MOTIVATIONS OF FRANCISCAN SPIRITUALITY:
A SOCIAL SCIENTIFIC CASE STUDY OF THE AFRICAN
PROVINCE THIRD ORDER OF THE SOCIETY OF ST. FRANCIS

BY

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ABSTRACT

There have been Franciscan Tertiaries in the African Province of the Anglican Church for over forty years. This research is a social scientific case study of motivations in Franciscan spirituality in the African Province Third Order of the Society of Saint Francis of Assisi (TSSF). The rationale and significance of this study is to gain a deeper understanding and explore possible underlying motivations that make Tertiaries want to join TSSF. The study was undertaken using both primary and secondary data. Existing literature shows that there are different forms of motivations that contribute to Christians' decision to enter religious life.

The main research objectives consisted of determining the reasons given by Southern Region Tertiaries for choosing to join the Third Order of the Society of St. Francis (TSSF); discovering the most significant factors that encourage Tertiaries to continue in the Franciscan spirituality; exploring the extent to which Tertiaries are motivated to achieve the objects, aims, ways of service, and signs of the Order; and examine the reasons why some Tertiaries leave the African Province TSSF.

The research study applied a qualitative research methodology and used narrative biography and explorative research designs. Non-probability purposive sampling was utilised in this study. With the intention to collect primary data, semi-structured open-ended questions, using face-to-face interviews, were put to thirteen (13) Tertiaries who live in the Southern Region (South Africa and Lesotho). Contact interviews were conducted over a period of four (4) months. Data was obtained by incorporating a qualitative research design and analysed by utilizing thematic analysis.

DECLARATION

I, Bonginkosi Thomas Buthelezi, declare that this thesis is my original work and has never been previously submitted for any degree or any other academic award at any other university.

This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

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LIST OF ACRONYMS

ACSA	-	Anglican Church of Southern Africa
ARIS	-	American Religious Identification Survey
BCE	-	Before Common Era
BMT-R	-	Belief Motivation Theory of Religiousness
BPNT	-	Basic Psychological Needs Theory
CARA	-	Centre for Applied Research in the Apostolate (at Georgetown University)
Cc	-	Copied
CHN	-	Community of the Holy Name
C of E	-	Church of England
CPSA	-	Church of the Province of Southern Africa
CSF	-	Community of St. Francis
CSJB	-	Community of St. John the Baptist
CSMV	-	Community of St. Mary the Virgin
DNA	-	Deoxyribonucleic acid
Ed.	-	Editor or Edition
ERG	-	Existence, Relatedness, and Growth
Et al	-	*et alia* or *et alii* (and others)
HSSREC	-	Humanities and Social Sciences Research Ethics Committee
i.e.	-	*id est* (that is)
I/E	-	Intrinsic-Extrinsic
IM	-	Intrinsic motive
Inc.	-	Incorporation or incorporated
IPTOC	-	Inter-Provincial Third Order Chapter of TSSF
Ltd.	-	Limited
LLM	-	Master of Laws
MP	-	Minister Provincial
MTH	-	Master of Theology
N	-	Total sample size
n	-	A subset of the total sample
No.	-	Number
OFM	-	Order of Friars Minor

OFS	-	Order of Franciscan Secular (Secular Franciscan Order)
Rev.	-	Revised or Reverend
ROS	-	Religious Orientation Scale
RSA	-	Republic of South Africa
SCT	-	Social Cognitive Theory
SDT	-	Self-Determination Theory
SRPC	-	School of Religion, Philosophy and Classics
SSA	-	Society of the Sacred Advent
SSF	-	Society of St. Francis
SSJD	-	Society of St. John the Divine
St.	-	Saint
TOR	-	Third Order Regular
TSSF / tssf	-	Third Order of the Society of St. Francis
UKZN	-	University of KwaZulu-Natal
UK	-	United Kingdom
USA	-	United States of America
Vatican II	-	Second Vatican Council
Viz.	-	*videlicet* (namely or that is to say)
Vs.	-	Versus
$<$	-	Less than
$>$	-	Greater than
$=$	-	Equals to
#	-	Number

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CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

This dissertation is a social scientific study that attempts to explore factors affecting, and assess the level of, the motivation of Franciscan Tertiaries who join, remain or leave the African Province Third Order of the Society of St. Francis, hereinafter referred to as TSSF. TSSF is a worldwide religious order within the Anglican Communion, whose members live in different parts of the world; they are men and women, ordained or lay, married or single, whose vocation is to live out their Franciscan life in the world, i.e. they live in their own homes and follow ordinary professions (Dunstan 2017:170). Canon 303 of the 1983 Code of Canon Law (Canon Law Society of Great Britain and Ireland, 1983:67) defines a Tertiary as member of an association who lives in the world but shares in the spirituality of some religious institute, under the overall direction of the same institute, and who leads an apostolic life and strives for Christian perfection. Professed members have initials tssf (in small letters) after their names that indicate the official title of this religious order.

