

**ASSOCIATION BETWEEN WORK ENGAGEMENT AND DIMENSIONS
OF BURNOUT AMONG CATHOLIC PRIESTS IN DURBAN METRO,
SOUTH AFRICA**

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**A Thesis submitted in partial fulfilment for the Masters Degree in
Counselling Psychology**

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NAIROBI

September, 2017

Declaration

I, the undersigned, declare that this thesis is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. All sources have been appropriately cited and duly acknowledged.

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Abstract

The present study focused on the association between work engagement and burnout. Previous studies suggest that work engagement and burnout have a negative correlation. This implies that they cannot exist in an individual at the same time. Whereas most of the research on the association between work engagement and burnout has been done in other parts of the globe, little has been done in the African context and has focused on other populations apart from priests. In this light, the study sought to examine the association between work engagement and dimensions of burnout among Catholic priests in Durban Metro, South Africa. Despite the fact that priests in this context seem to manifest a certain commitment and satisfaction in their work, they also seem to be overwhelmed by its demands. A mixed method design was used and data collected from 191 priests. Findings revealed significant levels of both work engagement and dimensions of burnout which implies that they experience both burnout and work engagement concurrently. The study serves to sensetise priests on the fact that the positive experience of work engagement can be compromised by the negative experience of burnout, and consequently lead to negative implications on their ministry. Persons who have direct and indirect relation with priests, such as Bishops and religious superiors as well as the beneficiaries of priestly service, can learn from the study that priests are human beings who need both moral and material support in order to sustain a positive experience of work.

Acknowledgements

First and foremost, I lift my eyes to God the almighty by praying and thanking him with the psalmist words: 'For his love endures forever!' (Psalm 118). I thank him for the gift of priesthood and for journeying with me till this far. Thanks, to my former Bishop, Jose Luis, who is now the Bishop of Swaziland. He saw me fit to pursue my studies in Counselling Psychology at Tangaza University College, The Catholic University of Eastern Africa (CUEA). To the current Bishop shepherding the Vicariate, Mandla Sigfried Jwara, my sincere thanks for the continued moral and financial support. Thanking my siblings and my dear mother, Mrs. Ntombencane Maria Phoseka, for their great emotional, financial and spiritual support, and for their numerous calls in the years I have lived and studied in Kenya. I am grateful to Rev. Prof. Sahaya G. Selvam who admitted me to the IYS, thus giving me the opportunity to study what I have always desired to learn. My sincere gratitude to my two academic supervisors, Ms. Joice Njeru and Rev. Fr. Hubert Pinto who patiently walked with me until this day of my defense. Thanks to all my classmates, for their great support. May God bless you all.

Dedication

This study is dedicated to all priests (religious and diocesans), Bishops, Cardinals and the Pope. In the course of their ministry in the Church, they may have experienced or are experiencing hardships, tribulations, tempests, turmoils, lack of resources and lack of appreciation from the beneficiaries of their ministerial services.

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List of Acronyms

KZN	Kwa Zulu Natal
CUEA	Catholic University of Eastern Africa
IYS	Institute of Youth Studies
UWES	Utrecht Work Engagement Scale
MBI	Maslach Burnout Inventory
MBI-HSS	Maslach Burnout Inventory – Human Services Survey
JD-R theory	Job Demands – Resources theory
FGDs	Focus Group Discussions

1.0. CHAPTER ONE: INTRODUCTION

1.1. Introduction

As foundation to researching the issue of work engagement and burnout, this chapter presents the background to the problem of study, the problem statement, specific objectives, research questions, hypotheses, scope and delimitations, and the significance of the study.

1.2. Background to the problem

The concept of work engagement fits in positive psychology. Generally, positive psychology has given attention to two key areas related to work engagement: (1) Human capital and psychological involvement of workers in business, and (2) the related positive psychological states (Schaufeli, Salanova, Gonzalez-Roma, & Bakker, 2002).

Schaufeli et al. (2002) define work engagement as a positive state of mind that distinguishes one's experience with work and is characterized by vigour, dedication, and absorption. Vigour is manifest in high levels of energy and mental resilience when one engages with work, even amidst difficulties (Schaufeli, Bakker, & Salanova, 2006). One demonstrates dedication by being intensely involved in work and having a sense of significance, enthusiasm, and pleasant challenge (Schaufeli et al., 2002). Absorption entails full and enjoyable concentration on work, which makes time seem to pass quickly (Schaufeli & Bakker, 2004). Engaged persons show high levels of energy and enthusiasm in their work (May & Harter, 2004). This is reiterated by Schaufeli, Taris, Leblanc, Petters, Bakker, and De Jonge (2001) who in structured qualitative interviews with a group of Dutch employees from different occupations, found that employees who scored high on the UWES portrayed high levels of energy and self-efficacy. This aids the individuals in

creating their own positive feedback in terms of appreciation, recognition, and success. Consequently, fatigue is perceived as pleasant since it is associated with positive accomplishments (Schaufeli et al., 2001).

A consistent approach in defining burnout is that it is a chronic syndrome of exhaustion (Maslach, Schaufeli, & Leiter, 2001). The authors further describe burnout as common in individuals who work with people in some capacity and is manifest through emotional exhaustion, depersonalization, and diminished personal accomplishment. Similarly, Baker and Costa (2014) define burnout as a syndrome characterized by the three dimensions of emotional exhaustion, depersonalisation, and diminished personal accomplishment. Chirkowska-Smolak and Kleka (2011) suggest with regard that it is most apposite to conceptualise burnout as a reality that is constituted by three distinct experiences rather than as a unitary experience.

Judging from literature, work engagement is a primarily positive experience that does not imply addiction to work since, engaged persons enjoy other things outside work (Engelbrecht, 2006). Instead, burnout is a negative experience of work (Maslach et al., 2001). Some researchers have suggested that the positive experience of work engagement can gradually turn to burnout (Francis & Robbins, 2008; Schaufeli, Martínez, Pinto, Salanova & Bakker, 2002a). Francis and Robbins (2008) submit with regard that burnout resulting from work engagement is rampant among priests and ministers. In fact, the presence of burnout and related psychological states among priests have been backed by numerous research. In a sample of Presbyterian priests in United States, 44% could not affirm that they had enthusiasm for their work, 39% felt drained by their ministry roles and 39% felt frustrated in task accomplishment. A focus on priests in Australia, England and

New Zealand reported that 27% of priests from various denominations had daily experiences of fatigue and irritation, and 16% agreed that they are impatient with congregants (Francis, Kaldor, Robbins, & Castle, 2005). In a different study, 26% of Catholic priests reported that they were working too hard in their parish ministry, 31% felt blamed by parishioners for their problems and 26% found it hard to listen to parishioners (Francis, Loudon & Rutledge, 2004).

Buys and Rothmann (2010), corroborate the idea that among priests and the corresponding ministers in non-ordaining churches, the relation between burnout and work engagement could be understood as work engagement that gradually moves from harnessing oneself in ministry to succumbing to the stressors and pressures that come with the work. Doolittle (2008) states that priests experience burnout when their expectations and sense of calling erode into disillusionment as they feel that their work is never done and consequently doubt if their efforts have any results. Furthermore, many priests attempt to disguise these feelings and maintain a positive public persona, perhaps because they believe that God has called them to ministry and that they should therefore be able to cope with these stressors (Charlton, Francis, Rolph, Francis, & Robbins, 2008).

The dynamic that sees work engagement as a possible path to burnout could also be explained by external forces; priests may sometimes feel that their congregants have high expectations on them but at the same time live the frustration of not feeling sufficiently appreciated by them (Francis, Rolph, Francis, & Robbins, 2010). In the long run, many may find themselves leaving the ministry before retirement (Beebe, 2007).

Some research has also suggested that burnout and work engagement should be seen as two opposite realities on the same continuum (Moodie, Dolan, & Burke, 2012).

This implies that priests could manifest considerable levels of work engagement and of burnout concurrently. In relation, Francis et al. (2004), report that 90% of Catholic priests in England and Wales had high levels of emotional exhaustion and high levels of personal satisfaction simultaneously. Similarly, in a different study, 91% of Anglican priests in England reported high personal satisfaction from their ministry despite related stress (Rutledge & Francis, 2004).

Opposing the idea that burnout and work engagement could characterise the same individual simultaneously is the approach that conceives the two experiences as separate spheres of an individual's experience with work (Schaufeli, Taris, & Van Rhenen, 2008; Schaufeli et al., 2002). Hence, priests who live the positive experience of work engagement cannot live the negative experience of burnout concurrently, implying hence that the two experiences are necessarily negatively correlated.

From the foregoing, the present study assessed whether priests who are positively motivated and live a sense of self-appreciation characteristic of work engagement could concurrently live the negative experiences of emotional exhaustion, depersonalisation and diminished personal accomplishment that are characteristic of burnout. In other words, are work engagement and the dimensions of burnout positively or negatively correlated?

Africa has still a considerable number of young people joining priesthood compared to those in European and American countries. Despite this fact, there seems to be little focus on issues related to priests' experience of work in Africa and South Africa. Only few studies have focused on the association between work engagement and burnout, or other aspects of work among other populations but not among priests. For example, Brand-Labuschagne, Mostert, and Rothman (2012) studied the relationship between work

engagement and burnout in South Africa among blue-collar workers. Kotzé, Westhuizen, and Nel (2014) instead studied the relationship between performance management and work engagement among employees. In Nigeria, Ugwu (2013) gave attention to work engagement among employees in Nigeria to test the validity of the UWES, which is also used in this study. The lack of studies giving specific attention to the association between work engagement and burnout among priests in South Africa justifies the need for the present study.

In the researcher's experience, priests in Durban Metro are overwhelmed by work and do not seem to cope with its demands. This is especially characteristic of priests working in rural areas who tend to feel isolated and demotivated, those with higher education since they assume multiple tasks and, most especially the diocesan priests who unlike those in religious orders lack the support of community life. Older priests (46 years and above) seem more fulfilled in their work as compared to younger priests (25-45 years), who appear to be exhausted and less fulfilled. In such a scenario, it is hoped that the study will help priests clarify their own personal experiences with work and accordingly become aware that, whereas work engagement is a positive experience, burnout is a serious psychological problem that can lead to a complete lack of interest in their ministry. At the Church level, the study will bring to the limelight an unexplored situation that could be a probable cause of priests leaving the ministry. The study will finally provide a scientifically founded basis upon which practical initiatives could be devised in order to help priests build a positive interaction with the demands of their ministry.

1.3. Statement of the Problem

The positive experience of work engagement is associated with a feeling of personal accomplishment, enthusiasm and high levels of energy. People who live the experience of work engagement are intensely involved in their work, not merely as a duty but because work is enjoyed (Schaufeli et al., 2002; Schaufeli & Bakker, 2004). On the contrary, burnout is a negative experience of work that is specifically manifest in emotional exhaustion, depersonalisation and diminished personal accomplishment (Maslach et. al, 2001; Baker & Costa, 2014).

Research suggests that work engagement can gradually lead to burnout, causing those affected to experience negative effects in relation to their work (Schaufeli, 2002a; Doolittle, 2008; Francis et al., 2010; Buys & Rothmann, 2010). This reflects the situation among priests in Durban Metro. Despite the joy and enthusiasm that accompanies their ministry, many manifest consistent fatigue and are overwhelmed by the demands of their work, often falling prey of burnout and its negative effects.

Literature also submits that there are two waves of thought with regard to the association between work engagement and burnout. The first suggests that work engagement and burnout cannot co-exist in the same individual and would only be statistically negatively correlated, (Schaufeli et al., 2002; Schaufeli et al., 2002a). The second instead submits that work engagement and burnout can co-exist in the same individual (Francis et al., 2004; Rutledge & Francis, 2004; Moodie et al., 2012) and hence be positively correlated. Considering that priests in Durban Metro appear to show commitment to their priestly duties while at the same time manifesting signs of work

related fatigue, the study seeks to examine whether priests in the Metro are majorly characterised by burnout or by work engagement.

Studies have been carried out on the association between work engagement and burnout among priests in other part of the globe (Francis et al., 2004; Rutledge & Francis, 2004; Joseph, 2011). In Africa however, focus on the association between work engagement and burnout has only been directed to other populations but not among priests (Brand-Labuschagne et al., 2012). This research gap justified the need for this study which set to assess whether there exists a possible association between the positive experience of work engagement and the negative experience of burnout among priests in Durban Metro.

1.4. Objectives of the Study

Main Objective

The main objective of the study is to assess the association between work engagement and dimensions of burnout among Catholic priests in Durban Metro, South Africa and to explore the implications of burnout on ministry.

Specific Objectives

- i. To assess the association between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and levels of work engagement among Catholic priests in Durban Metro, South Africa.
- ii. To examine the association between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and the dimensions of burnout among Catholic priests in Durban Metro, South Africa.

- iii. To explore the possible negative implications of burnout on priestly ministry.
- iv. To assess whether there is a significant association between work engagement and dimensions of burnout among Catholic priests in Durban Metro, South Africa.
- v. To explore strategies through which priests in Durban Metro, South Africa, can be helped to better cope with the demands of their work in order to avoid burnout.

1.5. Research Questions

- i. Is there any relationship between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and levels of work engagement among Catholic priests in Durban Metro, South Africa?
- ii. Do socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) determine scores in the dimensions of burnout among Catholic priests in Durban Metro, South Africa?
- iii. Is there a significant association between work engagement and dimensions of burnout among Catholic priests in Durban Metro, South Africa?
- iv. What are the possible implications of burnout on ministry among Catholic priests in Durban Metro, South Africa?
- v. What strategies can be used to help priests in Durban Metro, South Africa better cope with the demands of their work in order to avoid burnout?

1.6. Research Hypotheses

H_{a1}: There is a significant association between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and levels of work engagement among Catholic priests in Durban Metro, South Africa.

H_{a2}: There is a significant relationship between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and scores on the dimensions of burnout among Catholic priests in Durban Metro, South Africa.

H_{a3}: There is a significant association between work engagement and dimensions of burnout among Catholic priests in Durban Metro of South Africa.

1.7. Scope and Delimitations of the Study

The study gives focus to the possible relationship between work engagement and dimensions of burnout, the impact that socio-demographic factors may have on both work engagement and dimensions of burnout and the possible implications that burnout should have on ministry. Additionally, strategies that could serve to help priests cope with the demands of their work are also given focus.

In reference to the geographical scope, this study specifically focused on Durban-Metro (KZN), South Africa and not other regions of the country.

The study also exclusively targeted priests in the Catholic Church, both diocesan and those belonging to religious orders. Age and other socio-demographic variables were not used for the inclusion of priests in the research sample, which made all priests eligible.

1.8. Significance of the Study

This study will primarily contribute to the existing literature gap on the association between work engagement and dimensions of burnout among priests in South Africa. It will also enrich literature at the global level since literature review for this study has also

revealed that few studies have given focus to the impact of demographic factors on both work engagement and burnout.

The study will be key in bringing to light the possible association between a positive experience of ministry through work engagement and the negative experience of burnout. This will inform both individual priests and those responsible for the wellbeing of priests on the need to focus and create a balance between work and periods of constructive and rejuvenating rest.

The study will also serve to inform congregants of the needs and experiences of priests in South Africa, which will consequently help them understand priests better and avoid negative criticism towards them. Besides, it will serve to change the attitude that priests are physicians who do not need the support of others but can heal themselves and cope without support.

The outcome of this study will further inform the researcher's intention to propose professional counselling services, spiritual direction, mentorship, and ongoing priestly formation for priests in the dioceses of the Durban Metro. Church leaders responsible for the wellbeing of priests in the dioceses will clearly understand that priests need consistent professional support to cope with the challenges that characterise their ministry.

