning of terms

1.7.1.1 Pastoral Guidance

Pastoral counselling and guidance is a vital part of the overall ministry of pastoral care. Pastoral counsellors are trained and equipped to become “instruments of healing” that touch suffering and burdened people through the power of God’s liberating love” (Clinebell, 2002:253-254). “Care” has both broad and narrow meanings and can include more prominent tasks in ministry that require spiritual guidance (Mills, 2010:51).

For this part of the study the Bible is viewed as the authoritative pastoral resource for interpreting, diagnosing, and responding to human problems and crises. Biblical pastoral care and counselling is therefore based on a primary belief in the Word (King, 2010:3). This study is not only focused on career assessment and career choices of Afrikaans-speaking millennials, but also on how to establish from empirical research the best possible ways in which pastoral workers may be able to support them (Afrikaans-speaking millennials) with life career issues in order to enhance their faith and sense of purpose on their life career journey.

1.7.1.2 Life career development

Life career development attempts to extend and to spread a “work-only focus” to a wider perspective, where life roles and life events in various life settings interact with one another in equilibrium over a life-span of individuals (Gysbers, 2004:83). Life and career co-exist in the holistic assisting approach that integrates personal and life work matters (Chen, 2006:529).

1.7.1.3 Millennial

The New Oxford American Dictionary (2015) defines a millennial as “...a person reaching young adulthood around the year 2000; a Generation Y-er; the industry brims with theories on what makes millennials tick. Another distinguishing feature of millennials is that they come to college from a lifestyle that was highly scheduled. From a critical perspective, a legitimate question would be if and how an American definition might apply to young, Afrikaans-speaking people in South Africa. While it is true that they are divided geographically and to some extent also culturally, it might be proposed that in the media and IT-connected global village, the division might in the end only be geographical (cf. Van der Walt, 2017:6).

1.8 Motivation for the study

The needs that are addressed in this study have been identified and understood in the researcher’s personal capacity both as a pastoral counsellor and as a parent. As a white South

African, the researcher mainly deals with his own ethnic and cultural group. The researcher's two sons are both millennials in the generation Y (millennial) cohort, born between 1980 and 2000. Over the past decade the researcher has had to guide them and many of their peers/friends who have sought his advice on various aspects of their lives, work and careers.

In the pastoral counselling of young people (many of them also from an English background) the researcher has observed many life career and faith challenges this generation must face. As a part of the so-called new South Africa, many are left disillusioned and despondent after numerous unsuccessful job applications and they struggle with decision-making, occupation adjustment and other work-related matters.

The researcher has also observed and experienced in different spheres of life like the churches, amongst teachers and other professionals, over a long period of time the struggle of white Afrikaans-speaking millennials in particular regarding their life career journey. It has become clear to the researcher that these people need pastoral guidance with this complex matter.

1.9 Research questions

1.9.1 Overarching research question

How can Pastoral guidance be used to aid Afrikaans-speaking millennials with life career development?

1.9.2 Aspects flowing from the overarching research question

The following more specific relevant questions emerge from the problem statement:

- What can be concluded from an empirical study regarding pastoral guidance in life career development as an aid toward career counselling with Afrikaans-speaking millennials?
- How can a social and human sciences perspective on vocation, career and work-life matters be helpful in the praxis of life career development?
- What Biblical and Theological perspectives can be presented regarding calling and vocational discernment by young adults as millennials towards a meaningful career in a post-modern context?
- What complementary role can pastoral guidance offer in holistic life career development?
- What pastoral guidance model can be developed to assist Afrikaans-speaking millennials with life career development?

1.10 Research objectives

To determine how pastoral guidance can be used as an aid towards life career development of Afrikaans-speaking millennials.

1.10.1 Secondary aims

- To establish from an empirical research how Afrikaans-speaking millennials experience life career decision-making, career adjustment, work-life balance, career change, life roles and interpersonal relationships in different contexts, as well as the need for pastoral guidance as an aid towards life career development. Millennials born between the years 1980 and 2000 will be used as respondents in a focus group study.
- To investigate from human and social sciences what these perspectives are on work, career and vocation pertaining to life career development of millennials.
- To establish the Biblical and theological perspectives pertaining to work, calling and vocation.
- To indicate the significance of pastoral guidance towards the life and work of Afrikaans-speaking millennials in the South African context
- To propose a theological paradigm for pastoral counsellors in dealing with Afrikaans-speaking millennials regarding life and work.

1.10.2 Central theoretical statement

The central theoretical argument of the study is that Pastoral guidance can assist Afrikaans-speaking millennials with a multi-disciplinary approach to life career development.

1.11 Ethical considerations

The general policies and principles of the NWU Ethical committee (2008) pertaining to procedural issues and interviews of respondents were adhered to (See Addendum F and G). Due to the general nature of the research (no sensitive issues are at stake that would require the safeguarding of someone's identity or even that certain information cannot be divulged), participants consented to have a group discussion and personal interviews recorded. The researcher nevertheless gave to the participants the undertaking and guarantee that their identity would not be divulged and everyone consented by signing the informed consent form regarding the use and publication of the data of the discussion and interviews under a pseudonym.

1.12 Methodology

Osmer's tasks analysis (2008) is a recognised model and an appropriate design to use in practical theology. This study was conducted in article format to find answers for the four questions as illustrated in Figure 1-1. The researcher is extremely sensitive about gender matters and therefore will endeavour not to offend any of the genders in the study.

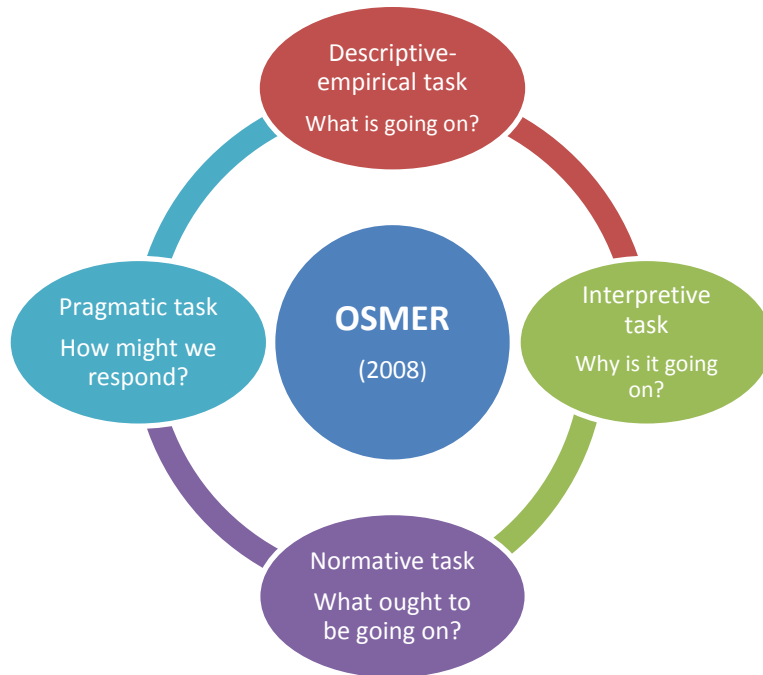


Figure 1-1: Osmer's (2008:4) model for Practical Theology

There are other models for researching practical theology and certain parallels can be drawn between them. Table 1-1 indicates the parallel features between Osmer's and Zerfass's model (cf. Viljoen, 2017:17).

Table 1-1: Parallels between the models of Osmer (2008:4) and Zerfass (1974:166)

Osmer	Zerfass
Descriptive-empirical task; what is going on?	Meta-theory - integral part of the empirical study
Interpretive task; why is it going on?	Meta-theory research in human sciences
Normative task; what ought to be going on?	Basis theory - covers the biblical and theological aspects
Pragmatic task; how might we respond?	Praxis theory - develop a new praxis

Lotter (2007:6) proposes a pastoral-theological model based on a biblical perspective by means of exegesis and a hermeneutical investigation. The literature and the empirical study lead to the context. The hermeneutical interaction sets up the model.

The candidate took pains not to use masculine pronouns indiscreetly or injudiciously, or in a manner that might cause confusion or offend the reader.

1.12.1 Task 1

What is going on? (descriptive-empirical task) (priestly listening)

Research in Practical Theology entails observation of lived reality where the triune God is at work. The Reformed Practical Theologian's angle of approach is pneumatic in nature and hermeneutic in principle, as opposed to how social sciences approach research (De Klerk & De Wet, 2013: 5-12).

- **Empirical research**

Episodes, situations and contexts of white Afrikaans-speaking millennials' life career experiences were investigated by means of empirical research (cf. Osmer, 2008:38). Context in an individual's life includes all situations and variables in a person's "life career pathway" which function in a "life career ecological system" (Chen, 2011:25). Mouton (2005:150) points out that qualitative methods focus on gaining insight in the lives/worlds of research participants. Ballard and Pritchard (1996:79), fittingly, note that Practical Theology derives from shared experiences which serve as the rationale for using focus group conversation in this study.

Millennials in South Africa, appear to be more diverse than their counterparts in other parts of the world (Martins & Martins, 2012:153). According to Van der Walt (2017:6) the emerging question is, can one apply the findings of the research conducted mainly in Western contexts like North America to one's own situation in South Africa? The author is of the opinion that it can be done, seeing that young South Africans also live more and more in a globalising world, which is highly influenced by "Western and especially American capitalist consumer culture". Although the researcher refers to Qunta (2016) and cautions to be careful not to generalise, there is currently not much literature regarding the black youth in South Africa.

Qualitative research was conducted by means of two organised focus group discussions where the emphasis was on the interaction of the participants in the discussion (cf. Gaižauskaitė, 2012:21) [see Addendum: A, B and E]. A total of 19 consenting white Afrikaans-

speaking millennials (2 groups: 1 group of 10 participants and 1 group of 9 participants which consist of males and females from diverse career fields in each group) born between 1980 and the year 2000. All the respondents were church-goers from different church denominations in Nelspruit. Nelspruit (also called Mbombela) is a city located in Mpumalanga, a province in South Africa.

The discussion in the respective focus groups was guided by a specific semi-structured open-ended questionnaire as a data selection method based on work values and life career matters in a church setting (see Addendum H-questions are in Afrikaans).

- **Sampling**

The researcher opted for nonprobability sampling (Neuman, 2003:211), including purposive sampling (Neuman, 2003:213), and has the white Afrikaans-speaking millennials with a specific purpose regarding their life career journey and development in the new South Africa in mind (cf. Loubser, 2014:42). The participants in this study are Afrikaans-speaking millennials of white orientation. In this regard Neuman (2003:213) notes that “[t]he purpose is less to generalize to a larger population than it is to gain a deeper understanding of types”. Members are chosen with the aim to represent a “type in relation to a key criterion” (Ritchie *et al.*, 2003:79).

- **In-depth interviews**

An in-depth interview was conducted with 10 participants selected from the two focus groups with regard to specific questions related to their life career journey. Participants were afforded the opportunity to write their own life career story. The researcher gave the participants a life career framework to tell their story by means of a written life career autobiography (see addendum I-Framework is in Afrikaans). The discussions and the personal interviews were audio-recorded after which the data were individually analysed. Since this research took place in the context of Practical Theology, Ballard and Pritchard’s (2006:79) statement that Practical Theology derives from shared experiences is important.

1.12.2 Task 2

Why is it going on? (Interpretive task; Sagely wisdom)

The interpretive task searches for reasons for phenomena that were discovered in the descriptive task (Osmer, 2008:80). This task involves the interpretation of the results of the empirical research. The theoretical interpretation will draw on the literature study and the

internet to investigate life career development in social science context. As such, it will endeavour to give an overview on the psychology and sociology of work with regard to life career matters.

The data were analysed and interpreted by proposed coding techniques for practical theology i.e. *In vivo* coding, process coding, initial coding, focused coding, axial coding and theoretical coding (Theron, 2015:1-9). Babbie (2010:338) notes that “coding is the process of transforming raw data into standardized form”. After coding, trustworthiness and truth value were supported by a member-checking meeting and reflexivity to strengthen the credibility of the data analysis (cf. Creswell, 2005:252; cf. Theron, 2015:1-9). Reflexivity involves a “radical re-think” of how a researcher presents his/her role in research (Howitt, 2010:330).

Two respondents (male and female) were selected out of each focus group for the member-checking meeting (see Addendum C and D). The aim of the member-checking meeting is to report back on the empirical results. The discussion was audio-taped with their permission and will be stored in the archive allocated for the Faculty of Theology at the NWU (Potchefstroom) for a period of five years. The data obtained during the member-checking session were analysed and incorporated in the empirical research findings.

Birt *et al.* (2016:1802) refer to trustworthiness of results as the “...bedrock of high quality qualitative research”. Regarding the member-checking meeting and the returning of the interview transcript to the participants, Birt *et al.* (2016:1803) note:

Within an objectivist epistemology, asking a participant to check the transcript of their interview potentially enhances accuracy of the data. Yet within a constructionist epistemology, it can be used as a way of enabling participants to reconstruct their narrative through deleting extracts they feel no longer represent their experience, or that they feel presents them in a negative way.

1.12.3 Task 3

What ought to be going on? (Normative task; Prophetic discernment)

The researcher acknowledges the Bible as the normative standard and uses theological interpretation in order to find understandings of what is going on (cf. Osmer, 2008:152-161). Bible verses were taken from the Holy Bible New International Version (NIV) (1995).

1.12.4 Task 4

How might we respond? (Pragmatic task; Servant leadership)

The Servant leader's task is to facilitate change in the congregation (Osmer, 2008:193). This entails the pragmatic task of the practical theological interpretation regarding the subject matter (Osmer, 2008:175-176). This task involves the analysis and the *interpretation* of the *situational, interpretative* and *normative data* in order to provide a pastoral platform to guide Afrikaans-speaking Millennials with life career development.

1.13 Division of research projects

The thesis is submitted in article format consisting of five articles. The articles comply with the requirements for an article according to "Aosis publishing", journals such as the *HTS* and *Koers*.

CHAPTER 1

Introduction and research design

CHAPTER 2: Article 1

Experiences of white Afrikaans-speaking millennials in a church setting: A preliminary empirical investigation.

CHAPTER 3: Article 2

'Millennials' as *sui generis*: The world of work and careers.

CHAPTER 4: Article 3

Calling and vocational discernment by millennials as young adults towards a meaningful career in a post-modern context.

CHAPTER 5: Article 4

Pastoral guidance towards a life-work matrix for Afrikaans-speaking millennials in the South African context

CHAPTER 6: Article 5

A proposed theological paradigm in dealing with millennials regarding life and work using a narrative approach

CHAPTER 7

Summary, conclusion and recommendations for further research.

1.14 Schematic representation

Table 1-2: Schematic representation indicating the cohesion in the research

RESEARCH QUESTIONS	PRIMARY AIM AND OBJECTIVES	METHODOLOGY
<p>What is the outcome of an empirical study regarding the need for pastoral guidance to assist Afrikaans-speaking millennials with life career development?</p>	<p>The purpose of this research is to indicate how pastoral guidance can aid a multi-disciplinary approach to life career development.</p>	<p>The design for this research is Osmer's model (2008) which is a practical theology model with four distinct tasks(steps): What is going on? (descriptive-empirical task). Why is it going on? (interpretive task). What ought to be going on?(normative task) How might we respond? (pragmatic task)</p>
<p>What can be concluded from an empirical study regarding pastoral guidance in life career development as an aid toward holistic career counselling?</p>	<p>To conduct an empirical study with consenting individuals.</p>	<p>Descriptive task-A qualitative-empirical study will be conducted using focus group discussions among 19 white Afrikaans-speaking millennials(2 groups-1 group of 10 participants and 1 group of 9 participants) regarding life career matters. Also an in-depth interview with 10 participants on their life career journey. 2 respondents will be selected out of each group for the member-checking meeting to enhance credibility and trustworthiness.</p>
<p>Can a social and human sciences perspective on vocation and work be helpful in the life career development of millennials?</p>	<p>To investigate the aspect of life career development in social sciences.</p>	<p>Interpretive task- A relevant social science study, articles and internet sources reviewing current literature in life career development and counselling.</p>
<p>What Biblical information can be presented regarding pastoral guidance on vocation, calling and work-life affairs?</p>	<p>To present a Biblical and Theological perspective on our responsibility towards</p>	<p>Normative task-Research into Scripture and theological data in books, articles and internet databases. Exegesis of relevant/selected Scripture</p>

	work and doing the will of God.	portions with analysis. Interpretation and synthesis of relevant material
What pastoral guidance model can be developed to provide a theological paradigm to assist Afrikaans-speaking millennials with life career development?	To conduct an overview of Scriptural principles of life and work as a basis to render pastoral guidance.	Pragmatic task-Interpretation of the situational and normative data to provide a framework for pastoral counsellors to care, guide and support Afrikaans-speaking millennials with life career matters.

1.15 Summary

Chapter one gave an overview of millennials in a diverse multi-generational workforce and the importance of their life career development with special reference to South Africa. The comprehensive literature investigation was done by means of an extensive literature research which revealed a need for a Pastoral Guidance approach to assist Afrikaans-speaking millennials of both sexes with life career development.

Chapter one also outlined the research design and objectives of the study. The research methodology is done by using Richard Osmer's model (2008) for practical theological interpretation and reflection.

CHAPTER 2: Article 1 - Experiences of white Afrikaans-speaking millennials in a church setting: a preliminary empirical investigation

Abstract

Experiences of white Afrikaans-speaking millennials in a church setting: a preliminary empirical investigation

Orientation
<i>The world of work has a new character in the 21st century. Millennials are the newest entrant into a multi-generational workforce in a post-modern world. White-Afrikaans speaking millennials as a minority group in South Africa find themselves in a unique position in a multi-cultural society.</i>
Research purpose
<i>The objective of this preliminary investigation is to provide feedback on the life, work and career experiences of white Afrikaans-speaking millennials in a church setting.</i>
Research design and methodology
<i>The qualitative research was conducted by means of semi-structured questionnaires and in-depth interviews with white Afrikaans-speaking millennials from different denominations in a local church setting. The purpose was to explore their situations, incidents and contexts pertaining to their life career stories. Within the framework of Osmer’s model for practical theology, findings on Osmer’s questions ‘what is going on’ (the descriptive-empirical task) and ‘why is it going on’ (interpretative task) are discussed. A member-checking meeting was held to enhance credibility and trustworthiness of the empirical results.</i>
Main findings
<i>The social-political changes in South Africa have a challenging effect on white-Afrikaans speaking millennials. Specific challenges regard life, work and career on the life career journey in the context of a multi-cultural and multi-generational workplace in South Africa.</i>
Practical implications
<i>Collectively and individually, white Afrikaans-speaking millennials require emotional and spiritual support in their life career development.</i>
Contribution
<i>Research is limited regarding Afrikaans-speaking millennials in terms of their beliefs and expectations in life, work and careers. The feedback of white Afrikaans-speaking millennials on their life career experiences might be viewed as subjective, but it contributes positively to the life career development of young adults in South Africa.</i>

Opsomming

Ervarings van wit Afrikaanssprekende millenniërs in 'n kerk-opset: 'n preliminêre ondersoek

Oriëntering

Die 'wêreld' van werk het in die 21 ste eeu 'n nuwe karakter ontwikkel. Millenniërs is die nuutste toevoeging tot die multi-generatiewe werkerskorps in 'n post-moderne wêreld. In Suid-Afrika is wit Afrikaanssprekende Millenniërs 'n minderheidsgroep wat hulle in 'n unieke posisie binne 'n multi-kulturele samelewing bevind.

Doel van die navorsing

Die kwalitatiewe navorsing is gedoen aan die hand van semi-gestruktureerde vraelyste en in-diepte onderhoude met wit Afrikaanssprekende Millenniërs van verskillende denominasies in 'n plaaslike kerk-opset. Die navorsing eksplorieer situasies, insidente en kontekste aangaande dié groep se lewensberoepstories. Binne die raamwerk van Osmer se model vir Praktiese Teologie is die vrae oor wat gebeur (die empiries-beskrywende taak) en waarom dit gebeur (die interpretatiewe taak) bespreek. 'n Deelnemers-korrelasie ("member-checking") vergadering is gehou om die geldigheid en betroubaarheid van die empiriese resultate vas te stel.

Vernaamste bevindinge

Die sosiaal-politieke veranderinge in Suid Afrika raak wit Afrikaanssprekende Millenniërs. Hulle het te doen met spesifieke uitdagings rakende hul lewe, werk en beroepe rakende hul loopbaan in die konteks van 'n multi-kulturele en multi-generatiewe werkplek in Suid Afrika.

Praktiese implikasies

As 'n groep en individueel benodig wit Afrikaanssprekende Millenniërs emosionele en spirituele ondersteuning in hul lewensberoepontwikkeling.

Bydrae/waarde toevoeging

Min navorsinguitsette is beskikbaar oor die oortuigings en verwagtinge van wit Afrikaanssprekende Millenniërs rakende lewe, werk en beroep. Die terugvoer rakende lewensberoepervaringe van wit Afrikaanssprekende Millenniërs sou as subjektief beskou kon word, maar dit dra positief by tot die lewensberoepontwikkeling van jong volwassenes in Suid Afrika.

2.1 Introduction

The focus of this article considers the feedback of white Afrikaans-speaking millennials in a church setting regarding their life, work and career experiences in a multi-cultural and multi-generational workforce in South Africa.

Millennials or Gen Y-ers need to be defined clearly to do justice to this special group of the younger generation. For the sake of consistency and brevity, millennials are henceforth referred to as Y-ers, in keeping with the New Oxford American Dictionary (2015). Millennials/Y-ers are described as:

...a person reaching young adulthood around the year 2000; a Generation Y-er:
the industry to their parents brims with theories on what makes millennials tick.
Another distinguishing feature of Millennials is that they come to college from a
lifestyle that was highly scheduled.

In recent times, the world of work has taken on a new character. Work is immensely important for all people, regardless of the generation they belong to. The multi-generational workforce consists of the traditionalists (born between 1927 and 1945), the Baby Boomers (born approximately 1946 to 1964), the generation X (born between 1965 and 1980) and the generation Y (born 1981 and later) (Mayhew, 2013?). It is difficult to determine who fits into the generation Y category, as it appears to depend on the authors of articles on the subject (Carlson, 2010:9). The authors of this article place anyone born between 1980 and 2000 into the category of Y-ers. (cf. Berger, 2013:12; cf. Chamberlin, 2009:40; cf. Luttrell & McGrath, 2015:x; cf. Rainer & Rainer, 2011:8).

Y-ers are vibrant and enthusiastic in their career-dreams for their future in the world of work. This generation is unique and displays distinct characteristics compared to other generations. Y-ers regard work and life as interrelated (Meister & Willyerd, 2010:69). Compared with their counterparts in the world, South African Y-ers appear to be more diverse (Martins & Martins, 2012:153), bearing in mind that South Africa is a multi-cultural society (cf. Statistics South Africa, 2011:9). For this study, one of the minority groups in South Africa – white Afrikaans-speaking Y-ers – was selected to participate in the research. These young adults currently face a unique situation in South Africa and the interpretation of the findings regarding their experiences, situations and contexts are considered crucial for making acceptable recommendations.

Y-ers are a unique group and Coffey (2006:1) pointed out the following relevant introductory generic questions complementary to this exploratory survey of their life career experiences:

- Who are the millennials?

- What are their primary characteristics as a generation?
- What are their outlooks, values, and expectations?
- What rules, expectations, ideals have been communicated to them by the preceding generations?

2.2 Multi-generational workforce in a post- modern world

In the post-modern world, things are in constant and rapid flux. Consequently, many people are career and performance driven as Hind (2005:273) posits that present-day employees understand and interpret career success differently compared to previous generations. In this regard, career practitioners can play a significant role in educating Y-ers on multi-directional career paths (Broadbridge *et al.*, 2007:539).

Globalisation and the dominant role of technology in a new economy have changed the character of the labour market in the 21st century. It is characterised by diversity in the multi-generational workplace (Gill, 2013:110; Helyer & Lee, 2012:574; Mayhew, 2013?; Meister & Willyerd, 2010:69; Reader, 2008:114). The post-modern global economy poses more risks for employees due to the problematic nature of jobs (Savickas, 2011:1). Some of the threats are:

- automation and outsourcing pose a major threat for menial workers to lose their jobs (Gioia & Herman, 2005:52);
- job insecurity among workers due to the competitiveness and the unstable flow in the global business environment (Reader, 2008:105; Reitman & Schneer, 2008:24) and
- a looming fourth technological revolution that will impact the lives and work of individuals (Schwab, 2016).

2.3 White Afrikaner

White Afrikaans-speaking millennials are the subject of this study. A white Afrikaner is a "...member of the White Afrikaans-speaking population of South Africa" (Kerr, 2015). The term particularly refers to the descendants of ancestors that emigrated from the Netherlands, Germany, and France before 1806, that is, before the annexation of the Cape Colony by Britain. According to the Kerr's dictionary of world history (2015), the most Afrikaners follow the Christian Calvinist tradition.

2.4 Y-ers characteristics

Y-ers display certain traits, and are labelled by a variety of descriptive names. As the largest generation of young people in history, they are significantly referred to as "Echo-Boomers"

(Nambiyar, 2014:330). They display a tendency to move back in with parents pending or to postpone marriage or commencement of a career due to financial constraints. This trait earned them the name Peter Pan or boomerang generation (Main, 2013). Globally, Y-ers make out nearly half of all employees (Meister & Willyerd, 2010:69) and they are referred to as the “most watched-over generation” (Codrington, 2005). They live in an era of unheard-of diversity and exposure to different cultures (Codrington, 2008:9) and, as such Y-ers is a force to be reckoned with (Berger, 2013:12).

Y-ers were raised by their parents in a different world compared to previous generations. This world is a global world filled with diversity and relationships. They regard their relationship with their parents as very important as “[m]illennials grew up in a decade of the child, that’s why they are so confident and self-possessed” (Tulgan, 2009:7).

2.4.1 Y-er’s in the workplace

Generations differ in terms of characteristics in a multi-generational workplace. Y-ers feel they are special and have much to contribute as employees and are therefore more open to challenge colleagues and management of the organisation they work for (Helyer & Lee, 2012:568). Loyalty to one employer is not a forte, in fact it is a “foreign concept” (Hubbard, 2013:43) and consequently, Y-ers are prone to so-called job-hopping. If they do not get job satisfaction they do not hesitate to change jobs, or even a career (Helyer & Lee, 2012:568).

Y-ers seek purpose, meaning, job satisfaction and career advancement in the workplace (Meister & Willyerd, 2010:69). They are willing to share their ideas. Sharing and helping others are regarded as a significant social intervention. They are prone to voice strong opinions occasionally. Although they are task oriented, they are open to change and constant feedback (Ganapathy, 2014:1-6).

2.4.2 Y-ers and social media

Y-ers cannot imagine a world of work without technology and the use of social media. Social media and the internet have a strong influence on Y-ers which sometimes turn into addiction to the Internet and social media (Cabral, 2011:11-12). Many are obsessed with online social platforms such as Facebook, Instagram and Twitter (Attman, 2014:3-4). Y-ers apparently do not need a “personal instructor” to teach them – they find their answers through the internet on their cellular phones or via the search engine Google (Deitsch, 2012:23). Codrington (2005) describes Y-ers’ love for cyberspace as follows:

In the midst of a media-saturated entertainment revolution, the most common complaint from these kids is, “I’m bored”. How is this possible? It’s mainly because these kids move at a faster pace than the world around them. They have instant access to more information of every sort than any human beings have ever had before. They have in their homes (and sometimes on their hips) more raw data processing power than most nations have ever had. Parents, educators and employers will need to speed up to keep up.

2.4.3 Y-ers’ spiritual inclination

A disconcerting aspect is that Y-ers’ relationship with the church generally is fragile (Lakies, 2013:25). Viewed in the North American context, it appears that Y-ers are not attracted by the church as an institution; some even harbour an aversion to the *institutionalised church*. (Guldalian, 2013:41-42). The same traits are not uncommon in South Africa.

It was shown above that most Afrikaners follow the Christian Calvinist tradition (Kerr, 2015) and regarding South African Millennials, the church has a role to play to reach out to them (Cloeter, 2013:48-54; Fouts, 2013:63-64). Despite an ‘aversion’, Y-ers have not lost interest in spirituality altogether (Berger, 2013:12), and they still need counselling concerning interpersonal relationships (Devries, 2010:64).

2.5 Youth unemployment

Butler refers to the International Labour Organisation (ILO), World Employment and Social Outlook (WESO) report that was released in 2015 and indicates that the worldwide unemployment rate is alarming. Seventy-four million young individuals, aged 15-24 are unemployed and the number is set to rise (Butler, 2015). According to the report of the ILO and WESO trends 2015, “...by 2019, more than 212 million people will be out of work, up from 201 million now” (Allen, 2015). The ILO trends for 2017 indicate that global unemployment is expected to mount up to 3.4 million (ILO, 2017:1).

In the South African context and regarding our youth, globalisation and job security are emerging themes. In 2014, the Quarter 4 Labour Force Survey published in the South African Government Gazette reflects the youth unemployment rate at an alarming 67,4% (South Africa, 2015:3). Despite these disincentives, in an investigation among Afrikaner students Sutherland (2013:212) nevertheless found that their identity remains highly important in the post-apartheid South Africa. The “[f]indings imply that the future of South Africa are located in the Youths’ contributions to the country” (Sutherland, 2013:212).

The P0211 Quarterly Labour Force Survey (QLFS) 4th Quarter 2017 (narrow) with reference to the Nesstar SRI calculations (cf. Van Onselen, 2018) for unemployed individuals aged 15-34 in South Africa is 38,2%. The figures for the various population groups are: African/Black 41,8%, Coloured 32,5%, Indian/Asian 14,9% and White 12,7% (cf. StatsSA, 2018:74-78; cf. Van Onselen, 2018). No substantial sources with reliable figures regarding the unemployment for white Afrikaans-speaking individuals could be found. The closest figure is that of the white population group.