This chapter consists of an introduction that gives background information about the research topic that is explored. Furthermore, it includes the motivation for the study that is subdivided into rationale and significance of the study as a whole. The chapter sets out the research problem, study location, study context, aims, objectives, main research questions, and hypothesis. Moreover, this chapter gives the purpose of the study which is followed by a brief preliminary literature review, social scientific theoretical framework, empirical research methodology and methods, study limitations and strengths, definition of terms, and lastly the summary of the chapters.

1.2 Background to the Study

Professed members are the key driving force of the TSSF religious order whose continued membership keeps it thriving with a view to achieving its aims and objectives. Members, therefore, are a key cog in the wheel of the religious order, and the issue of members' motivation to join, leave or continue in their profession has become an indispensable part of recruitment and retention strategy. All members of the TSSF are motivated to perform certain actions. Motivation is defined as the process that initiates, guides and maintains goal-oriented behaviours (Gresham, 1988:283-302). It is what causes a human being to act and involves biological, emotional, social and cognitive forces that activate behaviour. According to the Harris Poll (2006), approximately 26% of Americans stated that they are motivated to do religious rituals or tasks most of the time. Since most people contend that they feel motivated to perform religious rituals or tasks, this phenomenon is known as religious motivation. It has led many researchers such as Allport and Ross (1967) to conclude that religious motivation can best be described using conventional motivation theories.

According to Dickens (1964), Duffy (2005), and Haigh (1993); the religious orders experienced a sharp decline in most Protestant European countries during Reformation. However, one of the results of Oxford Movement in the Anglican Church during the 19th century was their reestablishment, including some of Franciscan inspiration. The principal Anglican religious communities in the Franciscan tradition are the Society of the Divine Compassion (men religious, founded in 1894 by Frs. J.G. Adderley, Henry Ernest Hardy & Henry Chapel); the Community of St. Francis (women religious, founded in 1905); the Society of St. Francis (men religious, founded in 1934 by Douglas Downes); the Community

of St. Clare (women religious, founded in 1950) and Third Order of the Society of St. Francis (Dunstan 2017, 170).

Scott (2002) says that the prospects of the Franciscan Third Order in the Anglican Church have swung on the extremes of the pendulum from sharp growth to sudden decline depending on political and religious influences of the day. In the latter part of the 19th and first half of the 20th century, the Third Order began to grow and spread beyond Great Britain to other areas within the Anglican Communion (Dunstan, 2017). The TSSF was established in the 1920s from a wide Franciscan movement within the Anglican Church, which emerged from the aftermath of the First World War, and the poverty that followed it (Scott, 2002). A pattern for the Franciscan way of life is set out in the Rule of the TSSF (Rodgers, 2017), with its three aims: "to make our Lord known and loved everywhere, to spread the spirit of love and harmony, and to live simply"; its three ways of service: "prayer, work and study"; and its three notes: "humility, love and joy".

Dunstan (2017:170) notes that there are more than 3000 members of TSSF world-wide, with one Minister General and five Ministers Provincial to cover their respective provinces. Each Province is divided into regions or clusters. The five Provinces are comprised of the Americas (formed in the 1920s), Europe and the UK (1930s), Australia & Asia Pacific (1959), New Zealand & Aoteoroa (1962), and Africa (1975). The African Province is divided into the 4 regions namely, Central (Zimbabwe & Zambia), Northern (Tanzania & Uganda), Southern (South Africa & Lesotho), Western (Ghana). Each Region comprises a number of Local Areas, and within each Area there are local groups.

In the scholarly literature on Anglicanism in Southern Africa, Lewis & Edwards (1934:338-339) wrote numerous index references to the various religious communities active at the time. Hinchliff (1963:226) remarked that "religious communities have played a tremendously important part in the growth of the Church" but made no attempt to offer a comprehensive account of religious communities. Secondly, although the issue of studying factors of Tertiary motivation has been investigated by some scholars (Witham, 2009) in other TSSF provinces, this has been done in developed countries. Therefore, this study focused on motivation of Tertiaries from the African Province and explores reasons why they join, stay or leave TSSF.

1.3 Motivation

1.3.1 The Rationale of the Study

Three reasons underpinned and motivated the author to conduct this study ranging from institutional to personal considerations. De Vos, Strydom, Fouche and Delport (2011) say that the rationale and significance of the study refer to a researcher's opportunity to persuade the reader of the anticipated research and give indications that research findings will be relevant, thus applicable to different settings. According to Baron (2010), the rationale of the study describes the potential value of the study and findings.