2.0 CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter presents the key concepts used in the study and reviews relevant literature as guided by the objectives specified for the study. The theoretical and conceptual frameworks are also in this chapter.

2.2. Conceptualization of Key Constructs

The conceptualization of constructs in this part of the work intends to visit the diverse approaches that scholars have used on the concepts of work engagement and burnout, and consequently show how the concepts are applied in present study.

2.2.1. Work engagement

The concept of work engagement was coined by Kahn in 1990 to define employee's obligation to bring themselves more deeply into their role performances as repayment for the resources they receive from their organization. The author maintained that role performance needs to be supported by proper resources, since lack of the same would likely lead individuals to withdraw or disengage themselves from their roles. Similarly, the performance of priests in their ministry needs to be supported by proper resources since the lack of such resources can lead them to be demotivated or leave the ministry altogether. Additionally, Kahn (1990) proposed that the amount of cognitive, emotional, and physical resources that an individual is prepared to devote to their work role may be contingent on the economic and socio-emotional resources received from the organization (Kahn, 1990). In this light, the motivation that drives the work of priests is related to the resources that their respective dioceses or religious orders can offer them.

Saks (2006), supports the argument that one way for individuals to repay their organization is through their level of engagement. In other words, employees will choose to engage themselves to varying degrees and in response to the resources they receive from their organization. Bringing oneself more fully into ones work roles and devoting greater amounts of cognitive, emotional, and physical resources is a very profound way for individuals to respond to an organization's actions. In relation, when dioceses provide the needed resources that priests need to carry out their ministry, they in turn put their cognitive, physical and emotional resources to answer to the expectations associated with their ministry.

Later, Schaufeli et al. (2002), defined work engagement as a positive work-related state of mind that is fulfilling and is manifest in the three aspects of vigour, dedication, and absorption. The definition has been consistently adopted by other studies on work engagement (Schaufeli, Taris, & Van Rhenen, 2008; Ugwu, 2013). Schaufeli et al. (2002a) explain that work engagement is not a temporary state but is instead a long term affective-cognitive state that characterises an individual's overall experience with work. Considering the forgoing, the present study conceptualises work engagement as a positive work-related state of mind that is fulfilling and is manifest in the three aspects of vigour, dedication, and absorption. The definition is also in line with the UWES developed by Schaufeli and Bakker (2004), which constitutes a key section of the data collection tool for this study.

2.2.2. Burnout and its dimensions

The term burnout was first coined by Freudenberger (1980) who defined it as a constant feeling of fatigue, irritability and frustration caused by failed expectations in a relationship, work or the way in which an individual is living his or her life. Priests in

Durban Metro that manifest the symptoms of fatigue and frustration may be experiencing a feeling of non-accomplishment in their work or even in the relationships with their leaders or their congregants.

Later, Maslach continued studying burnout to develop the multidimensional theory of burnout. Her definition of burnout has a three dimensional construct that consists of: 1) *emotional exhaustion* which is the key aspect of the syndrome and refers to the depletion of emotional resources, feelings of strain, and chronic fatigue; 2) *depersonalization* which is manifest in the negative and uncaring responses that are directed to the beneficiaries of one's service and which make it difficult to manage job demands; and 3) *reduced personal accomplishment* which describes decline in feelings of competence, low self-efficacy, and the tendency to appraise one's capabilities negatively (Maslach & Jackson, 1981; Maslach, Jackson, & Leiter, 1996). This definition is the most widely used conceptualization of burnout (Maslach, 1993). However, Leiter (1996) also contributed to the study of burnout, theorizing that workload and interpersonal conflict are the strongest contributing factors to the experience of burnout. He believed that burnout occurs when an individual's work life becomes disorganized and disconnected from the individual. In line with these definitions, it can be deduced that the level of workload can determine a priest's capacity to positively cope with its demands.

Consequently, Maslach, Schaufeli and Leiter (2001) developed the concept of burnout by identifying six risk factors: mismatch in workload, mismatch in control, lack of appropriate awards, loss of a sense of positive connection with others in the workplace, perceived lack of fairness, and conflict between values. In the researcher's view, these risk factors can well define the experiences of priests in Durban metro. For example, the risk

factor of mismatch in workload could apply in the case where priests in rural areas have more work that they can handle and those with higher education have to take up multiple tasks. Similarly, lack of appropriate awards can be applied in the situation where priests feel that congregants do not appreciate the efforts that priests put in their service.

In line with previous definitions, Baker and Costa (2014) define burnout as a syndrome characterized by chronic exhaustion, cynicism, and a lack of personal accomplishment. One becomes cynical about the value of their occupation and doubtful of their capacity to perform. If priests are unfulfilled in their work, they may also become doubtful of their capacity to carry out the roles demanded by their ministry. In fact, in the contest of ministry, Doolittle (2008) conceives burnout as the experience that characterizes priests when their expectations and sense of calling erode into disillusionment because they feel that their work is never done and doubt if their efforts have any results.

From the foregoing, a consistent approach in defining burnout is that it is a syndrome of emotional exhaustion, depersonalization, and diminished personal accomplishment that mainly characterises individuals who in their work give service to people (Maslach et al., 2001). The study adopted this definition of burnout in its attempt to assess and explore its prevalence among priests in Durban Metro, South Africa. Moreover, the Maslach Burnout Inventory Human Services Survey (MBI-HSS) which is used with individuals whose professions give service to others is adopted by the study. The survey assesses the three dimensions of burnout: emotional exhaustion, depersonalization and diminished personal accomplishment.

2.3. Review of Literature Relevant to the Study

This section presents literature in line with the three sub-headings defined by the specific objectives: the possible impact of demographic variables (age, years of practice, hours of work, ministry setting, and levels of education, priestly order) on both work engagement and the dimensions of burnout; the relationship between work engagement and dimensions of burnout; and the implications of burnout on ministry.

The focus on socio-demographic variables can be justified in the words of Truxillo and Fraccaroli (2013) when they suggest that the focus on age (and other socio-demographic factors) has changed from being a mere statistical control variable into a central focus of study in occupational psychology.

2.3.1. Socio-demographic factors and work engagement

Focus on the impact of socio-demographic factors on work engagement is key in answering the question why some individuals will report high levels of work engagement whereas others working in the same or similar environment do not. Do individual and differences social factors have anything to do with the way individuals relate with work?

Age

The trend in research findings on the relation between age and work engagement suggests that the two are significantly related and that older individuals tend to manifest higher levels of work engagement (Pitt-Catsouphes & Matz-Costa, 2008; Schaufeli et al., 2006). Peeters and Van Emmerik (2008) suggest that this relation can be explained by the fact that older individuals have faced and adjusted to the demands of their work, consequently developing a certain satisfaction with their work. This statement describe well the situation of priests in Durban Metro: older priests seem to enjoy their work and

manifest satisfaction whereas younger priest may show high levels of energy but be overwhelmed by work.

A mega study done in eleven countries (including South Africa), focused on the effects of age on work engagement and found that the two were positively related; work engagement augmented with age (Sarkisian, Pitt-Catsouphes, & Lee, 2011). Comparable results are reported by Kim and Kang (2015) whose study in the United States reported that older workers manifest higher levels of work engagement. The researcher expects that in Durban Metro, older priests will also report higher levels of work engagement as compared to younger priests.

A study in India on individual differences and work engagement underscores that work engagement is at its peak between 36 and 45 years of age, is lower before 36 years and begins to decrease again after the age of 45 (Garg, 2014). A study in South Africa also found out that older employees in the financial sector had higher levels of work engagement (Haley, Mostert, & Els, 2014).

A single study done in the US among Presbyterian priests found that age did not have any impact on work engagement (Francis, Robbins, & Wulff, 2013). This study however anticipates that age is going to be positively related to work engagement among priests in Durban Metro. As mentioned, the researcher's observation records higher satisfaction with work among older priests as compared to younger ones.

Years of practice

Few studies were identified as having focused on the relationship between work engagement and years of practice. Results report an inconsistent trend. Even though their study does not report the statistical significance of the findings, the study by Mahboubi,

Dwabe, Fradkin, Kimonis, and Djalilian (2012) found that the mean scores of work engagement rose steadily with increase in years of practice among hospital staff in Kermanshah hospitals. Hospital staff with less than five years of practice recorded a mean of 50.8 whereas those with more than 15 years of practice recorded a mean of 54.22. This suggests that those with more years of practice have higher levels of satisfaction from their work. Garg's study presents a variation and reports a positive significance relationship between work engagement and years of practice in the first years of practice, but this tends to drop in the next five years to then steadily rise in the following years (Garg, 2014).

Coetzee and Rothmann (2005) found that among South Africans working in higher education institutions, work engagement had a significant but negative relation with years of practice. From their study, employees with five years of practice manifested a higher level of work engagement as compared to those that had 10 years of practice.

Hours of work

As with other socio-demographic variables considered in this study, the variable 'hours of work' has not been studied much in its relationship with work engagement. Literature review did not yield much studies focusing on the same. Despite this, the few identified suggested that the number of hours that individuals worked had either a negative or no relation with their levels of work engagement.

In their study, Munir, Houdmont, Clemes, Wilson, Kerr and Addley (2015) found an inverse relation between work engagement and hours of work. In other words, employees who had high levels of work engagement worked for few hours. Differently, Strong (2015) found no significant relation between work engagement and hours of work. In application, it seems that priests in Durban Metro who appear fulfilled in their work put

more hours to their work which makes the researcher expect that work engagement and hours of work will be positively related.

Ministry setting (Rural or Urban)

In a study among priests in India, Joseph (2011), did not find any differences in levels of work engagement between priests working in the rural set up and those working in urban set ups. No other studies on the relationship between work engagement and ministry setting were identified by the review of literature for this study. Having observed that priests working in rural setups of Durban Metro seem demotivated and experience isolation, the researcher expects that these priests will manifest lower levels of work engagement as compared to those working in urban setups.

Education level

Xanthopoulou, Bakker and Fischbach (2013) suggest that high education may increase work engagement. In their study, work engagement reported a negative relation with level of education. Garg (2014) reported a significant relationship between work engagement and education level, even though the strength tended to oscillate: employees with an undergraduate degree and those with a post graduate degree had the same mean (3.04) whereas graduate employees had a higher mean (3.14). Among priests in India, Joseph (2011), found a significant but negative relation between level of education and work engagement. Since priests with higher education in Durban Metro have to accomplish multiple roles, the expectation of the researcher is that such priests will be overwhelmed by work and hence their levels of work engagement will be lower.

Priestly order (religious or diocesan)

No previous studies were identified as having given focus to the relationship between work engagement and priestly order. This implies that the present study will set pace for future studies that will focus on the same, at least in the South African Context.

2.3.2. Socio-demographic variables as determinants in burnout

Miles and Proeschold-Bell (2012) suggest that the experience of work among priests can vary on the basis of personal and contextual factors. The different factors create work demands that are lived differently by each priest, consequently defining the intensity of stress and eventual burnout that could result from the same. The study considers socio-demographic factors as determinants of the intensity of burnout among priests.

Age

Among the demographic variables that have been studied, age appears to have received considerable focus and has shown to be consistently related to burnout. A remote study by Maslach (1997) indicated that younger employees had higher levels of burnout as compared to those with over 30 or 40 years. Similar findings are also reported by Haley, Mosert and Els (2014). Age is often associated with experience even in the context of work, which explains why burnout appears to be more of a risk earlier in one's career. Laschinger, Wilk, Cho and Greco (2009) confirm the same by stating that young employees entering the work force may feel overwhelmed adjusting to the new work context since they do not yet possess the relevant experience. Some researchers explain the high level of burnout among younger employees in terms of reality shock, lack of work experience, new challenges within their lives and transition shock (Ghorpade, Lackritz, & Singh, 2007; Ahola, & Hakanen, 2007; Akkermans, Brenninkmeijer, Blonk, & Koppes, 2009). This can

be directly applied to the context of priests in Durban Metro. Even though younger priests manifest high levels of energy and enthusiasm, they seem to be easily overwhelmed by the demands of their work, unlike older priests who have many years of experience.

In fact, literature related to the context of priestly ministry suggests that emotional burnout and exhaustion is more prevalent among younger priests than older ones, even though variations are there in the three subscales (emotional exhaustion, depersonalization, diminished personal accomplishment). In their study with male Anglican priests, Rutledge and Francis (2004) found that younger priests were more prone to burnout. The results showed that, on the Maslach Burnout Inventory, age was negatively correlated with the emotional exhaustion and depersonalization but not with personal accomplishment. Similarly, Francis et al. (2004) in their study with catholic priests found that the highest scores on the subscales of the MBI were recorded by priests in their forties and the scores dropped progressively with increase in age. The study found that the personal accomplishment subscale had no significant correlation with age whereas the emotional exhaustion and depersonalisation subscales had a significant negative relation with age. Even though the study reports that younger Anglican priests were more prone to burnout than older ones, Francis and Turton's study recorded a difference in the relationship between age and the subscales of the MBI. Age was significantly correlated to depersonalization but not to emotional exhaustion and personal accomplishment (Francis & Turton, 2004). The referred study reports a general consistent pattern of a significant negative correlation between age and scores on the depersonalization subscale and in some cases the emotional exhaustion subscale, but not on the personal accomplishment subscale.

While confirming the negative correlation between age and both emotional exhaustion and depersonalisation, Randall (2007) also confirms the negative correlation between emotional exhaustion and depersonalisation and explains that the age-burnout relationship may take a dual reality: one in which older priests who suffered from emotional exhaustion or depersonalization at a younger age have already left the ministry for reasons of ill health or in order to seek alternative commitment and another where older priests may have learned how to organise their work better, hence avoiding experiences of burnout. From this last approach, the more priests work in a stressful situation, the more they come to terms with the demands of their work and develop strategies and behavioural patterns that serve to reduce the likelihood of burnout. This may also be the case in Durban Metro, suggesting that younger priests need to be helped to acquire strategies that can help them cope with the demands of work.

Doolittle's study of United Methodist priests underscores an important distinction. While the association between age and burnout is consistently proven by research, age alone does not significantly indicate who will burnout and must be studied in association with other demographic factors (Doolittle, 2007). In the present study, age will be assessed to determine the significance of its impact on burnout as compared to other socio-demographic variables.

Years of Practice

Even though closely related to age, years of practice can also be a determining factor in burnout independent of chronological age. The aspect of focus here would be the fact that, whereas chronological age relies on the count of years, years of experience may not necessarily correspond to age.

Though not many studies were identified as focusing on the association between years of practice and burnout, the association between the two variables seems inconsistent in its statistical relevance and is often determined by the type of work. A recent study by Duli (2016) on years of practice as a predictor of burnout among teachers in special education showed that the two had a strong positive correlation. With increasing years of practice, teachers in special education build up feelings of emotional exhaustion and depersonalization toward their work and less perceived success. On the contrary, Fisher (2011) found that even though the statistical correlation between years of practice and burnout was not significant, novice teachers in the US manifested higher levels of burnout as compared to teachers who had been in the profession for years. Being a human services profession, priestly ministry may bring more exhaustion as time passes which may mean that priests with more years of practice may manifest higher levels of burnout. In the researcher's experience, older priest in Durban Metro seem to cope better, probably because younger priests are more driven by their energy and enthusiasm than experience.

Hours of Work

The association between the number of hours one works and the possibility of falling into burnout can be thought obvious: the more hours one works in a week the more one is prone to burnout. A study by Hu, Chen and Cheng (2016) found that long working hours are correlated with burnout. Working for over 40hours per week predisposes to burnout and the situation aggravates when working for over 60hours per week.