2.6 Life and work in the South African context

The life and work situation of the Afrikaner youth have undergone radical change after 1994. One of the greatest concerns of Afrikaner youth is job opportunity in an unfriendly climate of affirmative action and racial prejudice (Kamper & Steyn, 2007:523). The principle of affirmative action is *reconcilable* with Biblical norms, but the way it is *executed* in South Africa creates division instead of reconciliation (Vorster, 2006:244) (italics by researcher). “Solidariteit” in South Africa reported that plans are discussed at their “Krisisberaad” (Buys, 2015:8). Two of their 50 resolutions are to approach the United Nations regarding the unfair labour practices disguised under affirmative action and to support Afrikaners in finding (decent) jobs.

Many Afrikaners with good tertiary qualifications contemplate emigration (Bornman, 2005:397; cf. Giliomee, 2014:579). Blaser (2004:184) notes:

Notwithstanding their class position, young Afrikaners are well aware that they cannot count on the largesse of the state. Evolving material conditions, but also the quest for a place in a transformative state and society, have led young Afrikaners to explore new avenues for the construction of a social imaginary.

2.7 Life career development

Life is, amongst other important aspects, about making sound and informed choices. Choosing the right career for oneself is not an easy task so that career decision-making is one of the most important activities an individual must undertake (Van Niekerk, 2010:18). Life career development is then an attempt to extend and to spread out a “work-only focus” to a wider perspective, where life roles in various life settings interact with each other over a life span (Gysbers, 2004:83) towards the search of meaning in a person’s life (Schultze & Miller, 2004:151). It can lead to individuals being able to integrate their roles, their identity and their work to establish a life that is rich in personal meaning (McIntosh, 2000:624). Life and career, therefore, are not

different entities, but co-exist in the holistic assisting approach that integrates personal and life work matters (Chen, 2006:529).

During the 1950s, career development began to emerge in literature. A decade later more prominence was given to vocational development, and so paved the way for the introduction of life career development (Gysbers, 2004:80). The “total life style” and the “total person” were incorporated in the life career perspective of individuals over their lifespan. Recognition was given to aspects like gender, ethnic origin, race, social class, sexual orientation and spirituality (Gysbers, 2004:79-85).

The concept of career is multi-faceted so that there is interconnectedness between career and spirituality. It stands to reason that the church could be a logical source of career development (Fox, 2003:168-169) and it has a definite role to play to reach out to Y-ers. It can assist them to navigate through their experiences and deal with difficult situations in life (Fouts, 2013:63-64).

2.8 Practical theology

The research for this study’s articles regarding Y-ers took place within the discipline of Practical Theology and with the objective to highlight experiences pertaining to vocation, calling and life career development of white Afrikaans-speaking millennials. Regarding life career development for Y-ers, it should be considered in which way pastoral guidance can be utilised to assist them in the light of radical changing circumstances. What constructive roles can the church play to assist Y-ers in the congregation and the community with life career issues?

Research in Practical Theology entails observation of *lived reality* where the triune God is at work. Reformed theologians approach Practical Theology in a different manner. The approach is pneumatic in nature and hermeneutic in principle, in contrast to how social sciences approach research (De Klerk & De Wet, 2013:5-12). Practical Theology explores, inquires and interprets lived experiences of individuals, where action and reflection are intertwined. It is also contextual, problem-based and hermeneutical (Graham, 2013:177).

The reformation doctrine of vocation is the basis for Christians regarding their spirituality in everyday life. It is a theology of Christian life where they can live out their faith in the world (Veith & College, 2011:119). A hermeneutic-narrative approach in a historical and sociocultural context is helpful to determine how individuals give meaning to their life and work experiences (Thrift & Amundson, 2011:44). This approach links with Practical Theology which is interested in the hermeneutics of *lived religion and experiences* (Ganzevoort, 2009:3) – people are “hermeneutical beings” (Osmer, 2008:21) in everyday life events.

The hermeneutical “dimension of scholarship” fulfils a vital role in practical theology (Osmer, 2008:23) and he (Osmer, 2008:4) presents an appropriate design to use in Practical Theology. It consists of four tasks:

- What is going on? (Descriptive-empirical task – priestly listening)
- Why is it going on? (Interpretive task – sagely wisdom)
- What ought to be going on? (Normative task – prophetic listening)
- How might we respond? (Pragmatic task – servant leadership)

The interaction and mutual influence of these four tasks distinguish theology from other fields (Osmer, 2008:10). This interaction provided the basic structure of the theological interpretation, which was exercised and applied for exploratory empirical research in this study.

The focus of this article is on **priestly listening** (the descriptive-empirical task, Osmer, 2008:31-39) and pertains to *episodes, situations* and *contexts* regarding white Afrikaans-speaking Y-ers’ life career experiences and the interpretation thereof (sagely wisdom). The pivotal question is *what* is going on? Subsequently, the discussion’s focus is on the outcome pertaining to this question. Once the outcome has been established, one can proceed to sagely wisdom (interpretive task).

The descriptive-empirical task

The descriptive-empirical task of Practical Theology concerns the investigation of *what* is going on in the lives of people, families, communities (Osmer, 2008:34). Vocational or career guidance is mainly situated in the domain of Education-Psychology to research what is going on in the lives and careers of young people. However, it will be unwise to exclude the spiritual dimension.

The interpretive task

This task involves the analyses of the life career experiences of white Afrikaans-speaking Y-ers. Theoretical interpretation then is the “[a]bility to draw on theories of the arts and sciences to understand and respond to particular *episodes, situations, or contexts*” (Osmer, 2008:83). Y-ers struggle with life career matters; like career decision-making, life roles and work adjustment. There is a real need to find out *why* they struggle. The interpretive task provides the background for the descriptive-empirical task. The empirical results correlate with the literature study done on the Y-ers in terms of their traits and characteristics in the workplace.

2.9 Research design

This research took place in the context of Practical Theology, therefore Ballard and Pritchard's (1996:79) statement that Practical Theology derives from *shared experiences* is important. A qualitative research approach was adopted as qualitative methods focus on gaining insight in the lives/worlds of research participants (Mouton, 2005:150). Respondents could share their personal life career experiences in a group context, and selected respondents afterwards elaborated on their life career journeys by means of in-depth interviews.

It was necessary to ascertain what core life career experiences comprise. It was addressed by a qualitative research with two focus groups, a total of 19 consenting white Afrikaans-speaking Y-ers. Focus group 1 consisted of ten respondents and there were nine in focus group 2. They were guided by a specific semi-structured open-ended questionnaire. The data collection focused on work values and life career matters in a church setting. This stage was followed by an in-depth interview with 10 participants selected from the two groups regarding their written life career stories (autobiography).

All the respondents were from Nelspruit (also called Mbombela), a city in Mpumalanga, a province in South Africa. Respondents were male and female who occupied different careers and are church members in different denominations. The focus was on relationships and work value preferences. Each participant was requested to write down his/her life career story. Afterwards, the discussions and personal interviews were audio-recorded and the data were individually analysed.

2.10 Research methods

The implementation of focus groups makes it imperative to mention something about the dynamics. De Vos *et al.* (2005:299) accurately describe “[f]ocus groups [as] group interviews” where the objective is to ascertain how individuals feel or think about a specific matter. Focus group as a research method provides the researcher with quick results of participants who shared their experiences and opinions on a specific subject matter (Gaižauskaitė, 2012:20-21).

2.10.1 Data analysis

The data were analysed and interpreted by proposed coding techniques for practical theology. Coding is the process of transforming raw data into standardised form (Babbie, 2010:338) and in vivo coding, process coding, initial coding, focused coding, axial coding and theoretical coding were implemented (Theron, 2015:1-9). After coding, trustworthiness and truth value were supported by a member-checking meeting and reflexivity to enhance the credibility of the data

analysis (cf. Creswell, 2005: 252; cf. Theron, 2015:1-9). Reflexivity involves a “radical rethink” of how a researcher presents his/her role in research (Howitt, 2010:330).

2.10.2 Ethical considerations

Permission was obtained from participants to record group discussions, personal interviews and member-checking meeting (please refer the informed consent documents in addenda). Participants were assured anonymity and from every participant a signed informed consent agreement regarding the usage and publication of data from the discussion and interviews under a pseudonym was obtained. Both researcher and participants abided by the guidelines of the NWU Ethical committee (2008). (Addendum F and G- see ethics approval certificate of project NWU).

2.11 Interviews

2.11.1 Focus group interview

Tables 2-1 and 2-2 indicate the respondents who participated in the in the focus group discussions:

Table 2-1: Respondents in the focus group 1

GROUP 1 RESPONDENTS	GENDER	CAREER	INDIVIDUAL INTERVIEW
R1	F	Graphic designer	*
R2	M	Audio-visual technician	*
R3	F	Personal assistant	*
R4	M	Salesman	*
R5	M	Pastor	
R6	F	Pharmacist assistant	
R7	F	Assistant pastor	
R8	M	Assistant sound engineer	
R9	M	Salesman	*
R10	M	Technical assistant	

Table 2-2 Respondents in the focus group 2

GROUP 2 RESPONDENTS	GENDER	CAREER	INDIVIDUAL INTERVIEW
R11	M	Health & safety manager	
R12	F	Educational psychologist	*
R13	F	Educator	*
R14	M	Accountant	*
R15	M	Project manager	*
R16	F	Personal assistant	*
R17	F	Educator	
R18	M	Educator	
R19	F	Educator	

Table 2-3 indicates the questions for the two focus group discussions. Considering that the respondents were all white Afrikaans-speaking millennials, the questionnaire and the discussions were in Afrikaans (see addendum H).

Table 2-3: Questions for focus group discussions

CORE ASPECTS	QUESTIONS
Work	Christians (Generation Y) mainly work for God and other people. Do you agree or disagree? Motivate your answer. Is work a blessing or a curse? Motivate your answer.
	Y-ers struggle to find significant work (careers). Do you agree or disagree? Motivate your answer.
Generations in the work place today	What are the problematic issues pertaining to a multi-generational workplace?
Vocation/Calling	How would you define a “calling” from God? How can God’s Word and the working of the Holy Spirit be helpful in your life career development?
Life career development of Afrikaans-speaking millennials	What are the stumbling blocks in the road of Afrikaans-speaking Y-ers regarding life career development? Give practical examples.
Pastoral guidance regarding life career development	In which way can a pastoral worker guide Y-ers with life career development?
	What role can the church play in your life career development?

2.11.1.1 Life career experiences of white Afrikaans-speaking respondents (Y-ers) in a church setting

Note: *To retain the respondents' original intent, their answers are reported verbatim in Afrikaans and elucidated with a précis in English.*

Table 2-4: Focus group: Respondents-narrative/contributions

CORE ASPECTS	RESPONDENTS		
Work	R2	R7	R5
	<p>Aan die einde van die dag is ons almal geroep om waar jy werk 'n verskil te maak. As ek kyk na my eie lewe kyk hoeveel keer ek rondgeval het van een ding na die volgende ding en asof jy heelyd daai soeke het van iets wat betekenisvol is, maar dit voel nie of jy rêrig daarby uit kom nie. Ek sukkel verskriklik baie.</p> <p><i>(We are all called to make a difference in the workplace. I struggle to find something significant. I am not successful).</i></p>	<p>Al werk ek vir 'n baas, ek werk eerstens vir die Here. Ek kan praat vir myself, dat vir my gaan dit oor die ewigheidsplan wat die Here vir my het en Hy het my geïmposisioneer waar ek is, in die werk waar ek is, onder die baas waar ek werk, onder die strukture, maar Hy kan dit enige oomblik verander. Hy is op die ou einde die een wat my koers en rigting bepaal, maar ek dink nie dis so vir alle christen millenniërs nie.</p> <p><i>(I primarily work for the Lord, although I have a boss. God directs me. He has an eternal plan for my life. I don't think it's like that for all Christian millennials)</i></p>	<p>Ek werk definitief nie vir ander nie, terwyl ek vir God werk, maar ek doen wat ek doen omdat ek weet wat ek moet doen. Ek weet wie ek is, ek weet waar vandaan ek kom, ek weet uit my verlede uit. Ek doen wat ek doen omdat ek 'n passie het daarvoor, want vir ons gaan dit nie oor geld nie. Ons soek na daardie een 'meaningful' ding.</p> <p><i>(I am working for God, not for others. I am passionate in what I do. I know from where I hail. It's not about money. We are looking for that one meaningful thing).</i></p>
	R1	R3	R18
	<p>Ek persoonlik voel partykeer, ek kan nie dink dat die Here my in hierdie plek gesit het, ek weet nie wat ek daar doen nie, maar ander dae weet ek, ek maak 'n groot verskil waar ek is. Ek voel net partykeer moedeloos en dink waar is die</p>	<p>Dit voel vir my partykeer, jy werk vir ander, maar dis hulle 'company', jy maak hulle ryk, jy kry salaris want jy moet 'survive'. Dan dink ek aan die Skrif wat sê: doen alles wat jy doen</p>	<p>Ek het al soveel kere tot die Here uitgeroep en gesê, Here hoekom is ek hier? Is hier rêrig 'n doel hiermee? Is dit rêrig betekenisvol? maar dan elke keer</p>

CORE ASPECTS	RESPONDENTS		
	<p>Here in my werkplek, is ek die enigste een wat opstaan vir dit waarin ek glo.</p> <p><i>(Sometimes I don't understand why God has put me in this place. I feel discouraged and ask, where is God in the workplace? Other times I know I make a difference. Am I the only one who is willing to say what I believe in?)</i></p>	<p>asof jy dit vir God doen, dan motiveer dit jou.</p> <p><i>(Working for others means that you are making them wealthier, while you only get a salary to survive. The Scripture says do everything as if you are doing it unto the Lord. This motivates you).</i></p>	<p>as 'n mens terugkyk sien jy altyd die betekenis en doel raak.</p> <p><i>(I have asked God numerous times, to show me the purpose and meaning of being here. Looking back, one understands what it was all about).</i></p>
	R13	R17	R12
	<p>Dit hang af van wat jou gesindheid is. God het 'n doel met jou waar ookal jy is. Dit gaan partykeer oor 'n groter prentjie as net jou werk en jou werkstake wat jy moet verrig.</p> <p><i>(Your attitude is important. God has a purpose wherever you are. It's all about the bigger picture in the workplace).</i></p>	<p>Alle groot besluite wat ek moes geneem het, het ek aan Sy voete neergelê en dan is dit vir my moeilik om te verstaan hoe 'n mens nie 'n betekenisvolle werk/beroep kies nie.</p> <p><i>(I consulted God on all big decisions I had to take. I don't understand why people cannot find meaningful careers).</i></p>	<p>Jy moet nie kyk hoe jy sukses bereik nie, jy moet kyk waar wil God hê jy moet sukses bereik. Dit maak nie saak watter beroep jy volg nie, solank dit vir die Here betekenisvol is.</p> <p><i>(Find out where God wants you to be successful. Whatever career you are pursuing, as long as it is significant to God).</i></p>
	R18	R7	R9
	<p>Mense wil nie onder begin nie, millenniërs sukkel hiermee, want dis die 'trend'. Almal wil 'fancy' van die begin af</p>	<p>Millenniërs spring makliker van een werk na 'n volgende werk toe. Hierdie werk is nie betekenisvol</p>	<p>Terselfder tyd moet jy alles doen asof jy dit vir die Here doen. Dis nie</p>

CORE ASPECTS	RESPONDENTS		
	<p>leef. Daar is baie wat hul doodwerk net om daai geld te kry, net om daardie status te hê”.</p> <p><i>(Millennials do not want to start at the bottom. That is the trend. They want to live fancy lives. Some are working very hard just to have status).</i></p>	<p>genoeg nie. Dis asof hulle meer daardie risiko vat. Ons kan maar deur tien beroepe gaan”.</p> <p><i>(Millennials are more inclined to do job- hopping. The job is not meaningful enough for me. I can take the risk. It’s fine we can go through ten careers).</i></p>	<p>noodwendig jou eerste fokus as dit by die werksplek kom nie.</p> <p><i>(Do everything as if you are doing it unto the Lord. This is not necessarily the initial focus in the workplace).</i></p>
Generations in the workplace today	R17	R12	R14
	<p>Generasie Y is ’n generasie wat nie bang is om op te staan vir wat hulle voel reg is. Ek wil sê wat op my hart is en ek voel ek het baie teenkating gekry oor generasies wat veskil het van my. Generasie Y is ’n generasie wat hou van verandering in beroepe.</p> <p><i>(Generation Y is self -assertive. I want to say how I feel about things. I got resistance from other generations who differ from me. We like to change careers).</i></p>	<p>Die ouer generasie sien dan ook generasie Y as kompetierend. Ons is baie kompetierend en ons wil nie altyd ons kennis deel nie.</p> <p><i>(Older generations regard Generation Y as competitive. We are very competitive and we do not always want to share our expertise).</i></p>	<p>Ons sien lojaliteit nie dieselfde as ouer mense nie. As ’n mens praat van veertig jaar by ’n plek werk dan raak ek sommer depressief. Ek wil verandering in my lewe ook hê.</p> <p><i>(We don’t view loyalty in the same way as older people. Staying in a job for forty years will make me depressed).</i></p>

CORE ASPECTS	RESPONDENTS		
	R1	R13	R15
	<p>Dit voel altyd asof jou prioriteite moet dieselfde wees as jou werkgewer of die persone wat ouer as jy is en as dit nie is nie, dan is jy 'either' nog kind of dan is jy onvolwasse.</p> <p><i>(The feeling is your priorities must be the same as your employer and older people. If it's not the case then you are either a child or insecure).</i></p>	<p>(Die ou mense)...is baie bang vir verandering, waar ons uitsien na verandering. Hulle het gelewe vir werk waar ons werk om te lewe”.</p> <p><i>(Old people are scared of change, we embrace change. They live to work, we work to live).</i></p>	<p>Die ouer mense is geneig om baie van die krediet vir hulle self te vat. Jy sal baie hard werk om bietjie'recognition' te kry. Ons word vining verveeld met een ding. Ons is honger vir nuut. Ons wil vorder in die lewe.</p> <p><i>(Older people take a lot of credit. One must work hard to get a bit of recognition. We get bored with doing one thing. We have a yearning for new things. We want to make progress in life).</i></p>
	R9	R7	R5
	<p>Die generasies verskil van mekaar ten opsigte van 'life skills' en lewensondervinding.</p> <p><i>(Generations differ in terms of life skills and life experience).</i></p>	<p>Ons hou van verandering en ons hou van vinnige verandering. Ons wil nie vashou aan die ou dinge nie. Ons 'like' ook 'quick fixes'.</p> <p><i>(We like rapid change. We don't want to cling to old things. We also like quick fixes).</i></p>	<p>Ons voel net daar is beter maniere om dinge te doen, ons google dit net. Ek het 'google' aan my kant.</p> <p><i>(We have google on our side).</i></p>

CORE ASPECTS	RESPONDENTS		
	R19	R17	R18
	<p>Die ouer generasie, daar is te veel base en te min klase. Hulle probeer alles beheer en alles doen.</p> <p><i>(Older people are bossy and want to control you).</i></p>	<p>Ons is verskillend. Die situasie waarin ons onself bevind, moet ons eintlik leer bymekaar, maar dit voel of ons in kompetisie met mekaar is en dis hartseer. Daar is tog spasie om bymekaar te leer.</p> <p><i>(Although generations are different, we are not in competition. We should learn from each other).</i></p>	<p>Ek dink dis vir die 'Baby Boomers' baie moeilik om die opinie van 'n generasie Y persoon te vat. Dit kan partykeer veroorsaak dat daar 'n koppestamp is in die werkplek.</p> <p><i>(Baby Boomers find it hard to accept the opinion of a generation Y person. Sometimes this leads to a loggerhead situation amongst workers in the workplace).</i></p>
Vocation/Calling	R7	R5	R1
	<p>Ek het al die toetse onder die son gedoen, ek was tot universiteit toe vir ekstra toetse. Ek het ge-'job shadow' in al die beroepe wat hulle vir my kon gegee het. Op die ou einde het ek gegaan vir wat my roeping is. Ek het van kleins af beleef ek het 'n roeping.</p> <p><i>(I have done all the career tests and job-shadowing of some careers. In the end, I opted to stick to my calling, which I had since childhood).</i></p>	<p>Roeping en jou persoonlike lewe maak net sin as jy kind van God is.</p> <p><i>(Calling and your personal life only make sense if you are a child of God).</i></p>	<p>My roeping val op wie ek is as persoon en die mense wie om my is en hoe ek mense hanteer.</p> <p><i>(My calling is about who I am and the people around me, as well as how I treat them).</i></p>

CORE ASPECTS	RESPONDENTS		
	R2	R18	R9
	<p>Werksbevrediging is binne in roeping.</p> <p><i>(Job satisfaction is found in one's calling).</i></p>	<p>In my eie lewe worstel 'n mens met wat het die Here my eintlik tot geroep.</p> <p><i>(In my own life I struggle with what God has called me to do).</i></p>	<p>Jy kan die 'skill' hê, maar ek dink nie die ouens sien altyd jou hart raak nie, as jy weet ek is geroep vir 'n ding, niemand gaan dit doodmaak nie.</p> <p><i>(They don't always see your heart only the skill. I know what I have been called for and no one can stop it).</i></p>
Life career development of Afrikaans-speaking Y-ers	R1	R6	R2
	<p>Vir my persoonlik hang dit ook af wie jou kollegas is en wie jou baas is en hoe hy sy kollegas hanteer en jou as werknemer hanteer.</p> <p><i>(It's all about who are your colleagues and your boss, as well as how he treats you as an employee).</i></p>	<p>Jy gaan sukkel om in te kom waar jy regtig wil wees, daar is soveel mense wat geswot het, so wat nou? Nou verloor ek my betekenisvolle werk, want ek kan nie daar inkom nie.</p> <p><i>(It's hard to find that job where I want be. Many people have studied. Then what about that meaningful job that I cannot get?).</i></p>	<p>As ek heel aan die begin dink aan loopbaanontwikkeling is dit 'n ding wat ek nooit in my lewe gedoen het nie.</p> <p><i>(Initially, I have not done any career development in my life).</i></p>

CORE ASPECTS	RESPONDENTS		
	R5	R10	R3
	Vir ons generasie is dit nog dieper, ons soek dit wat betekenisvol is. <i>(Our generation seek something that is meaningful).</i>	Ek het al baie tevredenheid gevind in dit wat ek al gedoen het. <i>(I have found satisfaction in what I had done).</i>	Ek dink net, ek het half genoeg gehad van mense wat jou misbruik <i>(I had enough of people abusing me).</i>
Pastoral guidance regarding life career development	R7	R7	R13
	Die Woord gee vir my verskriklik bemoediging in my werk. <i>(The Word encourages me a lot in my work).</i>	As Christene is dit eintlik 'shaky' om na iemand anders toe te gaan vir beroepsleiding, as iemand wat 'n Christelike perpektief daaroor het . <i>(It's shaky for Christians to go to people for career guidance who don't have a Christian perspective on vocation).</i>	Eintlik het God vir my geduld gegee om die situasie te hanteer. Die Woord is 'n integrale deel van jou werk. <i>(God helped me tolerate the situation. The Word is an integral part of your work).</i>
	R14	R18	R16
	Die kerk het die potjie 'n bietjie mis gesit die afgelope paar jare. Die kerk moet die voorloper wees. Die 'challenge' is net, hoe om die kerk weer daarby uit te kry	Dis God en die kerk en gebed saam met ander geestelike persone wat geestelike invloed in my lewe gehad het wat ek die roeping van onderwys op my lewe gevoel het.	Ek kan nie onthou dat ek enige iets in die sondegskool oor werk geleer het nie.

CORE ASPECTS	RESPONDENTS		
	<p>om 'n rol te speel in loopbaanontwikkeling.</p> <p><i>(The church should be the forerunner in vocational guidance. The challenge is to activate the role of the church in career development).</i></p>	<p><i>(It was God, the church, prayer and other spiritual people who had influenced me to take up my calling in education).</i></p>	<p><i>(I cannot remember that I have learnt anything about work in Sunday school).</i></p>
	R12	R18	R7
	<p>Dis die Heilige Gees wat vir jou roep. Dis belangrik dat die mense in die kerk opgelei word en die regte kennis kry om die jeug op te lei. Die kerke is nog nie daar waar hulle moet wees met beroepsleiding nie. Hulle is baie meer jeug-georiënteerd as in die ou dae.</p> <p><i>(The Holy Spirit calls you. People at the church should be trained to guide the youth. Churches are not yet there in terms of career guidance. Though, they are more youth oriented today than before).</i></p>	<p>Hoe die kerk betrokke kan raak by beroepsontwikkeling is om beroepsinligting te hê by die kerk.</p> <p><i>(The church should have information on career fields).</i></p>	<p>Van basiese onderwys af moet kerk 'n rol speel. Kerk moet orals wees in alle sphere van die samelewing. Verseker, kan kerk 'n rol speel in beroepsontwikkeling.</p> <p><i>(The church has a role to play in all spheres of society. They have definite role to play in Career development).</i></p>

2.11.1.2 Focus group: Respondents' narrative contributions summary

Vocation, calling, career and work are important concepts in life career development. Life and work are interrelated and interconnected with other essential areas like religion, leisure, family and community. The right attitude towards work is vital. Work can be a blessing or a curse depending on the circumstances or the respondent's view thereof.

Christian Y-ers are called to make a difference in the workplace. They should lead by example. It is possible to display love, faith and hope in the world of work. Passion is the main ingredient to find a meaningful career. However, consulting God in prayer is essential for life career decision-making. He is the author of individuals' life career stories.

Some individuals are called to pursue a specific career or ministry, but as believers, Y-ers are called to render a service in God's kingdom in any career. Secular career counsellors are too focused on personal attributes. Unfortunately, they may forget that individuals can have a calling.

White Afrikaans-speaking Y-ers admit they are somewhat self-possessed, and as a generation they are not humble. They display an attitude of entitlement and can feel "...we are on our own planet"; "...driven in our own direction"; "...Google can give us answers faster than the church"; "...I want the answer now and Google can give it to me". They feel they are special. They are confident and outspoken. Modern things appeal to them; they want rapid change and feel the world is at their feet. Information via the Google search engine on the World Wide Web is accessible and easy. Preference is given to technology and social media as a form of communication. The balance between work and life is crucial, but family time is at the top of their priority list, even more important than work.

There are interpersonal relationship challenges regarding other generations in the workplace. Some Baby Boomers are not approachable, which complicates the work relationship. Millennial employees find work or career adjustment in a multi-generational and multi-cultural work environment quite challenging. However, there is a mutual feeling that the respective generations in a workplace setting can learn from one another. Baby Boomers should not regard millennial workers as too young to make a significant contribution. Recognition should be based on what they can *contribute* and not on their age.

Career decision-making is difficult at a younger age, owing to a lack of self-knowledge, inadequate career guidance, job shadowing and financial constraints. The promises in the Word of God are a source of inspiration and guidance, especially the guidance of the Holy Spirit in the world of work. The church has a role to play in career development. Career information should be

available at the church. Pastoral workers can be trained to guide and support Y-ers with life career issues such as decision-making and work adjustment.

2.11.1.2.1 Preliminary conclusions regarding focus groups

- work and life are interrelated;
- there should be a balance between work and life;
- work is a blessing through the redemptive work of Jesus Christ;
- many Y-ers struggle with life career matters due to a lack of career guidance at a younger age;
- there are interpersonal relationships, multi-generational and multi-cultural challenges in the workplace;
- God's Word is a source of wisdom in decision-making;
- there is a need for spiritual intervention in today's complex work environment;
- the importance of life roles in life career development cannot be over-emphasised; and
- job satisfaction has an impact on workers (Y-ers).

2.11.1.3 In-depth individual interviews

2.11.1.3.1 Summary: Individual interviews and respondents' life career stories contributions:

Generation Y individuals go through tough times in their careers. Sometimes, even frequently, they are forced to face damaging incidents and difficult situations. Resultantly, there are so many questions that need answers and sometimes too many hurdles in the way. These negative emotions and difficult work environments force them to contemplate a career change. To aggravate matters, Afrikaans-speaking generation X and Baby Boomers do not always understand the way their Generation-Y children construe the world of work.

Job-hopping is not an issue. Even if it means ten jobs in a lifetime, it is still fine with them and they regard it as lifelong learning as long as job satisfaction and opportunities for quick advancement in their chosen career fields are possibilities. This aspect was clearly articulated in one of the respondents' statement: "our generation is in a hurry, we want to get things done and we want to move on."

White Afrikaans-speaking Y-ers feel there is much to say regarding the discrimination against them where being barred from decent job opportunities in the so-called new South Africa is concerned. In many instances, the discrimination is incomprehensible for "...we were born after apartheid" and provides the motivation for informed decisions to go overseas and pursue their dreams elsewhere.

Y-ers understand that life is mostly not fair, but what one makes of it is really what counts. Change is a given, and Y-ers are willing to embrace change. Fortunately, the Bible says God does not change and He is our only true source. He has a plan for each one of us.

2.11.1.3.2 Major themes in the life career stories

The following were major themes in respondents' life career stories:

- unfair treatment in the workplace and job satisfaction;
- interpersonal relations and inter-generational tensions in the workplace;
- disappointment in role-models in the workplace;
- retrenchment, unemployment and career change;
- occupation adjustment, uncertainty and life-work balance;
- God's plan for one's life;
- decision-making and the will of God;
- discouragement, despondency and depression;
- difficulties to forgive co-workers;
- lack of resilience, to grow in faith and hope for the future and
- the importance of family.