The first consideration is related to silence in academic literature locally on determining motivation factors for Tertiaries to join, stay or leave their orders. Therefore, if such academic work had been conducted, it would have identified the discussions on what measures the TSSF can apply to address members who decide to join, stay or leave it.

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Although TSSF is a significant player in the broader spectrum of Anglican religious communities, not much is known about it and not many research projects have been conducted to study it. With regards to this study, it is important to explore and theorize on factors that motivate Tertiaries to become members of TSSF or reasons that lead their decisions to stay or leave the order.

The second reason is related to the fact that one of Justin Welby's[1] three priorities is Religious life[2] which he has put at the heart of the Anglican Church and its mission. In 2014, he made the revival of Religious life a goal of his arch-episcopacy and invited representatives of various congregations to talks and discussion at Lambeth Conference. When Justin Welby was appointed Archbishop of Canterbury he committed to seek a renewal of prayer and Religious life as his first priority for the Anglican Communion. According to Dunstan (2017: iv), this is because of his conviction that if any renewal is to happen in the wider Church, it will happen because there are disciples who follow Jesus with all their being, setting the gospel fully into practice, laying down their lives in prayer and in action – such as the kind of disciples who are consecrated to God through religious vows. To this end, this study is a humble contribution to the archbishop's clarion call to put religious orders on the agenda of the Anglican Church.

The third reason is related to the author's own experience in the TSSF. The researcher has been a member of the African Province TSSF since July 2013 and during that period he has gained more knowledge about this religious order. He also realised that TSSF

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[1] He is the spiritual leader of the Church of England (C of E) and the Primate of All England who is the symbolic head of the worldwide Anglican Communion.

[2] Capital letter R in Religious life refers to religious life in all religious congregations; small letter r denotes religious life in a particular congregation. The same guideline applies to religious orders. The other two priorities are prayer and work.

is not a well-known religious congregation in the Anglican Church of Southern Africa (ACSA). Therefore, by recording the stories of the research participants the author will give a voice to their aspirations in the TSSF and by extension contribute to making known the role of religious orders in the ACSA. In an age with an ability to archive and package stories, it is important to document the way that Tertiaries' experiences help to motivate them to persevere with Franciscan spirituality in the TSSF Southern Region. As such, this study has a direct impact on how religious orders are understood in the local context and can contribute to the way they fit into the local context.

1.3.2 The Significance of the Study

The first consideration that drove this study relates to context. The results emanating from this study will provide a clearer picture as to what Tertiaries enlist as their motivations of the Franciscan spirituality in the African Province TSSF. The findings will be a valuable tool to the officers of the African Province TSSF, in not only creating a better understanding of this religious order, but also in serving as a guide to Tertiaries in other regions of the African Province, assuming that they experience the same socio-environmental factors as those of the Southern Region. In this way the research project will assist in the growth of the African Province TSSF, prevent loss of valuable information from Tertiaries, and indirectly ensure the survival of the TSSF.

Secondly, this study is significant, given that the reasons and factors influencing Tertiaries motivations in the Franciscan spirituality have never been explored in African Province TSSF. This reality comes at an important juncture for the religious congregation because one of the 2017 Inter-Provincial Third Order Chapter's (IPTOC's) recommendations

was for provinces to look at ways to grow the TSSF, where it is critical to have detailed research analysis, followed by the development of appropriate strategies to engage enquirers in Franciscan life (Dimmick, 2017).

1.4 The Research Problem

1.4.1 The Problem Statement

The problem statement is among the most important of the research study because it provides focus and direction for the remainder of the study (Baron, 2010). Blaikie (2000, as cited in De Vos, Strydom, Fouche & Delport, 2011) asserts that the research problem statement is defined as the limitations that serve as a guide for the researchers regarding the area which the study seeks to explore. Gilbert (2008:58) states that the formulation of a research question should result in the research methods and then followed by the research project. According to Babbie and Mouton (2010), Monette, Sullivan and DeJong (2011), Royse (2011), Rubin and Babbie (2010) and Thyer (2010), the research process consists of the following steps, i.e. problem statement, research questions, research method, data collection, data analysis, interpretation of data, and report writing.

To this end, the problem in this study is that Tertiaries, although motivated to pursue the Franciscan spirituality, have various reasons why they join, stay or leave the African Province TSSF. There are four broad issues which will be investigated. It will begin by determining the reasons Tertiaries choose to join the African Province TSSF. Thereafter the study will analyse the factors that affect the willingness of Tertiaries to continue in the Franciscan spirituality. Thirdly, it will explore the extent to which Tertiaries are motivated to

achieve the objects, aims, ways of service, and signs of the Order. Finally, it will examine what also influences them to leave the African Province TSSF.