Grosch and Olsen (2000) list too much work and being on call twenty-four hours a day among factors that determine levels of burnout among priests. Similarly, Francis, Hills and Kaldor (2009) have found that the increase in hours worked is among the factors that

have been related to greater priest's burnout. Fairlie, Smith and Fagan (2006) reported that many priests feel overworked and report inadequate time for self-reflection, a factor that often leads to emotional exhaustion and depersonalisation. This being the case also in Durban Metro, the researcher expects that priests who work for more hours will manifest higher levels of burnout.

Ministry Setting (Rural or Urban)

Few studies are identified as having given focus to the ministry setting variable. However, existing literature suggests that priests working in the rural setup tend to take responsibility of multiple churches and are also involved in other social services not necessarily related to their training. This could expose them to stress and burnout. The previously referred to study by Miles and Proeschold-Bell (2012) suggests that rural priests report higher exposure to stressors compared to their non-rural colleagues. Of similar view is also Rutledge (2015) who reported that an unacceptably high number of priests working in rural setups in the Church of England showed signs of emotional exhaustion. The previously referred study carried out in Wales by Francis et al. (2010) likewise found that priests working in rural contexts reported higher levels of emotional exhaustion. Similarly, the researcher anticipates that this study will report higher levels of burnout among priests working in rural setups of Durban Metro.

Level of education

The level of education appears to have a negative relationships with burnout. A study by Llorent and Ruiz-Calzado (2016) reported that professionals who have only completed basic education suffered higher levels of burnout as compared to those who had completed secondary and higher education. In relation to the subscales of the MBI, the study showed

that those who had only completed basic education suffer from higher levels of emotional exhaustion than those who had completed secondary education, while those who had completed secondary education experience greater levels of emotional exhaustion than those who have completed higher education. In reference to personal accomplishment, those who had completed secondary education felt more professionally fulfilled than those who had completed higher education. Priests with higher education in Durban Metro may report higher levels of personal accomplishment but lower levels of emotional exhaustion and depersonalisation.

An earlier study by Demir, Ulusoy and Ulusoy (2003) had also found that the level of education was negatively but significantly correlated to burnout; professional nurses with higher professional qualifications showed lower levels of burnout. Other researches among teachers however found that burnout was lower among teachers with higher professional qualifications and higher among those with lower qualifications (Sezer, 2012; Farshi & Omranzadeh, 2014).

Priestly order (Religious or Diocesan)

A study by Raj and Dean (2005) suggests that secular catholic priests are more prone to burnout as compared to those in religious orders and this is related to the structural and administrative systems characterising the two forms of life. In their study among Indian priests, the two authors found that diocesan (secular) priests experienced significantly more burnout and depression than did religious order priests. A remote study by Virginia (1998) had found similar results. Among secular, religious order, and monastic Roman Catholic priests in the US, secular priests reported significantly greater emotional exhaustion than did monastic priests. Secular priests also had significantly greater depression (72%), when

compared to religious priests (40.8%) and monastic (39.5) priests. Overall, the study revealed that secular priests experienced the highest degree of burnout and depression, monastic priests had the least levels and religious priests fell somewhere in the middle. The study also established that lack of social support and sense of isolation were key elements associated with the experience of burnout and depression among secular priests. Considering that diocesan priests lack the support of community life characteristic of religious priests, this study may reveal that diocesan priests in Durban Metro have higher levels of burnout as compared to religious priests.

2.3.3. Association between work engagement and dimensions of burnout

Empirical studies that have given focus to the relationship between burnout and work engagement have tended to give attention to the composite levels of the two experiences as well as the possible relation between specific dimensions of the two. This focus is accentuated in the review of literature in this section even though data analysis will go only give focus to the work engagement and the dimensions of burnout.

2.3.3.1 The association between work engagement and burnout

Consensus seems to majorly characterise researchers over the fact that burnout and work engagement are negatively correlated. This is supported by Schaufeli et al. (2002a) who consider burnout as resulting from the erosion of work engagement suggesting hence that all dimension of both burnout and work engagement are negatively related. In addition, the authors quote Cohen and Holliday (1982) to explain that the two scales should be either moderately or highly negatively correlated with a correlation coefficient (r) beyond .40. In their study that gave focus to the relationship between burnout and engagement in academic work among Dutch, Spanish and Portuguese students, the authors reported that most

dimension of burnout and work engagement were moderately negatively correlated with a correlation coefficient greater than or equal to $-.40$ while a few had a weak negative or positive correlation with a correlation coefficient less than or equal to $-.38$.

Previously quoted are the findings by Brand-Labuschagne et al. (2012). In their research on burnout and work engagement among blue-collar workers in South Africa, the authors found that the two were significantly but negatively correlated with a correlation coefficient of $-.71$). Previously quoted studies that report a significant but negative correlation between work engagement and burnout are also those by Chirkowska-Smolak (2012) and Upadyaya et al. (2016). In application, priests who experience burnout in Durban Metro may not report high levels of work engagement.

Further research confirms the inverse association between work engagement and burnout as in the case of Weinreich (2014) whose study among elementary teachers in Enschede, Netherlands, reported work engagement and burnout to be negatively correlated with a correlation coefficient of $-.654$. Similarly, research by Poulsen, Meredith, Khan, Henderson, and Castrosis (2014) on the association between the two variables among occupational therapists, found the two to be significantly but inversely associated with a Chi(χ) value of 55.16. From these studies, one would spontaneously deduce that the two variables are opposing realities that would not co-exist in the same individual.

Notwithstanding the focus by these studies on the relationship between composite levels work engagement and burnout, this study adopts the approach that it is more appropriate to think of burnout as constituted by three separate experiences rather than as a unitary phenomenon (Chirkowska-Smolak & Kleka, 2011)

2.3.3.2. Association between dimensions of burnout and work engagement

Research focusing on the association between components of work engagement and those of burnout reveals that they are generally negatively correlated. Mäkikangas, Felds, Kinnunen and Toluanen (2011) found that depersonalisation and dedication represented opposites with a strong negative relationship whereas emotional exhaustion and vigour were not connected and seemed to be two independent constructs. Similar findings are also reported by Demerouti, Mostert and Bakker (2010).

Trépanier, Fernet, Austin and Ménard (2015) concluded that the dimensions of burnout and work engagement are best represented as distinct factors as opposed to components of the same reality. Their research reported a weak but negative correlation between emotional exhaustion and vigour with a correlation coefficient of $-.280$ and a moderate negative correlation between depersonalisation and dedication with a correlation coefficient of $-.473$. Comparable findings are also presented by Chirkowska-Smolak (2012), who concludes from her research that dimensions of burnout are significantly but negatively correlated to those of work engagement. Specifically, depersonalisation has a stronger negative correlation with dedication compared to the correlation between emotional exhaustion and vigour. In the author's interpretation, these findings suggests that vigour and emotional exhaustion are not opposites, because even though high demands at work may lead to emotional exhaustion, an individual may at the same time experience vigour as a result of satisfactory accomplishment of their tasks. This last finding may be found to characterise younger priests in Durban Metro; younger priests may experience vigour from successfully accomplishing their ministry duties and simultaneously feel emotionally exhausted.

2.4. Implications of Burnout on Ministry

Literature has revealed negative implications of burnout on ministry. Studies by Hoge (2005), Royle (2005) and Doolittle (2007), reveal that priests who leave the pastorate often do so as a consequences of burnout. The same is supported by Weaver (2002) who points out that the most common consequence of burnout seems to be priests leaving the ministry. The departure of priests from their ministerial commitment has a negative impact on numbers, and eventually, on the overall quality of ministry in the Church.

Burnout has been known to cause several negative implications including: reduced effectiveness, poor work performance and minimal productivity, job dissatisfaction, cynicism about work role, distrust in management, peers and supervisors, absenteeism, increased accidents, loss of work motivation, resistance to go to work and low morale (Schaufeli & Enzman, 1998). In the researcher's experience, these implications also characterise the ministry of priests in South Africa.

Other implications of burnout highlighted by research that can be inferred to the ministry of priests are: reduced efficiency in ones work, the tendency to start conflicts with colleagues and disrupt joint work tasks and succumbing to chronic diseases (Halbesleben & Buckley, 2004; Maslach, Shaufel, & Leiter, 2001).

2.5. Strategies of Coping with Work Demands among Priests

The possible struggle by priests from the demands of their work suggests that priests have to find a consistent source of motivation. Pope Benedict XVI alludes to this fact in his resignation letter when he states that both strength of mind and body are necessary for the wellbeing in the ministry (Benedict XVI, 2013). Similarly, Cardinal Maradiaga in his book launch suggests that priests can avoid burnout by centring their

attention on Christ while remaining conscious of their own human and psychological needs (Maradiaga, 2010).

In their study on the relationship between prayer and psychological health among clergy, Turton and Francis (2007), found that prayer is an effective strategy for coping with burnout among clergy. Specifically, the authors report that a positive attitude toward prayer is associated with higher levels of personal accomplishment and lower levels of both emotional exhaustion and depersonalization. The findings are interpreted in light of a growing understanding of the psychological role of prayer in human functioning.

Pietkiewicz and Bachryj (2016) report reluctance to seek help among priests experiencing challenges due to the demands of their ministry. The authors used semi structured interviews to research help-seeking attitudes and coping strategies among Roman Catholic secular clergy. Results revealed that priests sought social support and professional help only as a last resort. This was explained by reasons such as self-stigma where priests would feel less capable if they sought social and professional help for their problems. Instead, the use of prayer and other spiritual practices was perceived as an ordinary strategy to cope with the challenges characterising one's work. Priests also reported that they would evade disclosing their personal problems to lay persons as a way of maintaining a positive image of the Church and of their person. This could be the case among priests in the context of the present study; priests may be reluctant to reveal their struggle with work intending to keep a positive public persona and protect the image of the Church.

In a study on clergy work-related psychological health, stress, and burnout, Lewis, Turton and Francis (2007) found that parish-based United Methodist Clergy with higher

scores on a spirituality scale had also higher levels of personal accomplishment, but also high emotional exhaustion and greater depersonalization. This implies that priests employ spiritual practices as a way of coping with burnout may experience a sense of accomplishment and at the same time live a sense of emotional exhaustion. In the same study, coping strategies such as acceptance, active coping, planning and positive reframing were also strongly correlated with greater personal accomplishment, but less strongly with emotional exhaustion and depersonalization. Hence, even strategies that are not categorised as spiritual practices may aid to make priests feel accomplished but not shield them from the negative experiences of emotional exhaustion and depersonalization. To relate this to the Durban Metro, priests may feel accomplished because they are fulfilling their ministerial duties even when they have to work extra hard, but that may not save them from the emotional exhaustion and depersonalization that may result from working non-stop.

A study by Francis, Robbins and Wulff (2013) examined the efficacy in using support strategies as a way to reduce burnout among clergy of the Presbyterian Church in USA. From their findings, study leave, sabbaticals, ministry mentors, spiritual directors, and minister peer groups did not predict lower levels of emotional exhaustion in ministry. However, having a mentor and taking study leave served as predictors of enhancing satisfaction in ministry. This study will explore whether these and other strategies are used by priests in Durban Metro to cope with the demands of their work.

2.6. Theoretical Framework

Numerous theories have been used to separately conceptualise work engagement and burnout. In the focus on work engagement, the flow theory by Csikszentmihaly has

been used. The theory focuses on the concept of flow or the state of optimal experience by intrinsically motivated people who engage in an activity because it is viewed as worth doing just for the sake of it, rather than as means to another end (Csikszentmihalyi, 1975, 1997). However, different from work engagement that refers to a positive state of mind that characterises an individual's consistent experience with work, flow refers to a positive short-term peak experience with work (Schaufeli et al., 2002a). This study is interested with the consistent positive experience with work reflected in work engagement rather than the short-term experience of flow.

In the study of burnout, one of the theories consistently referred to is the multidimensional theory that developed from studies by Christina Maslach and colleagues. Burnout is understood as a work-related phenomenon caused by a continuous mismatch between individual workers and their environment and consists of three dimensions: exhaustion, cynicism and lack of professional efficacy (Maslach & Jackson, 1996).

To comprehensively capture the extent of the two experiences (work engagement and burnout), this study necessitates a theory that integrates the two. As such, the Job Demand-Resources (JD-R) theory was judged most appropriate for the study.

2.6.1 The Job Demands-Resource theory

The JD-R theory was developed by Demerouti, Bakker, Nachreiner and Schaufeli (2001) in their effort to integrate two fairly independent research traditions: the stress research tradition and the motivation research tradition. At the core of the JD-R theory is the assumption that every occupation has specific factors that support employee well-being. These factors can be categorised in two: job demands and job resources (Demerouti,

Bakker, Nachreiner, & Schaufeli, 2001; Bakker & Demerouti, 2007; Bakker & Demerouti, 2014).

Job demands on the one hand refer to the physical, social, organizational and psychological elements of a job that require effort or skills from the individual. They are associated with certain physical and mental costs such as work strain and emotional stresses. Job resources on the other hand refer to the physical, social, psychological, and organizational aspects of the job that are needed to help achieve the goals of one's work. Job resources mitigate job demands and the associated physical and mental costs and serve to stimulate job development and personal growth (Demerouti et al., 2001).

A further assumption of the JD-R theory is that job strain is a result of the interaction between extensive job demands and limited job resources (Demerouti et al., 2001). This assumption has been confirmed by research that shows job demands are at the foundation of employee problems, whereas job resources facilitate employee motivation (Bakker, Demerouti, DeBoer, & Schaufeli, 2003; Bakker, Demerouti, & Verbeke, 2004). In this light, if consistent job demands are experienced consistently and the individual lacks the necessary job resources, they will sooner or later cause prolonged job strain and eventually burnout. In similar way, job demands and resources interact to predict important organisational outcomes: job demands are initiators of a health impairment process while job resources are initiators of a motivational process in the work context Demerouti, Bakker, Nachreiner and Schaufeli (2001). Similarly, a consistent high in job resources would be responsible for strong motivational potential which would support higher levels of work engagement (Bakker, Demerouti, Taris, Schaufeli, & Schreurs, 2003; Bakker, Demerouti, & Euwema, 2005).

A consequent assumption of the JD-R theory is that job resources may mitigate the influence that job demands can have on the well-being of the employee. In other words, when job resources mitigate the strain of job demands, job motivation surpasses job strain. This eventually implies that the relationship between job demands and job resources has an effect on employee well-being and influences performance depending on which of the two is prevalent. This dynamic can be understood in a dual perspective (see figure 2.1).

First, job resources may moderate and mitigate the impact caused by job demands on work strain. In this view, studies have shown that job resources such as career opportunities for development and positive feedback regarding one's performance, can moderate the strain impact caused by job demand. Consequently, employees who have many job resources available can cope better with their daily job demands (Bakker et al., 2005; Xanthopoulou, Bakker, Demerouti, & Schaufel, 2007). Second, job resources can moderate on motivation or engagement. In this case, job resources become prominent and positively impact on work engagement to bring dedication to one's work (Bakker & Demerouti, 2007, Hakanen et al., 2005).