2.11.1.3.3 Preliminary conclusions:

- white Afrikaans-speaking Y-ers strive for self-development;
- there is a need for career development mentorship;
- the career development mentorship should include spiritual/pastoral guidance;
- pastoral workers can help Y-ers gain a clearer perspective on life career development.

2.12 Interpretation of results on qualitative study

2.12.1 Focus groups

In general, the respondents in the focus groups were eager to share their life career experiences. Unanimously they agreed on the interrelatedness of life and work. Although the majority must work to make a living, they felt that they work to design a life not just to earn a salary – family, friendship and relationships are more important than work.

If someone has found his/her niche, then that career is pursued with passion. A Christian Y-er's career is always the means to serve and to glorify God, based on the Word that urges one to do everything not to please men, but to honour God (compare Colossians 3:17). This principle goes

hand in hand with serving others in whatever God has called you to do to expand His Kingdom. Work is not always easy and there are many obstacles to overcome.

Participants in the group discussion were adamant about the importance of prayer in both everyday life and career. It is God who directs pathways – while He closes doors, He always provides new opportunities. Experiences pertaining to the multi-generational and multi-cultural workplace were divergent in character. Respondents in ministry and in education agreed on some aspects; for instance they may find it easier to display love, faith and hope in the workplace than those working in the corporate world. All participants agreed that pastoral guidance can assist them with life career development.

2.12.2 Personal interviews (life career stories)

The researcher provided a life career narrative framework to respondents to tell their stories by means of a written autobiography (see Addendum I - the life career story framework is in Afrikaans).

Respondents were open and willing to share their life career experiences. Their life career stories were transparent and sincere.

Some of the key points respondents raised regarding vocation/calling:

- young people are too self-focused and display pride and insecurities in the workplace;
- they do not experience love, faith and hope in their working environment;
- forgiveness is easier said than done;
- decision-making is difficult, especially to find God's will for one's life and
- real vocation is to understand what one's calling and passion is all about.

Some key points respondents raised regarding generations in today's workplace:

- honesty is an important virtue; it fosters good relationships;
- they are critical and want to discover the truth themselves;
- expectations of Y-ers are unrealistic;
- Y-ers are sometimes too idealistic; older people are more realistic and have better work values;
- other generations should be prepared to meet Y-ers at their level;
- generation Y individuals are willing to support one another;
- females demand the same respect as their male counterparts and
- "It is not about me, it's about the bigger picture, the kingdom of God".

Some of the key points respondents raised regarding life career development:

- Y-ers wish to share their life career experiences, especially with others in their cohort;
- dual-career couples need education in life-work balance and life-career roles;
- some role models they had trusted disappointed them and
- “I personally feel that it is hard for a millennial to find his/her place in society”.

Some key points respondents raised on pastoral guidance regarding life career development:

- they need more advisors who are caring and want to see them being successful;
- Y-ers need encouragement.

2.13 Member-checking meeting

The table below provides information regarding the member-checking meeting. Two respondents each from the two focus group discussions were selected to attend the meeting. The aim of the member-checking meeting is to report back on the empirical results to enhance credibility and trustworthiness.

Table 2-5: Demography of the respondents in the member-checking meeting

MEMBER-CHECKING RESPONDENTS	GENDER	REPRESENTED FOCUS GROUP:
R7	F	1
R5	M	1
R19	F	2
R14	M	2

2.13.1 Findings of the member-checking meeting

The four respondents who attended the member-checking meeting concluded that the empirical results of the focus group discussion are a true reflection, credible and trustworthy. They also commented on the results of the individual interviews.

Key points respondents raised regarding the empirical results in the member-checking meeting:

- individuals, especially Y-ers, seek advice and counselling regarding life, work and career matters at the church;
- career advancement is important to Y-ers;
- multi-generational tensions and occupation adjustment are a reality in present-day workplaces;
- life-work balance is difficult to achieve;
- there is a need for career development mentorship – Y-ers are a mentorship generation
- technology and the internet is indispensable to Y-ers, especially Google;
- finding God's will for one's life, decision-making and vocational calling are important aspects for Y-ers to consider;
- white Afrikaans-speaking Y-ers who are unskilled or who have low qualifications are the most seriously affected by affirmative action, and
- entrepreneurship is the best solution or option for the work crisis in South Africa.

2.14 Recommendations

The following are recommendations of the respondents regarding the life career development of Y-ers:

- Career awareness should start early in individuals' lives. In church context, the world of work as concept should start from Sunday school level.
- The church should play a role in all spheres of people's lives, including life career development.
- Church denominations can facilitate group vocational discussions in their local churches.
- Pastoral workers should be trained in life career aspects of Y-ers to guide and support them.
- A life career development support group for Y-ers at the church can be beneficial.
- Occupation networking could be effective in a Christian fellowship setting.
- Baby Boomers as well as generation X individuals in congregations can mentor Y-ers regarding decision-making and occupation adjustment.

2.15 Summary

The objective of this study was to provide feedback on the life, work and career experiences of white Afrikaans-speaking Y-ers in church setting. This was an execution of Osmer's first task (to enquire what is going on) Osmer [2008:4]. Qualitative research data were gathered by means of a semi-structured open ended question-naire, interviews of selected respondents and their life career stories (autobiographies). Respondents had the opportunity to share their experiences regarding situations and incidents in their life, work and career. The respondents raised interest-

ing and valuable points regarding their beliefs, expectations, fears and challenges. They indicated that the church should not be neutral regarding the life career development of young adults; they have a role to play. Pastoral counsellors can be trained to guide Y-ers with life career aspects. They can start a support group to facilitate group vocational discussions in the church. This initiative may be beneficial for Y-ers.

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CHAPTER 3: Article 2 - Millennials as *sui generis*: the world of work and careers

Abstract

The article focuses on the uniqueness of the life career journey of millennials in the 21st century labour market. Currently, due to the problematic nature of jobs in a multi-generational workforce, the post-modern economy poses more risks for employees. Although millennials present a “sui generis” character in the workplace, they face unprecedented challenges regarding cross-generational relationships, career decision-making, and work- life performance in their pursuit for a meaningful career identity in a turbulent world of work. In their uniqueness, career support services for millennials are essential to ensure substantial holistic life career planning, personal development and the fostering of their life skills.

MILLENNIËRS AS SUI GENERIS: DIE WÊRELD VAN WERK EN BEROEPE

Opsomming

Die artikel fokus op die lewensberoepervarings van millenniërs in die arbeidsmark van die 21ste eeu. Die post-moderne ekonomie vertoon meer risikos as gevolg van die problematiese aard van die multi-generasie werkerkorps. Alhoewel millenniërs 'n “sui generis” karakter in die werksplek vertoon, moet hulle talle uitdagings rakende intergeneratiewe verhoudings, beroepsbesluitneming, werk- en leefprestasie die hoof bied, in hul soeke na betekenisvolle loopbaanidentiteit in 'n onstuimige wêreld van werk. Loopbaanondersteuningsdienste is vir millenniërs essensieel vir substansiële holistiese lewensberoepbeplanning, persoonlike ontwikkeling en die bevordering van hulle lewensvaardighede.

3.1 Introduction

Echo Boomers, Gen Why, Generation Now, Internet Generation, whatever one wants to call them, Generation Y, more generally referred to as millennials, have arrived in their uniqueness in the workplace.

The objective of this article is an overview of the life career journey of millennials (people born between 1980 and the year 2000) in their *sui generis* character, the challenges they face in the postmodern world of work, and their contribution in a multi-generational workplace.

The focus of the article is on the second task of Osmer's model for Practical Theology (Osmer, 2008:4) as displayed in *figure 3-1* pertaining to the life career journey of millennials. In this task,

the attempt is *interpretive*: to answer the *why* question about something occurring – as Osmer (2008:83) puts it: “[t]heoretical interpretation is the ability to draw on theories of the arts and sciences to understand and respond to particular *episodes, situations, or contexts*”. Reference will necessarily be made to the preliminary empirical investigation done by Van Niekerk (2016:1) [first task]. Preliminary recommendations in terms of the role support services can play in the life career development of millennials are submitted.

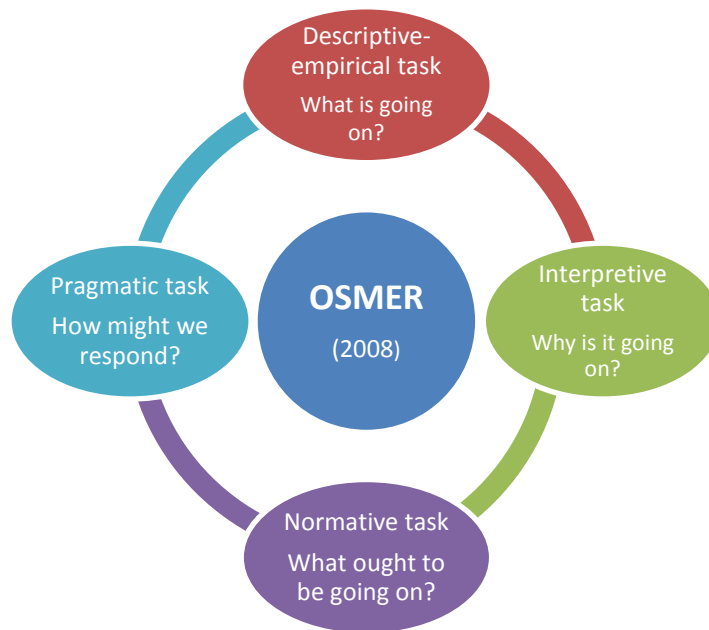


Figure 3-1: Osmer’s (2008:4) model for Practical Theology

3.1.1 Millennials as *sui generis*

Millennials are newcomers in the multi-generational workforce, with their own characteristics, worldviews, values, motivators and perspective on religion and spirituality. These tech-savvy, mostly young adults (Rainer & Rainer, 2011:187) display a *sui generis* character in the post-modern world of work and they have the potential to make a significant contribution toward the workplace. The Latin phrase “*Sui generis*” literally means “of its own kind” (New Oxford American dictionary, 2015) and would fittingly describe Millennials’ uniqueness as people with their own perceptions and expectations of a multi-generational workplace.

Generally, Millennials must face challenges regarding life career matters like decision-making about a career/careers, life roles, work-life balance and work adjustment. There is a need to find out *who* they are (compare article 1) and *why* they struggle with some aspects of their life career path. In the workplace, the concept of work is construed diversely by people from different generations, as is their understanding of career success in the postmodern world of work. A generation is typically defined as a birth cohort that shares defining political, social, and economic

events (Grant, 2013). A multi-generational workforce can therefore consist of Traditionalists or Veterans, born before 1946, Baby Boomers born between 1946 and 1964, Generation X born between 1965 and 1980, Generation Y or Millennials born after 1980 (Chamberlin, 2009:40; cf. Rainer & Rainer, 2011:8). The latter, Gen Y cohort, is the focal point of this article. For consistency and brevity's sake, in this article millennials are also referred to as Y-ers.

Y-ers must be defined clearly to render justice to this special group of the younger generation. The New Oxford American dictionary (2015) defines a Y-er as "...a person reaching young adulthood around the year 2000; a Generation Y-er: the industry to their parents brims with theories on what makes millennials tick. Another distinguishing feature of Millennials is that they come to college from a lifestyle that was highly scheduled". Despite the differentiation afforded by the definition, it nevertheless seems problematic to determine *who* fits in the generation Y category. It is not always clear as authors of articles on the subject tend to differ (Carlson, 2010:9; cf. Grant, 2013). The authors of this article however concur with Rainer and Rainer (2011:8) and Luttrell and McGrath (2015:x) who recognise a Millennial as someone born between 1980 and 2000.

A recent study with twelve hundred Millennials in the United States of America confirms this cohort (individuals born between 1980 and 2000) as the largest generation by year 2011, namely 77.9 million (Rainer & Rainer, 2011:8). The 2011 South Africa National Census (Statistics South Africa, 2012) similarly indicates the high percentages of young people in the country that amount to a substantial number of millennials in South Africa depicted in Figure 3-2:

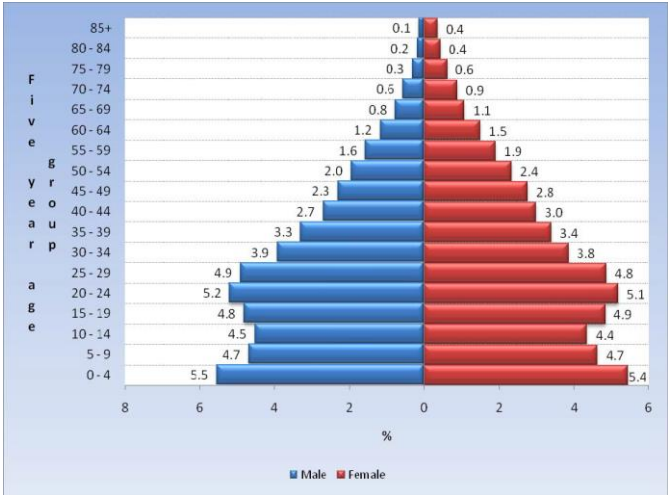


Figure 3-2: Percentage distribution of the total population of South Africa by age group and sex (Statistics South Africa, 2012:33)

In the following schedule table (Table 3-1) as retrieved from Statistics South Africa (2011:9) population groups exhibit that Millennials form an appreciably large component of population (and therefore workforce as well) in South Africa.

Table 3-1: Mid-year population estimates by population group, age and sex, 2011
(Statistics South Africa, 2011:9)

AGE	AFRICAN	COLOURED	INDIAN/ASIAN	WHITE	SOUTH AFRICA
10-14	4 516 224	418 138	94 916	289 413	5 318 691
15-19	4 347 929	412 381	104 978	310 160	5 175 448
20-24	4 088 775	389 401	113 059	309 140	4 900 375
25-29	3 806 490	369 596	119 402	302 688	4 598 176

3.1.2 Workplace attitudes

Given the different understanding of the concepts of work and career success, questions and concerns are raised regarding Millennials' workplace attitudes. Authors in the literature study express concerns and compelling attitudinal issues regarding Millennials, *inter alia*:

- Millennials' sense of entitlement (cf. Bisceglia, 2014)
- Work ethics and values (cf. Codrington, 2008)
- Lack of life skills (cf. Howe, 2014)
- Job-hopping and tenure (cf. Barna Group, 2016)

Regarding attitudinal issues, there is a need for professional helping services to assist individuals with career goal setting, career transitions and work adjustment (Lent, 2013:9). Pastoral guidance may therefore prove constructive to assist millennials to understand life career situations. As a reliable source, especially in making life-decisions, the Word of God would play a vital role (Van Niekerk, 2016:13) as Y-ers struggle with puzzling and perplexing spiritual matters (Rainer & Rainer, 2011:234).

Osmer's (2008:83) second question cum task entails theoretical interpretation that draws on theories of the arts and sciences to understand and respond to specific episodes, situations, or contexts. In their *sui generis* approach, Y-ers can adopt a unique approach to life and work for which the authors of this article endeavour to offer a nuanced understanding of why something goes on which (especially in the SA context) may lead to suggesting guidelines on how to deal with this cohort. The article will also indicate professional support services' role in the life career development of millennials. Regarding Y-ers' puzzlement regarding spiritual matters (cf. Rainer

& Rainer, 2011:234) pastoral guidance as an aid toward holistic life career development is discussed.

3.2 Background

3.2.1 The world of work in the 21st century

The world of work in the 21st century has a new character – an aspect that would contribute towards answering Osmer’s *why*-question. Work, career planning and career choice are of critical importance for all people, regardless the generation they belong to. Work is an integral and vital part of life and should be considered as a “life design” (Savickas, 2012:13). The changed nature of careers today necessitates that workers have a Protean and borderless outlook on careers, leading to frequent change. The Protean career attitude implies that individuals rely more on their own internal values and choices to make career decisions and not on the values of the organisation they work for (Volmer & Spurk, 2011:209).

The post-modern global economy poses more risks and challenges for workers (Gill, 2013:116). Working environments have changed considerably and the onus is now on individuals to manage their own life career activities. Resultantly, workers need more assistance, support and guidance from career practitioners (Savickas, 2012:13). The new economy is driven by *technology* (Mayhew, 2013?) and may pose uncertainty regarding job security. This situation is not likely to improve due to the competitiveness and the instability in the business world (Reader, 2008:105).

3.2.2 Globalisation

Globalisation has become a very important factor in human resources, business management, and management in general, and logically, it has an impact on Y-ers’ life career development. Globalisation, aptly referred to as “...a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology” (Globalization101, 2016) is then highly important to consider. The involvement of information technology implies that the workplace is set to become a place of computer technology advancement and the usage of advanced technology (Mayhew, 2013?). As such, globalisation has changed the world of work into a global village where globalisation and technology each has an impact on the life career development of an individual (Gill, 2013:110).

3.2.3 Future careers

Many new careers and job titles that are unfamiliar to today’s youth will develop in future (Gioia & Herman, 2005:51). Resultantly, employers will look for candidates with an inter-disciplinary

background with good work values, creative and multi-skilled hard workers who have a mixture of hard and soft skills. They should be in the workplace for the right reasons (Gioia & Herman, 2005:52). Individuals live longer today in a highly computational and globally connected world. Ultimately, it is foreseen by Davies *et al.* (2011:6-7) that future work/careers will require specific abstract work skills like *sense making, social intelligence, cross cultural competency, computational thinking* and *new media literacy* with a design mindset.

Klaus Schwab (2016), founder and Executive Chairman of the World Economic Forum, cautions that the world of work finds itself at the verge of a technological revolution that will impact lives, work and how individuals will relate to one another. Artificial intelligence, internet connectivity for people, nanotechnology, (to name just a few) will expand and provide job opportunities, but will also result in a Fourth Industrial Revolution (Schwab, 2016). Inevitably, these entities will lead to totally different economic, societal and job market challenges.

3.2.4 Unemployment

One cannot escape the devastating and present reality of unemployment. It is a worldwide phenomenon with many issues (Helyer & Lee, 2012:567) in which globalisation plays an active role of instilling fear about unemployment (Chope & Johnson, 2008:45). It is especially youth unemployment as a worldwide phenomenon that causes great concern because many young adults struggle to find employment in a highly competitive work environment (Helyer & Lee, 2012:567). The International Labour Organisation (ILO) and World Employment and Social Outlook (WESO) in 2015 projected the possibility that by 2019, more than 212 million people will be out of work, which is up from 201 million in 2015 (cf. Allen, 2015).

In South Africa, unemployment is a very compelling issue. In its wake, Brexit too brought more elements of uncertainty to economic growth, which impacts job creation and unemployment in South Africa (cf. Stanlib, 2016a). These factors might or will eventually especially have negative influences on Y-ers that are already contending with alarming rates of unemployment. Stanlib's economic focus Stanlib (2016b) (cf. South Africa, 2015:3) is especially clear that unemployment is very high:

Official unemployment rate in South Africa rose to a high of 26.7% in Q1 2016, up from 24.5% in Q4 2015. This compares with a previous high of 26.4% in Q1 2015. According to the expanded definition, the unemployment rate is 36.3%, up from 33.8% in Q4 2015 and 36.1% in Q1 2015 (this includes discouraged workers). According to the expanded definition, the unemployment rate for the youth (younger than 25) is at an incredible 67.3%.

3.2.5 Y-ers' general characteristics

Each generation displays characteristics pertaining to their own cohort in a multi-generational workforce. Chamberlin (2009:40) cautions researchers to be careful not to over-generalise or stereotype the various generations in the workplace. From a supervising and managerial viewpoint, one cannot assume that individuals of a cohort necessarily display the same generational characteristics since individuals have their own motivators (Carlson, 2010:10-11).

Y-ers are a diverse group of people who grew up in a world of unexampled opportunities that demand new skills and ways of learning. Their team-player mentality (Abbot, 2013:3) let Y-ers approach the job market with positive anticipation and confidence. Familiarity with scarce skills and deficits disclosed on the internet afford Y-ers valuable experience and experiential learning in their search for meaning. Y-ers operate from "an experiential worldview" (Witto, 2006:12) where racial interpersonal relationships do not seem to matter. In the so-called new South African context, this "colour blindness" (Codrington, 2005:2) is important.

Y-ers require *instant* gratification and recognition and they "...like rapid change. We don't want to cling to old things. We also like quick fixes" (Van Niekerk, 2016:6). This is especially true as Y-ers value collaboration with co-workers to maintain a work-life balance with the emphasis on a flexible work style (Abbot, 2013:2).

A distinct feature of this group is that they often appear to have been pampered by their parents, constantly reminding them to believe in their own worth and ability to become anything they want to be (compare Deitsch, 2012:12). Despite this caring attitude from their parents, they are quite critical towards their parents and employers and resultantly they will seek and evaluate other options for their developmental needs (Nikravan, 2011:36).

An investigation amongst university staff's general perceptions of college students revealed that Y-ers display a tendency to shift the blame and consider themselves as not accountable for their own actions. On the one hand, they appeared to be too dependent on for instance parental support, but on the other hand they pretend to be independent and self-sufficient. Y-ers appear to be passive problem solvers who rely on parental support and guidance (Much *et al.*, Wagener, Breitzkreutz & Hellenbrand, 2014:37-41). In this regard, Donatone (2014) notes that conflict negotiation is one of the biggest problems inherent to Y-ers' approach to life's circumstances, incidents and situations. Parents are also too often involved with helping their children to cope in life. Donatone (2014), says "[h]elicopter parenting...caused these kids to crash-land". Conversely, Rainer and Rainer (2011:280) are positive about these young professionals and view

them as "...a generation that desires to serve, that is willing to listen, that seeks counsel and advice that loves family, and truly desires to make a difference".

3.2.6 Y-ers' beliefs, perceptions and expectations

Careers have often been compared to journeys through life. Essentially, young individuals will be required to differentiate between a job, a career and vocational calling. To help professionals in these aspects, employees need assistance to develop a career identity in their pursuit of meaningful work. The development of a career identity involves an array of work and self-seeking activities which serves as a "...self-protective device" (Chope & Johnson, 2008:52).

Y-ers in South African context were assessed and Martins and Martins (2012:176) found that they need *training, development, team-building and interpersonal relationship* skills. Organisations would do well to strategize towards increasing levels of employee satisfaction amongst Y-ers. It seems that South African Y-ers are more diverse according to Martins and Martins (2012:153) regarding the demographics in comparison with their counterparts in the world. In a preliminary investigation amongst white Afrikaans-speaking Y-ers in church setting Van Niekerk (2016:13) found a tendency that they focus too much on themselves, they are too idealistic and unrealistic regarding their life career journey.

The executive research summary of young people between the age of 18-25 regarding workplace and work-related matters (Puybaraud *et al.*, 2010:7) found that Y-ers:

- are the most digitally sophisticated generation up to now;
- seek a supportive and secure working environment providing a social structure - located in a physical and virtual workspace;
- value collaboration, teamwork and interaction in the workplace, and
- indicated that the workplace should be a place of personal growth, development, and opportunities for learning.

Overall, respondents in the abovementioned study regarded information technology, creative learning and the working environment as some of their top priorities (Puybaraud *et al.*, 2010:105).

3.2.6.1 Y-ers and social media

Y-ers carry basic devices like smart phones with powerful raw processing data, a privilege previous generations never had (Codrington, 2005). This was the case already 12 years ago, so one can imagine how this power has increased in 12 years. Y-ers are fond of social media (Deloitte, 2017:7) – communication media play a vital role in their daily lives in terms of

communication. Deitsch (2012:43) points out that a Y-er's world is complex, they yearn for that real experience so that individuals sustain communication and contact via Facebook, E-mails and Texting.

Regarding Facebook activities, it is valid to apply intense activity on this social platform to South African Y-ers (cf. Martins & Martins, 2012:156). Almost everyone with a smartphone is also a 'Facebooker' (cf. Rainer & Rainer, 2011:194). Social media activity amongst Y-ers ("digital natives" – Charrier, 2016), is much more complex than one thinks. Their online experiences through social networks, especially Facebook, surpasses any generation before them (Charrier, 2016).

3.2.7 The multi-generational workplace

3.2.7.1 Y-ers in a multi-generational workforce

Y-ers, (generation Y) is a new generation in the multi-generational workforce. It is in this "global village" (Gill, 2013:110) that Y-ers are defined (Codrington, 2008:9). Workers belonging to various generation cohorts differ in their worldviews, and are not always so congruous in terms of values, attitudes and ambitions (Codrington, 2008:14). Inevitably, worldviews may also be influenced by factors such as gender, culture, personality, education and religion (Codrington, 2014).

Y-ers must cope with stressful factors. The current difficult economic times we are living in have dire influences on job prospects, and not only in the U.S.A. (Allison, 2016) where the workforce face many problems due to difficult economics. Many individuals are burdened with debt (for instance student loans), worries about work, money and work stability. Understandably, this unfortunate situation leads to stress which affects Y-ers' performance in the workplace, and their personal well-being. In South Africa with its affirmative action matters are severely compromised and complicated for minority youth groups like white Afrikaners (cf. Kamper & Steyn, 2007:523). While the results of Deloitte's survey findings (2016:26) show that Y-ers globally are still optimistic regarding the challenging economic conditions, they nevertheless report it to be at the lowest level they have yet recorded.

3.2.7.2 Preparation for future careers

It is crucial to prepare and groom young individuals/Y-ers for future careers seeing that they represent such a significant number of the global workforce. A major paradigm shift is required in how training the emerging workforce and the skills they need to have to be relevant, let alone have a chance at being successful, is approached Young adults lack soft skills, like interpersonal communication (Kushell, 2014). A burning question regarding such skills remains however: do

Y-ers realise and admit they need guidance regarding basic life skills? It appears that Y-ers are in serious need for guidance on basic life skills, especially face-to-face communication (Howe, 2014:1) where decision-making, interpersonal and self-worth skills are vitally important (Kar, 2011:38).

3.2.7.3 Job-hopping

Y-ers are often accused of being job-hoppers (Barna Group, 2016). The question may be posed whether they are doing it by choice or out of necessity? Y-ers are sometimes labelled as an “emotionally engaged workforce” (Puybaraud *et al*, 2010:11) to whom a modern colourful working environment will appeal. This notion is strengthened by Deloitte’s (2016:2-5) survey findings amongst nearly 7700 Y-ers (born after 1982), all of them employed full time with college and university qualifications from 29 countries. Two hundred interviewees were from South Africa. This survey reveals a loyalty challenge for organisations that employ large numbers of Y-ers: only 16% of the respondents see themselves with their current employers 10 years on, and in South Africa 76% indicated that before 2020 they will have left their organisations (Deloitte, 2016:2-5).

Most organisations value human capital, talent retention and loyalty of their employees. To retain Y-er employees, employers need to understand and align themselves with the values of Y-ers, to meet their demands, as well as to play an active role in their life career aspirations and leadership development (Deloitte, 2016:10-11). Y-ers’ loyalty to an employer is very often conditional (Deloitte, 2016:11), but they will be loyal if their personal interest and career needs are being considered. Mayhew (2013?) therefore finds that employers must do some pioneering to cater for the career needs of the four respective generations alike referred to above as they will go forward to diversify the workplace.

3.3 Y-ers’ *sui generis* character in the workplace

Y-ers’ acquaintance with the usage and application of technology favourably position them to display a *sui generis identity* as a generation cohort and which should be accommodated and celebrated (Rainer & Rainer, 2011:280). They are growing up in a new era of globalisation, communication technology and wireless connectivity (Gill, 2013:110), where the cellular phone is the dominant device as a medium of communication (Rainer & Rainer, 2011:192). Not surprisingly then, the marketing industry has identified Y-ers as the ideal target group due to their aptness in using communication devices like smartphones and tablets (Charrier, 2016:1). This ability causes Y-ers to be a social, flexible and mobile workforce (Puybaraud *et al*, 2010:9-10) and they have a flair for the “intellectual demands of our high-tech post-industrial society” (Nambiyar, 2014:335).

Clearly, Y-ers are a highly significant group of young people. Current and future employers need to take serious attention of these employees that by 2025 can globally amount to approximately 75% of the workforce (Dhawan, 2012:2). They are connected multi-taskers who want to achieve in the workplace (Abbot, 2013:2) and the existing state of affairs is in trouble where these impatient young adults operate (Rainer & Rainer, 2011:174). Their technological paradigm makes them efficient in the workplace. Although, they value wealth and money, they also be regard society and environmental issues as important (Rainer & Rainer, 2011:111).

3.3.1 Work values and ethics of Y-ers in the workplace

Work values and work ethics are important aspects for any worker to ensure job satisfaction and Codrington (2014) indicates that some guiding and defining values describing the Y-ers are optimism, networkers, naiveté, and global citizens. Unlike the Baby Boomers, Y-ers prefer a flexible, easy going life style, where work is not everything. They tend to leave the office early which could suggest that a work ethic is not a top priority, and which would seemingly frustrate human resource executives (Bisceglia, 2014).

3.3.2 Career success in a multi-generational workforce

Each generation strives for career success in the workplace, but how is career success defined today and especially among Y-ers in in a post-modern world of work? Srikanth and Israel (2012:138) distinguish between objective and subjective career success:

... while, objective career success has been defined in terms of ascendancy and salary progression, subjective career success has been defined in terms of learning, balancing work and family, career actualization, the degree to which employees are capable of realizing personal goals and values in their working career; quality of education received, role performed in the organization, career reflection and alignment of one's values in one's career.

3.3.3 Life career management and development

Life career management and development are important aspects in a post-modern world of work. These days, young adults are enthusiastic but can be confused by the myriad of career choices that are available due to the multi-directional tendencies in career paths (Gill, 2013:110). Gysbers and Moore (1975:648) style life career development as "...self-development over the life span through the interaction and integration of the roles, settings and events in a person's life", while Gill (2013:103) indicates that life career development concerns individuals pertaining to their own life styles and the way they prefer their own choice and own life design. Life career development

brings all the aspects of an individual's life together like life-roles, settings and events (Gill, 2013:103).

Employers constantly recommend to young job seekers to improve their employability skills by gaining relevant work experience (Helyer & Lee, 2012:567). However, Deloitte's survey findings (2016:6) pointed out that Y-ers feel their leader potential is not recognised and leadership development among them is lacking. Maree (2013:418) says local career theorists and practitioners need to be attentive and acknowledge the impact of global changes and growth in the world of work. They should also stay abreast of the latest approaches in career counselling and incorporate it into theory and practice if they have their counselees' best interests at heart

The establishment of "career development support practices" can play a vital role in promoting the growth of positive work experiences and psychological career success for working adults (Coetzee & Bergh, 2009:27). Lent (2013:12) contends that "...more research, theory, and practical models on how to help students and workers to prepare for, and cope with, critical work-life events and transitions are needed in order to ensure that the field of career development and counseling remains vital and forward thinking in the 21st century".

3.3.4 The role of support services in life career development of Y-ers

Life and career is interrelated. The working youth, more specifically the millennials, need guidance and support to make informed decisions in life. Social support services like counselling, coaching, e-coaching and web-assisted counselling are available to assist individuals and dual-career couples with stress, relationship building, financial management, occupation adjustment and the fostering of a good work-life balance (Neault & Pickerell, 2005:192-195; cf. Van Niekerk, 2010:43-44). The counselling approach and the role of the career counsellor in the postmodern era has therefore changed as Watson and Kuit (2011:78) indicate "[t]he goal of assessment changes from seeking absolute, measurable truths to seeking contextual meaning, from quantitative labels to qualitative understanding that is perceived as useful by the client".

3.3.5 Life career narratives

Every working individual has a narrative about his/her life and career. People narrate their experiences by means of anecdotes which only become significant when they are interpreted. Narrative can be defined as a "...collection of lived experiences that make up one's life-career, including transitions in paid and unpaid life roles over the course of a lifetime" (Stebleton, 2010:65). Through a hermeneutical process life career stories are constructed, deconstructed and reconstructed (Chen, 2011:24) so that narrative investigation of meaning-making in careers has become an important component of the total life career narration (Chen, 2011:29). Logically,

narrative-based approaches may be useful for counsellors to assist Y-ers with the interpretation of their life career stories (cf. Stebleton, 2010:74).

3.4 Life-design interventions

Life-designing interventions in career counselling necessitate multi-perspectives from different professionals and services. For such intervention, career counsellors play important roles to assist counselees to enhance their self-knowledge to approach the job market with more confidence in times of occupation instability where frequent career changes occur (Savickas, 2012:13). In terms of life career stories, counselees can be viewed as authors (Savickas, 2012:17) of life design. Career counsellors can play a significant role to teach counselees the fundamentals of problem-solving, and to be responsible and accountable for their actions (Much, *et al.*, 2014:42) where methods like barrier-coping and support-building are effective to guide counselees in goal-setting and self-efficacy and to secure better outcome expectations (Lent, 2013:10).

3.4.1 Pastoral and spiritual guidance

Young individuals in the post-modern era seek meaning and fulfilment in their careers. The importance for counsellors to assist and support students to find meaningful careers to fulfil their individual callings cannot be overstressed (Adams, 2012:73-74). This could mean that the integration of “calling” as a construct in life career and student development may be beneficial, because career and spirituality are interconnected (Adams, 2012:77-78). Work, spirituality and religion are key aspects of scores of people’s lives, so, a concerted study of the relationship between these variables is essential (Duffy, 2006:61) as a Christian’s life career journey can contain aspects of life, work and the workplace.

God wants to guide individuals in their daily walk with him and while work can change, God is immutably steadfast – He remains the same. God’s Word is therefore always a trusted source of work-life wisdom and enrichment for every Christian believer to apply to his/her life and career (Layhee, 2013:vii). Furthermore, work is a high calling from God and therefore vocational calling is a core aspect to consider for any individual who searches for meaning and purpose in pursuing a career. The church then would be a logical source of career guidance, personal and career development (Fox, 2003:168) and pastoral guidance can logically fulfil a vital role to assist Y-ers with life career issues (Van Niekerk, 2016:14). A preliminary investigation among white Afrikaans-speaking Y-ers in a church setting indeed indicated that the church can play a vital role in assisting young people with life career development (Van Niekerk, 2016:14). Towards this end, pastoral

workers can be trained to guide and support Y-ers on their life career journey (Van Niekerk, 2016:14).

3.4.2 Mentoring Y-ers

Mentorship is one way to assist Y-ers in their life career journey. They experience yearnings to know, a need to develop and on occasion, the necessity to change a career for which they could need advice and direction. In the workplace especially, Y-ers can act as *reverse mentors* to assist and support older employees to stay abreast with modern workplace technology. *Reverse mentoring* then generates new ideas among generation cohorts as they work together towards one goal (Bernard, 2012:1). In this way, they display a *sui generis* characteristic in the workplace.

Y-ers in a multi-generational workplace can benefit from *cross-generational mentorship* as an alternative way to the student /teacher model. Individuals from the various generations can learn and teach each other regarding their career expectations. In this way they discover new work styles and viewpoints. In this way, the gap between generations can be bridged (Thielfoldt & Scheef, 2011:1-4) and E-mentoring as a virtual tool and even as an alternative for traditional mentoring is highly recommended for mentoring individuals to advance their careers and networks (Lotter, 2008:2). The aim of a mentor is to encourage and to nurture the mentee, as well as to equip other individuals (Lotter, 2008:4).

In the church context, Willems (2014:1-2) refers to crisis of Y-ers mentorship. The crisis can be averted if older adults avail themselves as mentors and come alongside Y-ers to help them to reach their full potential for the kingdom of God.

3.4.3 The role of family

Families play a very significant and supportive role in the lives of Y-ers. Y-ers are much more interested in their family than work (Nambiyar, 2014:336), while Y-er married and unmarried couples' aspirations differ from each other (Nambiyar, 2014:338). Members of the family are considered reliable sources when Y-ers must make important decisions like choosing a career (Chope & Johnson, 2008:47).

3.5 Recommendations

Employers, Human Resource Professionals and helping professionals should take cognisance of the following key aspects of Y-ers in their life career journey and development:

- In a multi-generational workforce the various generation cohorts are diverse in terms of work values, beliefs, expectations and attitudes and should be treated individually

- Management of companies and other employers need to perform pioneering efforts to cater for Y-ers' career needs to retain them as employees
- Globalisation and the challenges of the new economy have an impact on young working adults
- Life career management is complex in a global economy where careers have a multi-directional propensity
- Job insecurity and youth unemployment are realities in the post-modern global job market of the 21st century; Y-ers are looking for job security, meaning, recognition and constructive feedback in their careers
- Y-ers are a significant group of young professionals who display a "*sui generis*" character in the workplace. They should be welcomed, accommodated and celebrated by all generations and stakeholders in the workplace. They need assistance with career advancement, life skills and support with lifelong learning
- Spirituality and religion are key aspects in the lives of young people and need to be considered in their life career development.

Therapists, career counsellors, life coaches, e-coaches, e-mentors and other helping professionals are well positioned to assist and support Y-ers with aspects like vocational discernment, career planning, decision-making, work-life balance, career transition and occupation adjustment in their life career journey and development. Pastoral counsellors can therefore assist Y-ers with the aspect of vocational calling, interpersonal relationship building, work ethics, soft skills, finding meaning in work and family, their own spirituality as well as the fostering of well-being and life career satisfaction.

3.6 Summary

Article one enquired *what is going on* (cf. Osmer, 2008:4) in the life, work and careers of white Afrikaans-speaking Y-ers. The preliminary empirical investigation amongst them revealed that they exhibit certain characteristics as a cultural group in South Africa regarding their beliefs, expectations, fears and challenges. It appears that they display a strong resemblance with the millennials (Y-er) as a cohort (compare Deloitte, 2016; Van der Walt, 2017:6). This article is an extension of Article one which has focused more on *why is it going on* (compare the interpretive task-[Osmer, 2008:4]). Osmer (2008:80) notes that the *interpretive task* searches for reasons for "phenomena" that was discovered in the descriptive task.

The literature study confirms Y-ers' *sui generis* individuality of character in the post-modern multi-generational workforce of the 21st century. As a *sui generis* group, Y-ers are tech-savvy newcomers in a complex world of work. They have a unique approach to work and a peculiar

style of communication. Their use of social media and digital sophistication exceeds any generation before them. It appears that Y-ers are confused and perplexed regarding spiritual matters. Although various authors have raised areas of concern pertaining to their life career journey, these young professionals need to be taken seriously in the world of work. In the near future, globally they will be the largest workforce, therefore human resource professionals have a vital supportive role to play in the establishment of Y-er's career identity, as well as in their life career development. Pastoral counsellors can also assist and support them on spiritual matters regarding their life, work and careers.

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CHAPTER 4: Article 3 - Calling and vocational discernment by millennials as young adults towards a meaningful career in a post-modern context

Abstract

Vocation, calling and vocational discernment are relational constructs in life career development. The purpose of this article is to draw attention to the significance of vocational discernment and calling for young adults, also called millennials, in a post-modern world of work. The focus is on their search for a meaningful career and workplace, against the background of career development theories.

This article is written from a theological perspective within the framework of Osmer's model for practical theology, with specific reference to the normative task and the relevant question; what ought to be going on. The normative task is supported by the doctrine of vocation, the Biblical idea of work, spirituality in the workplace and the Protestant work ethic.

Opsomming

Beroep, roeping en beroepsinsig is verwante konstrunkte in beroepsontwikkeling. Die doel van die artikel is om die klem te plaas op die belangrikheid van beroepsinsig en roeping vir jong volwasse nes, ook genoem millenniërs, in 'n post-moderne wêreld van werk. Die fokus is op hul soeke na 'n betekenisvolle beroep en werksplek teen die agtergrond van beroepsontwikkelings-teorieë. Die artikel is geskryf vanuit 'n teologiese perspektief binne die raamwerk van Osmer se model vir praktiese teologie, met spesifieke verwysing na die normatiewe taak met die toepaslike vraag; wat behoort te gebeur. Die normatiewe taak word gerugsteun deur die doktrinêre leer van beroep, die Bybelse idee van werk, spiritualiteit in die werksplek en die Protestantse werksetiek.

4.1 Introduction and purpose

Life is about choices and when it comes to one's vocation and calling it is no different. Work, vocation, career, spirituality and religion are key aspects of probably everybody's life. A study of each of these variables and how they relate to one another is vital to understand how these aspects impact vocational discernment. The world of work has a constantly changing nature which makes a study of work difficult.

Vocational calling and vocational discernment are explored and supported by the Biblical idea of work, a theological perspective is proposed. The purpose of this article is to draw attention to the

relevance and significance of vocational discernment for young adults in a post-modern world, their life career development, and their search for a *meaningful* career and workplace. In the context of this article, *young adults* are regarded as millennials, also called generation Y.

Individuals in this cohort are born after 1980 (cf. Berger, 2013:12; Chamberlin, 2009:40; cf. Luttrell & McGrath, 2015:x; cf. Rainer & Rainer, 2011:8). Other generations in the multi-generational workforce are; Traditionalists or Veterans, born before 1946, Baby Boomers born between 1946 and 1964, Generation X born between 1965 and 1980 (cf. Chamberlin, 2009).

Table 4-1 below contains quotations of millennials from a few countries regarding their work and careers.

Table 4-1: Quotations of Millennials in various countries (PwC survey, 2011)

<p>“I believe that younger generations will change careers at least once and try a variety of different roles. There will be less long term commitment to organisations.”</p>	<p>Female graduate employee, Japan</p>
<p>“My career will be one of choice, not one chosen out of desperation. It will align who I am with what I do.”</p>	<p>Male graduate employee, USA</p>
<p>“I think our generation will continue to conduct business in more global settings and we’ll use different forms of technology to communicate across borders.”</p>	<p>Female graduate, USA</p>
<p>“In this day and age you have to be flexible and you can’t rely on working for the same employer for many years.”</p>	<p>Female graduate employee, Germany</p>
<p>“I think we’re expected to produce more work in a shorter period of time [than earlier generations].”</p>	<p>Female graduate employee, Italy</p>
<p>“I want to feel valued, and be given tasks that allow me to stretch myself to the full extent of my abilities and, by doing so, develop my skills.”</p>	<p>Male graduate, UK, newly employed</p>

The second table (Table 4-2) contains quotations of white Afrikaans-speaking millennials. They are churchgoers from different denominations in Nelspruit (also called Mbombela), a city in Mpumalanga, one of the provinces in South Africa. These people were respondents that formed part of a focus group discussion regarding life career development in church setting (cf. van Niekerk, 2016:10-16).

Table 4-2: Quotations of white Afrikaans-speaking millennials in South Africa

(Van Niekerk, 2016:10-16)

Generation Y is not scared to say how they feel. I want to say how I feel about things. I got resistance from other generations who differ from me. Our generation like to change careers.	White Afrikaans-speaking female respondent in focus group discussion, South Africa
We like rapid change. We don't want to cling to old things. We also like quick fixes.	White Afrikaans-speaking female respondent in focus group discussion, South Africa
I have done all the career tests, I even went to university for more tests and job-shadowing in all the careers they proposed to me. In the end I opted to stick to my calling, which I had since childhood.	White Afrikaans-speaking female respondent in focus group discussion, South Africa
Our generation seek something that is meaningful	White Afrikaans-speaking male respondent in focus group discussion, South Africa

(Note: In order to keep the original intent of the respondents, their answers were reported in Afrikaans and elucidated with a paraphrase in English).

4.2 Problem statement

The problem statement of this article is that calling and vocational discernment are important aspects for millennials (young adults) to consider towards a meaningful career.

The following are clarity-seeking questions pertaining to the problem statement:

- How important and significant is vocational discernment of young adults grounded on Biblical principles in a post-modern era? ;
- Is there a connection between religion, spirituality, work-related variables and career development?
- Is there a connection between religion, spirituality and career development theories?
- Is it a matter of career choice vs. vocational calling?

4.2.1 Osmer's model for Practical Theology

Osmer (2008:4) presents an appropriate design for research in Practical Theology. It consists of four tasks that form the basic structure of the theological interpretation: The tasks comprise of:

1. Descriptive-empirical task: What is going on?
2. Interpretive task: Why is it going on?
3. Normative task: What ought to be going on?
4. Pragmatic task: How might we respond?

Osmer's model (2008:4) provides a framework to search for possible directives /answers to the stated clarity-seeking questions.

4.2.2 Descriptive-empirical task: What is going on?

The 21st century labour market has a new character and career practitioners are faced with new challenges to guide young adults with vocational discernment, career decision-making and life career development. The changed labour market is characterised by diversity in a multi-generational workforce (Helyer & Lee, 2012:574) and the various generation cohorts are not appropriate together regarding their worldviews, values, expectations, ambitions, attitudes and behaviours (Codrington, 2008:10). Gender, culture, personality, education and religion also have an influence on worldviews (Codrington, 2014).

In this new economy (Reader, 2008:114), technology plays a major role (Mayhew, 2013?) that has shrunk, and changed the world to a so-called global village. Resultantly, globalisation had and continues to impact vocational discernment due to the complexity of the world of work (Gill, 2013:110). The Barna Group (2016) says: "...Millennials live a life of paradox. Tech savvy and ambitious, yet perceived by many as lazy and self-centred. Passionate and serious about work, yet job-hopping as they experiment with and explore where to put that passion meaningfully to work".

4.2.3 Interpretive task: Why is it going on?

The post-modern global economy poses more risks for individuals compared to the modern Industrial era. Progressively, permanent occupations are replaced by contracts, some organisations by networks or groups, and career decision-making has become a daunting task. Due to the variety of career fields and careers to choose from, the responsibility now rests on individuals to discern wisely and to make informed life career decisions (Savickas, 2011:1). In terms then of guiding young post-modern adults (18-25 years of age), Hall and Delport (2013:2) found that people in this group display a partiality towards conventional religious norms and practice.

Hall and Delport (2013:2) feel that postmodernism as a "paradigm of our times" influences the social functioning of individuals – it poses a concern to multi-disciplinary practitioners who work with young adults. To put it in perspective, Duignan (2014) views Postmodernism as post-modernism. In Western philosophy, it is a late 20th-century movement characterised by broad scepticism and subjectivism (Duignan, 2014). Furthermore, Post-modernism places an accent on relativism, pluralism and diversity (Hall, 2013:376). Meaning is "... supplied by the experienter

and that a multitude of truths exist; thinking, feeling and choosing describe the postmodern individual. The focus is on personal experiences and own interpretation” (Hall, 2013:376).

In reference to how important and significant is vocational discernment of young adults grounded on Biblical principles in a post-modern era? To this, Setran’s (2011:361) opinion is that “...grateful stewardship of God’s providential gifts is in many ways the answer to the postmodern posture of self-expressive choice”. Gifts and abilities are one necessary component of the discernment process, but individuals also need to distinguish how God would have them fulfil that vocation within the difficulties and the brokenness of this world (Messenger, 2011:178).

This focus of this article is on Osmer’s key question of the third task (Normative); namely, what ought to be going on (Osmer, 2008:4)

4.2.4 The Normative task: What ought to be going on?

The normative task needs to be elucidated to serve as a premise for pastoral workers to provide pastoral guidance to young adults or millennials in terms of their life career development.

Osmer (2008:4) qualifies the normative task as “...using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from good practice.” Towards these ends, interpreting, constructing and learning, Osmer (2008:133) refers to the prophets of ancient Israel. They acted as God’s messengers in a divine prophetic office; they announced God’s word of judgement and hope to the community. Their role was to discern, to form and to disclose the message by also drawing on peculiar traditions of Israel and to speak about specific social conditions and events (Osmer, 2008:133).

On a practical level then, the pastoral researcher has the Bible as the standard and by theological interpretation finds out what is going on; why is it going on, and as the ideal norm stated by Scripture, what ought to be going on pertaining to the episodes, situations, or contexts of young adult’s life career journey (cf. Osmer, 2008:4).

Authors on subjects relevant to careers and career choices hold different views on constructs like vocation, calling, work, career and spirituality. Okhuysen *et al.* (2013:492) define work as “...the content, but also the context in which individuals live, act, and interact with others.” Thompson and Miller-Perrin (2003:49) aver that a secular outlook on vocation pertains to an individual’s job or career, but in a Christian context it denotes a calling from God. Oddly, researchers seem to avoid terms like calling and vocation because then it can be linked to God or religion (Duffy, 2006:58), but this approach complicates a definition of spirituality so that both terms should be (re)defined/improved (Word, 2012:152). Clear definitions certainly are necessary to elucidate

issues pertaining to vocation and calling. These include the relation between calling and vocation; a clear distinction between vocational calling and vocational discernment as relational constructs; the issue whether a vocational call is an alternative route to career decision (cf. Hernandez, 2008:101) and how other disciplines like psychology view vocation.

In literature, the conceptual meaning of calling appears to be controversial (Duffy & Dik, 2013:429) and scholars are not consensual about how calling as a term should be defined. Popular usage of constructs like vocation and calling may be an indication that many Christians hold a secular outlook on life and work. Tension exists between the poles of calling and vocation (Louw, 2005:69) and believers apparently do not view their lives in terms of their vocation (Schuurman, 2004:3). Contrarily, to understand your calling is beneficial and can assist young individuals to probe their own lives, as well as to identify how they can approach and transform their careers meaningfully to make a difference in the world (Dik & Duffy, 2012:6). Hunt (2009:37) therefore proposes that young adults/students should be advised that an individual is called to perform a specific task, it is not a matter of choice. Vocational calling is therefore concerned with requiring a meaningful perspective and it involves much more than only a career choice.

Subsequently, it can be pointed out that it is important for believers to have a Biblical perspective on calling and vocation. God's call invites everyone to observe their lives in the bigger context of God, the sovereign God of the universe (Schuurman, 2004:67). Despite this importance for believers, spiritual aspects appear to be disregarded due to the difficult task to define spirituality apart from religion and social norms (Word, 2012:152). Although religion is considered a taboo subject (Word, 2012:152), God's call and vocation can nevertheless be understood on a Trinitarian basis, and a relationship with God establishes a good foundation for human vocation (Harrower, 2013:3).

4.3 Practical Theology

If young adults are to be supported with vocational discernment, calling, and career decision-making, then an understanding of the demands of a post-modern life is necessary. Regarding Practical Theology and Postmodernism, there are many questions – indeed then, theology is about understanding faith (Ballard & Pritchard, 1996:1). Although Practical Theology can be diverse in nature, it draws the attention of a wide range of individuals pertaining to the lived religion and shared experiences of individuals in a hermeneutical manner (Ganzevoort, 2009:5). Theological reflection is the essence of Practical Theology (Ballard & Pritchard, 1996:124). Technology and globalisation have transformed the world of work (Gill, 2013:110); globalisation has a direct influence on the content of Practical Theology (Reader, 2008:117). Practical Theology draws on the relationship with other disciplines like Sociology as a means to construct

sufficient responses to its current context (Reader, 2008:117) and all the transformations in the present world necessitate a “rethink” regarding the world of work (Reader, 2008:129).

Resultantly, research in Practical Theology pays attention to the lived reality of individuals where the triune God is at work. The Reformed Practical Theologian works from a pneumatic and hermeneutic approach to Practical Theology (De Klerk & De Wet, 2013:5-12) and as a normative discipline, it is in a cross-disciplinary conversation or dialogue with other fields (Osmer, 2008:132).

Regarding the compelling issue of post-modernism Schweitzer (2001:169) poses a vital question: is a new paradigm necessary for practical theology and post-modern life? In terms of the transformations in the life cycle, this author contends that Practical Theology requires an inductive approach, not just an empirical investigation into postmodernity. This is an indispensable task if one wants to deal with the requirements of a post-modern life (Schweitzer, 2001:169). The Practical Theologian and the church’s attention should then focus on the theological requirements and challenges of the post-modern life so that a critical practical discernment can address the ambivalent life experiences of individuals in a post-modern life (Schweitzer, 2001:171). Towards these ends, Osmer’s (2008:132) task of prophetic discernment is appropriate to guide young adults towards a meaningful life and career in a post-modern world.

4.3.1 Work/labour in biblical and theological context

Difficulties pertaining to work, family and work-related activities are the experience of many individuals, so that a thorough understanding of the origins of work in the Word of God is essential. Work is mentioned many times in the Scriptures and it is an integral part of scores of peoples’ lives. The book of Genesis gives the foundation for a Theology of work (Schmutzer & Mathews, 2013) and it has an applicable message for individuals pertaining to their struggles with life, work and faith issues.

Genesis is a significant book that treats the spiritual difficulties and relevant questions of believers (McKeown, 2008:5). Individuals’ responsibility regarding work is clearly articulated, so, for instance, Genesis 3:19 shows that “[b]y the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” True enough, Adam’s sin in the Garden of Eden (Genesis 3:17-19) resulted in mankind having to toil to make a living, but the necessity to work, or labour itself is not cursed. Adam had to labour at the task he had to carry out (Gen. 1:28) but after the Fall, men were prone to be less successful than they would have been before (Currid, 2003:135-137). We now live in a broken world which resulted from the alienation of love and trust between God and individuals (Schmutzer & Mathews,

2013:19) – and it may cause disaffection amongst workers who are suspicious of one another in their workplace (Schmutzer & Mathews, 2013:19). A biblical perspective on work is necessary.

4.3.2 Biblical perspective on work/labour

In Biblical context, not only the Old Testament but also the New Testament's view on work must be considered. The redemption that Jesus Christ worked at Calvary brought about a change and work cannot be regarded as a curse anymore (Van Niekerk, 2010:11). Instead, it is a means to glorify God and in Colossians 3:17 Paul pertinently urges believers to do everything in the name of the Lord and to be thankful (compare Colossians 3:17). Even in the workplace believers can commit themselves to the Lord in worshipful gratitude. God is true to bless the individual who understands the sacramental nature of even the daily grind and supports the man and woman who are diligent, committed to provide for his/her family – one of a human's top priorities regarding everyday life (Van Niekerk, 2010:25-26). The significance of this vocation is clear from Paul's warning in 1 Timothy 5:8: "[a]nyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever".

4.3.3 The need for a "theology of work"

Globally, scores of individuals experience and express unhappiness in their work situation. Negative attitudes towards their occupation can rule (maybe even ruin) the lives of people who perceive their daily task as drudgery. In turn, this dissatisfaction with vocation/career can lead to a general crisis of work (Volf, 2001:35). Child labour, unemployment and discrimination in the workplace, among others, aggravate crises related to work in a pluralistic world (Volf, 2001:36-38) and a theology of work is indispensable to address the transformation of human work.

Work/labour is more significant when one explores routes of integration (Dik & Duffy, 2012:77) and a theology of work necessitates a critical reflection on how individuals currently approach their work and the way they have interpreted it (Volf, 2001:25). A wide theological framework based on the conventional term of the "new creation" may be expedient to help achieve theological reflection (Volf, 2001:79) and therefore implies a Theology of hope that includes soteriology and eschatology (Volf, 2001: 79). Volf (2001:113) contends that the Spirit of God is at the centre of this new creation and emphasises that the charismatic nature of all Christian work is the theological grounding for a pneumatological understanding of work. Christians should learn about, and empower themselves to work in their respective vocations under the guidance, inspiration and enabling by God's Spirit (Volf, 2001:113).

In the Word of God it emerges as a high calling and a central concept to work diligently (Layhee, 2013:3-5) and an individual's workplace becomes a place where he /she can count on God's

presence and purposes (Whitcomb, 2008:17). Believers should know that in God's purposes, we are called to a *whole life*, not just to survive on remuneration (Messenger, 2011:175).

God's purposes embody four key objectives (Whitcomb, 2008:4):

- a setting to narrate one's life-story;
- a platform from which an individual's faith can grow;
- an experiential learning opportunity to increase one's influence and capacity, and
- a place to demonstrate and reflect the image of God

4.3.4 The doctrine of vocation

Vocation is a Christian term derived from the Latin word "*vocare*" which means "to call" (Marrs, 2003:4; Schuurman, 2004:5). Purpose and providence, with the potential to bring forth new things, are embedded in the concept (Setran, 2011: 362). Calvin used the word "*vocatio*" which refers to a call to salvation and "*vocationes*", a heavenly calling for individuals to respond to. In this way, vocation and calling are connected and individuals can live out their vocational calling in all the spheres of life (cf. Duvenage, 1956?:42). It is important that individuals heed their internal call from God to live out their minor callings in the Kingdom of God on earth to do justice to their eternal calling (Duvenage, 1956?:105).

However, the importance of the doctrine of *vocation* as a teaching of Protestantism gradually declined and it was whittled down to the designation of a *job* (Schuurman, 2004:1). This state of affairs is at loggerheads with the original intention regarding *vocation* which was for every person in his/her position to serve and love their neighbour to the honour of God. The urgent question is whether that intention can be recovered (Schuurman, 2004:1) and would define the church's essential present duty, namely to recover the doctrine of vocation (Veith & College, 2011:120). There is a great need to develop a renewed vision of vocational faithfulness among young adults in the post-Christian world (Setran, 2011:346). Duvenhage's (1956?:104) critical question as to what the significance of individuals' vocation is to the church and vice versa is then vitally relevant.

For the followers of Christ, vocation brings out the spirituality of everyday life. From a Reformed Practical Theology position Grimmond (2013:5) poses a question on what God's Word makes known about the doctrine of vocation. It is imperative then to understand that the doctrine of vocation advocates believers to link all aspects of their life with God's plans, support and provision (Schuurman, 2004:66). Vocational discernment essentially therefore means to live in God's call (Thompson & Miller-Perrin, 2003:49) and for young adults in a post-modern world it is more than the search for gainful work and a desirable life style.

Vocational orientation should proceed from the indicative of the cross, and through the Reformation, Luther brought the Biblical oriented soteriology aspect into the doctrine of vocation. God calls a sinful individual to righteousness in Jesus Christ (2 Corinthians 5:21), and as a new creation (compare 2 Corinthians 5:17-18) believers can pray for God's guidance and provision regarding their life and work (Grimmond, 2013) so that it becomes "...God-honoring callings" (Grimmond, 2013).

4.3.5 Vocation and calling as relational concepts

Work, spirituality and religion are relational concepts and pertain to individuals' lives. Considering this fact, a concerted study of the relationship between these variables is essential (Duffy, 2006:61) to enhance individuals' career awareness and vocational identity (Chen, 2006:535). In Biblical terms, calling and vocation are closely related and many Protestants then perceive, and refer to, calling and vocation synonymously (Schuurman, 2004:2).

In the Old Testament, God was the one who called. He initiated the covenant call to Abram, Isaac, and Jacob and by the prophets as His mediators conveyed the call to Israel to restore their relationship with Him (Schuurman, 2004:19). *Vocation* in the Old Testament context is about relationships between God and His people. The Old Testament theology of vocation is grounded in the concepts of creation and covenant. It is God, the sovereign Creator, who calls individuals to maintain a relationship with His creation, especially, with mankind, to make their life meaningful and purposeful (Marrs, 2003:5). Genesis 1 then elucidates human identity as *imago dei* and to Adam, created in the image of God, it was entrusted to care and oversee not only the garden, but creation (Genesis 1:28). Towards these ends, God provided him with all the resources for a meaningful life (Marrs, 2003:5). The situation is not dissimilar in our time and God wants to bless man with a meaningful vocation so that we can bless others. It becomes an act of servanthood (cf. Marrs, 2003:8). Unfortunately though, all too often human arrogance and exploitation deny individuals' lives their meaning and purpose (Marrs, 2003:8).