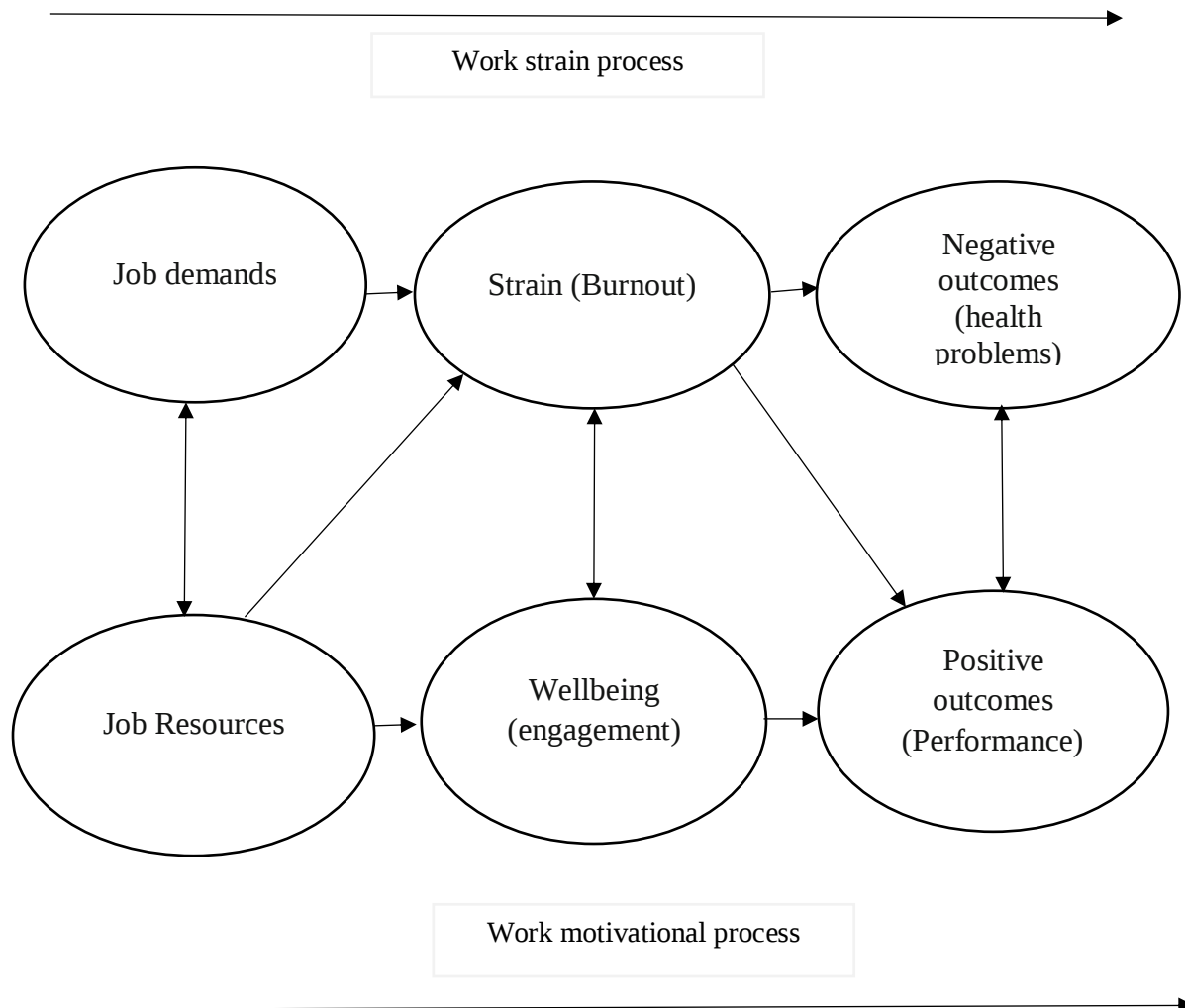


Figure 2.1 The work strain and work motivation processes (Schaufeli & Bakker, 2004)

Under demanding work conditions, the presence of sufficient job resources will help employees cope positively with job-related demands. In such a situation, employees are more likely to experience lower levels of burnout (Bakker et al., 2005). Even though research is still contradictory on the issue, studies have suggested that both personal resources and organizational resources can mediate between the negative strain of work and motivation to work. Xanthopoulou et al. (2007) reported that organizational resources were key in moderating work strain and work motivation, while other researchers have

underscored that personal resources such as resiliency, enable employees to control and influence their work environment (Hobfoll, Jonshon, Ennis, & Jackson, 2003). If personal resources are lacking, job demands can easily lead to signs of depression and burnout (Radey & Figley, 2007).

In line with the foregoing, studies have shown that the JD–R model can predict whether an individual is more prone to burnout or to work engagement. In other words, when job demands are prevalent, it is more likely that one may drift to burnout while the prevalence of job resources would more readily lead to work engagement (Demerouti, Bakker, Nachreiner, & Schaufeli, 2001; Schaufeli & Bakker, 2004).

2.6.2 Application of theory to the study

In line with the core assumption of the JD-R theory, the priestly ministry can be said to have specific factors that promote or impede well-being in terms of job demands and job resources. Buys and Rothmann (2010) suggest that job demands in the priestly ministry may include the amount of work and the rhythm of work whereas job resources would include the value associated with a certain type of work and any growth opportunities that may be available. If the work or job demands exceed the job resources, priests could experience of burnout. On the contrary, if priests have high levels of resources, this promotes work motivation and consequently work engagement.

Whereas the present study is not aimed at assessing job demands and job resources as precursors of burnout and work engagement respectively, the presumption that both impact on work is key in realising the key objective of the present study.

2.6.3 Weaknesses of the JD-R theory

Several critiques have been put forth regarding the JD-R theory. First, whereas it may be a strength that the JD-R theory allows any aspect that support well-being in the job context can be considered as a job resource, such flexibility limits the possibility of generalising research results on job resources. In other words, there are no standard factors that can be considered as universal job resources and upon which findings on the same can be generalised. The same is true of job demands. (Kühnel, Sonnentag, & Bledow, 2012).

The theory has also been critiqued for its proposition that personal and institutional resources can serve to mitigate job demands whereas it fails to propose that the same could be true of personal and institutional demands in relation to job resources. Personal and institutional demands can serve to compromise job resources (Law, Sweeney, & Summers, 2008)

A further critique sees the JD-R theory as proposing a direct interactions between job demands, job resources and the outcomes. By doing so, the theory fails to put into account that different job resources could interact among them while different job demands could also interact among themselves changing the apparent direct interaction between job demands and job resources (Hakanen, Perhoniemi, & Toppinen-Tanne, 2008; Schaufeli, Bakker, & van Rhenen, 2009).

Despite these limits, the JD-R theory has been widely used in research and lauded for its key positions. Its focus on the interaction between job demands and job resources has been widely used in a wide range of professions while being tailored to the specific needs of the context it is used in (Schaufeli et. al., 2008). In this study, the theory well

informs the study in its basic proposition that job resources and job demands are antecedents of work engagement and burnout respectively.

2.7. Conceptual Framework

As stated in the previous section, job demands predict burnout while job resources are precursors to work engagement. This deductively implies that they (job demands and job resources) are not of central focus in this study. Their representation in dotted lines on the conceptual framework depicts this fact (see figure 2.2).

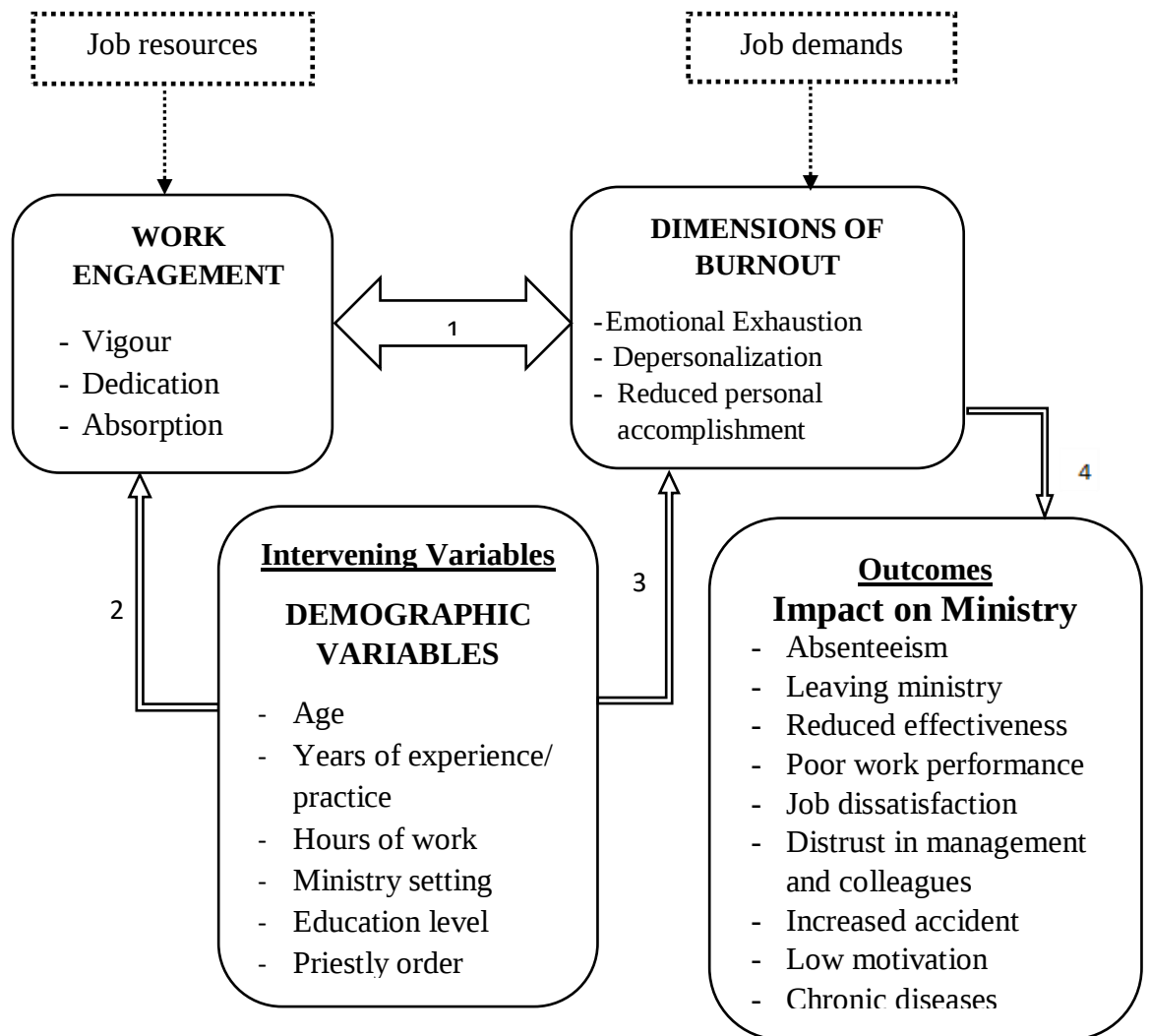


Figure 2.2 Conceptual Framework: Relationship between the variables of the study (Author,2017)

It is expected that there is an association between dimensions of burnout and work engagement as depicted by Arrow 1. In line with reviewed literature, the researcher hypothesises that burnout and work engagement will not characterise priests in Durban Metro simultaneously which consequently. This means that they are mutually exclusive since none of the two is dependent on the other. In other words, work engagement and burnout are mutually independent variables. Arrow 2 illustrates the expected impact that socio-demographic variables (age, years of practice, hours of work, ministry setting, level of education, and priestly order) have on work engagement. The study expects that these variables have a significant impact on work engagement. Similarly, arrow 3 suggests that there will be a significant impact of demographic variables on dimensions of burnout. Lastly, arrow 4 points to the anticipated implications that burnout will have on ministry: priests experiencing burnout are thought to manifest behaviours such as absenteeism and inefficiency in their work, and in dire cases, chronic diseases and leaving the ministry.

3. 0. CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1. Introduction

This chapter focuses on the research methodology in the following specific areas: research design, population, sample, data collection procedures, instruments of measure, data analysis and ethical issues in research.

3.2. Research Design

The present study employed a mixed method approach. Quantitative and qualitative approaches were integrated in collecting and analysing data. Quantitative data includes closed-ended responses on questionnaires or psychological measurements while qualitative data tends to be open-ended without predetermined responses (Creswell, 2014).

Specifically, the study uses the sequential explanatory design. This design implies the collection of quantitative data prior to that of qualitative data. The qualitative data are used to enhance the findings from the quantitative data with regard to the key research question. The design does not imply mixing quantitative and qualitative data but the integration of the two sets of data takes place when the findings are interpreted. Besides, the design also gives more weight to the quantitative component as compared to the qualitative component when interpreting data (Creswell, 2003; Harwell, 2011)

In line with this design, the researcher first collected quantitative data using the UWES and the MBI-HSS scales as well as the socio-demographic items. Consequently, qualitative data was collected using Focus Group Discussions (FGDs). Data was not integrated in the presentation but the discussion of qualitative data made sporadic reference to the findings from quantitative data.

3.3. Target population

A target population is a group of individuals with common defining characteristics. The present study targeted the 384 priests in Durban Metro of KwaZulu Natal, South Africa, as documented in the diocesan and religious orders' records. To capture the impacting strength of socio-demographic variables on both work engagement and dimensions of burnout, these variables were not used to determine inclusion or exclusion of priests in the sample. This implies that all priests were eligible to be part of the research sample.

3.4. Sampling Techniques and Sample Size

Sample size denotes the number of subjects representing the research population in a study whereas sampling techniques are the procedures employed in determining the sample size and obtaining the exact number of participants.

3.4.1. Sample size

To determine the number of participants for this study, the researcher used the Krejcie and Morgan's formula for determining samples from finite populations in educational and psychological measurement (Krejcie & Morgan, 1970), considering that the MBI and the UWES are psychological measurements of burnout and work engagement respectively. Referring to the table therefore, a population of 384 is closer to the value of $N=380$ which indicates a sample size of 191. Hence, the number of participants for this study is 191 priests (see appendix 1).

Creswell (2014) explains that in mixed methods research, the researcher may find it advantageous to first survey a large number of individuals using close-ended quantitative

questionnaires and then follow up with a few participants to obtain their specific views and their voices about the topic by use of open-ended qualitative questions. In the present study, the 191 were involved in filling the research questionnaire intended to generate quantitative data while four Focus Group Discussions (FGDs) were conducted to generate qualitative data. The FGDs had between 7 to 12 participants.

3.4.2. Sampling Techniques

The statistics of 2015/2016 show that there is a total of 384 diocesan and religious Catholic priests in the Durban Metro, KwaZulu Natal Province (Durban Catholic Metropolitan, 2015/2016). The Metro has seven dioceses: Dundee, Ingwavuma, Durban, Marianhil, Kokstad, Eshowe, and UmzimZimKulu. To ensure representation in the dioceses, the researcher calculated the number of priests to be sampled in each diocese in relation to the target population and the determined sample size (see Table 3.1).

To increase the possibility of generalisation of results to the target population, the study used probability sampling. Probability sampling gives an equal and non-zero possibility for each member of the targeted population to be included in the sample (Panneerselvam, 2004; Marczyk, DeMatteo, & Festinger, 2005). Specifically, simple random sampling was used to select the participants. The researcher requested for the registers of priests in the metropolitan and wrote the names of the priests in small pieces of papers and folded them, placing them in a separate containers according to the dioceses. According to the determined number of participating priests in each diocese, the researcher randomly picked the names from each container (see table 3.1).

Purposive sampling was used to sample the priests who participated in the FGDS. The researcher invited priests to participate in the FGDs on the basis of the socio-

demographic variables considered in the study. As such, the groups incorporated younger and older priests, priests from both rural and urban set up, priests with bachelor degrees and those with post graduate education, diocesan and religious and priests with fewer and those with more years of practice. On communication with each of the priests, a date and location for the FGD was established and agreed upon.

Table 3.1: Priests representation in the sample

Dioceses	Priests population	Number of priests in the sample (Questionnaires) (n/384 x 191)
Dundee	37	18
Ingwavuma	14	7
Durban	138	69
Marianhil	107	53
Kokstad	16	8
Eshowe	56	28
UmzimZimKulu	16	8
Total	384	191

3.5. Data Collection Instruments

The data was collected using a questionnaire and a FGDs schedule. The questionnaire had three sections: socio-demographic questions; the section with the UWES; the section with the MBI-HSS.