In the New Testament, God calls individuals to salvation and to serve God and others with their work. This is not something apart or divorced from what people do in their work situation. In church context, individuals have specific callings in terms of roles, tasks and a service to render in response to their general callings (Schuurman, 2004:32). In Colossians 3:22-23, Christian slaves are urged to "...obey your earthly masters in everything; and do it, not only when their eye is on you and to curry their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart, as working for the Lord, not for human masters". If that were God's pleasure for people who had no rights, how much more can people freed by the Spirit through the Gospel work towards God's good will and pleasure?

The Bible does not indicate which career an individual should pursue and in Biblical context vocation refers to a fundamental orientation in individuals' lives. Messenger (2011:173) fittingly observes about this, that:

With the understanding that the ultimate image of calling in the Bible is the calling to follow Jesus, we are ready to explore callings to particular kinds of work. If by calling, we mean a direct, unmistakable command from God to take up a particular task, job, profession, or type of work, then calling is very rare in the Bible.

In the broader perspective then as it may apply to one's work, Christians have, and share a similar vocation and that is to love God and our neighbour (Weiss *et al.*, 2003:9). A worker who feels called in any career field has an opportunity to demonstrate his/her love for God and his/her neighbour. In this way, one's calling is more profound than a career (Hunt, 2009:37) and would concur with both Luther's and Calvin's notion that all work is sacred (Hunt, 2009:38). Luther emphasises that the Christian life is about being engaged in the world and not a withdrawal from it (Veith & College, 2011:124).

Duffy *et al.* (2011:365) found among medical students that young adults who experience their life as meaningful over time, feel positive about their chosen careers, and are well positioned to understand vocational calling. Resultantly, they develop a deeper sense of career, calling and vocation. The Barna Group (2016), reports that millennials include "calling" as one of their career expectations although they do not view their occupations as an ultimate expression of their calling.

4.3.6 Vocation, calling and career development

Religiousness/spirituality influences career choice with believers and related career issues and its impact on work values (Duffy *et al.*, 2010:211). Resultantly, their research suggestion is concerned with the various ways an individual's religion and spirituality relate to his/her career development (Duffy, *et al.*, 2010:209). An individual's religion, spirituality and work may contain essential aspects of their identity. Regarding the connection between religion, spirituality and other work-related variables, Duffy *et al.* (2010:209) aver that the main compelling question for researchers and authors is how these variables are connected to one another other and also what the mechanisms are by which an individual's religion and spirituality relate to decisions to enter a certain job and experiences within particular work settings. There does not appear to be clarity on these matters, and Duffy and Sedlacek (2007:599) justly feel that more research is necessary to establish a firmer theoretical framework to understand the connection between calling and career development.

The investigation into spirituality, religion and career development can be referred to as a new field of research (Duffy *et al.*, 2010:215). Duffy and Sedlacek (2007:591-599) previously already supported this notion by stating that researchers, theorists, and practitioners who counsel college students, can gain by understanding the presence and search for a calling in career development. In this regard, French (2006:70) observed that the inclusion of a life calling perspective in terms of career development is conducive in the domain of career counselling.

4.3.7 Spirituality in the workplace

Spirituality in the workplace currently enjoys widespread interest in business circles (cf. Fourie, 2014:7; Riasudeen & Prabavathy, 2011:29). Scores of working individuals in the 21st century seek careers that are meaningful and significant, yet the meaning that individuals attach to work differs from person to person. This is due to fact that spirituality is such an abstract construct (Riasudeen & Prabavathy, 2011:35). Authors may interpret spirituality in unique and divergent ways (Fourie, 2014:2) for it is a multi-dimensional phenomenon and difficult to define due to the cross-pollination that takes place in a unique way between different fields. An adequate understanding of the meaning of spirituality in the workplace therefore calls for a clear discernment of the interrelationship and differences between spirituality and religion (Fourie, 2014:3-5). Resultantly, practical theology in public may play a larger role than it has currently been understood to do.

Another aspect of vital importance in the workplace is work ethics. Protestant work ethic embraces human traits like honesty, discipline and humility and simply means the correct way to work (Kretzschmar, 2012:141). Many individuals from all walks of life in present-day post-modern society lack direction and a sense of purpose in their lives (Kretzschmar, 2012:139). Kretzschmar (2012:127) defines Christian ethics as:

...[a] reflection on what is right, good, true and loving based on a moral vision of who God is and God's purpose for the world. This moral vision is derived from God's revelation, theological tradition and our experience of God. It ought to lead to the formation of Christian character, community and action.

The Protestant work ethic, as the spirit of responsible capitalism, is conducive as a value system in a post-modern work setting to foster economic growth towards a meaningful workplace (Steenkamp, 2013:10). The value system should include aspects like hard work, social responsibility and a willingness to contribute to a harmonious workplace (Steenkamp, 2013:9). Resultantly, the task of Christian career practitioners is to elucidate the underlying principles and

values of the Protestant work ethic: a workplace characterised by a spiritual work ethic holds the potential to bring forth employees who pursue their work in a new manner (Word, 2012:161).

4.3.8 Career development theories

Career (development) theories were developed over the years with the aim to educate and to guide individuals to manage their life and careers, which is a lifelong process (Gill, 2013:103; cf. Kazuyuki & Wang, 2006:23-27). Frank Parsons started in the early 1900s with his trait-and-factor theory which emphasised the uniqueness of people in terms of their interests, personality aptitude and abilities (compare Gill, 2013:106). Others like John Holland followed to make a contribution to career development. Holland had a more pragmatic approach and highlighted personality types, while Donald Super focused on an individual’s development over his/her lifespan (Gill, 2013:106), and John Krumboltz contended that individuals’ career decision-making is grounded on social learning (Gill, 2013:106) (compare Figure 4-1).

During 1975, Gysbers and Moore introduced the concept of life career development (Gill, 2013:106). The life perspective was included in career development to indicate that the occupations and work of individuals have meaning. This emphasis was on the total person (Gill, 2013:103). The view on the total person (Gysbers, 2004:81) needed a wider perspective on work and career. Resultantly, a real-life framework included aspects like life-roles, life-settings, and life-events where spirituality of individuals over a lifespan is a factor to consider (Gysbers, 2004:83).

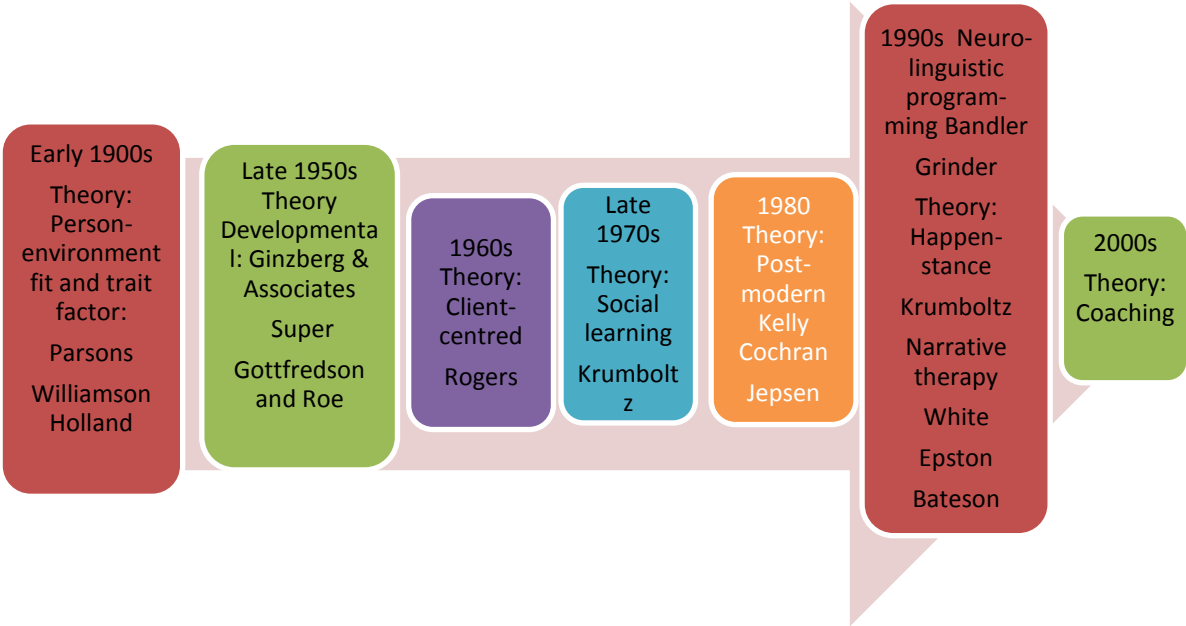


Figure 4-1: Timeline of some career theories and models (New Zealand Government, 2016)

Although career development theories play a vital role in career decision-making, Ghosal (2004:41) points out the deficiency in career development theories to accommodate the *spiritual* in career choice. Kazuyuki and Wang (2006:28) are critical towards traditional approaches to career development theories. The majority of these approaches are from a psychological perspective and fail to indicate how economic and social context influence individuals' career development in unstable times. Against the widening gap between theory and practice, authors "...really wonder whether career counseling and personal orientation based on these theories will contribute to career development and is going to be useful for the labor market" (Kazuyuki & Wang, 2006:28).

Although current career theories and models are informative, some scholars still grapple with the concept of career. Kazuyuki and Wang (2006:28) regard the term career as uncertain and not established beyond doubt. Conversely, though, in post-modern context and from a narrative perspective, Savickas (2011:2) notes that the term career today implies a "carrier of meaning".

4.3.9 Life and career of young adults

Life career management has become a difficult and a daunting task in today's context of a global economy (Neault, 2005:150). Many careers are multifaceted (Lyons *et al.*, 2012:352) and the (sometimes ultra) fast pace of technological transformation exerts a progressive impact on the concept of career (Reitman & Schneer, 2008:25). These days, career paths are characterised by a multidirectional tendency as opposed to the traditional and linear character in the past (Baruch, 2004:70).

When spiritual aspects are assimilated into the terrain of career decisions, practitioners who want to assist individuals looking for a connection between faith and work must firstly ascertain what their own, and their clients', religion and/or spiritual faith teaches about career decision-making and aspects of work (Duffy *et al.*, 2010:218). This is an essential paradigm because institutions of higher education often do not encourage their students to consider the intersection of their beliefs and values regarding their future career plans (Moretto, 2011:191). Such a paradigm may prove valuable for a connectedness between beliefs, values and vocational decisions may prepare college students for a more fulfilled and meaningful career (Moretto, 2011: 191).

Young adults have a pertinent role to play in the management of their careers (Hind, 2005:269), therefore they must be well prepared in the career development process to respond to potential uncertainties that might impact on their life career future (cf. Lent, 2013:12). New technologies, global technology and new media are some of the drivers to impact the future workplace. The future workforce may require new skills like cross cultural competency, cognitive load management and computational thinking (Davies *et al.*, 2011:6-7).

On a more personal and practical level, Dahlstrand (2010:205) stresses the necessity for young adults to discover and to chart their own vocational pathways through meaningful dialogue in a supportive community where they have the opportunity to reflect on their lived experiences. Self-knowledge cannot be over-emphasised and Dahlstrand (2010:207) posits that young adults need to ask “who am I?” to gain a clearer picture of their values, gifts, interests and to discern their vocational callings.

The goal of life career development is then to prepare young adults towards the integration of self and the world of work by means of age-related life career programmes. Many individuals experience barriers to pursue a chosen career owing to family obligations and economic constraints (Gill, 2013:110) and these life-career programmes could serve a definite purpose to enable them to foster personal meaning in life and work (McIntosh, 2000:623-624).

But then, Lane (2013) critically raises the question whether it is not asking too much of an inexperienced 17 or 18-year-old person that just came out of school to make an informed career decision. Learners are in a hurry to finish their studies and their grades as well as their performances are used as an indication of what they can and cannot do. Resultantly, students can rush a career decision as a means to an end; not necessarily a principled or ethical one, and they might not realise that these choices can have even dire consequences in the long-term (Lane, 2013).

Another complicating factor is the myriad of career choices that are available due to the multi-directional tendencies in career paths (Gill, 2013:110). The theoretical base is vital to support and to develop young adults vocationally. Although they need to focus on their own career development, it is also important that they must be guided and mentored, and Gill (2013:103-114) lists the following reasons:

- the competitive world of work is complex;
- globalisation and the role computerised technologies have changed the employment conditions; and
- occupations are unstable and career change amongst workers is rife

Many young adults might also be compelled to seek employment in other countries to find better job prospects. This option is not without problems and many such ex-pats become the victims of money-making agents. Over and above the need to establish themselves in careers, sometimes they have to work very hard to pay off unnecessary debt. If proper guidance is provided to them at the right time, they can be schooled to prevent the potential losses they might suffer otherwise (Gill, 2013:114).

4.4 Recommendations

4.4.1 Recommendations for practical application

In terms of young adults/millennials in the post-modern workplace, Osmer's (2008:4) model for practical theology poses important questions regarding the descriptive-empirical task (what is going on) and the interpretive task why is it going on (compare article 1 and article 2). This article focused on Osmer's key question of the third (Normative) task (Osmer, 2008:4), namely: what ought to be going on? It was pointed out that young adults (Millennials) need guidance and support with vocational discernment, decision-making and how to respond to the demands of a post-modern life. Towards these ends, pastoral counsellors can join forces with career practitioners to assist and support them with interpersonal relationships, spirituality, cross-generational tensions in the workplace, work-life balance, dual career challenges, occupation adjustment and decision-making.

The ultimate goal is to help these individuals to experience their work, vocation, calling and careers as meaningful to glorify God, as well as to love and serve their neighbours. In this way they can make a contribution to the kingdom of God.

4.4.2 Recommendations for future research

The following research topics may add value for practitioners in various disciplines who are involved with young adults/millennials:

The interface between spirituality and career-related variables in life career development of millennials in a post-modern world of work;

- Life career and occupation adjustment counselling for millennials in a multi-cultural and multi-generational workplace;
- The relation or connection between calling, the will of God and decision-making as constructs to consider towards career planning;
- The compatibility of career development theories with vocational calling as a means to facilitate life career development to millennials in a post-modern world;
- The significance of vocational discernment by young adults based on Biblical principles in a post-modern era;
- Pastoral vocational counselling and support to millennials in the life career development process;

- The role of the church as an institution to support millennials with faith and life-work issues, and
- Practical theology as essential role player in cross-disciplinary conversation regarding life career development of millennials.

4.5 Summary

Vocational calling, work, career and spirituality are interconnected variables. Although authors differ in how they view these constructs, there is some consensus about the importance to understand how they relate to one another. It includes the impact it has on vocational discernment, especially with young adults/millennials towards a meaningful life in careers in a post-modern world. Even more vital is a thorough understanding of the Biblical idea of work, a well outlined theology of work and the need for the church to recover the doctrine of vocation.

The world of work has changed considerably in the 21 st century. It has a new character due to globalisation and technology. Practical Theology as a role player in the cross-disciplinary conversation with other fields may contribute to bring about a change in how individuals perceive work, spirituality in the workplace, vocational calling, vocational discernment, vocational awareness and vocational identity.

Practical Theology pays attention to the lived reality and the hermeneutics of life career/work experiences of individuals. Young adults/millennials face many challenges in the complex post-modern world they live and work in.

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CHAPTER 5: Article 4 - Pastoral guidance towards a life-work matrix for Afrikaans-speaking millennials in the South African context

Abstract

The purpose of the article is to indicate the significance of pastoral guidance in supporting Afrikaans-speaking millennials within the South African context with life and work challenges. The goal is to show how the faith of Afrikaans-speaking millennials may be enhanced so that they can experience a greater sense of purpose and meaning on their life career journey. The article is done from within the Practical Theology framework.

Opsomming

Die doel van die artikel is om aan te toon hoe pastorale begeleiding as hulp vir Afrikaanssprekende millenniërs rakende hul lewe en werk in 'n Suid Afrikaanse konteks aangewend kan word. Die oogmerk is om voorstelle te maak hoe hul geloof versterk kan word, sodat hulle meer sin en betekenis in hul lewens- en werksituasie kan ervaar.

5.1 Introduction and purpose

Young adults are currently depicted as the Next Generation, Echo Boomers, Millennials or Generation Y who live in a radical different world of work than previous generations. Life and work are interrelated and working young adults struggle to balanced life and work in their life career journey (Abbot, 2013:2; cf. Mayhew, 2013?; cf. Nambiyar, 2014:330). The millennials are newcomers in the multi-generational workforce and are born after the year 1980 (cf. Berger, 2013:12; Chamberlin, 2009:40; cf. Luttrell & McGrath, 2015:x; cf. Rainer & Rainer, 2011:8). It is difficult to ascertain who fits into the generation Y category, because it seems to depend on the authors of articles on the subject (Carlson, 2010:9). The authors of this article place anyone born between 1980 and 2000 within the category of millennials. For the sake of consistency and brevity, millennials are henceforth referred to as Y-ers.

The 21st workplace today is characterised by a multi-generational and a multi-cultural workforce. Careers have become multi-faceted and multi-directional in a complex world of work (Gill, 2013:112; cf. Helyer & Lee, cf. 2012:574; Meister & Willyerd, 2010:69) as apposed in the past where it was linear in nature. Young adults are perplexed and confused by the multiple choices of careers that are available to choose from. They yearn for a meaningful workplace in a post-modern world (Adams, 2012:73-74).

Globalisation, the rapid advancement of technology and the internet have changed the world into a global village (Gill, 2013:110). Y-ers live more and more in a globalising world and are subsequently influenced by Western culture. This is also true about Y-ers in South Africa (Van der Walt, 2017:6) displaying global Generation Y cohort characteristics (cf. Van Niekerk, 2016:10).

A fourth industrial (technological revolution) (cf. Schwab, 2016) is looming which could have an enormous impact on careers and the availability of jobs for everyone including the Y-ers. The new economy, the competitiveness of jobs, job insecurity, contracts instead of permanent positions and financial constraints make it difficult for young adults to work out or plot their career path (Allison, 2016; Reader, 2008:105).

The so called fourth industrial revolution has ramifications in *inter alia* the following matters:

- Future drivers in the world of work like workplace automation, smart machines, new media ecology and the fast growth of the computational world may further impact the life, work and careers of individuals (Davies *et al.*, 2011:6-7).
- Communication media play a vital role in their daily communication. Deitsch (2012:43) notes that Y-ers search for that real experience so that individuals sustain communication and contact via Facebook, E-mails and Texting. Social media activity amongst Y-ers (digital natives) is abundant (Charrier, 2016).

Dunn and Sundene (2012:17) refer to a study done by Arnett (2004:8) on emerging adulthood which indicates that post-adolescents display universal features on their life journey. It is characterised by an age of transition and identity exploration, where much focus is placed on self-focus in a time of instability. Pastoral guidance may add value to assist Afrikaans-speaking Y-ers to understand their life career situations and how the word of God can serve as a reliable source, especially in making life-decisions (Van Niekerk, 2016:13). This could be especially helpful, as Rainer and Rainer (2011:234) concluded that Y-ers are puzzled regarding spiritual matters.

The purpose of the article is to indicate the significance of pastoral guidance in supporting Afrikaans-speaking Y-ers within the South African context with life and work challenges. The goal is to show how to enhance their faith so that they can experience a greater sense of purpose and meaning on their life career journey. This article is conducted from the Reformed Theological perspective that the Bible is the word of God. The Reformed Theological (epistemological) perspective is grounded on *sola gratia* (grace alone), *sola fide* (faith alone), *sola Scriptura* (only Scripture) (Tabaka, 2016; cf. Van der Walt, 2001:302) and a Christian worldview that is normative and directional for young adults who live in a post-modern world (Van der Walt, 2017:1).

5.2 Practical Theology context

5.2.1 Osmer's model of Practical Theology

Since this article was prepared from within the discipline of Practical Theology, Osmer's tasks analysis (2008:4) will be used as a theological framework, since it is a recognised model and an appropriate design in Practical Theology. Richard Osmer's model comprises the following parts: what is going on? (Descriptive-empirical task); why is it going on? (Interpretive task), what ought to be going on? (Normative task). The last task, the pragmatic task (servant leadership) with the related question, how might counsellors respond to the life-work (career) challenges of Afrikaans-speaking Y-ers which will receive special focus in this article.

The descriptive-empirical task entails life experiences of individuals' (Osmer, 2008:4) and the collection of information and data that are relevant to discern patterns and dynamics by asking *what* is going on in Afrikaans-speaking Y-er's lives and work, while the *interpretive task* (Osmer, 2008:4) searches for reasons by drawing on theories of the humanities and sciences to investigate *why* it is going on in Afrikaans-speaking Y-ers' lives and work.

When it has been established what is going on and why it is going on, Osmer (2008:4) suggests that one moves to the normative task and ask the question, *what ought to be going on?* This task involves the prophetic discernment, where the Word of God serves as the normative standard of theological interpretation to find understandings of *what is going on* (Osmer, 2008:152-161) and *how might we respond?* The normative part, which includes analyses, the interpretation of the *episodes, situations* and *contexts* of individuals, the construction of ethical norms and the use of theological concepts serves as a platform for pastoral guidance (Osmer, 2008:4).

Anderson (2005:613) notes that Practical Theology seeks to interpret situations through the working of the Holy Spirit with respect to the word of God. Thus, the practical theologian's task is to interpret Scripture, tradition and praxis to show how to bring about change in present-day life of both the church and the world. It concerns the descriptive, normative, critical and apologetic tasks of the life of individuals in the church and in the world. It specifically pays attention to the reflective task to gain insight and Christian understanding (Ballard & Pritchard, 1996:27) and the hermeneutics of lived religion and the experiences of individuals (cf. Ganzevoort, 2009:5).

5.2.2 What is going on? (Descriptive-empirical task)

5.2.2.1 Life and work in the 21st century

Work is of paramount importance in individuals' life and therefore much of people's lives revolve around their careers. Reitman and Schneer (2008:25) note that "...work and the rest of life are

intertwined and decisions and experiences at work are not separate from the rest of life". Careers today are unstable in a competitive global business environment where career interruptions like closing of organisations, downsizing and restructuring of work occur and forcing individuals to explore new career paths (Reitman & Schneer, 2008:25).

The nature and choice of work has changed dramatically in the 21st century. Information, Communication technology, globalisation, liberalisation and privatisation have contributed to the changed scenario in the job market. Resultantly, life and career skills have become vitally important for individuals who want to apply for a vacant position at an employer in the contemporary world of work (Gore, 2013:7).

5.2.2.2 Millennials(Y-ers)

Y-ers are the newest entrant to the multi-generational workforce. Other generations in multi-generational workforce are the Traditionalists, born before the year 1946, Baby Boomers born between the years 1946 and 1964 and Generation X born between years 1965 and 1980 (Chamberlin, 2009:40). The various generations differ in term of their characteristics and needs which affects the workplace (Martins & Martins, 2012:130). Generation Y individuals in South Africa appears to be more diverse than their global counterparts (Martins & Martins, 2012:153) and they value cultural identity (Jonck *et al.*, 2017:8). Work values amongst the various generations differ in the South African workplace (Jonck, *et al.*, 2017:8).

The Business Dictionary (2017) refers to the Y-er as:

The generation that follows Generation X, with birth years ranging from the early 1980s to the early 1990s. Many parents of this generation were "Baby Boomers," thus making it the largest generation since the boomers. This generation is more likely to lean liberal in their political ideology, less likely to practice religion than previous generations, and grew up in the age of technology and therefore are very versed in technology. Also known as Generation Y.

Y-ers displays unique characteristics in the multi-generational workforce. One should always guard to generalise the characteristics of this cohort (Chamberlin, 2009:40). They are technology inclined (Codrington, 2014) with a strong affinity for social media (Deloitte, 2016:16), highly social and outspoken young adults with a job search mind set who display a job-hopping tendency (Barna Group, 2016). In the workplace they favour teamwork (Abbot, 2013) and they want their efforts to be recognised (PwC, 2011:3). Y-ers are focused on personal and career development (Nikravan, 2011:36) with a flexible working arrangement with their employers in mind (Deloitte, 2017:21). They depend a great deal on their parents to assist them with life and career issues

(Donatone, 2014). Y-ers have traditional goals, such as to have their own house, a life partner, a good life-work style and financial security to have a comfortable retirement (Deloitte, 2016:16).

Young adults face many challenges regarding their life and work. Literature review revealed aspects of young adult's life and careers in general where they need guidance, some of the aspects are:

- lack of life skills (cf. Howe, 2014);
- the search for career identity and meaningful careers in a turbulent world (cf. Chope & Johnson, 2008:47);
- personal well-being, financial stress and how to survive in difficult times (cf. Allison, 2016), and
- interpersonal communication (cf. Kushell, 2014).

5.2.2.3 Afrikaans-speaking Y-ers in a multi-cultural society in South Africa

Afrikaans-speaking Y-ers are living in a multi-cultural society in South Africa. The South African youth consists of blacks, coloureds, indians/asians and whites. White-Afrikaans-speaking Y-ers are a minority group in South Africa (cf. Statistics South Africa, 2011:9) and some young Afrikaners experience life-work challenges, like adjusting to a multi-cultural environment (Loubser, 2014:42). Findings by Kamper and Steyn (2007:523) after research among white and coloured grade 11 learners pointed out that some of the respondents' biggest concerns are job opportunities, the political transformation that took place in 1994 and which led to affirmative action, as well as racial prejudice.

Moolman (2010:88-89) found, within the current South African context, that young Afrikaners felt threatened and displayed extremely negative attitudes towards policies of affirmative action. On the other hand, a polarised society, structural inequality and separation in various aspects of life are the inheritance of democratic South Africa (Potgieter-Gqubule & Ngcobo, 2009:10). Assessment by Nel *et al.* (2015:11) amongst white Afrikaans-speaking students regarding their cultural intelligence, personality and identity, highlights the importance of social identity and the influence it has in the manner they conduct themselves in a multi-cultural setting.

The "born free" generation (Y-ers) as they are called after 1994 are newcomers in the democratic South African world of work, which comprises mostly of black South Africans (cf. Statistics South Africa, 2011:9) who have grown up in a different world of work and a country different from what their parents knew (cf. Puybaraud *et al.*, 2010:17). Loubser (2014:17) notes that there is no consensus on who precisely are part of the "born free" generation. International and South African media mostly refer to them as individuals born in and after 1994. The mentioned factors are

crucial to take into account for South African business leaders and employers, as well as in the research of life career development of Y-ers in a South African context.

The attitudes and opinions of the younger generation of Afrikaners (born-free generation) are also examined by Loubser (2014:42) through the medium of long-form journalism and it was found among the interviewees that quite a few are still struggling with fitting into multi-cultural environments. The author is of the opinion that "...clinging to the ideas of Afrikaner culture and tradition, as well as the language, can hamper the ability of a young South African to fit in and live a meaningful life in South Africa" Loubser (2014:43). Sutherland (2013:4-5) observes:

Young white Afrikaners are part and parcel of South Africa's future. Given the relatively privileged position of the majority of white Afrikaners, we may assume white Afrikaner youth will have significant resources, or access to resources such as education and skills, to enable them to contribute to future South Africa – if they choose to do so. Their identification of themselves as white Afrikaners, framed by the national context, arguably influences the choices they make with regard to their country and their own contribution to its well-being.

The empirical results of a preliminary investigation done by van Niekerk (2016:17-20) regarding the experiences of white Afrikaans-speaking Y-ers in a church setting in Nelspruit, (also called Mbombela, in the Mpumalanga Province of South Africa) indicate that they need pastoral guidance, support and encouragement. Some of the areas are:

- life-work balance;
- interpersonal relationships in the workplace;
- multi-generational and multi-cultural tensions in the workplace;
- to use God's word as a source of wisdom in decision making, and
- life career roles for Y-er dual-career couples.

South African students prefer employers who offer learning opportunities, as well as a flexible work pattern. They want to travel by car as opposed to public transport to new modern offices in a somewhat urban setting (Kruger, 2010:70).

5.2.3 Why is it going on? (Interpretive task)

Y-ers have certain beliefs, perceptions and expectations of the workplace. There is a need to find out *why* they struggle with some aspects of their life career path. In this regard Osmer (2008:83) indicates that "[t]heoretical interpretation is the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, or contexts".

PwC (2011:2) conducted an opinion research among 4 364 graduates born between 1980 and the year 2000 of 75 countries, where 92 respondents were from South Africa, to report on Y-ers at work. Their findings indicate that Y-ers will shape the world of work to come and it is predicted that by 2020 they will form 50% of the global workforce. Attracting and retaining Y-ers is the biggest challenge for human resource practitioners. Their affinity to technology defines and sets them apart from other generations. Y-ers prefer a management style and corporate culture different to previous generations.

Puybaraud *et al.* (2010:17) point out reasons why we need to and understand Y-ers especially how they relate to work, they are:

- transformational, but not enough of them entering the workforce;
- techno-savvy;
- challenging;
- agile, multi-taskers who do things differently.

PwC (2011:24-25) concur and say it is very important for business leaders, human resource practitioners, career practitioners and mentors to work together to assist Y-ers with inter-generational tensions, understand their personal and professional life career goals, give them constant honest feedback and encourage lifelong learning. Y-ers switch employers to experience new and different things. They have high expectancies and a need for instant gratification; the question is, are Y-ers willing to work hard to achieve their goals? (Martins & Martins, 2012:130).

5.2.3.1 Y-ers' current challenges with life, faith and work issues

Y-ers are young people with their own beliefs, dreams, aspirations and expectations of life and work. Like all the other generations, Y-ers live in a broken world of early adulthood where they face unique life-work challenges in a post-modern world. They need guidance to sustain themselves (Dunn & Sundene, 2012:23). Values are no longer clear and the societal landscapes have changed. Y-ers long for mentors who are willing to listen to them and to support them on their Christian maturity pathway to young adulthood (Dunn & Sundene, 2012:25).

Individuals between the ages of 18 and 25 years are self-centred and regard work, career and young adult life as high priorities, but lack goals and limits. They display a breakdown of norms and moral base in their lives (Hall, 2013:376). This generation of young adults are characterised by experimentation, exploration and superficial communication by means of virtual interaction (Hall, 2013:377). Deitsch (2012:10) is of the opinion that Y-er's "...have been tied to the post-modern shift throughout the world and many believe that understanding this movement is the key

to unlocking this generation". Hall (2013:377) notes that post-modern generations reject authority and structures in society. Resultantly, standards of any kind have become relative and the moral decline has caused ethical dilemmas.

Y-ers regard family life as very important. They have been raised by very protective parents, also called "helicopter parents" during a period of unknown prosperity and technological advancement (Wierzycka, 2009).

According to Wierzycka (2009):

Generation Y children are used to receiving high doses of acclaim and rely upon external praise from authority figures to validate their accomplishments. Not surprisingly, members of Generation Y have proved to be very demanding and outspoken employees. Ambitious, and with an overdeveloped sense of entitlement, they demand high rewards, fast-track career progression, active mentorship, regular acknowledgement and time to pursue their own interests. Over-praised in childhood, they struggle to deal with failure or criticism.

Selected staff members of different campus offices from the Minnesota University in the U.S.A. participated in a study to establish what their general perceptions are of Y-er college students on the campus (Much *et al.*, 2014:37-43). Although this study was done in the the USA, it may be applicable to the South African Y-ers as well.

Some of their findings reveal that Y-ers display:

- a lack of taking responsibility for their own behaviour and actions regarding many aspects of their lives;
- passivity towards solving problems;
- proneness to blame others and exhibit an overwhelming reliance on their parents to navigate proper procedures and guidelines,
- Deficiency in terms of showing initiative.

In the South African context, a preliminary empirical study among white Afrikaans-speaking Y-ers in a church setting regarding life and work (Van Niekerk, 2016:13), revealed that Y-ers in general struggle with life career issues due a lack of proper career guidance, especially at a young age. Interpersonal relationships in a multi-generational and multi-cultural workplace are problematic and dual-career couples have difficulties regarding life-work balance, life career roles, and societal adjustment.

Y-ers also have challenges and many questions regarding faith, religion and spirituality. According to Guldalian (2013:41) Y-ers are not fond of institutions, especially the church, and we therefore, should not just expect them to freely visit churches. This group of young adults need our urgent attention and pastoral care. Consequently, it is imperative to understand this generation if we want to reach them successfully with the gospel of Jesus Christ. Unfortunately, many of them view Christianity today as old-fashioned and judgemental. Tech media, pop culture, coupled with real relationships with Y-ers, may be effective avenues to reach out to this generation (Guldalian, 2013:41-46). Berger (2013:13) says Y-ers, religious or not, find ways to rationalise, to explain away their sins and the rejection of the institutionalised church.

Globally, Y-ers, as the generation Y cohort, display general characteristics pertaining issues of religion, faith and spirituality. Christians have a duty to reach out to Y-ers and share the gospel of Jesus Christ. Fortunately, spiritual truth has not changed (Guldalian, 2013:42-43). Hebrews 13:8 tells us “Jesus Christ is the same yesterday and today and forever”.

Oliver (2010:6) is of the opinion that “...urgent revision of Afrikaner spirituality and religion is needed to help Afrikaners to adhere to their task and calling as Christians. Christian faith can no longer be subjected to structures that focus on social order and hierarchy.”

Y-ers are willing to play a significant role in society, the community and in environmental issues to make a meaningful contribution in the world (Rainer& Rainer, 2011:164-174). The church is the ideal platform to initiate and plan community projects, but Y-ers expect the church to be honest and reliable in its conduct to communicate and disseminate information to them via preferred technological media (Theron & Van Tonder, 2015:418), like Facebook (Rainer& Rainer, 2011:194). Traditional and non-traditional churches can only align their marketing strategies if they thoroughly understand the needs and preferences of this generation of young adults as a target group to involve them as committed church goers (Theron & Van Tonder, 2015:419).

5.2.4 What ought to be going on? (Normative task)

5.2.4.1 The Bible as source of wisdom for life and work

Y-ers live in a broken world and are burdened with life-work challenges and family related difficulties. The apostle Paul in 2 Timothy 3:16 and 17 tells us “all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work”. All Scripture refers to the Holy Scripture which includes the Old and New Testament and is given by the inspiration of God. The Scriptures are the “breath of God”, the word of God and not of men. They are “written by the Spirit” (Gill, 2017?), and “...the Scripture is profitable for ministers to fetch doctrine from, and establish it by;

and for hearers to try and prove it by” (Gill, 2017?). The Holy Scriptures are Divine revelation, a guide to eternal life and useful for all purposes of the Christian’s life, for everyone who needs to be instructed, corrected and reprovved (Henry, 2017?).

5.2.4.2 Wisdom literature in the word of God

The Bible contains three books of wisdom; Job, Ecclesiastes and Proverbs. Job and Ecclesiastes are speculative wisdom. Proverbs, being a composite and practical work, is referred to as practical wisdom that provides a perspective on the world and serves as a compass for individuals’ lives. It is a unique book with writings that hold value for Christians to fill the gap in knowledge like astuteness in ordinary things in life and tactfulness in relationships (Lane, 2000:7-13). In spite of the fact that the books of wisdom differ in form and style they display common elements (Boadt, 2000:1381). There is not much interest in the history of Israel, but more focus on the obscure nature of God’s intentions and plans; the destiny of individuals’ lives; responsible behaviour and the education of the youth in the tried and true ways of tradition.

Proverbs 3:5 and 6 tells us “trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.” At all times believers should only put their trust in Jehovah the Father, the God of grace and all blessings. “All times” include times of affliction, temptation, and darkness. God’s love, grace and mercy are always the same. Man’s understanding is darkened by sin and is in opposition to God’s wisdom and providence. God’s word is our rule of judgement and the standard of our faith and practice (Gill, 2017?).

Y-ers experience many life-work difficulties and things do not always work out as planned (cf. Van Niekerk, 2016:12). They need pastoral guidance to strengthen their faith in life and work-related difficulties and activities, so that they can experience a greater sense of purpose and meaning in their life career journeys. Fox (2003:168) is of the opinion that the church could be a logical source of career guidance, for personal and career development.

The apostle Paul is an example in the Bible who suffered and endured many trials and difficulties in his life and ministry (cf. Philippians 4:12-13; cf. 2 Corinthians 11:23-28). In his letter to the Romans he wrote “And we know that in all things God works for the good of those who love him, who have been called according to his purpose” (Romans 8:28). Paul assures believers that God does not abandon us in time of adversity, but is continually at work in every circumstance of life. The outcome is always beneficial for those who are steadfast in their love for Him. The expression “all things work together for good” is not for a believer to attain wealth, but in hardship and difficult times to be conformed to God’s image and to the likeness of Christ (Mounce, 1995:187-188).

5.2.5 How might we respond? (Servant-leadership)

5.2.5.1 Pastoral guidance of Afrikaans-speaking Y-ers regarding life and work

Pastoral care, pastoral counselling and pastoral guidance are relational concepts. Clinebell (2002:253-254) notes that pastoral counselling and guidance is a vital part of the overall ministry of pastoral care. Pastoral counsellors are trained and equipped to become instruments of healing that touch suffering and burdened people through the power of God's liberating love "Care" has both wide and narrow meanings and can include more prominent tasks in ministry that require spiritual guidance (Mills, 2010:51). The Association of Christian Counsellors in the United Kingdom (2016:2) defines a Christian Pastoral Carer as "...someone who either formally, as part of a pastoral team, group or network or informally, as part of their fellowship group or everyday relationships in the community, offers care and support to another, in the knowledge of being loved themselves by God and in the hope of sharing that love with others".

Christian pastoral care embraces a broad range of activities that might include aspects like helping and sustaining individuals with prolonged hardship or immediate need; supporting individuals in their journeys of healing and wholeness, as well as offering guidance regarding other relevant resources. The care and support might include listening, encouraging, mentoring and offering practical assistance Association of Christian Counsellors (2016:1). Y-ers need passionate spiritual caregivers who can prayerfully lead them away from their own experiential truth established in their life-forming years (Dunn & Sundene, 2012:41).

A good description of the work of such a career, is given by Coyle (2014:par. 684):

Pastoral care speaks through different words, dialects, and languages. It listens in various life transitions, different places, and unique ministries of care. Yet it shares the common shape of the story. Story has many plots. The meaning that is conveyed through the acts of pastoral care has the power to deepen faith.

Pastoral guidance relates to Biblical counselling. Pastoral guidance and counselling implies that pastoral counsellors skilfully apply God's Word (MacArthur, 2005:1). The New Testament word for counselling is *nouthesia* which means to give Scriptural direction (Adams, 1973:17), correction and instruction (cf. Rousseau, 2010:228). The Holy Spirit guides individuals into the truth of God's Word (MacArthur, 2005:83). Scripture exceeds human wisdom (cf. 1 Corinthians 3:19) and is an effective discerner of the human heart (cf. Hebrews. 4:12). All wisdom and knowledge are found in Jesus Christ Himself (cf. Colossians 2:2-3). Kingma and Lotter (2002:310) point out that in the pastoral guidance of individuals (church members), a counsellor should guide by Scriptural principles, but should also take the life-context of each person into consideration.

Biblical pastoral guidance and counselling is founded on the principal belief that the Bible is the authoritative pastoral resource for interpreting, diagnosing, and responding to human difficulties (King, 2010:3). In the life career development of Afrikaans-speaking Y-ers, pastoral guidance is not focused on career assessment and career choices only, but rather on how to establish from empirical research and the Word of God ways for a pastoral counsellor to support them with life, work and career issues to enhance their faith. In this way they can be assisted to experience a greater sense of purpose and meaning on their life career journey. A pastoral counsellor can point out to Y-ers that a worker who feels called in any career field has an opportunity to demonstrate his/her love for God and his/her neighbour. In this way, one's calling is more profound than a career (cf. Hunt, 2009:37).

From a religious perspective, Guldalian (2013:45) proposes a few guidelines to connect with Y-ers in general: Peers can share Jesus via social media by placing a relevant Bible verse on Facebook with a personalised comment. Parents should prayerfully lead Y-ers with love, not fear, and should foster good relationships by allowing them to openly share their challenges and failings. Elders in the church should refrain from being judgemental towards their (Y-ers') lifestyle and should rather connect with them lovingly. In church, the Y-ers should be given opportunities to lead. In that way they will attract other young people (Guldalian, 2013:46).

5.2.5.2 Pastoral guidance by means of mentoring in the church

Pastoral guidance can be done in various ways. One effective way is to become a mentor to Y-ers.

Van der Walt (2017:5) describes a mentor as:

A mentor is described as an advisor, counsellor, guide, tutor and teacher who is knowledgeable and holds vast experience, which is open to share his experience in order to advance the growth of a younger person. A mentor should have the following qualities: be caring, willing to spend time, patient, trustworthy, an active listener, inspirational, able to give practical advice and sensitive to people's feelings.

Y-ers are part of intergenerational congregations today. Glassford and Barger-Elliot (2011:364) contend that generational fragmentation exists in the 21st century church and it undermines the teaching ministry by creating an artificial division in the body of Christ. The church should strive to establish an intergenerational ethos to foster spiritual growth amongst all its members. (Glassford & Barger-Elliot, 2011:377). The question is: how can

Y-ers be accommodated in church activities? They need reliable mentors to guide them in all spheres of life. Reese and Loane (2012:59) say many Christians today behave awkwardly in their spiritual lives, because they have failed to see the interrelationship between self-knowledge and the knowledge of God.

It is also noted by Oosthuizen (2007:14) that the dissimilarities between generations create a distance, a so-called generation gap in the church and this subsequently leads to misinterpretations and misunderstandings among the various cohorts in the congregation. This “generation gap” may become an obstacle to mentorship relationship. The author proposed a trans-generational mentorship model to address the generational gap. Members belonging to different generational cohorts can empower each other by sharing a “God-given resource” (Oosthuizen, 2007:15). In this way the local church becomes a network and an “incubator” to foster trans-generational mentoring relationships (Oosthuizen, 2007:14).

Practically, Baby Boomers as well as generation X individuals in congregations can mentor Y-ers regarding decision-making and occupation adjustment (Van Niekerk, 2016:15). Y-ers are technologically-minded young professionals who can be quite efficient in the workplace and in the church. As *reverse mentors* they can assist and support older employees to stay abreast of modern workplace technology. Reverse mentoring generates new ideas among generation cohorts as they work together towards one goal (cf. Bernard, 2012). In this way Y-ers may feel more appreciated and welcome in the workplace and the church.

Globally, unemployment is prevalent, especially amongst young adults (Allen, 2015; Helyer & Lee, 2012:567). This has an effect on the local church and its members. The unemployed have to deal with emotional factors like frustration, social stigma and stress. Some churches have recognised the ministry opportunity to assist its congregational members with job-search (cf. Michelsen, 2009:38) and church related group-oriented programmes to deal with psycho-social spiritual matters; these have proven to be successful (Nelson & McWhirter, 1995:167).

5.3 Recommendations

The following research topics may add value for practitioners who are involved with young adults/millennials(Y-ers):

- Pastoral guidance to Afrikaans-speaking millennials to deal with multi-generational and multi-cultural tensions in the post-modern workplace.

- God's word as a source of wisdom for young adults in decision-making and guidance in life and work.
- A Practical Theological framework for pastoral counsellors to assist Afrikaans-speaking millennials with life-work balance.
- Group discussion in a Christian fellowship setting as an incentive towards trans-generational relationship building.
- Pastoral guidance as an aid towards life-work resilience for Afrikaans-speaking millennials.

5.4 Summary

The purpose of this article was to indicate the significance of pastoral guidance in supporting Afrikaans-speaking millennials within a South African context with life and work challenges. As research within the discipline of Practical Theology, the article focused on the four core tasks of Practical Theology within the framework of Richard Osmer's model for practical theological interpretation and the following conclusion may be drawn:

The nature and choice of work in the 21st century has a new character due to globalisation and the rapid advancement of technology. Y-ers seek meaning in a complex and highly competitive post-modern workplace. In South Africa, Afrikaans-speaking Y-ers feel threatened by policies of affirmative action and racial prejudice. Y-ers in general face unique life-work challenges where there is moral decline and ethical dilemmas. Other burning issues regarding Y-ers are; the lack of life skills; interpersonal communication, and their responsibility towards their own behaviour and actions. They appear to be critical towards the institutionalised church and they are confused regarding faith, religion and spiritual matters. Pastoral counsellors can draw on the word of God which is a reliable source of wisdom for life and work to enhance Y-ers' faith so that they can experience a greater sense of purpose and meaning on their life career journey. Mentorship and counselling can also be attempted to assist Y-ers with aspects such as calling, trans-generational relationships in the church; multi-generational and multi-cultural tensions in the workplace, as well as other work-life related matters.

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CHAPTER 6: Article 5 - A proposed theological paradigm in dealing with millennials regarding life and work using a narrative approach

Abstract

Millennials in general may have to contend with life and work difficulties in a multi-generational workplace. In this article a narrative approach is taken and an integrated pastoral-narrative model in practical theology is proposed to show how millennials may be guided, within South African context, regarding life and work matters towards meaningful living. Millennials seek a different kind of career, to them it is all about fulfilment. Practical theology is concerned with the understanding of lived religion and experiences of individuals. The interrelationship between life and work necessitates individuals to construct a life-design in a complex post-modern world of work.

The article is written from a Reformed Theological perspective in which the Bible is held as the Word of God. Richard Osmer's model for practical theological interpretation consists of four core tasks of practical theology and the focus for this article is the (fourth) pragmatic task portrayed in servant-leadership.

Opsomming

Millenniërs kan in die algemeen met lewens- en loopbaan uitdagings in 'n multi-generatiewe werkplek te doen kry. Hierdie artikel neem as vertrekpunt 'n narratiewe benadering en stel 'n geïntegreerde pastorale narratiewe model in praktiese teologie voor om millenniërs met leef- en werksaangeleenthede in 'n bepaalde Suid Afrikaanse konteks met die oog op 'n sinvolle bestaan te begelei. Praktiese teologie handel oor die verstaan van geleefde godsdiens en ervarings van individue. Die interverweefdheid tussen lewe en loopbaan noodsaak individue om 'n lewensontwerp te konstrueer in 'n komplekse post-moderne wêreld van werk.

Die artikel is vanuit 'n Reformatoriese teologiese perspektief benader waarin die Bybel as die Woord van God bely word. In die raamwerk van Osmer se teoretiese model vir praktiese teologiese interpretasie is die fokus hier op die pragmatiese (vierde) taak wat beskryf word as dienskeg-leierskap.

6.1 Introduction and purpose

The millennials also called generation Y are newcomers in the multi-generational workforce. As a cohort they have received widespread attention in the literature study.

The objective of the article is to propose a paradigm of practical theology to deal with millennials' life and work matters from a narrative approach. To achieve this objective, the millennials as a cohort in a multi-generational and multi-cultural workforce will be discussed firstly with special reference to the South African context. This paradigm provides the basis for discussion of the narrative approach to life, work within the framework of Osmer's model for practical theology with the emphasis on the last task, the pragmatic task. The paradigm leads to pastoral counselling guidelines and a pastoral-narrative model for millennials is proposed.

The article is conducted from a Reformed Theological perspective. In this perspective, the Bible is confessed as the Word of God which according 2 Timothy 3:16-17 is profitable for every aspect of our lives. The foundation for Reformed Theological (epistemological) perspective is the five Latin phrases (or slogans) that emerged during the Reformation to summarise the Reformers' theological convictions about the essentials of Christianity (compare Tabaka, 2016; Van der Walt, 2001:302), namely

- Sola Scriptura (Scripture alone): the Bible alone is our highest authority;
- Sola Fide (faith alone): we are saved through faith alone in Jesus Christ;
- Sola Gratia (grace alone): we are saved by the grace of God alone;
- Solus Christus (Christ alone): Jesus Christ alone is our Lord, Saviour, and King;
- Soli Deo Gloria (to the glory of God alone): we live for the glory of God alone.

Verbum Dei, the inspired Word of God, is a work of divine self-disclosure (Sproul, 2012:13) and the Holy Spirit does not work separately from the Word, but with the Word (Sproul, 2012:190). Reformed and biblical are not necessarily equated, but a Reformed Theological perspective implies a God-centred view of theology (cf. Sproul, 2012:18) and should always accommodate a Christian world view that is normative and directional for young adults who live in a post-modern world (Van der Walt, 2017:4).

6.2 The 21st century workplace

In a post-modern context, the usage of social media is progressively changing the church from within (Reimann, 2017:20-21). A Reformed Theological (epistemological) perspective should therefore always accommodate a Christian worldview that is normative and directional for young adults who live in a post-modern world (cf. Van der Walt, 2017:1).

6.2.1 Globalisation

The 21st century workplace is characterised by globalisation and the advancement of technology. The labour market has taken on a new character. Globalisation continues to impact vocational discernment of individuals due to the complexity of the world of work (Gill, 2013:110). Workers seek more meaning in work in an overly technology driven workplace. Networking, self-responsibility and self-marketing are vital for individuals to chart their own direction. On the positive side, the 21st century offers a variety of careers and skills development opportunities for individuals with a self-empowerment mind-set to choose from. Individuals can seek job opportunities congruent to their beliefs, interests and values and opt for a more flexible life-work lifestyle (Casto, 2017?).

Career and career changes have become a lifelong activity and career success has a new meaning for workers in a complex world of work, especially, those of the millennial cohort. Self-knowledge, self-efficacy and career resilience are needed aspects, especially, for young adults to survive in a highly competitive workforce (Van Niekerk, 2010:40). Resultantly, the interrelationship between life and career necessitates individuals to construct a life-design, not just to rely on career alone in a post-modern world of work (cf. Maree, 2015:344). Klaus Schwab (2016), Founder and Executive Chairman of the World Economic Forum contends that we stand at the brink of a fourth industrial (technological) revolution that will impact all individuals' lives and work. Resultantly, this will have an effect on job creation also and the way people will view work.

6.3 Millennials in the workplace

Workers in the 21st century find themselves in a diverse multi-cultural and a multi-generational working environment, which is characterised by constant change and uncertainty (Helyer & Lee, 2012:567). A multi-generational workforce consist of Traditionalists or Veterans, born before 1946, Baby Boomers born between 1946 and 1964, Generation X born between 1965 and 1980, Generation Y or Millennials born after 1980 (cf. Berger, 2013:12; Chamberlin, 2009; cf. Luttrell & McGrath, 2015:x; cf. Rainer & Rainer, 2011:8).

It is difficult to determine who fits into the generation Y category, because it seems to depend on the authors of articles on the subject. The authors of this article place anyone born between 1980 and 2000 into the category of millennials (cf. Luttrell & McGrath, 2015:x; Van der Walt, 2017:6). For the sake of consistency and brevity, millennials are henceforth referred to as Y-ers.

Y-ers are highly influenced by present-day cultural propensities which are often not compatible with a firmly grounded biblical worldview (Van der Walt, 2017:6). Since this article departs from a Reformational view point, is it imperative that this view emphasises that mundane jobs are divine

callings, being a fundamental biblical perspective on work (Van der Walt, 2001:307). This concurs with Luther's and Calvin's notion that all work is sacred (Hunt, 2009:38) and Christian life is about being engaged in the world and not a withdrawal from it (Veith & College, 2011:124).

Y-ers display certain characteristics, beliefs, expectations in the workplace (compare figure 6-1). However, there are also challenges and criticism against them. For instance, Y-ers display a job-hopping tendency (Barna Group, 2016); a sense of entitlement in the workplace which frustrates Human Resource executives, deficient in terms of their face-to-face communication and a work ethic that is hard to deal with (Bisceglia, 2014). Chamberlin (2009:40), on the other hand, cautions researchers to be careful not to over-generalise (stereotype) the various generations in the workplace.

6.3.1 Characteristics and expectations of Y-ers

Figure 6-1 displays some characteristics and expectations of Y-ers:

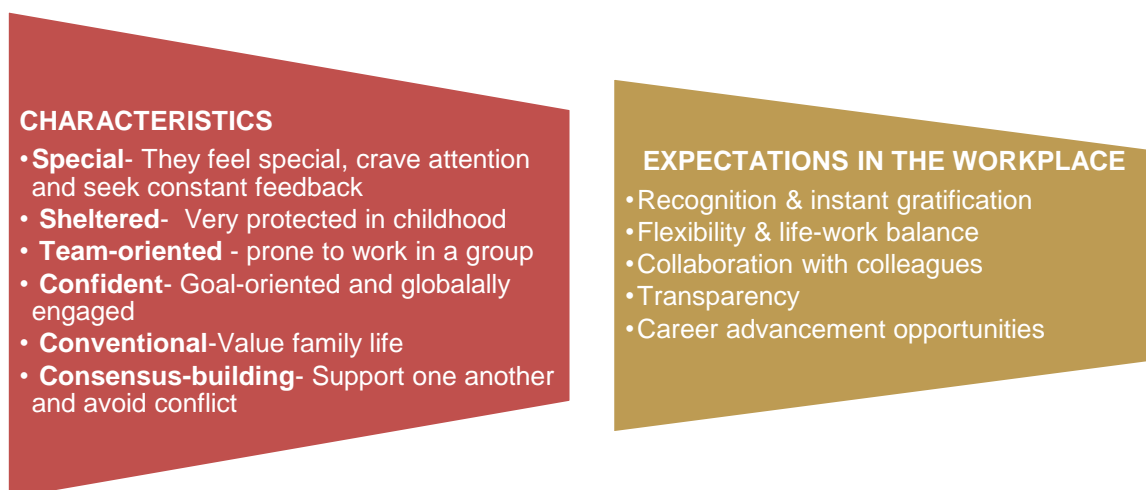


Figure 6-1: Characteristics and expectations of Y-ers in the workplace

(Abbot, 2013; Howe *et al.*, 2015:1-2)

6.3.2 Y-ers in South African context

South Africa's youth population consists of Africans, Coloureds, Indians/Asians and white individuals. White Afrikaans-speaking Y-ers and Indians/Asians are regarded as a minority youth groups (cf. Statistics South Africa, 2011:9). Y-ers in South Africa appear to be more diverse when compared to their counterparts in other countries (Martins & Martins, 2012:153), although, generally speaking, they display the same cohort characteristics (compare Deloitte, 2016; cf. Van der Walt, 2017:6).

The critical question should be posed, however, whether the findings of a study primarily done on Y-ers in Western contexts like North America can be applied to one's own situation in South Africa (cf. Van der Walt, 2017:6). This is very important to make discussions of Y-ers in South Africa relevant and valid, and Van der Walt (2017:6) points out "...it may be done, because young South Africans also live in an increasingly globalising world, strongly influenced by Western and especially American capitalist consumer culture." Although the author refers to Qunta (2016) and cautions to be careful not to generalise, a definite lacuna exists regarding black youth belonging to this cohort in South Africa: currently there is not much literature available regarding them. This aspect should be duly noted for possible future study as this component of the South African labour market might not only be the largest presently, but also the most rapidly expanding.

As a young generation in South Africa, Y-ers have their own expectations and needs. At the top of the list are proper training, personal development and the development of interpersonal relationship skills (Martins & Martins, 2012:176). Regarding life, work and career-related issues in South Africa, Kretzschmar's (2012:128-129) observances (emphases added) are especially applicable to the expectations and needs:

- relatively speaking, there are not many skilled workers in the country;
- trained artisans and a great deal of professionals have emigrated to other countries;
- some workers are over-employed;
- a deficiency of technical skills and scientific knowledge among unemployed individuals;
- on-going challenges "...inept educational management, unwise policies and indifferent teaching in many schools exacerbate the skills problem"

Although, this is noteworthy for organisations and companies, career counsellors can also play a vital role to assist individuals with life design counselling and to support them with their overall life career development. In this regard Maree (2015:335) remarks:

In South Africa, as in many other parts of the world, traditional career assessment and career counselling are still the order of the day. Few researchers and practitioners have embraced the idea of an integrated, quantitative + qualitative approach to career counselling, possibly because of the high unemployment rate in the country and the fact that most South Africans have little choice but to accept any form of employment just to earn a living, perhaps believing that postmodern career counselling will not help them find employment.

The empirical results of a preliminary investigation done by Van Niekerk (2016:19) regarding the experiences of white Afrikaans-speaking millennials in a church setting displayed some major themes in their life career narratives:

- unfair treatment in the workplace and job satisfaction;
- interpersonal relations and inter-generational tensions in the workplace;
- disappointment in role-models in the workplace;
- disillusionment in terms of Christian behaviour by managers and colleagues;
- retrenchment, unemployment and career change;
- occupation adjustment, uncertainty and life-work balance;
- God's plan for one's life; difficulties to understand one's vocational calling;
- decision-making and the will of God;
- discouragement, despondency and depression;
- express difficulties to forgive co-workers;
- lack of resilience, to grow in faith and hope for the future, and the importance of family.

6.4 Practical Theology epistemology

Practical Theology seeks to interpret situations through the working of the Holy Spirit with respect to the word of God. Thus, the practical theologian's task is to interpret Scripture, tradition and praxis to bring about change in present-day life of both the church and the world (Anderson, 2005:613). The focus of practical theology is to understand praxis or lived religion in a hermeneutical way. The unending conversations of human beings and their lives are being interpreted by key processes of interpretation to bring forth meaning (Ganzevoort, 2009:5).

Hermans (2014:113) is of the opinion that theological scholars need criteria to discern between normal experiences, religious experiences and experiences pertaining to spirituality. The author proposes that practical theology be changed to practice-oriented theology. The rationale behind this proposal (and regarding the methodology) is that a great deal of theory propagated under the term practical theology is not practical, but rather theoretical in nature (Hermans, 2014:123). However, Louw (2011a:173), argues that praxis is not just practice, it entails practicalities like skill, strategy, technique and the pragmatic question "how".

Regarding the experiences Hermans (2014:113) is referring to, practically, in the context of life career development of Y-ers, where would one place the following statements and/or questions (experiences) of individuals? (cf. Van Niekerk, 2016:12-16):

- I struggled to find the right job/career;

- I asked; where is God in the workplace?;
- It was God, the church, prayer and other spiritual people who had influenced me to take up my calling in education.

It is important to note that praxis or lived religion and theory should be well balanced. Van Wyk (1995:87) holds the view that practical theology in terms of theory must be critical, but of "...religiously influenced praxis in society", and praxis must not overshadow theory (Van Wyk, 1995:87).

6.4.1 Practical Theological context

The practical theological context is guided by the four core tasks of practical theology within the framework of Richard Osmer's model for practical theological interpretation (Osmer, 2008:4). The other tasks of Osmer had been dealt with earlier (compare articles 1, 2 and 3). The emphasis in this article is placed on the last task, the pragmatic task (servant-leadership) with the related question, how might we respond to the life-work (career) challenges of millennials? Shirin (2014:1) refers to Robert Greenleaf as the founding father of the servant-leadership idea (cf. Greenleaf, 2002:21-61). Although servant-leadership is not a biblical term, it is worthy to note that a true servant-leader should have therapeutic qualities like listening, awareness, empathy, and understanding (Shirin, 2014:3).

In terms of the pragmatic task and strategies, Osmer (2008:4) states that "...determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the 'talk back' emerging when they are enacted". In other words, in which way can Y-ers be assisted and supported spiritually by a Pastoral counsellor as a servant-leader regarding their life-work journeys? In response the authors propose a pastoral-narrative model placed in a paradigm of practical theology. The interpretive task searches for reasons by drawing on theories of the humanities and sciences to investigate why it is going on in Afrikaans-speaking Millennials' life and work (cf. Osmer, 2008:4).