3.5.1. Social demographic questions

Questions in this section sought information on the socio-demographic factors included in the objectives: age; years of practice; hours of work; ministry setting; education level; and priestly order.

3.5.2 Utrecht Work Engagement Scale

The UWES was developed by Schaufeli and Bakker (2003) and has 17 items used to collect information corresponding to the three subscales of work engagement: vigour (6 items); dedication (5 items) and absorption (6 items), as shown in table 3.2. The study adopted the standard scoring of the UWES for both the composite score and the subscales scores. The guidelines indicate that individual scores are a mean obtained through dividing the total score for both the composite scale and the subscales by the number of items. The mean scores for both the composite scale and the three subscale range between 0 and 6 where 0-2 is low, 3 is average and 4-6 is high. (Schaufeli & Bakker, 2004). (See table 3.2)

Table 3.2: Scoring of the UWES

Dimension of Work Engagement	Corresponding Items	Scoring (Mean = sum of items divided by number of items) (1-2: low; 3: Average; 4-6: high)
Vigour (VI)	1, 4, 8, 12,15,17	$\Sigma(1,4,8,12,15,17) /6$
Dedication (DE)	2, 5, 7, 10,13	$\Sigma(2,5,7,10,13) /5$
Absorption (AB)	3, 6, 9, 11,14,16	$\Sigma(3,6,9,11,14,16) /6$

3.5.3 Maslach Burnout Inventory

The Maslach Burnout (MBI) has three variations: 1) MBI-Human Services Survey (MBI-HSS) which is the original form and is used to measure burnout among individuals

who work in professions involving human services; 2) MBI-Educators Survey (MBI-ES) is used with personnel in education set ups; 3) MBI-General Survey (MBI-GS) is used in context of blue collar jobs that do not directly involve human service (Maslach & Jackson, 1996).

The present study used the MBI-HSS considering that priestly ministry is a human services profession. The scale has 22 items representing the three dimensions of burnout. 9 items measure emotional exhaustion, 5 items measure depersonalization and 8 items measure diminished personal accomplishment. Each item is rated on a scale ranging from zero (never) to six (always).

The scoring of the scale is as indicated on table 3.3 (Maslach & Jackson, 1996).

Table 3.3: Items and Scoring of MBI-HSS

Dimension of Burnout		Applicable Items	Scoring levels
Personal Accomplishment (PA)		4, 7, 9, 12, 17, 18, 19, 21	High: 0–31 Moderate: 32–38 Low: 39 or over
Emotional Exhaustion (EE)		1, 2, 3, 6, 8, 12, 14, 16, 20	High: 27 or over Moderate: 17–26 Low: 0–16
Depersonalisation		5, 10, 11, 15, 22	High 13 or over Moderate 7–12 Low 0–6

To adapt the Inventory to the context of study, the term ‘recipients’ was modified to ‘parishioners’. The term recipients could have a negative connotation in the context of study and hence fail to give the intended meaning.

3.5.4. The FGDs Guide

The FGDs sought to find out whether participants have experiences that are resultant from burnout and that affect their ministry negatively. The questions on these experiences were formulated in reference to those identified through literature review including: absenteeism, leaving the ministry, reduced effectiveness, poor work performance, job dissatisfaction, distrust in management and colleagues, road accidents, low motivation and chronic diseases.

Similarly, the FGDs were used to elicit data on strategies that could be used by priests to cope with the demands of their work. A general question on the same was used to prompt the mention of the strategies from priests and the researcher probed for specific details where need was felt.

3.6. Data Collection procedures

Following the successful presentation of the research proposal, the researcher sought research permits from the Institute of Youth Study - Tangaza University College and from the Vicariate of where he hails from in the Durban Metro (see appendix 5&6 respectively). Consequently, the researcher visited priests in their respective dioceses and administered the questionnaire to priests in line with the simple random sampling outcomes. In a particular instance, the researcher targeted priests in a general meeting scheduled during the period of data collection for priests from all the dioceses of the Metro. This served to reduce the time needed to travel and meet priests in all the dioceses. The four focus groups were also conducted during the period of the said meeting.

3.7. Validity and Reliability of Instruments

Validity generally refers to the degree to which an instrument precisely measures what it is meant to measure, or as Mugenda (2011) puts it, validity reflects the relationship between the data collected and the variable or construct of interest in a study. In consultation with the supervisors, the researcher established that the term recipients used in the MBI-HSS scale could elicit a negative connotation among priests in the context of study and hence impact negatively on the responses. The term parishioners was therefore used in place of recipients as indicated earlier.

In quantitative approaches, reliability is perceived in relation to the extent to which a research instrument yields measures that are consistent each time it is administered (Creswell, 2008). Whereas the present study reports on the reliability test that was done on the instrument using the Cronbach alpha on the IBM SPSS version 21, it also relied on the consistent testing for reliability in previous studies that have used both the MBI-HSS and the UWES.

3.7.1. Reliability of the UWES

Rothmann and Jordaan (2006) report that the reliability coefficients for the UWES have been established to be between 0.68 and 0.91 with absorption tending to show a lower alpha value than vigour and dedication. A study by Rotterdam, Netherlands, Demerouti (2010) reported a reliability coefficient of 0.69 for vigour and 0.71 for dedication. A study in Turkey established reliability coefficients of 0.76 for vigour, 0.80 for dedication and 0.64 for absorption (Çapri, Gündüz, & Akbay, 2017). Among academic staff in universities of Pakistan, Yusoff, Ali, Khan, and Abu Bakar (2013) found an overall reliability coefficient of 0.87.

In Nigeria, Ugwu (2013) found a reliability coefficient of 0.85 for the complete version of the scale and 0.89 for a shortened version. In South Africa, Naude and Rothmann (2004) obtained an alpha score of 0.61 while Storm & Rothmann (2003) in a study among police officers reported a reliability coefficient of 0.84 (Vigour: 0.78; Dedication: 0.89 and Absorption: 0.78). Conclusively therefore, the overall internal consistency of the UWES is reliable even though the absorption scale tends to indicate a lower coefficient value.

3.7.2. Reliability of the MBI-HSS

The MBI-HSS consistently reports a high reliability coefficient in past studies. As Naude and Rothmann (2004) report, numerous studies have confirmed the stability of the MBI-HSS scales over time. Maslach et al. (1997) reported an alpha value of 0.82 for emotional exhaustion, 0.60 for depersonalisation and 0.80 for personal accomplishment in a study among social welfare graduate students and health agency administrators. Naude and Rothmann's (2004) study among medical technicians in Gauteng, South Africa reported a reliability coefficient value of 0.77 for emotional exhaustion, 0.68 for depersonalisation and 0.78 for personal accomplishment. Among Italian nurses, Loera, Converso, and Viotti (2014) found an overall reliability coefficient of 0.8. The MBI-HSS scale can therefore be considered of reliable consistency.

3.7.3. Validity of the FGDs Schedule

The researcher established the validity of the items in the FGDs schedule by consulting expert review of the two supervisors.

3.8. Data Analysis

Prior to the actual data analysis, data was coded and cleaned up to establish if the questionnaires were filled appropriately. Data was then analysed using both quantitative and qualitative methods.

The quantitative data was analysed using the IBM SPSS version 21 application software. Depending on the nature of the research questions, descriptive statistics (frequencies, means and standard deviations) or inferential statistics (t-tests, ANOVA and correlation) were carried out (see table 3.4). Presentations of data analysed was done using graphs, tables and statistical values.

The qualitative data was analysed using thematic analysis. In defining thematic analysis, Kombo and Tromp (2013) describe it as involving the identification of themes related to the research objectives. In this case, the researcher identified themes that defined negative implication of burnout on ministry and the strategies that could be used by priest to cope with the demands of work.

Table 3.4: Matrix for research objectives/hypotheses and the corresponding statistical tests

Research Question (RQ)/Hypothesis(H)	Statistical Test
RQ1 (H_{a1}): Is there any relationship between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and levels of work engagement among Catholic priests in Durban Metro, South Africa? (There is a significant association between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and levels of work engagement among Catholic priests in Durban Metro, South Africa).	MANOVA

RQ2 (H_{a2}):Do socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) determine the scores on the dimensions of burnout among Catholic priests in Durban Metro, South Africa? (There is a significant relationship between socio-demographic factors (age, years of practice, hours of work, ministry setting, education level, and priestly order) and scores on the dimensions of burnout among Catholic priests in Durban Metro, South Africa).	MANOVA
RQ3 (H_{a3}): Is there a significant association between work engagement and dimensions of burnout among Catholic priests in the Durban Metro of South Africa? (There is a significant association between work engagement and dimensions of burnout among Catholic priests in Durban Metro, South Africa).	Correlation

3.9. Ethical Considerations

The participants took part in the research following an informed consent. The researcher explained the purpose of the research and assured participants of confidentiality (See appendix 2). All participants were given an informed consent form, indicating their agreement to take part in the research. Participants were also be made aware of the fact that they can withdraw from the research at any point without repercussions. The researcher made effort to adhere to standards of ethics and protect the rights of participations. There was no harm and deceit during data collection.

Before rolling out the research, clearance was sought from both Tangaza University College and the relevant Diocesan office. (see appendices 5 and 6). National institutions responsible for research permits in South Africa refered the researcher back to the Diocesan office, since the study was based in the Church context.

To ensure confidentiality and privacy of the collected data, the researcher did not ask participants to disclose their names at any point of the data collection process. Additionally, the researcher personally collected and stored the filled questionnaires in view of keying in the data and the eventual analysis. Data from the FGDs was audio taped and in some instances the researcher took notes during the discussions. This data was only accessible to the researcher.

Considering that some of the questions required personal and sensitive information, the researcher mitigated for possible psychological harm by contacting a counselling psychologist to whom participants would be referred if they needed professional help. As much as possible however, the researcher tried to avoid psychological harm to the participants by explaining the purpose of the research and providing psychoeducation on the experiences of burnout and work engagement where need was discovered.

4.0 CHAPTER FOUR: DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents the findings of the study whose key objective was to examine whether there exists a significant correlation between work engagement and burnout. The presentation of the findings is guided by the objectives of the study. Preliminary findings report on the instruments rate of return and the participation of priests in the FGDs as well as the reliability of instruments and the frequencies of socio-demographic variables.

4.2 Instrument Return Rate and Participation in FGDs

The section reports the return rate of the questionnaire and the participation of priests in the FGDs.

4.2.1 Questionnaire distribution and Return rate

The study had targeted 191 priests from the Durban Metro in South Africa. Considering that not all priests were able to fill the questionnaire soon as it was added to them, some of the questionnaire left with priests were not returned. Overall, 131 questionnaires were returned which makes 68.6%. This response rate is good for analysis and reporting considering that 50% is adequate, 60% is good, while 70% and above is excellent (Mugenda and Mugenda, 2003).

4.2.2 Participation of priests in the FGDs

The researcher had intended to carry out a FGD in each of the dioceses in order to find out whether participants have experiences that are resultant from burnout and that affect their ministry negatively as well as find out what strategies could be used to help priests cope with the demands of their work. However, once in the field, the researcher found little availability among priests for the reasons of tight work schedules. Hence, a

meeting of all priests from the 7 dioceses was considered opportune for the FGDs. Four FGS were carried out; two with priests working in the rural setup and two with priests working in the urban setup. The FGDs had between 7-12 priests.

4.3 Instrument Reliability

To measure the internal reliability of the MBI-HSS and the UWES for the present study, Cronbach's alpha was used. The UWES reported a Cronbach alpha of 0.96. This is a little higher than those previously established since Rothmann and Jordaan (2006) report that the reliability coefficients for the UWES have been established to be between 0.68 and 0.91. As indicated on table 4.1, the reliability test for the three subscales reported an alpha of 0.89 vigour, 0.88 dedication and 0.90 absorption.

Table 4.1: Reliability of UWES

	Cronbach's Alpha	No. of Items
Vigour	.899	6
Dedication	.886	5
Absorption	.904	6
Total UWES	.963	17

Similarly, the reliability test for the MBI-HSS reported a high alpha of 0.97 as compared to previously referred studies. For example, Loera, Converso, and Viotti (2014) had found an overall reliability coefficient of 0.8 using the scale among Italian nurses. Table 4.2 indicates that the alpha for the reliability tests of the three subscales was 0.95 personal accomplishment, 0.94 emotional exhaustion and 0.91 depersonalization.

Table 4.2: Reliability of MBI-HSS

	Cronbach's Alpha	No. of Items
Personal accomplishment	.946	8
Emotional exhaustion	.935	9
Depersonalization	.909	5
Total MBI-HSS	.972	22

4.4 Socio-demographic Factors

The social demographic factors considered in this study included age, years of practice, priestly order, education level, hours of work (per day) and ministry setting. Descriptive statistics revealed that there are more young priests in Durban Metro since those aged between 25 and 45 outnumbered those with 46 years and above. Most of the priests had 6-10 years of practice whereas those with 11-15 years of practice were least represented. Diocesan priests largely outnumbered the religious priests. As for the education level, most priests had a Bachelors degree while few had either a diploma, a Masters degree or a PhD. Majority of the participating priests worked between 9-11 hours and a considerable number worked for more than 16 hours a day. Priests working in the rural setting were more than half of the participants. Table 4.3 is a summary of the frequencies of participant representation in these factors.

Table 4.3: Socio-demographic Variables

Socio-demographic variable		Frequency	%
Age	25-45	96	73.3
	46 and above	35	26.7
Years of practice	1-5	43	32.8
	6-10	66	50.4
	11-15	2	1.5
	16 and above	20	15.3
Priestly order	Diocesan	76	58.0
	Religious	55	42.0
Education level	Diploma	7	5.3
	Bachelor	113	86.3
	Masters	5	3.8
	PhD	6	4.6
Hours of work (per day)	5-8	22	16.8
	9-11	45	34.4
	12-15	41	31.3
	16 and above	23	17.6
Ministry setting	Urban	53	40.5
	Rural	78	59.5

N=131

4.5 Levels of Work Engagement and Burnout among Priests

Even though this was not explicitly stated as an objective, establishing the levels of work engagement and burnout was key in order to address the other objectives.

4.5.1 Work engagement among priests

The scoring criteria for the UWES indicates that the total score for the overall scale and the subscales ranges between 0 and 6. A score of between 0-2 is low work engagement, a score of 3 is average and a score of 4-6 is high (Schaufeli & Bakker, 2004). As shown on table 4.4, the overall mean of the UWES score for the present study was 3.69 (SD=1.73).

The highest level of overall work engagement and its dimensions was 6.00 while the least was 0.00. The mean score for dedication was slightly higher than that of absorption and vigour.

Table 4.4: Levels of Work Engagement

	N	Minimum	Maximum	Mean	Std. Deviation
Vigour	131	.00	6.00	3.6361	1.79086
Dedication	131	.00	6.00	3.7466	1.83115
Absorption	131	.00	6.00	3.7036	1.76108
Total UWES	131	.00	6.00	3.6924	1.72767

Descriptive statistics revealed that most priests in Durban Metro have high levels of overall work engagement. Figure 4.1 shows that 55.7% of priests had high levels of work engagement. 13.7% had moderate levels while those with low levels make 30.5%.