6.4.2 Theological reflection

Practical theology is concerned with the descriptive, normative, critical and apologetic tasks of the life of individuals in the church and in the world. It specifically pays attention to the *reflective task* to gain insight and Christian understanding (Ballard & Pritchard, 1996:27). The pastoral-narrative process needs reliable sources to inform *theological reflection* which is an essential part of practical theology (Ballard & Pritchard, 1996:124; cf. Dunn & Sundene, 2012:104-105; cf. Mack 2005c:114-126). *Theological reflection* is an art that connects life experiences and ministry by using a narrative method as part of the praxis approach, which follows a certain course by starting

with the experience through the process of analysis to action (Ballard & Pritchard, 1996:128). The narrative becomes the main language of individuals' experience (Ballard & Pritchard, 1996:128) and in itself has the unique strength to speak to everyone's heart (Ballard & Pritchard, 1996:161). Individuals are formed and guided by narratives that give direction in their lives (Dinkins, 2005:14) and they make sense out of life by sharing narratives (Dinkens, 2005:16).

6.4.3 The inter-disciplinary working

The exploration of the pastoral situation, according to Ballard and Pritchard (1996:104), must draw on the insights and the inter-disciplinary working of other disciplines. Brown (2012:119) contends that effective pastoral care in post-modern hermeneutical practical theology will recognise the interplay of activities in history and cultural traditions, as well as their impact on the self-understanding of individuals or a group. Present-day practical theology utilises many "tools" of interpretation that include other branches of knowledge (Brown, 2012:113).

Resultantly, practical theology, as a normative discipline may become a role-player in a cross-disciplinary conversation or dialogue with other fields (Osmer, 2008:132). In this way counsellors involved in Christian religion, Psychology, and/or other forms of therapy and counselling can steer away from a "silo" outlook and embrace a transversal model to incorporate a biblical theology which is Christ-centred and Spirit-filled (Denton, 2014:9-10).

6.4.4 Narratives in the Bible

The Old and the New Testament contain many narratives. Biblical narratives are timeless and are a never-ending source of encouragement that brings out the truth of experiences of biblical figures and it conveys important lessons to the readers and gives our lives meaning in the world we live in (Leveen, 2008:12).

The Bible contains various narratives that are part of many types of written materials like poetry and letters in the Christian canon (Davidson, 2011:149), and these narratives are consistent in Scripture and part of the major literacy form (Davidson, 2011:155). As Davidson (2011:155) writes "...God chose to reveal himself through intricately crafted narratives rather than systematic discourse." Narratives, metaphors, poetry and prose in Scripture are helpful forms when listening to a storyteller. Liturgical songs in the book of Psalms can be labelled as "...the most accurate language of the soul" (Schweitzer, 2009:639).

6.4.5 Narrative Theology

Narrative theology refers to several approaches to theology in which narratives play a leading role. Narrative theologians since the 1970s and beyond have been engaged in constructive

Christian theology (cf. Frackre, 1983, 340-352; cf. Van Huyssteen, 1989:771-772). Reasons given by the dictionary of biblical interpretation (Ford, 1990:489) for the attractiveness of the narrative were:

- it is the primary genre of the Bible;
- basic structure of Christian creeds;
- not abstract, concrete;
- generalising approach to a great deal of doctrine and theology;
- offers eminence to individuals in interaction regarding specific contexts, actions and events;
- conveys experiences of individuals and their identities, as well as
- a means into doctrine and ethics

6.4.6 Narrative theory

According to Chen (2011:21), the origins of the narrative approach commenced roughly five decades ago. George Kelly played a major role in the philosophical roots of the narrative theory pertaining to vocational and career psychology.

George Kelly's theory (cf. Kelly, 1955:46-59; cf. McWilliams, 2013:164) regarding the psychology of personal constructs in 1955 was a meaningful move away from positivistic worldview and made significant substantial contribution to the development of constructivism. This shift highlighted the importance of *personal constructs* to explore and understand each individual's subjective world. Although these constructs differ from person to person, they are extremely complex and situational. It provides the rationale and contents for the formation and development of individuals' life and work narratives which enable the process of meaning-making. The personal construction theory implies that personal constructs of individuals are constantly changing, subsequently provide them the opportunity to frame, reframe and evolve new versions of their life career narratives (cf. Centre for Personal Construct Psychology, 2009; Chen, 2011:21-22; cf. Dictionary of Sociology, 1998).

The context seems to have a special relevance for the narrative approach in career counselling. Context in an individual's life as a *total person* pertains to a wide and inclusive concept that covers all situations and related variables in an individual's life career journey (Chen, 2011:25). Chen (2011:29; cf. Chen, 2002:18) points out the following important features of the narrative approach relating to a framework to facilitate individuals with life career success:

- the acknowledgement of an individual's subjectivity as the essence of narrative meaning-making;

- subjective life career remains central to problem-solving, success and personal development , and
- clear defined contexts of the developed narratives to make the holistic narrative construction meaningful and coherent.

Later Donald Super's contribution in 1957 (cf. Super, 1990: 197-261) with his life-span and life-space theory complemented the narrative approach by focusing on the subjective meaning-making of self-concept and difficult life-roles in individuals' full lifespan (Chen, 2011:22). Life-roles are performed in "life theatres" like family, workplace and in the community as primary settings where individuals construct life career narratives (Chen, 2011:23), bearing in mind that the aim of successful life career development is to guide individuals towards the integration of life-work roles and their identity to experience personal meaning in life (McIntosh, 2000:624).

Larry Cochran continued in the 1990s and made a significant contribution to the narrative career counselling theory which focused on the *holistic meaning-making* in an individual's life career narration (Chen, 2011:26). The well established philosophical roots of the narrative approach made it possible for Mark Savickas to propose a career construction theory towards significant career interventions in the 21st century (cf. Savickas, 2012:13). The career interventions focus more on an individual as an author of his/her narrative and a paradigm for career practitioners to assist clients with life design (Savickas, 2012:17).

Many scholars (cf. Goodson & Gill, 2011:18) and counsellors have positioned themselves in their practice by making a narrative turn to meet the needs of counselees who live in a post-modern world (Savickas, 2011:2;). According to Demasure and Müller (2006:419) epistemological approaches like the postfoundationalist to theology, social constructionism and the hermeneutics of Ricoeur are compatible. These approaches support the pastoral conversation and narrative turn. Although, Dreyer (2014:2), argues that the narrative turn in practical theology needs to be viewed against a wider background of the narrative turn in the humanities and social sciences.

6.4.7 Life and career narrative towards a life-design

The paradigm for life design interventions constructs careers through little narratives, deconstructs the narratives into a "life portrait" and reconstructs intentions to grow the career narrative into a new narrative, a futuristic narrative of hope (cf. Savickas, 2011:24). Narratives are "construction tools" for building and developing identities and careers in life (Savickas, 2012:15). A narrative approach must highlight agency to realise a narrative, and an individual has to become the agent of his/her narrative (Cochran, 2011:14). Agency refers to an individual's capability in the life career narration to speak for him/herself (cf. Chen, 2011:33). Individuals,

therefore, become authors of their own life career narratives who can reflect on life themes to develop their careers (cf. Maree, 2015:334; Savickas, 2012:170). Symington (2014:307) found that life-design counselling is an effective way to get individuals to understand the value of their lived experiences and narratives as a vehicle to navigate their life-work (career) journey through an uncertain future.

Life career narrative ecology is also an important aspect to consider regarding life design. Life career narrative ecology pertains to the “interaction between the dynamic and complex relationships that coexist in all the narrative episodes, as well as throughout the entire organisation and development of the human story” (Chen, 2011:24). Resultantly, the systematic ecological investigation is very important in the development of a life career narrative line (Chen, 1999:4; cf. Chen, 2011:24).

The story development in a narrative develops in three phases, according to Chope and Consoli (2011:90): Firstly, construction: the client discloses the information; secondly, deconstruction: the counsellor points out obstructing paradigms that affect a client’s life; thirdly, re-authoring: the counsellor guides the client to re-tell his/her story with a more satisfying and meaningful outcome.

Narratives have certain characteristics. Table 6-1 points out some of the characteristics.

Table 6-1: Characteristics of narratives (Ballard & Pritchard, 1996:161)

Characteristics of narratives	
Narratives are:	Narratives:
reminiscent	affect the heart
open-ended	create space to back off
full of life, unpredictable and memorable	involve questions and answers
annoyingly playful	do not need textbooks
pleasurable	attract individuals to listen

Ogidi (2015:1) says narratives are part of young adults’ daily life and work. They share many of their life narratives and preferences on social media, just to name a few, like Twitter, WhatsApp, blogging, Google Plus, YouTube, LinkedIn, but especially Facebook. Globally, social media influence young adults regarding their self-identity. Botes (2015:88) notes that Facebook is a necessary platform for effective communication in relational youth ministry. Churches should allow Y-ers to narrate their narratives and be ready to tell ours. It is important to live our faith in various vocations and patiently trust the Holy Spirit to do His work (Berger, 2013:13).

In a Christian context, Viljoen (2017:158) proposes a model for pastoral life-coaching within the context of Practical Theology that may be helpful for pastoral counsellors to assist Y-ers with life-design as it addresses the past and the future of a counselee (Viljoen, 2017:159). The model comprises a combination of life coaching and counselling (Viljoen, 2017:197). The aim of pastoral life coaching is to assist a coachee to understand his/her own calling and purpose in life (Viljoen, 2017:165).

6.4.8 The hermeneutic-narrative approach

The hermeneutic-narrative approach is helpful to interpret the historical data of individuals' life career stories (cf. Mack, 2005a:138; Van Niekerk, 2016:9). This approach relates to meaning making in individuals' life career and work experiences within their socio-cultural and historical context (Thrift & Amundson, 2011:44). Biographical narrative descriptions of events become significant only if they are interpreted by means of construction, deconstruction and reconstruction as part of the hermeneutical process (Chen, 2011:24).

6.4.9 Narrative approach to life-work experiences

The general purpose of a narrative career approach in counselling is for an individual to write down his/her own life narrative (Cochran, 2011:9). A narrator is a person who draws upon past experiences and the future to interpret and organise the present. The articulation of narratives brings individuals in closer contact with their life experience (cf. Osmer, 2008:51). Gradually, narrative by narrative, individuals design and construct a larger narrative, display themes, express meaning and adjust themselves to the world of work (Savickas, 2011:2-3). The narrative investigation into life career development is guided by a biographical procedure, where the hermeneutical approach is a necessary requirement to the building up, the interpretation and the understanding of individuals' narratives (Chen, 2011:24).

A revised narrative of a person gives an indication of what an individual already knows about himself/herself (Savickas, 2011:2). Cochran (2011:8) argues that an objective approach to career difficulties, whether by means of the interpretation of test results or a computer program construction, has its limitations; it omits personal meaning, especially the narrative an individual has to tell of his/her *lived* experiences.

6.5 Proposed pastoral–narrative model for Y-ers

The authors propose a practical pastoral–narrative model aligned with narrative approaches by using the mnemonic TRUTH as a pastoral–narrative framework as part of the paradigm of

practical theology in dealing with millennials regarding life and work (career) (compare Table 6-2).

The proposed pastoral-narrative model (compare Table 6-2) contains the following aspects (steps):

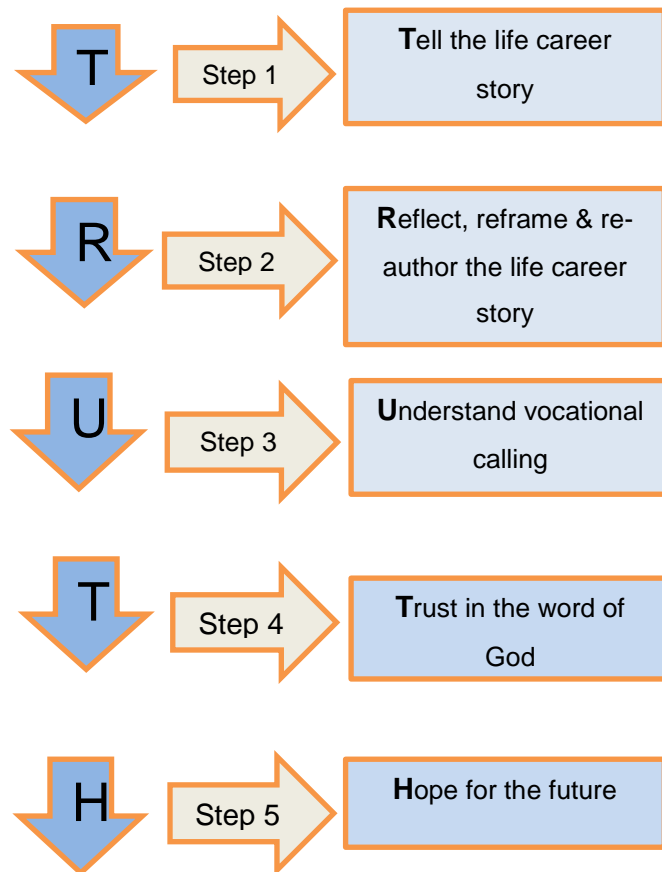


Figure 6-2: Pastoral-narrative model (truth)

Step 1: Tell the life career story (autobiography) [Compare Table 6-2]

Y-er tells the life career story by preferably writing it down to express him/herself more clearly by structuring their thoughts.

The narrating of stories conveys meaning to the counsellor and the client; consequently, counsellees' lives start to add up and as the narrative progresses, themes emerge in the narrative-lines (Savickas, 2011:2). Maree (2011:179) points out that it is important to identify major themes and underlying themes in the timelines of the life plot. Listening to the narratives of counsellees is a worthy way to care for them. The narratives in the narrative pastoral conversation are mostly

about difficulties in individuals' lives, and in a way they offer solutions to challenges and problems (Dinkens, 2005:20).

The pastoral counsellor needs to gather the right kind of data and therefore counselees should be given a life career framework to tell (write) their life career narrative. Aspects to consider are career decision-making; calling; career path planning; positions occupied; time frames; career change, if applicable; occupation adjustment; interpersonal-relationships; job satisfaction; life-work balance; family; faith issues, et cetera (Van Niekerk, 2016:9).

In a biblical counselling context, Mack (2005a:132-139) points out six areas of data collection pertaining to counselees: 1. Physical data; 2. Resources, especially spiritual ones, available to the counselee, i.e. is this client a Christian? 3. Revealed emotions; 4. Actions; 5. Concepts used by the counselee and 6. Historical data. The data collected from the life career narrative needs to be analysed, conceptualised and thoroughly explained to the Y-er so that he/she understands real causes of difficulties from a biblical perspective (Mack, 2005b:147).

Data interpretation techniques may also be helpful in the analyses of data in the counselling of Y-ers. Theron (2015:1-9) proposes coding techniques for practical theology i.e. *in vivo* coding, process coding, initial coding, focused coding, axial coding and theoretical coding. Although these coding techniques are more focused on qualitative empirical research it can be helpful to assist pastoral counsellors with data analysis of life career narratives. Pertinent and current facts, as well as the skill to gather life-context information are vitally important for data interpretation (Mack, 2005a:139). Thus, the author cautions pastoral counsellors who work on biblically-based principles to prayerfully test the validity of their interpretations. The facts should lead one to the interpretations, consider other alternatives of interpretation or gather additional information to secure a valid interpretation (Mack, 2005b:160).

The Pastoral counsellor as caregiver should have a Godward focus in guiding Y-ers by means of biblical-based counselling. Bookman (2005:51) defines a Biblical counsellor as:

One who is persuaded of and allegiant to a Christian worldview; that is, one who functions within a frame of reference that consciously sees all of the realities and relationships of life from a perspective that is biblically coherent and consistent, and thus honors the God of Scriptures...thus any model of counseling that is authentically biblical will be framed, designed, and executed in happy submission to the biblical demand that our lives be lived out entirely for the glory of God.

The pastoral conversation is primarily a spiritual relationship that has healing potential where the Holy Spirit is at work. Matt 18:20 tells us "for where two or three gather in my name, there am I with them". The role of the pastoral counsellor is to create that space in which individuals can freely share their narratives, to feel their pain, delight in their joy and competencies (Dinkens, 2005:38-39). The Pastoral counsellor can reiterate Matt 11:28 to Y-ers "come to me, all you who are weary and burdened, and I will give you rest". This is an open invitation to all individuals pertaining to their life and work.

Step 2: Reflecting, reframing and re-authoring of the life career narrative

The Y-er identifies the major and underlying themes in the narrative-line; deconstructs the narrative with the assistance of the pastoral counsellor; reflects prayerfully on the content of the identified themes and obstructing paradigms that affect his/her life; reframes and re-authors the life career narrative.

The process of reflecting on one's life career story, the reframing and re-authoring thereof is essential to have a more hopeful and futuristic life career perspective.

Reflection in itself is an art and therefore, the usage of effective practical strategies can be beneficial for pastoral counsellors and counselees, such as refrain from too much talking and pause more; develop specific reflection questions; journal thoughts and allow the Holy Spirit to give direction; search for multi-faceted suggestions to improve conduct in life. Fasting is a good strategy to intensify the art or skill of reflection (Dunn & Sundene, 2012:104-105). In pastoral conversations it is better to focus more on narrative solutions than problem-solving (Dinkens, 2005:41) and individuals want their pastor to listen to their narratives and assist them to find a meaningful outcome (Dinkens, 2005:46). In keeping to Scripture, this is a wise paradigm, for "[p]lans fail for lack of counsel, but with many advisers they succeed" (Proverbs 15:22). The biblical narrative, especially the narrative of Christ, can serve as a guideline to view individuals' own narratives, a way to re-interpret the narratives and an aid to integrate faith (Burger & Simpson, 1996:82)

The narrative form as one of the methods of theological reflection is grounded in the narrative approach (Ballard & Pritchard, 1996:128). Counsellors can guide counselees to analyse their life career narratives, by reflecting on experiences and influences (Fritz & Beekman, 2011:165) and reflective journal writing is an applicable way for individuals to record situations and episodes regarding their life and work. With this autobiographical review a time- or lifeline will be useful to

assist counsellors and counselees to understand both past highlights and difficulties. The experiences can facilitate both counselee and counsellor to engage in a search for themes and patterns to promote establishing of a basis for a future life, career and work narrative (Fritz & Beekman, 2011:168; cf. Maree, 2015:334).

An individual normally enters into a pastoral care conversation with a counsellor/ caregiver with a narrative of life experiences in a historical narrative-line (Coyle, 2014:par. 814). More often than not the narrative will be problem-saturated – it is useful to take note of an individual’s past – but problems are not the focus. Pastoral emphasis is not to resolve the past, but to deconstruct a person’s narrative to develop a new future-oriented narrative (Coyle, 2014:par. 843).

Reframing assists individuals to see events as opportunities and not the end of an unpleasant destiny (Thomas, 2016). Y-ers can therefore frame and reframe their experience by a meaningful selection, interpretation and sequencing of episodes in their narrative-line (cf. Schmitt, 2014:105). The past cannot be changed, but individuals can learn from it and redirect their attention to re-authoring their life career narrative (cf. Thomas, 2016). In the process of re-authoring, difficult life events can be renamed and Louw (2011b:7) defines renaming as the “...attempt to deconstruct existing inappropriate names (labels) a person is giving to life events and to introduce a different category that represents the meaning and significance of the existing problematic area in a more appropriate way”. When “living stories” meet the “Living Word”, change is certain for spiritual leaders and individuals who seek pastoral care (Schweitzer, 2009:639).

Step 3: Understand vocational calling

Vocational calling is an important concept to understand. The pastoral counsellor assists the Y-er to see his/her life and work in terms of vocation

Protestant Reformation emphasises that all forms of work are “God-honouring callings” (Grimmond, 2013:2) and a biblical and theological perspective on vocation calling is therefore crucial. God’s call invites mankind, which includes young adults, to view their lives within the bigger context of God, the sovereign God of the universe (Schuurman, 2004:67). In an investigation by Hunter *et al.* (2010:180; compare also Dik and Duffy (2012:7) 435 students were challenged to answer open-ended questions regarding their perceptions of calling in work and life. Sixty eight percent of the students indicated that “calling” was an applicable concern when reflecting on their career decision-making.

Y-ers or young adults who experience their lives as meaningful and feel positive about their chosen careers are well positioned to understand vocational calling. Subsequently they develop a profound sense of career, calling and vocation (cf. Duffy *et al.*, 2011:365). This may motivate them to explore themselves regarding for instance calling, and identify how they can change their lives, jobs and careers to become more satisfied to experience a meaningful vocation – “make your job a calling” (Dik & Duffy, 2012:6).

On a more personal and practical level concerning Y-ers, Dahlstrand (2010:205), stresses the necessity for young adults to discover and to chart their own vocational pathways through meaningful dialogue in a supportive community, especially in difficult times, where they have the opportunity to reflect on their lived experiences. Self-knowledge cannot be over-emphasised. According to Dahlstrand (2010:207), young adults need to ask “who am I?” to get a clearer picture of their interests, values, gifts, and to discern their vocational callings. Y-ers with the ambition to have a meaningful career or long for significant career experience will have to distinguish between a job, a career and a calling and career counsellors, mentors and even family members can be of great assistance in such decision-making (Chope & Johnson, 2008:47).

Step 4: Trust in the word of God

Y-ers can put their faith in the Lord Jesus Christ and trust Him for guidance through His word and the Holy Spirit on their life career journey.

Y-ers live in a complex world of work and need guidance and direction. A prevailing spiritual crisis is evident among Y-ers today (Dunn & Sundene, 2012:19). The pastoral guidance of young adults may therefore require “tools” like confrontation, biblically based correction and helping them to come to grips with the truth and promises in God’s Word (Dunn & Sundene, 2012:95). The word confrontation may evoke negative ideas, but in many (if not the majority) counselling scenarios this step is crucial (Rousseau, 2010:13). Counselees must be made aware/confronted, and guided with remedial application from the Word (Adams, 1970:41), and from this perspective *confrontation* does not suggest a negative or unfriendly approach, for it has a sympathetic *informational* purpose (Rousseau, 2010:13). The purpose of confrontation is then to guide a counsellee to identify a possible problem that can be solved by acceptance and application of Biblical principles to effect positive change (Rousseau, 2010:13, compare also Adams, 1970:45).

It goes without saying that the inspired word of God is a reliable source of wisdom (cf. Lane, 2000:7-13) – to “[t]rust in the Lord with all your heart and lean not on your own understanding; in

all your ways submit to him, and he will make your paths straight” (Prov. 3:5-6). Vitalus Hoffman’s (2012:351) caution however should be constantly kept in mind that “...the Bible as the word of God, however, is not a collection of helpful guides for happy living. Rather, it is the story of the true way that we are to experience God, ourselves, and the world around us. It does not show us how to be happy; it demonstrates how we are to live authentically.”

Step 5: Hope for the future

The re-authored life career narratives of Y-ers should be narratives of hope. The promises in the word of God are an inspirational source of hope.

Y-ers’ life career narratives reveal situations, and episodes that took place in certain contexts. Some are life-shattering experiences like death in the family, divorce, retrenchment and unemployment (cf. Mack 2005c:114). Subsequently, the pastoral counsellor should inspire and instil hope by means of biblically based counselling. This will support the counsellees’ attempt at the re-authoring of the life career narrative by pointing out relevant promises in the Scripture pertaining to hope. Pastoral guidance without the inclusion of hope is ineffective. The Scriptures encourage and generate hope (cf. Mack 2005c:131).

In 1 Timothy 1:1 the apostle Paul is identified as “...an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope” endeavours to spread that hope. There is a clear distinction between false and true hope. The former is based on mystical thinking and an unbiblical perception of prayer, while the latter rests on a biblical anticipation of good with a holistic focus on God’s entire plan for the universe. Hope therefore is a realistic choice based on knowledge of God’s word, which in turn requires study of the Word. It is therefore vitally important to teach Y-er counsellees to think about God’s character, divine resources, even the nature and the cause of life career challenges from an informed biblical paradigm (cf. Mack 2005c:114-126).

It is important how Y-ers think and interpret work. Volf (2001:79) proposes a wide theological framework. This theological framework refers to a theology of hope that includes soteriology and eschatology based on the conventional term of the “new creation” (Volf, 2001:79). Volf (2001:113) says the charismatic essential quality of all Christian work is pneumatic in nature and the Spirit of God is at the centre of this new creation. Resultantly, Christian Y-ers should empower themselves to work in their respective vocations under the guidance and inspiration of God’s Spirit as Louw (2015:25) observed:

The task of theology is to keep humans going and to instil a vivid hope that fosters meaning and significance in life. In order to achieve this, I propose a theology of affirmation within the theological parameters of an eschatological approach to life and our human quest for meaning. Eschatology is then related to ontology; i.e. the ontic state of our new being in Christ.

Table 6-2: Pastoral-narrative model to assist millennials with life and work (career)

Mnemonic	Pastoral care and support of Millennial (Y-er) Millennial:	Pastoral guidance on life-work (career) of millennial (Y-er) Pastoral Counsellor:	Scriptural support
T	Tells the life career story	<ul style="list-style-type: none"> provides a framework for a Y-er to tell (construct)his/her narrative by the means of a written life career (auto)biography guided by episodes, situations and contexts. 	Matthew 11:28
R	Reflects prayerfully on the life career narrative, Reframes and Re-authors it.	<ul style="list-style-type: none"> provides pastoral guidance on how to reflect prayerfully on the life career narrative asks pertinent narrative questions helps Y-er to identify themes and interprets the historical data by means of the hermeneutic-narrative method prayerfully reframe and re-author the life career narrative and to rely on the guidance of the Holy Spirit 	Hebrews 4:12 Proverbs 3:5
U	Understands vocational calling	<ul style="list-style-type: none"> clarifies the concept vocational calling 	Romans 8:28 1 Thessalonians 5:24
T	Trusts in the word of God	<ul style="list-style-type: none"> helps the Y-er to put his/her faith in action, trust and rely on the promises in God's Word 	Psalms 9:10
H	Hopes for the future	<ul style="list-style-type: none"> inspires, motivates, and instructs Y-ers and encourages them to use the word of God to generate hope for the future 	Romans 15:4 Ephesians 4:4

6.6 Recommendations for practical application

The following research topics may prove value for practitioners in various disciplines who are involved with Y-ers (Millennials):

- Pastoral narrative counselling as an aid towards life and work decision making of millennials;
- Post-modern life career demands of millennials: a preliminary empirical investigation;
- A hermeneutic pastoral-narrative approach to guide millennials with occupational adjustment;
- A comparative study regarding life career challenges of millennials in South Africa.

6.7 Summary

The article focused primarily on the pragmatic task concerning servant-leadership (cf. Osmer, 2008:4) with the related question, *how* might we respond to the life-work (career) challenges of millennials? Y-ers seek meaning in their life, work and careers as part of a multi-generational workforce in a post-modern world (Barna Group, 2016). In response, the authors have proposed a theological paradigm in dealing with millennials regarding life and work using a narrative approach which leads to a pastoral–narrative model for pastoral counsellors to assist and support Y-ers with life, work and faith challenges in the post-modern multi-generational workplace of the 21st century.

The article contributes to the multi-disciplinary approach to practical theology in terms of career development of Y-ers regarding their life and work. The Reformational Theological tradition and worldview serve as the *bedrock* for an integrated narrative-pastoral model within Richard Osmer's framework as an aid for pastoral counsellors or caregivers to assist Y-ers effectively, especially, in the South African context where they face many challenges in a multi-cultural and multi-generational workplace.

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CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

The research study explored whether pastoral guidance can be used to aid Afrikaans-speaking millennials with life career development. Chapter one started with a comprehensive literature study and the research design. Chapter two reported on the life career experiences of white Afrikaans-speaking millennials in a church setting. Various aspects pertaining to millennials' characteristics, life and work are covered in chapter three to chapter five. Chapter six proposed a theological paradigm in dealing with millennials regarding life and work using a narrative approach. The quotations below indicate the importance to assist young adults on their life career journey and the need for more research.

More research, theory, and practical models on how to help students and workers to prepare for, and cope with, critical work-life events and transitions are needed in order to ensure that the field of career development and counselling remains vital and forward thinking in the 21st century.

(Lent, 2013:12)

“Global developments impact South African career counselling and need to be factored into local theory and practice. The local context should also be considered to ensure that the best interests of clients always take precedence over any other consideration” (Maree, 2013:418).

“Emerging adults long for mentors who will provide navigational guidance as they face a changing societal landscape where values and markers are no longer clear”

(Dunn & Sundene, 2012:25)

7.2 Accomplishment of research questions

Table 7-1: Schematic representation (Summary)

RESEARCH QUESTIONS		
QUESTIONS:	CHAPTER	ARTICLE
Overarching research question: How can Pastoral guidance be used in aiding Afrikaans-speaking millennials with life career development?	1,5 and 6	4 and 5
Questions and aspects flowing from the overarching research question: What can be concluded from an empirical study regarding pastoral guidance in life career development as an aid toward career counselling with Afrikaans-speaking Millennials?	2	1
How can a social and human sciences perspective on vocation, career and work-life matters be helpful in the praxis of life career development?	3	2
What Biblical and Theological perspectives can be presented regarding calling and vocational discernment by young adults as millennials towards a meaningful career in a post-modern context?	4	3
What complementary role can pastoral guidance offer in holistic life career development? What complementary role can pastoral guidance offer in holistic life career development?	5	4
What pastoral guidance model can be developed to assist Afrikaans-speaking millennials with life career development?	6	5
METHODOLOGY (Osmer's model for practical theology)		WITH MORE SPECIFIC APPLICATION OF TASKS
What is going on?	1-6	1 , 2, 4 & 5
Why is it going on?	1-6	1 , 2, 4 & 5
What ought to be going on?	1-6	3, 4 & 5
How might we respond?	1-6	4 & 5

7.3 Accomplishment of the study objectives

Table 7-2: Accomplishment of the study objectives

No	Objectives	Achievement
1	To ascertain from an empirical research how Afrikaans-speaking millennials experience life career decision-making, career adjustment, work-life balance, career change, life roles and interpersonal relationships in different contexts, as well as the need for pastoral	Article 1 Experiences of white Afrikaans-speaking millennials in a church

No	Objectives	Achievement
	guidance as an aid towards life career development. Millennials born between the years 1980 and 2000 will be used as respondents in a focus group study.	setting: A preliminary empirical investigation.
2	To investigate from human and social sciences what these perspectives are on work, career and vocation pertaining to life career development of millennials.	Article 2 Millennials as <i>sui generis</i> : The world of work and careers.
3	To establish from the Bible and from theological perspectives that pertain to work, calling and vocational discernment.	Article 3 Calling and vocational discernment by millennials as young adults towards a meaningful career in a post-modern context.
4	To indicate the significance of pastoral guidance towards a life and work of Afrikaans-speaking millennials in the South African context.	Article 4 Pastoral guidance towards a life-work matrix for Afrikaans-speaking millennials in the South African context.
5	To propose a theological paradigm for pastoral counsellors in dealing with Afrikaans-speaking millennials regarding life and work (career)	Article 5 A proposed theological paradigm in dealing with millennials regarding life and work using a narrative approach.

7.4 Summary (Chapters 1-6)

The overarching question of this study was: **how can Pastoral guidance be used in aiding Afrikaans-speaking millennials with life career development?** The goal of this study was to research the *Sitz im Leben* of Afrikaans-speaking millennials and show how the faith of this cohort may be enhanced so that they can experience a greater sense of purpose and meaning on their life career journey. A pastoral-narrative model in practical theology is proposed to show how they may be guided in a certain South African context with life and work matters towards meaningful living. The research was conducted from a Reformed Theological perspective in which the Bible is held as the Word of God. Richard Osmer's model (2008:4) for practical theological interpretation with its four core tasks of practical theology served as framework.

The focus of research was originally triggered by a personal experience regarding the unfortunate the life career (work) experience and faith challenges of the researcher's two sons and how these developed. Both of them are Afrikaans-speaking millennials born between 1980 and 2000.

Article one explored the life career experiences of white Afrikaans-speaking millennials in a church setting. Attention was given to the first task and question in Osmer's model namely, *what*

is going on? (Descriptive-empirical task). Respondents had the opportunity to share their life, work and career experiences in a focus group discussion, a written life career story and selected respondents could share their experiences in an in-depth personal interview. Selected participants in the member-checking meeting were all in agreement that the empirical results are a true reflection of the empirical study. The findings of the preliminary investigation correlate with the theoretical interpretation drawn on the literature study and the internet regarding the life career development of millennials in social science context. The results indicated that collectively and individually they (millennials) need to be supported emotionally and spiritually in their life career development. Pastoral counsellors have a vital role to play in the holistic life career development of Afrikaans-speaking millennials.

Article two focused on Osmer's first two questions. *Who* are the millennials (*what is going on* regarding their life, work and career) and *why* (*Interpretative task*) they struggle with some aspects pertaining to life, work and career. Their *sui generis* characteristics were portrayed in the post-modern multi-generational workforce of the 21st century. Millennials have their own beliefs, perceptions and expectations of the workplace. They are an extremely social cohort which is evident in their use of social media, communication technology and their affinity to digital sophistication. Some authors in the literature study have raised areas of concern pertaining to their life, work and careers, such as their sense of entitlement, job-hopping and their lack of life skills. Authors are in agreement that these young professionals need to be taken seriously in the world of work. In the near future, they will be the largest workforce globally, therefore human resource professionals have a vital supportive role to play in the establishment of millennials' career identity, as well as in their life career development.

Article three mostly paid attention to the *normative task* in Osmer's model with the related question, *what ought to be going on?* The article focused on vocational calling, vocational discernment, the doctrine of vocation, career development theories against the background of the Biblical and Theological idea of work. There appears to be consensus among authors regarding the importance of these variables. The connection between vocation, calling, religion, spirituality, work-related variables and career development are more complex to deal with. In this regard Practical Theology has a role to play in the cross-disciplinary conversation with other fields. Millennials need guidance and support on vocational discernment. They seek a meaningful career and workplace.

Article four dealt with all four tasks and related questions of Osmer's model. The purpose was to indicate the significance of pastoral guidance in supporting Afrikaans-speaking millennials within the South African context with life and work challenges. Globally, young adults have to deal with the effects of globalisation and the rapid advancement of technology in the world of work. The

post-modern workplace has become highly competitive and complex. Resultantly, millennials face unique challenges in the workplace, such as multi-generational tensions and occupation adjustment. They also have to work on their life skills and interpersonal communication. In the South African context, Afrikaans-speaking millennials in general feel threatened by policies of affirmative action and racial prejudice. It appears that millennials are confused concerning faith, religion and spiritual matters.

As servant-leaders, the pivotal question is how might we respond to the life and work challenges of Afrikaans-speaking millennials? (Compare the pragmatic task in Osmer's model) [Osmer, 2008:4]. Article four and five gave recommendations for practical application. Pastoral counsellors can draw on the word of God as a reliable source of wisdom to assist and support them by means of counselling and mentorship with aspects such as decision-making and the will of God, calling, trans-generational relationships in the church, disappointment in role-models in the workplace, retrenchment, unemployment, career change, uncertainty, and other work-life related matters.

7.5 Final conclusion

The landscape in the world of work of the 21st century has changed considerably due to globalisation, the rapid advancement of technology and a possible fourth industrial revolution that is looming. The global economy poses more risks and challenges for millennials in a multi-cultural and multi-generational workforce such as unemployment, retrenchments, uncertainty and job insecurity. Resultantly, young adults face many life, work, career and faith challenges in the post-modern world they live in. In the South African context Afrikaans-speaking millennials also have to deal with affirmative action on their life career journey. Social support services like life coaching, web-assisted counselling and pastoral guidance as spiritual support may be beneficial to assist millennials with their life and work decision-making. King (2010:3) notes that the word of God is an authoritative pastoral source for counsellors to use for interpretation, diagnoses and response to human problems and crisis (cf. Anderson, 2005:613). Pastoral guidance may add value to the holistic life career development of Afrikaans-speaking millennials.

7.6 Limitations of the study

The following aspects were experienced as limitations:

The risk of the chosen sampling (compare sampling and Osmer's task 1 [Osmer, 2008:4] in Chapter 1) may imply that Afrikaans-speaking individuals from other ethnic and cultural groups in South Africa could feel excluded, even discriminated against.

The benefit of a homogeneous sample pertaining to a particular race/cultural group can produce a more specific outcome. Future research can utilise the findings of this proposed investigation in comparative studies where parallels can be drawn between white Afrikaans-speaking millennials and other racial and/or cultural groups in South Africa, and also globally.

7.7 Reflexivity

Wilkie (2015) refers to reflexivity as the "...process of reflecting on yourself the researcher, to provide more effective and impartial analysis". According to Howitt (2010:330) reflexivity involves a "radical re-think" of how a researcher presents his/her role in research.

The diagram below displays reflective thinking of the researcher regarding the research that was conducted for this study (cf. Wilkie, 2015).

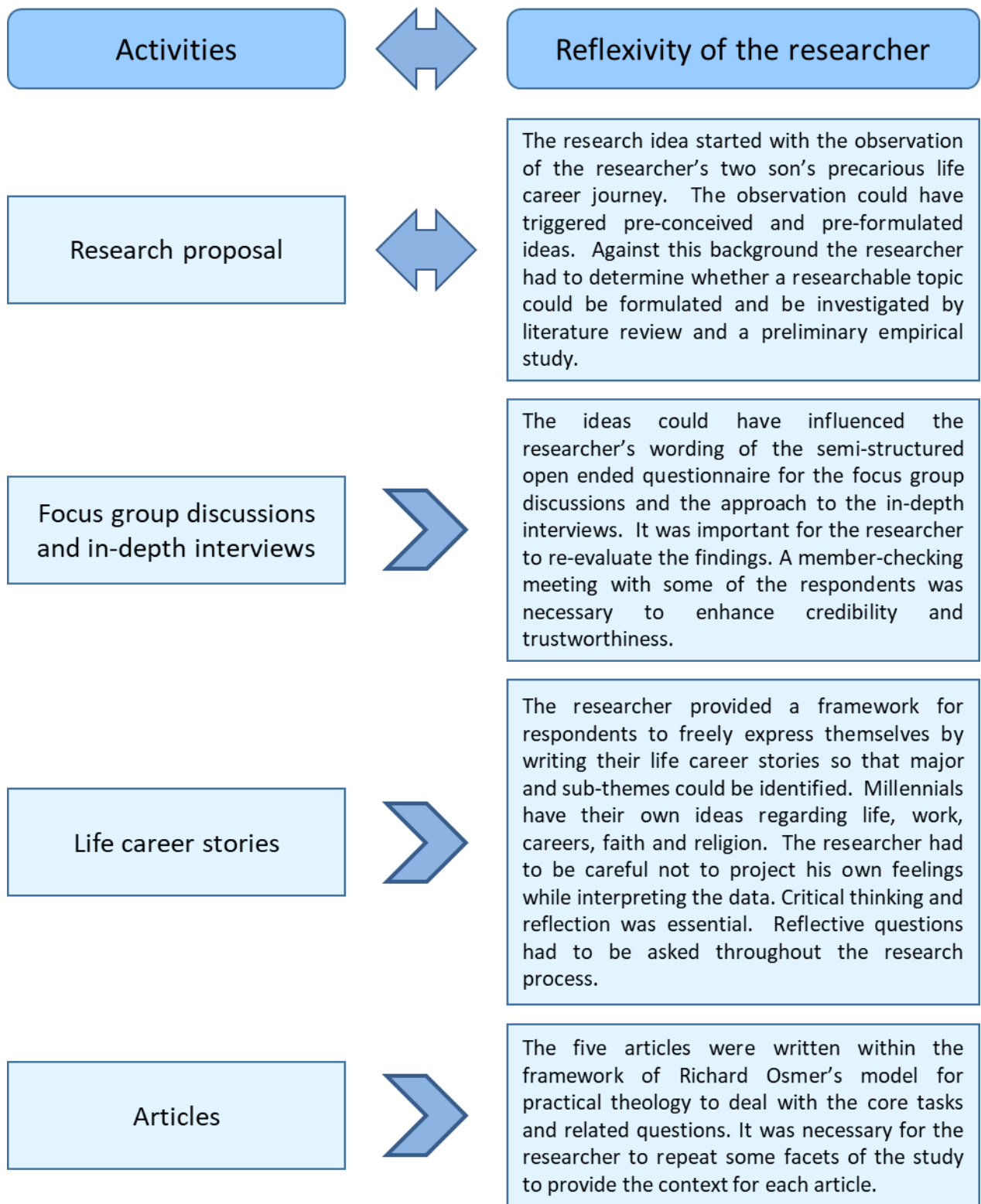


Figure 7-1: Reflexivity of the researcher in qualitative research

7.8 Recommendation for future research

The following research topics may prove value for practitioners in various disciplines who are involved with millennials:

- Practical theology as essential role player in cross-disciplinary conversation regarding life career development of millennials.
- A comparative study regarding life career challenges of millennials of all races in South Africa.
- A Practical Theological framework for pastoral counsellors to assist millennials with life-work balance.
- Group discussion in a Christian fellowship setting as an incentive towards trans-generational relationship building.
- Pastoral guidance as an aid towards life-work resilience for millennials.

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ADDENDA

ADDENDUM A: INFORMED CONSENT FOR FOCUS GROUP

NORTH WEST UNIVERSITY

INFORMED CONSENT TO PARTICIPATION IN A FOCUS GROUP DISCUSSION

19 & 26 FEBRUARY 2015

16h00 AT COMMUNIO CHURCH NELSPRUIT

Title of Study: Life career development of Afrikaans-speaking Millennials regarding life career development

Dear Respondent

Thank you for agreeing to participate in this exciting study on Life Career development. Your participation in this research will add value to Life Career Development of Millennials. This research will also add to the research literature in life career and Pastoral Counselling.

As we discussed, the research will include a minimum of a two hour focus group discussion on life career matters. During the discussion you will have the opportunity to express yourself based on directed questioning and free discourse regarding your life career experiences.

The information in the study records will be kept strictly confidential. A pseudonym will be used in order to protect your privacy. No reference will be made in oral or written reports which could link you to the study.

Interviews will be audio-taped with your permission. The audio-tapes will only be for the review of the Researcher. Your participation in this study is voluntary and you may decline to participate without penalty. If you withdraw from the study before data collection is completed, your data will be destroyed.

If you have questions at any time about the study or the procedures, you may contact the researcher:

Leon van Niekerk NWU-student number 13277782 (phd2017.lvn@gmail.com) cellular phone 0826655442

The research is being conducted under the supervision of Prof. Dr. G.A. Lotter (george.lotter@nwu.ac.za) cellular phone 0832847599 from North West University and Dr. Pieter Rousseau (20170041@nwutheology.co.za) cellular phone 0820886265.

ADDENDUM B: CONSENT FOR FOCUS GROUP PARTICIPATION

CONSENT TO PARTICIPATE IN A FOCUS GROUP STUDY AS PART OF THE RESEARCH
ON LIFE CAREER DEVELOPMENT OF AFRIKAANS-SPEAKING MILLENNIALS
(GENERATION Y PERSONS) IN CHURCH SETTING (COMMUNIO CHURCH AFM
NELSPRUIT)

CONDUCTED BY LEON VAN NIEKERK, Ph.D. STUDENT OF NORTH WEST UNIVERSITY
(RSA)

STUDENT NUMBER 13277782

The purpose of the group discussion and the nature of the questions have been explained to me. I consent to take part in a focus group about my experiences. I also consent to be tape-recorded during this focus group discussion.

My participation is voluntary. I understand that I am free to leave the group at any time. None of my experiences or thoughts will be shared to anyone outside the focus group. The information that I provide during the discussion will be grouped with answers from other people so that I cannot be identified. The publication of the data obtained in this study, as well as the life career story of each participant will be under a pseudonym.

I confirm that I am an Afrikaans-speaking millennial (born between the year 1980 and 2000).

Please Print Your Name (in full)

Date of birth

Please Sign Your Name

Witness 1 (Signature)

Witness 2 (Signature)

Place

Date

ADDENDUM C: INFORMED CONSENT FOR MEMBER-CHECKING SESSION

NORTH WEST UNIVERSITY

INFORMED CONSENT FOR MEMBER-CHECKING SESSION 29 MAY 2017

16h00 AT COMMUNIO AFM CHURCH NELSPRUIT

Dear Respondent

Title of Study: Pastoral guidance of Afrikaans-speaking millennials regarding life career development

Thank you for agreeing to participate in this exciting study on Life Career development. Your participation in this research will add value to life career development of Millennials.

As we discussed, the research will include a minimum of a one hour member-checking discussion on:

- The empirical results of the focus group sessions that were conducted on 19 February 2015 and 26 February 2015 respectively at Communio church in Nelspruit
- Conclusions of the life career stories written by the all participants in the focus groups
- Conclusions of personal interviews of ten selected focus group participants based on their life career stories

The information in the study records will be kept strictly confidential. A pseudonym will be used in order to protect your privacy. No reference will be made in oral or written reports which could link you to the study.

The session will be audio-taped with your permission. The audio-tapes will only be for the review of the researcher. Your participation in this study is voluntary. You may decline to participate without penalty.

If you decide to participate, you may withdraw from the study at any time without penalty. If you withdraw from the study before data collection is completed, your data will be destroyed.

If you have questions at any time about the study or the procedures, you may contact the Researcher. Leon van Niekerk Cellular phone: 0826655442 (phd2017.lvn@gmail.com).

The research is being conducted under the supervision of Prof. Dr G.A. Lotter (george.lotter@nwu.ac.za) cellular phone 0832847599 from North West University and Dr Pieter Rousseau (20170041@nwutheology.co.za) cellular phone 0820886265.

ADDENDUM D: CONSENT FOR MEMBER-CHECKING

CONSENT TO PARTICIPATE IN A MEMBER-CHECKING SESSION
AS PART OF THE RESEARCH ON PASTORAL GUIDANCE OF AFRIKAANS-SPEAKING
MILLENNIALS REGARDING LIFE CAREER DEVELOPMENT
(COMMUNIO CHURCH AFM NELSPRUIT)
CONDUCTED BY
LEON VAN NIEKERK Ph.D. STUDENT OF NORTH WEST UNIVERSITY (RSA)
STUDENT NUMBER 13277782

The purpose of the member-checking session is to enhance the credibility of the data analysis of the empirical focus group sessions, personal interviews with 10 selected respondents out of the two focus groups (that was conducted on 19 February 2015 and 26 February 2015 respectively at Communio church in Nelspruit, Mpumalanga) and their life career stories. The aim is to establish trustworthiness and truth-value. I consent to share my comments on the empirical results. I also consent to be tape-recorded during the member-checking discussion.

My participation is voluntary. I understand that I am free to leave the group at any time. None of my experiences or thoughts will be shared to anyone outside the member-checking group. The information that I provide during the discussion will be grouped with answers from other people so that I cannot be identified. The publication of the data obtained in this study, as well as the life career story of each participant will be under a pseudonym.

I confirm that I am an Afrikaans-speaking millennial (born between the years 1980 and 2000).

Please print your name (in **Full**)

Date of birth

Signature

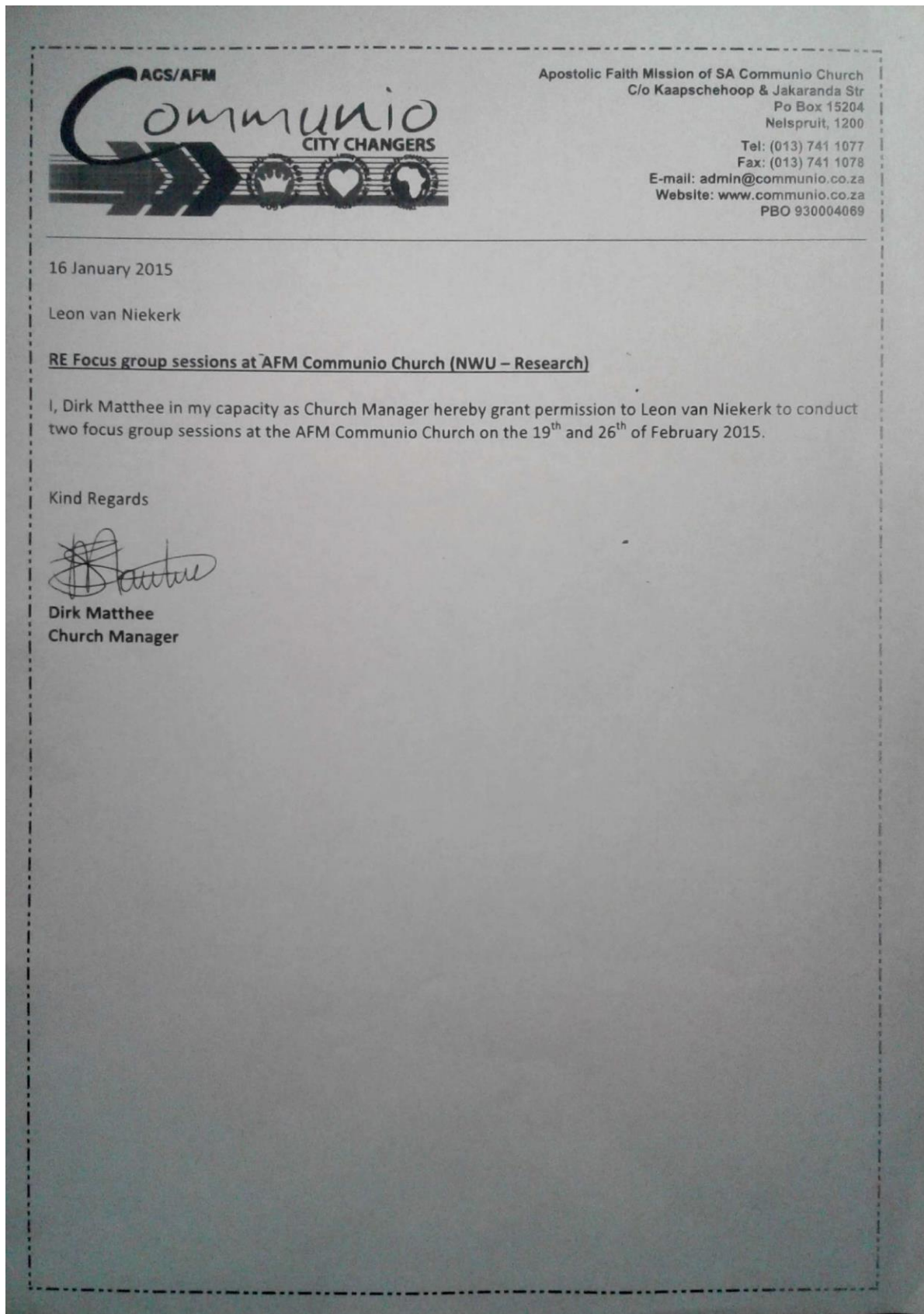
Witness 1 (Signature)

Witness 2 (Signature)

Place

Date

ADDENDUM E: LETTER FROM THE COMMUNIO CHURCH IN NELSPRUIT



ADDENDUM F: ETHICAL CLEARANCE



NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

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Web: <http://www.nwu.ac.za>

2016-07-26

Institutional Research Ethics Regulatory Committee

Tel: +27 18 299 4849

Email: Ethics@nwu.ac.za

ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by Research Ethics Committee of Theology (TREC) on 30/05/2016 after being reviewed at the meeting held on 30/05/2016, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby **approves** your project as indicated below. This implies that the NWU-IRERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

Project title: Pastoral guidance of Afrikaans-speaking millennials regarding life career development.																															
Project Leader/Supervisor: GA Lotter & PA Rousseau																															
Student: L van Niekerk																															
Ethics number:	<table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>0</td><td>2</td><td>5</td><td>3</td><td>-</td><td>1</td><td>5</td><td>-</td><td>A</td><td>6</td></tr><tr><td colspan="3">Institution</td><td colspan="5">Project Number</td><td colspan="2">Year</td><td colspan="5">Status</td></tr></table> <small>Status: S = Submission, R = Re-Submission, P = Provisional Authorisation, A = Authorisation</small>	N	W	U	-	0	0	2	5	3	-	1	5	-	A	6	Institution			Project Number					Year		Status				
N	W	U	-	0	0	2	5	3	-	1	5	-	A	6																	
Institution			Project Number					Year		Status																					
Application Type: N/A																															
Commencement date: 2014-06-01	Expiry date: 2017-05-31																														
Risk:	Medium																														

Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the TREC (if applicable).
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the TREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

<p>General conditions:</p> <p>While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:</p> <ul style="list-style-type: none">• The project leader (principle investigator) must report in the prescribed format to the NWU-IRERC via TREC:<ul style="list-style-type: none">- annually (or as otherwise requested) on the progress of the project, and upon completion of the project- without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.- Annually a number of projects may be randomly selected for an external audit.• The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the TREC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.• The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-IRERC via TREC and new approval received before or on the expiry date.• In the interest of ethical responsibility the NWU-IRERC and TREC retains the right to:<ul style="list-style-type: none">- request access to any information or data at any time during the course or after completion of the project;- to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.- withdraw or postpone approval if:<ul style="list-style-type: none">any unethical principles or practices of the project are revealed or suspected,it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented,the required annual report and reporting of adverse events was not done timely and accurately,new institutional rules, national legislation or international conventions deem it necessary.• TREC can be contacted for further assistance via Nadine.Havenga@nwu.ac.za or 018 299 1600.

The IRERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the IRERC or TREC for any further enquiries or requests for assistance.

Yours sincerely

Prof LA
Du Plessis

Digitally signed by
Prof LA Du Plessis
Date: 2016.08.04
08:49:27 +02'00'

Prof Linda du Plessis
Chair NWU Institutional Research Ethics Regulatory Committee (IRERC)

ADDENDUM G: LETTER OF ATTENDANCE: COURSE IN ETHICS



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Email: minrie.greeff@nwu.ac.za

10 February 2017

Dear Mr Leon van Niekerk (HPCSA registration number: _____)

PROOF OF ATTENDANCE

This letter certifies that you have attended the 2 day ethics training, entitled:

The Basics of Health Research Ethics

(Accreditation number: UP1163 from University of Pretoria CPD accreditation department)

presented by Prof Minrie Greeff (Head of the Health Sciences Ethics Office for Research, Training and Support) on 23 and 24 January 2017.

This proof of attendance, as recognised by HREC and the Ethics Office, NWU, is valid for 3 years and expires on the 24th of January 2020. Where applicable, Ethics CEUs awarded: 27 Ethics CEUs

Yours sincerely

Handwritten signature of Prof Minrie Greeff.

Prof Minrie Greeff
Head of Health Sciences Ethics
Office for Research, Training and Support

Handwritten signature of Prof Awie Kotzé.

Prof Awie Kotzé
Dean of Faculty of Health Sciences

ADDENDUM H: FOCUS GROUP SEMI STRUCTURED OPEN-ENDED QUESTIONNAIRE

EMPIRIESE STUDIE: FOKUSGROEP BESPREKING

19 en 26 Februarie 2015

Lewensberoepontwikkeling van Millienniërs/Generasie Y persone (gebore tussen 1980 en 2000)

Beantwoord die volgende vrae:

Vraag 1

Lewer kommentaar op die volgende stellings en vrae:

- Millienniërs /Generasie Y Christene werk hoofsaaklik vir God en vir ander.
- Millienniërs sukkel om 'n beroep/werk te vind wat betekenisvol is.
- Wat beskou jy as 'n betekenisvolle werk?

Vraag 2

Millienniërs saam met ander generasies in die hedendaagse werkplek.

- Watter arbeid-aspekte is knelpunte?
- Waarom word dit as knelpunt/e beskou?

Lewensberoepontwikkeling van Millienniërs

Volgens julle opinie, wat is die probleemareas wat millienniërs kan kelder in hul loopbaanontwikkeling.

Vraag 3

- Na jou mening, is werk 'n vloek of 'n seën? (Motiveer)
- Wat verstaan jy onder roeping? (Beskou jy jouself as geroep om 'n sekere loopbaan te volg?)
- Kan God se Woord en die werking van die Heilige Gees jou help in die werkplek en met loopbaanontwikkeling? (Motiveer jou antwoord en gee praktiese voorbeelde, asook Skrifgedeeltes/verse/beloftes uit die Woord waar moontlik).
- Kan jy as Millienniër /Generasie Y-persoon liefde, geloof en hoop in jou werkplek uiteleef? (Motiveer)

Vraag 4

- Hoe kan 'n predikant of pastorale berader jou met lewensberoepontwikkeling ondersteun of begelei?
- Kan die kerk 'n rol speel in lewensberoepontwikkeling van Millienniërs?
- Indien wel, watter rol sou kerke kon speel?
- Dink jy dat dit tans gebeur? Ja/Nee? Kwalifiseer jou antwoord.

ADDENDUM I: RAAMWERK VIR DIE SKRYF VAN 'n LOOPBAANSTORIE

(Jou naam)..... se loopbaan storie (gebruik die onderstaande raamwerk)

Begin- na skool... , aan die einde van my laaste skooljaar..., op skool het ek alDaarna brei kronologies uit, maar skryf dit in narratiewe (storie) vorm sodat dit maklik en vloeiend lees.

Die volgende riglyne:

- Vakansie werk as student (Name van maatskappye of instansies hoef nie genoem te word nie, maar watter tipe (aard) werk is belangrik bv. klerk ens.
- Het jy 'n "career path" vir jouself uitgewerk? Studies?
- Ander werk (beroepe) gedoen en hoe lank ...?
- Hoe jy die werk gekry hetens.,..... werksbevrediging?
- Was jy al werkloos? Wat het dit aan jou gedoen?
- Jou kort, medium en langtermynplanne.....?
- Wat was jou persoonlike ervaring van die werk wat jy gedoen het ? (m.a.w. hoe het jy daaroor gedink en hoe het jy daaroor gevoel). Wat doen jy nou, hoe voel jy oor jou werk, beroep loopbaan...?
- Wil (kan) jy jou loopbaan verander? Wat gaan dit beteken? studies, verdere studies...?
- Is daar 'n balans tussen werk en leef? Wat kry jy reg, waarmee sukkel jy?
- Besluite geneem..... reg/verkeerd? implikasies.....? struikelblokke?
- Tydsberekening....
- In die huwelik getree/kinders/verhoudings/omstandighede wat jou werkskeuse of werk beïnvloed het ens.
- Jou geloof? Het jou geloof afgestomp geraak? ens.
- Interpersoonlike verhoudinge by die werk.....
- Pas jy aan by 'n multikulturele en tussen ander generasies in die werksplek.....?
- Was jy op 'n stadium onregverdig behandel deur 'n persoon/baas of 'n werkgewer?
- Dankbaarheid? Teenoor die Here? Kwaad vir die Here?.....ens. Frustrasie, Woede? Het jy hulle vrygespreek? Bitterheid? Gekrenk? Onvergewensgesindheid? ens.
- Belangrik-**Geestelike lesse geleer?** Vir jou as "millennial" (generasie Y persoon)-lig die belangrike kwessies uit rakende jou lewe, werk en loopbaan.

ADDENDUM J: CERTIFICATE: LANGUAGE EDITING

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Translator and Editor
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CERTIFICATE
OF LANGUAGE EDITING
issued on 15 November 2017

I hereby declare that I have edited the language of the thesis

**Pastoral guidance of Afrikaans-speaking
millennials regarding
life career development**

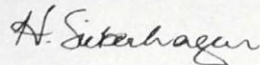
by

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submitted for the degree *Philosophiae Doctor* in
Pastoral Studies at the Potchefstroom Campus of the
North-West University

The responsibility to accept recommendations and effect changes remains with the author



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Potchefstroom 15 November 2017