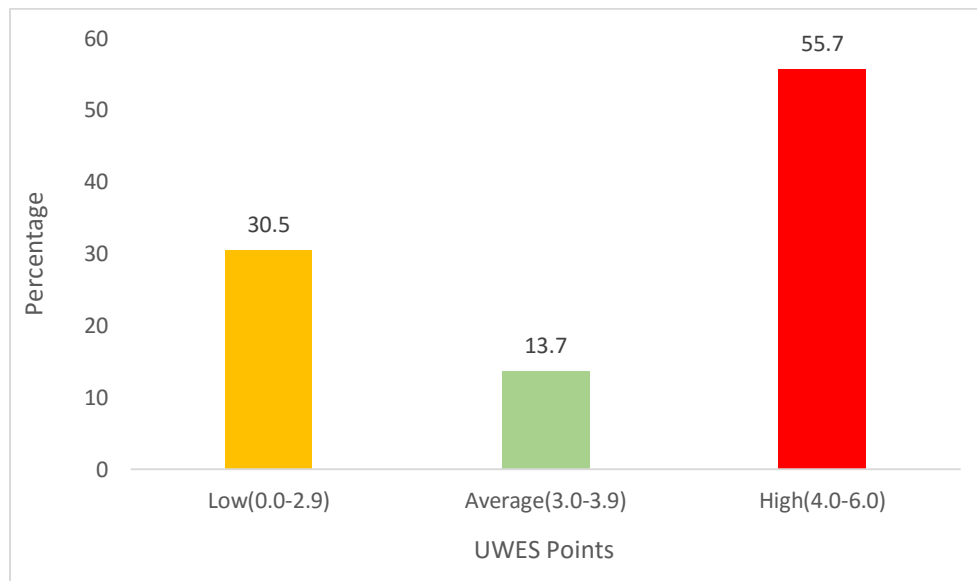


Figure 4.1: UWES Levels among priests in Durban Metro

Similarly, frequency scores on the dimensions of work engagement showed that majority of priests have high scores on all the dimensions. In other words, 53.4% of priests had high levels of vigour, 58.0% had high levels of dedication and 55.7% had high levels

of absorption. For all three dimensions, the least number of priests had average scores in all dimensions of the UWES. See table 4.5 for the summary.

Table 4.5: Scores on dimensions of work engagement among priests

Dimensions of Work Engagement	UWES Points	Frequency	%
Vigour	Low(0.0-2.9)	37	28.2
	Average(3.0-3.9)	24	18.3
	High(4.0-6.0)	70	53.4
Dedication	Low(0.0-2.9)	37	28.2
	Average(3.0-3.9)	18	13.7
	High(4.0-6.0)	76	58.0
Absorption	Low(0.0-2.9)	39	29.8
	Average(3.0-3.9)	19	14.5
	High(4.0-6.0)	73	55.7
N=131			

4.5.2 Prevalence of dimension of burnout among priests

Chirkowska-Smolak and Kleka (2011) suggest that psychometrically, the MBI is an instrument that is composed of three separate dimensions and that even though for practical purposes practitioners would want a composite value for the scale, it is more appropriate to think of burnout not as a unitary phenomenon but as a reality that is conceived in three separate dimensions. In this light, the analysis related to the MBI-HSS in this study were built on the assumption that these dimensions are independently indicative of the level of burnout in an individual. Consequently, no composite value is used to measure burnout but the levels of each dimension are read in line with the scoring criteria provided by the authors of the scale. In other words, scoring the MBI-HSS is done

separately for each subscale: and individual scoring high on the emotional exhaustion and depersonalization subscales and low on the personal accomplishment subscale has burnout. (Maslach & Jackson, 1996; Joseph, 2011).

The present study reported high levels of personal accomplishment among priests in Durban Metro ($M = 30.54$, $SD = 14.51$) but at the same time high levels of emotional exhaustion ($M=30.29$, $SD = 14.06$) and depersonalization ($M = 19.27$, $SD = 8.13$). The participant with the highest mean score for personal accomplishment had 47.00 and the lowest 0.00, the highest for emotional exhaustion was 48.00 and the lowest 0.00 whereas the highest score for depersonalization was 30.00 and the lowest 0.00. See table 4.6

Table 4.6: Levels of Burnout

	N	Minimum	Maximum	Mean	Std. Deviation
Personal accomplishment	131	.00	47.00	30.5420	14.50637
Emotional exhaustion	131	.00	48.00	30.2901	14.06495
Depersonalization	130	.00	30.00	19.2692	8.12574

As reported on table 4.7, descriptive statistics reveal that most priests in Durban Metro have high levels of burnout considering that most of them have high levels of both emotional exhaustion (69.5%) and depersonalization (70.2%) whereas majority have lower levels of personal accomplishment (41.2%). As with work engagement, the least number of priests had moderate scores for all the dimensions of burnout.

Table 4.7: Prevalence rate for the dimensions of burnout among priests

Dimensions of Burnout	MBI-HSS Points	Frequency	%
Personal accomplishment	High(0-31)	50	38.2
	Moderate(32-38)	27	20.6
	Low(39-48)	54	41.2
		91	69.5
Emotional Exhaustion	High(27-54)		
	Moderate(17-26)	16	12.2
	Low(0-16)	24	18.3
		92	70.2
Depersonalization	High(13-30)		
	Moderate(7-12)	15	11.5
	Low(0-6)	24	18.3

N=131. Note: Higher levels of both emotional exhaustion and depersonalization coupled with lower levels of personal accomplishment are indicative of high levels of overall burnout.

4.6 Association between Socio-demographic Factors and Work Engagement

The socio-demographic factors considered in this study included age, years of practice, hours of work, ministry setting, education level, and priestly order. An analysis of variance (General Linear Model) was used to test the association between socio-demographic variables and UWES scores. Only the years of practice reported a significant association with UWES ($F_{(1, 131)} = 11.62, p < .05$). All other variables had no significant relation with UWES scores. See table 4.8.

Table 4.8: Univariate analysis for the association between socio-demographic variables and UWES scores

Socio-demographic variables	Df	F	p-value
Age	1	.702	.404
Years of practice	1	11.618	.001
Priestly order	1	.040	.843
Education Level	1	.476	.491
Hours of Work (per day)	1	2.080	.152
Ministry Setting	1	3.185	.077

Note: N=131; Significance at $p < .05$; F statistic used to test if there is a significant difference between the socio-demographic variables and UWES scores; R Squared = .165 (Adjusted R Squared = .125).

To examine the relationship between socio-demographic variables and the dimensions of UWES (vigour, dedication and absorption), Multivariate analysis (MANOVA) was carried out. As with the overall UWES score, only years of practice had a significant association with the three dimensions of work engagement. For the dimension of Vigour $F_{(1,131)} = 12.175$, $p < .05$, the dimension of Dedication $F_{(1,131)} = 8.687$, $P < .05$ and for the dimension of Absorption $F_{(1,131)} = 11.107$, $p < .05$. Table 4.9 is a summary of the analysis.

Table 4.9: Multivariate analysis for the association between socio-demographic variables and dimensions of work engagement

Socio-demographic variables	Dimensions of Work Engagement	df	F	p-value
Age	Vigour	1	.292	.590
	Dedication	1	.691	.408
	Absorption	1	1.085	.300
Years of practice	Vigour	1	12.175	.001
	Dedication	1	8.687	.004
	Absorption	1	11.107	.001
Priestly order	Vigour	1	.169	.062
	Dedication	1	.066	.022
	Absorption	1	1.226	.444
Education Level	Vigour	1	1.454	.531
	Dedication	1	1.083	.353
	Absorption	1	1.182	.428
Hours of Work (per day)	Vigour	1	8.598	3.142
	Dedication	1	2.818	.920
	Absorption	1	5.174	1.874
Ministry Setting	Vigour	1	9.365	3.422
	Dedication	1	10.997	3.589
	Absorption	1	5.521	1.999

Note: N=131; Significance at $p < .05$; F statistic used to test if there is a significant difference between the socio-demographic variables and dimensions of work engagement (vigour, dedication, absorption).

4.7 Association between Socio-demographic Factors and Dimensions of Burnout

As with work engagement, the socio-demographic factors considered were age, years of practice, hours of work, ministry setting, education level, and priestly order.

Differently however, only the scores for the dimensions of burnout (personal accomplishment, emotional exhaustion and depersonalization) were put into account considering that the burnout scale does not give a composite score. As read on table 4.10 the multivariate analysis indicate that only age has a significant association with burnout: age and personal accomplishment $F_{(1,131)} = 4.416$, $p < .05$, age and Emotional exhaustion $F_{(1,131)} = 8.463$, $P < .05$ and age and Depersonalization $F_{(1,131)} = 8.613$, $p < .05$. All the other socio-demographic factors had no significant association with the dimensions of burnout.

Table 4.10: Multivariate analysis for the association between socio-demographic variables and dimensions of burnout

Socio-demographic variables	Dimensions of Work Burnout	Df	F	p-value
Age	Personal accomplishment	1	4.416	.038
	Emotional exhaustion	1	8.463	.004
	Depersonalization	1	8.613	.004
Years of practice	Personal accomplishment	1	1.440	.232
	Emotional exhaustion	1	.251	.617
	Depersonalization	1	.150	.699
Priestly order	Personal accomplishment	1	1.617	.206
	Emotional exhaustion	1	2.383	.125
	Depersonalization	1	1.736	.190
Education Level	Personal accomplishment	1	.542	.463
	Emotional exhaustion	1	2.069	.153
	Depersonalization	1	1.581	.211
Hours of Work (per day)	Personal accomplishment	1	1.509	.222
	Emotional exhaustion	1	2.489	.117
	Depersonalization	1	3.600	.060

Ministry Setting	Personal accomplishment	1	3.015	.085
	Emotional exhaustion	1	1.371	.244
	Depersonalization	1	2.519	.115

Note: N=131; Significance at $p<.05$; F statistic used to test if there is a significant difference between the socio-demographic variables and dimensions of burnout (Personal accomplishment, Emotional exhaustion, Depersonalization).

4.8 Association between Work Engagement and Dimensions of Burnout

Even though literature review reports on studies that have examined the association between the composite values of work engagement and burnout, the present study abides by the directives of the authors of the MBI-HSS that it does not have a composite value. Therefore, the study only reports on the association between the composite value of work engagement and dimensions of burnout and the association between the dimensions of work engagement and dimensions of burnout. The scoring rule for the burnout scales is that higher scores in emotional exhaustion and depersonalization and lower scores in personal accomplishment indicate high levels of burnout (Maslach & Jackson, 1996; Joseph et al., 2011). A composite value would therefore be deceiving of the factual situation.

The correlation analysis between the composite value of work engagement and dimensions of burnout reports a significant relation between work engagement and the three dimensions of burnout. As reported on table 4.11, work engagement and personal accomplishment have a positive moderate correlation ($r=.47$, $p<.001$); work engagement and emotional exhaustion have a positive but weak correlation ($r=.37$, $p<.001$) while work engagement and depersonalization have a positive but weak correlation ($r=.29$, $p=.001$). As such, levels of work engagement increase with increase in all the dimensions of burnout.

Table 4.11: Correlation between overall UWES and dimensions of burnout

Variables	Overall UWES
Overall UWES	1
Personal accomplishment	.466**
Emotional exhaustion	.369**
Depersonalization	.291**

** Correlation is significant at the 0.01 level (2-tailed).

As concerns the dimensions of work engagement and dimensions of burnout, correlation analysis showed that vigour and personal accomplishment were moderately positively correlated ($r=.49$, $p<.001$), vigour and emotional exhaustion were also moderately positively correlated ($r=.41$, $p<.001$) and vigour and depersonalization had a weak positive correlation ($r=.33$, $p<.001$). Dedication and personal accomplishment reported a moderate positive correlation ($r=.51$, $p<.001$), dedication and emotional exhaustion also had a moderate positive correlation ($r=.41$, $p<.001$) and dedication and depersonalization reported a weak positive correlation ($r=.32$, $p<.001$). A similar trend was observed between absorption and dimensions of burnout since absorption and personal accomplishment reported a moderate positive correlation similar to that between absorption and emotional exhaustion ($r=.46$, $p<.001$) while absorption and depersonalization had a weak positive correlation ($r=.39$, $p<.001$). As can be observed, all dimensions of work engagement increased with increase in the dimensions of burnout. See table 4.12.

Table 4.12: Correlation between dimensions of work engagement and dimensions of burnout

Dimension of Work Engagement	Dimensions of Burnout		
	Personal Accomplishment	Emotional Exhaustion	Depersonalization
Vigour	.486**	.412**	.329**
Dedication	.507**	.417**	.323**
Absorption	.457**	.457**	.393**

**, Correlation is significant at the 0.01 level (2-tailed).

4.9. Negative Implications of Burnout on Priestly Ministry.

To understand whether priests had negative experiences of work, the researcher asked a general question on priests overall experience with work and consequently what implications this had on their ministry.

4.9.1 Priests general experience with work

Two themes emerged with regard to priests experiences with work: positive experiences and negative ones. Nonetheless, negative experiences seemed to dominate in the contributions of priests to the FGDs.

Among the positive experiences that were mentioned was especially the feeling of satisfaction from fulfilling priestly commitments: celebrating masses; bringing communion to the sick and running formation seminars for different categories of the congregants. Participants also mentioned that it gives satisfaction when congregants appreciate them for the services they offer. A priest also expressed that he finds satisfaction when he is able to nurture trust from the laity.

The negative experiences of work were focused on the challenges that priests have in trying to fulfil their duties. Among the challenges that were consistently mentioned in

the four groups were loneliness, meagre resources, lack of support and appreciation from the laity, fights and lack of support from fellow priests and lack of support from bishops and religious superiors. Participants also mentioned that some priests nurtured a negative model of the Church and of ministry and this compromised their commitment to work. Lack of pastoral planning in the dioceses and in parishes, a sense of functionalism that made priests carry out their duties for the mere reason of duty were also mentioned as challenging the work of priests. Additionally, priests also felt that there was too much legalism and lack of flexibility among both the leadership and individual priests. As one priests stated, “at times, priests do things because that is what is set as a rule even when the situation calls for a bit of flexibility and thinking out of the box.” Compromising the efficiency of priests according to some of the participants was also the existence of superficial relationships between priests and a widespread sense of individualism. Some of the priests thought that focusing on money rather than serving the people was a big issue affecting the work of priests negatively. In addition, the number of priests is wanting and as one of them stated, “the lack of priests in the dioceses forces one to overload oneself with work and at times that means doing the work badly.” This was also seen as the cause of some problems experiences by priests. A priest stated that “having multiple duties in the parish leads to role conflict which then leads to depression and stress.” Additionally, in the words of one of the participants, “Distances have become a problem that makes many priests to overwork themselves”

4.9.2 Negative implication of burnout on ministry

The themes arising with regard to the negative implications were guided by those highlighted in the literature. They can be summed up three themes: the feeling of inefficiency, the relationships of priests with other people and the physical and psychological health of priests.

4.9.2.1 The feeling of inefficiency

Some statements during the discussion suggested that priests sometime feel inefficient in their work. One stated, “I feel unfulfilled when I influence others negatively.” Another felt that his service was not worthwhile “when youth do not respond positively to the ministry of the church.” Still another expressed disappointment by saying that “one is expected to do many things and be in many places at the same time and it is impossible. It makes you think that you are the one who is not capable.” A further statement that expressed a feeling of disappointment from one’s work was yet by another participant who said, “it is frustrating when a priest tries to educate people to be independent but they persist in the idea of receiving charity from priests”

4.9.2.2 The relationships of priests with other people

All the priests in the FGDs agreed that work affects their relationships with other people. One of the priests commented with regard saying that “too much work makes priests lack time for the parishioners and ends up doing work for duty’s sake only.” Another priest suggested that it is not just about work itself but also about the environment that priests work in. He explained that “lack of cooperation among priests and of support from the bishop and parishioners makes priests bitter and not relate well with others”

Participants also indicated occasions when they have argued with others as a result of work strain. Some statements that were said with regard included, “When I feel that the congregants don’t appreciate my work and I am frustrated”, “when leadership is partial and takes sides”, “when leadership imposes ideas”. One of the priests also felt that arguments were his own fault and stated, “sometimes it’s for my own stubbornness” while another was involved in arguments when he felt not listened to.

4.9.2.3 Physical and psychological health of priests

The researcher had asked the participants whether they have had experiences of sickness, the feeling of giving up on priesthood and on life and if work had led them to road accidents. Whereas most participants said not to having had road accidents a good numbers responded to the affirmative some explaining that it was from the stress and fatigue of work, others from the influence of alcohol and still others that it was merely from over speeding. Regarding the issue of having felt sick, some of the participants admitted that work did play a role in the physical health of priests. One admitted to having been diagnosed with stomach ulcers from too much stress while another stated that most priests were suffering from stress as a result of too much work. However, one of the participants indicated that stress among priests may be caused by other factors when he stated that “living in fear from superiors causes stress and sickness”

To the question of whether participants had felt like giving up on priesthood and on life, most priests responded in negation but some priests admitted that they had had such experiences. Some indicated that fights with fellow priests and misunderstanding with leadership had made them consider leaving priesthood. A participant who had admitted to having considered leaving the ministry stated, “I was under too much pressure from

frustrations and challenges.” A good number of priests indicated that the family background was reason for which they had considered living priesthood since their family needed them. Another thought that there are “too many challenges and little strength to cope in the life of a priest” while still another indicated that “discrimination and oppression from missionary priests was too much to bear.” Only a single priest admitted to having felt like giving up on life. In his words, “I was feeling useless, ineffective and unloved.” Another priest in the group reacted to the statement by saying, “I value my work and I feel fulfilled. I would never think of leaving or taking my own life.”

Some of the participants also reported that they knew priests who had considered leaving the ministry. They explained that the reasons that their colleagues gave for wanting to leave the ministry included: too much stress from work, a family that needed their support, loss of interest in the ministry, lack of appreciation and support from bishop, fellow priests and congregants, and too much frustrations from work.

4.10 Strategies for Helping Priests Cope with the Demands of their work

Three themes emerged from responses on strategies that could help priests cope with their work demands: personal strategies, strategies from the dioceses or religious congregations and strategies from the congregants.

Participants indicated that there were personal initiatives that could help priests cope with their work. As one of them indicated, “a priest needs to be consistent in believing that priesthood is a gift from God.” Several of the participants mentioned practices of piety as a key way in helping them cope with their work. Some of the practices mentioned included: *lectio divina*, prayer groups, recollections and liturgical celebrations of saints. Some participants also thought that having a spiritual director would help a priest manage

the stresses that are caused by work. In two of the groups, priests generally agreed that personal commitment and a sense of honesty in ministry were positive ways that could give priests the strength to cope with work demands.

As concerns strategies from the dioceses and religious congregations, majority of the priests mentioned that overall, priests needed to feel that their bishops and religious superiors consistently offered them moral support. As one of them expressed, “the bishop is a priest’s key reference and one needs to feel that the bishop supports and appreciates their work and efforts.” In all the four groups, participants unanimously agreed that priests needed steady financial support from their dioceses or religious congregations. In relation, some participants also thought that the congregants should support priest financially. A priest commented saying, “we work for them after all, and they should be generous with us.” A further suggestion on how dioceses and religious congregations can help priest cope with their work was that there should be timely and clear pastoral planning. One priest stated:

“Pastoral planning should be done at the diocese and parish level and it should be done in time so that everyone knows what is expected of them. Sometimes there no plans done and other times they are done by a few and not communicated to all.

How can one be expected to be efficient if they do not even know what is in plan?”

Related to pastoral planning was also the widely agreed upon suggestion that the objectives of collaboration between dioceses should be made clear and communicated to every priest in the dioceses.

4.11. Limitations to the Study

Negative life experiences are not always easy to share and express. Priests manifested reluctance in sharing about the challenges they face in their ministry. To address this, the researcher clarified assured participants that information collected from them would be used solely for the study objectives, and with maximum privacy. Besides, participating priests were not be asked to disclose their identity.

Considering the long distances that separate the location of priests from one parish or outstation to another, the researcher had to deal with a limit of time and fatigue. To mitigate this, the researcher made use of any scheduled meetings that will brought together priests of the dioceses during the period of data collection. Additionally, an entire month was dedicated to data collection to allow access to all sampled priests and also give the researcher time for repose over weekends.

5.0 CHAPTER FIVE: DISCUSSION

5.1 Introduction

As with the analysis, the discussion is organized in line with the five objectives that guided the study. A quick focus is also given to socio-demographic variables.

5.2 Socio-demographic Variables and Work engagement

The first objective and the first hypothesis of the study was to find out whether socio-demographic variables were significantly associated with work engagement. Findings revealed that only years of practice had a significant association with both overall work engagement and its dimensions. This implies that levels of work engagement will go up with the increase in years of practice. The findings are in concordance with previous ones that found a similar relation between the two variables (Mahboubi et al., 2012; Garg, 2014).

The findings contradict the trend in previous research that majorly tends to suggest that work engagement is significantly and positively related to age (Schaufeli et al., 2006; Pitt-Catsouphes & Matz-Costa, 2008; Sarkisian et al., 2011; Haley et al., 2014). The findings however agree with Francis et al. (2013) who found no significant relation between age and work engagement.

With regards to hours of work, the findings are in line with Strong (2015) who found that work engagement and hours of work had no significant association with work engagement. The findings however differ with those of Munir et al. (2015) whose study found that employees who have higher work engagement worked less hours.

Even though the researcher expected a positive association between work engagement and ministry setting, the findings reported no significant relation between the two. This is in line with the study done by Joseph (2011) among priests in India.

Considering that priests in Durban Metro who have higher education have multiple roles, the researcher expected a significant but negative relation between education and work engagement. However, the findings of this study found no relationship between the two hence contradicting previous studies that found a significant negative relation between work engagement and level of education (Joseph, 2011; Xanthopoulou, et al., 2013) and with Garg (2014) who found a significant positive relation between the two variables.

Since the literature review had not identified any previous studies that had examined the association between work engagement and priestly order. The findings of this study that the two variables have no association set a comparative basis for future studies.

In conclusion, the hypothesis that there is a significant association between socio-demographic variables and work engagement is rejected for all the socio-demographic variables and accepted for the variable years of practice.

5.3 Relationship between Socio-demographic Variables and Dimensions of Burnout

Among the socio-demographic variables, only age had a significant positive association with all the dimensions of burnout. All other variables did not. This means that levels of personal accomplishment, emotional exhaustion and depersonalization go up with increase in age. Earlier researches had however reported that age was inversely related to dimensions of burnout (Maslach, 1997; Mosert & Els, 2014). Whereas the present study

found a significant positive association between age and all the dimensions of burnout, Francis, (2004) had found an negative relation between age and the dimensions of emotional exhaustion and depersonalization but no relations with personal accomplishment. This could be explained by the fact that personal accomplishment is a positive aspect that would not be characterised by the negative experiences of burnout.

The findings of this study did not report a significant association between years of burnout hence agreeing with the findings of the study by Fisher (2011) and contradicting the study by Duli (2016).

Previous studies have reported a significant relationship between hours of work and burnout suggesting that the more hours one works the more one is prone to burnout (Grosch & Olsen, 2000; Kaldor, 2009; Hu, 2016). This study did not find a significant association between the two studies.

Ministry setting did not report a significant association with burnout hence differing with the findings of a previous study by Francis et al. (2010) who found that priests working in rural contexts reported higher levels of emotional exhaustion dimension of burnout.

Whereas earlier studies had reported a significant but negative relation between level of education and burnout (Demir et al., 2003; Sezer, 2012; Farshi & Omranzadeh, 2014; Ruiz-Calzado, 2016), this study reported no significant relation between the two variables.

Findings of the present study deviated from the trend of previous studies that report significantly higher levels of burnout among secular priests as compared to those in religious orders (Virginia (1998; Raj & Dean, 2005). Conclusively then, the hypothesis that there is a significant association between socio-demographic variables and scores in

the dimensions of burnout is rejected for all the socio-demographic variables but accepted for the age variable.

5.4 Association between Work Engagement and Dimensions of Burnout

Results revealed that most priests in the Metro have high levels of overall work engagement as well as its three dimensions (vigour, dedication and absorption). For all the four scores, more than 50% of the sample had high scores. Similarly, the findings of the study reported high scores (for more than 50% of the participants) for emotional exhaustion and depersonalization dimensions of burnout and 41.2% of priests with low scores in personal accomplishment.

These scores suggests that, from the one side, priests in Durban Metro enjoy the work that they do even though, from the other hand, the challenges and fatigue of the work are real and are felt by most priests. Consequently, the results suggest that priests in Durban Metro experience both work engagement and burnout at the same time. This violates what Schaufeli et al. (2002a) suggests when they state that burnout could be consequent from work engagement and that all burnout and engagement scales are necessarily negatively correlated and the two scales should be either moderately or highly negatively correlated exceeding the value of $r \geq -.40$. The findings of the present study in fact report either significantly moderate positive or significantly weak but positive correlation between both the overall score of UWES and the dimensions of burnout and between the dimension of work engagement and those of burnout. This implies that the findings of this study are in line with the trend of research which suggests that work engagement and burnout are two opposite states on the same or similar continuum (Moodie et al., 2012) and hence priests can report high levels of work engagement and manifest symptoms of burnout at the same

time (Francis et al., 2004; Rutledge & Francis, 2004). The researcher opines that the spiritual and religious formation of priests that gives foundation to a personal commitment to their calling is at the basis of the high levels of work engagement whereas the challenges and inevitable fatigues of their work, and probably the lack of consistent psychological, emotional and social support may explain the high levels of burnout. This view is supported by Doolittle (2008) and Charlton (2008) and could also be supported by data from the FDGs where priest expressed that they find pleasure in fulfilling the duties of their ministry while at the same time naming multiple situations that cause them fatigue and at times disappointment in their work.

Considering these findings, the key hypothesis of the study, that work engagement and dimensions of burnout will have a significant association among Catholic priests in Durban Metro, South Africa is accepted; significantly moderate positive or significantly weak but positive correlation between both the overall score of UWES and the dimensions of burnout and between the dimension of work engagement and those of burnout were reported.

5.5 Implications of Burnout on Ministry

Considering that findings from the quantitative data reveal high levels of burnout among most priests in Durban Metro, data from FDGs served to confirm this. In fact, participants in the present study indicated several experiences of their work that can be result of the fatigue from their work that were summed up in the themes of feelings of inefficiency, their relationships of priests with other people and the physical and psychological health of priests.

While literature suggests that leaving the ministry is a common outcome of burnout (Weaver, 2002; Hoge, 2005; Royle, 2005; Doolittle, 2007), findings of this study reported that most priests would not consider leaving the ministry despite the fatigues of their work. The findings reported consequences of burnout that included the incapacity to deal with feelings of inefficiency, poor relationships with others due to the pressure of work and issues with their physical and psychological health. This is in line with previous studies that named inefficiency, the tendency to start conflicts with colleagues and succumbing to chronic diseases as possible consequences of burnout among priests (Maslach et al., 2001; Halbesleben & Buckley, 2004).

5.6 Strategies for Coping with Burnout

The strategies suggested by participants were categorised into three: those at the personal level, those that should be initiative of the dioceses or religious congregations and those by the congregants.

Participants consistently suggested that practices of piety including *lectio divina*, prayer groups, recollections and liturgical celebrations of saints were key ways of coping with the fatigues and challenges of their work. This agrees with Cardinal Maradiaga statement that focusing ones attention on Christ and remaining conscious of their own human and psychological needs can help priests cope with the demands of their work (Maradiaga, 2010). The finding also agrees with Turton and Francis (2007) who report prayer as an effective strategy for coping with burnout among clergy and that priest who had a positive attitude towards prayer had lower levels of burnout. In line with Francis et

al. (2013) priests also suggested that having a spiritual director would be an important way of managing the challenges and fatigues of work.

From the study, it appeared that priests majorly experience lack of support from their bishops and religious superiors and hence the suggestion that a core strategy that dioceses and religious orders could use to help priests cope with the demands of their work is to receive moral and financial support from their bishops and religious superiors as well as from the laity. Additionally, the need for timely and precise pastoral planning was mentioned by many as a key way of helping priest manage better the demands of work.

5.7 Revisiting the Theoretical Framework

The Job Demands-Resources theory was used in the present study. The key proposition of the theory is that every occupation has specific factors that support employee well-being and that these factors can be categorised in two: job demands and job resources (Demerouti, Bakker, Nachreiner, & Shaufeli, 2001). The study has ascertained that particular job demands such as the lack of moral and financial support can compromise priests' well-being and lead to burnout. Alternatively, job resources such as support from bishops, religious superiors and congregants can facilitate their well-being and enhance work engagement.

This study has further confirmed the assumption of the JD-R theory that even though job demands lead to negative consequences on employee wellbeing, personal and organisational job resources can mediate between the negative strain of work and motivation to work. From the study, priests highlighted that lack of support from bishops, religious superiors and congregants can lead to work strain but at the same time they

admitted to finding motivation in their work through the appreciation they get and the satisfaction that they experience from successful ministry. This could be used to explain the coexistence of both work engagement and burnout among priests. This however could confirm and also challenge the assumption of the JD-R theory that job demands are primarily related to burnout while job resources are related to work engagement (Demerouti et al., 2001; Schaufeli & Bakker, 2004). The study has differently shown that the dominance of job demands can be allied with work engagement when personal job resources prevail even though organisational job resources are absent. In the researcher's opinion, proponents of the JD-R theory could recognise the prevalence that personal job resources can have in mitigating the strain of job demands even when organisational job resources are missing. In the context of the study for example, priests' satisfaction from fulfilling their duties appears to significantly mitigate the lack of support from bishops, religious superiors and congregants to render them highly engaged in their work.

5.8 Revisiting the Conceptual Framework

The conceptual framework had proposed that job demands predict burnout while job resources are precursors to work engagement but considering they were not of central focus in this study they were presented in dotted lines. The revisited conceptual framework retains job demands and job resources since, as reported in the data from the FGDs, meagre resources and challenges to the work of priests can lead to burnout whereas the presence of resources would lead to better engagement with ones work.

A significant relationship was only found between years of practice and work engagement and between age and burnout. Since none of the other socio-demographic

variable had a significant relation with the two main variables, different boxes are used to contain the variables years of practice and age. Arrow 2 therefore indicates that the intervening variable years of practice is associated with work engagement whereas Arrow 3 indicates that age is association with burnout.

The key variables of the study were found to be significantly correlated which implies that burnout increases with increase in work engagement. Work engagement is therefore considered as the independent variable whereas burnout is the dependent variable.

The aspects that were previously representing the impact of burnout on ministry as indicated by literature are replaced with those that were suggested by data from the FGDs (see figure 5.1)

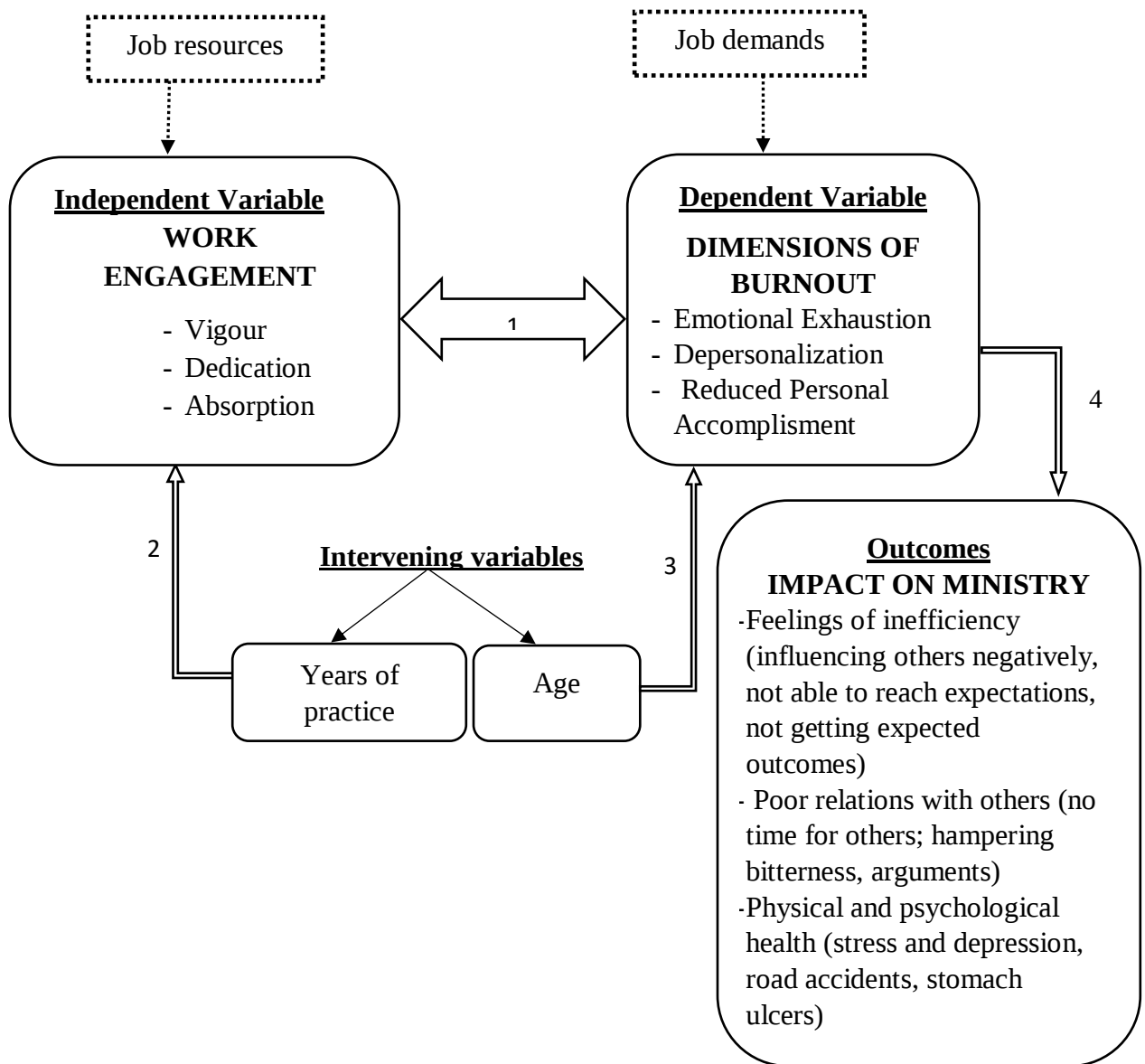


Figure 5.1: Revised Conceptual Framework on the relationship between study variables

6.0 CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This section of the study presents a general conclusion to the study by integrating together the key aspects from different parts. Consequently, the section presents recommendations emanating from the key findings of the study.

6.2 General Conclusion to the Study

The present study was informed by the researcher's attention to the prevailing situation of priests in the Durban Metro of South Africa. Despite their commitment to their ministry, priests in the dioceses of the Metro appear to be overly fatigued and challenged by the demands of their work. This attention elicited the key focus of the study; to research whether there exists an association between work engagement and dimensions of burnout among priests. Consequently, specific objectives entailed examining the relationship between socio-demographic variable and the key variables, examining whether there exists a significant correlation between work engagement and dimensions of burnout and finding out the implications of burnout on ministry. A recommendation objective was also to find out about strategies that could help priests better cope with the demands of their work.

Whereas past researches have suggested that majority of the socio-demographic variables considered in this study have a significant (positive or negative) association with both burnout and work engagement, the present study only found a significant relationship between years of practice and work engagement and between age and burnout. Similarly, the study findings violated the major trend of research on the association between work engagement and burnout that suggests that the two are separate realities and can only be

negatively correlated. Instead the findings support the second wave of research that conceives the two as two realities of the same continuum. Hence, a significant moderate correlation and in other cases weak correlation was found between the overall UWES scores and the three dimensions of burnout and between the three dimension of work engagement and the dimension of burnout. This was also corroborated by the fact that majority of priests reported high levels of both work engagement and of burnout at the same time.

Results from the FGDs revealed that priests have both positive and negative experiences with their work. The negative experiences are read as precursors of burnout and are mentioned as responsible for poor coping with work demands. Priests either find themselves relating poorly with others or becoming physically or psychologically ill because of the unmanaged demands of work. As such, practices of piety and the help of spiritual directors are suggested as significant ways of coping with the demands of work at the personal level. Moral and financial support from bishops and religious superiors as well as from the congregants is likewise mentioned as a key way of coping with burnout. Besides, timely and precise planning would also serve to help priests better cope with their work.

Priests are an indispensable category for the success of the Church's ministry and mandate to evangelise. As such, the holistic wellbeing is important if this mission is to be effectively and efficiently realised. Bearing this in mind, and in line with the findings, the researcher makes a number of recommendations.

6.3 Recommendations

Having found that priests in Durban Metro have high levels of work engagement and burnout at the same time, the researcher suggests that bishops and religious superiors should devise ways of helping priests better cope with the demands of their work and accentuate the positive in work engagement. This could include ensuring priests have ample time for practices of piety, ensuring better moral and financial support as suggested by participants or other strategies such as ensuring programmed periods of rest.

The study has revealed that priests with more years of practice have higher levels of work engagement. In line with this, the researcher suggests that dioceses, religious houses and parishes can find ways of facilitating enriching encounters between older and younger priests so the latter can learn from the experience of the previous.

6.4 Areas for Further Studies

Data from FGDs revealed that practices of piety, moral and financial support from bishops, fellow clergy and congregants are key in helping priests better cope with the demands of their work. As such, future studies could extensively study the role of these aspects in enhancing work engagement and curbing burnout.

In relation to the JD-R theory, the study has discovered that, when institutional resources are absent but personal resources are abundant, priests can effectively manage the strains of their work and avoid experiencing burnout. Future studies could expansively explore the specific personal resources that serve to sustain work engagement and avoid burnout among priests.

Past studies had found a negative correlation between work engagement and burnout among participants in human services professions, including priests. On the contrary, this study revealed a positive correlation between work engagement and burnout. Considering that this study was first of its kind in the African context, it could be replicated in method and in its focus on priests in Africa and other contexts to determine whether the context variable plays any role in varying the results. Similarly, the study could be replicated in method among non-catholic clergy in South Africa to find out if the positive correlation between work engagement and burnout would be a reality among such clergy.

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Appendix 1: Krejcie and Morgan's Table of Recommended Sample Size (S) for Populations (N) with finite Sizes

<i>N</i>	<i>S</i>		<i>N</i>	<i>S</i>		<i>N</i>	<i>S</i>
10	10		220	140		1,200	291
15	14		230	144		1,300	297
20	19		240	148		1,400	302
25	24		250	152		1,500	306
30	28		260	155		1,600	310
35	32		270	159		1,700	313
40	36		280	162		1,800	317
45	40		290	165		1,900	320
50	44		300	169		2,000	322
55	48		320	175		2,200	327
60	52		340	181		2,400	331
65	56		360	186		2,600	335
70	59		380	191		2,800	338
75	63		400	196		3,000	341
80	66		420	201		3,500	346
85	70		440	205		4,000	351
90	73		460	210		4,500	354
95	76		480	214		5,000	357
100	80		500	217		6,000	361
110	86		550	226		7,000	364
120	92		600	234		8,000	367
130	97		650	242		9,000	368
140	103		700	248		10,000	370
150	108		750	254		15,000	375
160	113		800	260		20,000	377
170	118		850	265		30,000	379
180	123		900	269		40,000	380
190	127		950	274		50,000	381
200	132		1,000	278		75,000	382
210	136		1,100	285		100,000	384

Adapted from: Krejcie, R. V., & Morgan, D.W. (1970). Determining sample size for research activities. Educational and Psychological Measurement, 30, 607 – 610.

Appendix 2: Participants Consent Form

This study is being conducted by Fr. Vukani Phoseka, a Postgraduate student studying Psychological Counselling at the Institute of Youth Studies, Tangaza University college

The research has been approved by the Director of Postgraduate studies (contact: iysma@tangaza.org)

The study involves no risk to the participants and contains no deception. It takes approximately 20 minutes to take part in the study.

The task requires the participants to answer a series of questions.

All responses will be treated as strictly confidential. No participant's results will be presented individually but only in aggregate form.

Participation in this study is voluntary and there be no monetary compensation. A refusal to take part will not lead to individual being penalized in any way, and in all participants have the rights to withdraw themselves and their data from the study at any time.

Kindly respond sincerely to the items in the questionnaire

Address and telephone number of the college

Tangaza University College, Langata, Nairobi, Kenya 15055- 00509

Signature of the researcher Date.....

Statement to be signed by the participant:

I confirm that the researcher has explained fully the nature of the project and the range of activities which I will be asked to undertake and that I have received an information sheet. I confirm that I have had adequate opportunity to ask questions about this project.

I understand that my participation is voluntary and that I may withdraw at any time during the project, without having to give a reason.

I agree to take part in this project, by filling in the questionnaire.

Signature of participant Date

Appendix 3: Questionnaire on socio demographics, UWES and MBI-HSS

This study is being conducted by Fr. Vukani Phoseka, a postgraduate student of Counselling Psychology at the Institute of Youth Studies, Tangaza University College. The information given will be used strictly for the purpose of study. Thank you for your participation

1. Age 25-45 ☐ 46 and above ☐
2. Years of Ordination/Practice 1-5 ☐ 6- 10 ☐ 11-15 ☐ 16 and above ☐
4. Priestly order Diocesan ☐ Religious ☐
5. Education level Bachelors ☐ Masters ☐ Diploma ☐ PhD ☐
6. Hours of work per day 5-8 ☐ 8-11 ☐ 12-15 ☐ 16 and above ☐
7. Ministry setting Urban/Town ☐ Rural ☐

The following statements are about how you feel at work. Please read each statement carefully and tick (✓) below the statement that best describes how frequently you feel that way.

	Never	Almost	Rarely	Sometimes	Often	Very often	Always
1. At my work, I feel bursting with energy							
2. I find the work that I do full of meaning and purpose							
3. Time flies when I'm working							
4. At my job, I feel strong and vigorous							
5. I am enthusiastic about my job							

6. When I am working, I forget everything else around me							
7. My job inspires me							
8. When I get up in the morning, I feel like going to work							
9. I feel happy when I am working intensely							
10. I am proud of the work that I do							
11. I am immersed in my work							
12. I can continue working for very long periods at a time							
13. To me, my job is challenging							
14. I get carried away when I'm working							
15. At my job, I am very resilient, mentally							
16. It is difficult to detach myself from my job							
17. At my work I always persevere, even when things do not go well							

Source: Schaufeli and Bakker (2003).

The following statements express possible experiences you may have at work. Please read each statement carefully and tick (✓) below the statement that best describes how frequently you experience them.

	Never	Almost Never	Rarely	Sometimes	Often	Very often	Always
1. I feel emotionally drained from my work.							
2. I feel used up at the end of the workday.							
3. I feel fatigued when I get up in the morning and have to face another day on the job.							
4. I can easily understand how my parishioners feel about things.							
5. I feel I treat some parishioners as if they were impersonal objects.							

6. Working with people all day is really a strain for me.							
7. I deal very effectively with the problems of my parishioners.							
8. I feel burned out from my work.							
9. I feel I'm positively influencing other people's lives through my work.							
10. I've become more callous toward people since I took this job.							
11. I worry that this job is hardening me emotionally.							
12. I feel very energetic.							
13. I feel frustrated by my job.							
14. I feel I'm working too hard on my job.							
15. I don't really care what happens to some parishioners.							
16. Working with people directly puts too much stress on me.							
17. I can easily create a relaxed atmosphere with my parishioners.							
18. I feel exhilarated after working closely with my parishioners.							
19. I have accomplished many worthwhile things in this job.							
20. I feel like I'm at the end of my rope.							
21. In my work, I deal with emotional problems very calmly.							
22. I feel parishioners blame me for some of their problems.							

Source: Maslach & Jackson, 1996

Appendix 4: FGDs Schedule on the Implications of Burnout on Ministry and coping strategies

(All responses/ information to be recorded personally by researcher. The researcher will use the responses to these questions to probe more).

1. What experiences do priests have in terms of workload, opportunities for rest etc?
2. How does the strain of work affect priests' relationship with others (fellow priests, superiors, congregants, others)? If yes how?
3. Does it happen that priests will feel inefficient in their ministry? In what ways?
4. Are there situations that can lead priests to considered leaving the ministry? What specific situations?
5. Are road accidents common among priests? What would be the common causes of such accidents?
6. Do priests often feel sickly? What are the common causes of ailments among priests?
7. Is it common for priests to feel like giving up on life? What reasons would they have?
8. Are arguments among priests and congregants, colleagues and those in leadership common? Which are the common causes?
9. Are there priests in the diocese who are experiencing challenges in their ministry? (Probe on the kind of challenges, the causes and implications).
10. What strategies could be used to help priests cope better with their work/ministry?

Appendix 5: Research Permit from Tangaza University College



TANGAZA UNIVERSITY COLLEGE

Institute of Youth Studies

P.O. Box 15055 Lang'ata 00509 Nairobi, Kenya. E-mail: iys@tangaza.org
Tel: 254-20-890018/890340, Mob: 0722-204724 / 0733-685059 / 0734-420935

30th May 2017

To whomsoever it may concern

RE: VUKANI PHOSEKA (15062Y)

This is to state that the above named is a student of Tangaza University College, currently undertaking a Masters of Arts in Counselling Psychology under the Institute of Youth Studies.

He has successfully defended his proposal and has been allowed to proceed to the field to collect data and complete his thesis. Therefore, any assistance extended to him to complete this task will be highly appreciated by the Institute.

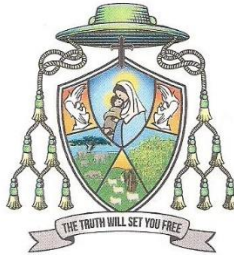
Please do not hesitate to contact me for any further enquiry: iysma@tangaza.org.

Yours Sincerely,

Ms. Lucy Njiru
Graduate Programmes Leader.



Appendix 6: Research Permit from the Vicariate



Vicariate Apostolic of Ingwavuma

P.O. Box 23
Mtubatuba, 3935, KZN, South Africa
Office: 035-550 1062
Bishop: 073 633 9067/ email address: sjwaracmm@webmail.co.za

02 June 2017

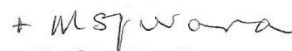
Counselling Psychology Programme Leader
Tangaza University College
Institute of Youth Studies
Nairobi, Kenya

Re: Research Authorization for Vukani Johannes Phoseka, Student Number: 15062Y

Topic: *Association between work engagement and burnout among Catholic priests in South Africa, Durban Metro.*

This is to certify that the above mentioned student was granted permission to conduct research in the Catholic Dioceses. I, as his Bishop had to ask the eight (8) Catholic Bishops under the Durban Metro, to allow Vukani Johannes Phoseka to conduct research in their Dioceses. All the Bishops welcomed him in their Dioceses. I then provided him with transport and money to visit all the Dioceses.

Yours faithfully

+ 
+ Siegfried Mandla Jwara CMM

Bishop of Ingwavuma