1.4.2 Evaluation of the Problem Statement

There are not many previous studies conducted to explore Tertiaries' motivations of the Franciscan spirituality in the African Province TSSF. Existing literature tends to focus on religious orders from the Catholic Church. The study will extend research platform to TSSF Tertiaries from the Southern Region to express themselves about their motivation to join, stay or leave the Franciscan spirituality in a religious order that belongs to the Anglican Church. Firstly, the review of literature material will underscore the importance and value of this study. Secondly, through a descriptive method it will provide data regarding Tertiaries' motivations of the Franciscan spirituality in the African Province TSSF. Thirdly and lastly, it will make recommendations to the African Province TSSF.

1.4.3 Location of the Study

Polit and Beck (2014:568) describe the location or setting as the physical location and conditions in which data collection takes place in a study. The study took place in the TSSF Southern Region which basically is comprised of South Africa and Lesotho. TSSF is divided in these countries into seven smaller units known as Areas (Local Groups) i.e. Cape Town, Durban, Eastern Cape, Johannesburg, Kokstad, Lowveld and Lesotho[3]. The Southern Region is selected as it best represents a typical well-structured and functioning region in the African Province TSSF. According to the latest statistics from Godden (2017), the total number of

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[3] Although Lesotho is a country but it constitutes one area (local group) in terms of the African Province TSSF.

Tertiaries in the Southern Region is sixty five and is further sub-divided into professed (fifty one) and novices (fourteen).

1.4.4 The Context of the Study

According to Dunstan (2017:170), TSSF is comprised of members who live out their vocation by following Christ in the way of St. Francis of Assisi through a rule of life that includes prayer, study and work. The Tertiary's profession vow[4] is teased out in each one's individual rule of life[5], to which they make an annual commitment to follow. Tertiaries live in their homes, continue to support themselves and their families financially, and meet regularly for mutual support in local groups (Daily Obedience with Intercession List and Address Book, 2018). TSSF also has associate members who have not taken religious vows but are affiliated to it such as some spouses of professed members.

Dunstan (2017:170) notes that there are more than 3 000 members of TSSF world-wide in 2017, with one Minister General and five Ministers Provincial that lead their respective provinces. There is also a Bishop Protector General and each Province has its own Bishop Protector. Each Province is divided into Regions or Clusters. In this context, the African Province is divided into the following regions: Central (Zimbabwe and Tanzania), Northern Region (Zambia and Uganda), Southern Region (South Africa and Lesotho), and Western Region (Ghana). Each Region comprises a number of Areas, and within each Area

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[4] According to Norian (2003) there is a distinction between TSSF Tertiaries lifetime vow to serve Jesus Christ for the rest of their lives after the example of St. Francis on the one hand, and their annual renewal of their pledge to keep their personal rule of life. He stated this distinction as follows: "The terms vow and pledge which appear in the Order for Admissions at Profession are interpreted as follows: a Tertiary's vow is made to serve God in a particular calling. At the same time, a pledge is made to the Order to keep the R[r]ule of Life which gives effect to the vow."

[5] Capital letter R and L in Rule of Life refers to the religious congregation's overall rule of life; small letter r and l denotes individual member's personal rule of life.

there are local groups. Each of the five Provinces has different norms regarding the Offices used. The Community of Obedience is common to all and members are encouraged to use this in the context of Morning and Evening Prayer. This may be from the Provincial Books of Common Prayer, Daily Office of Society of St. Francis, or Community of St. Francis Office Book. The following table shows statistics for the whole TSSF community (as in 2018 – see Dunstan 2017:170):

Name of Province	Date founded	No. of Professed Tertiaries	No. of Novices
1. Americas	1920s	413	44
2. Europe and the United Kingdom	1930s	1, 837	103
3. Australia and Asia Pacific	1959	314	80
4. Aoteoroa and New Zealand	1962	187	45
5. Africa	1975	104	34
TOTAL		2, 855	306

Table 1.1: Statistics for the whole TSSF Community Worldwide

1.4.5 The Aim of the Study

The aim of the study is to explore Southern Region Tertiaries' motivations of the Franciscan spirituality in the African Province Third Order of the Society of St. Francis.

1.4.6 The Research Questions

The principal research question in this study is: What factors motivate Tertiaries in nurturing Franciscan spirituality as a way of life in the African Province TSSF? To facilitative a deeper examination of the above-cited main research question, the following sub-questions are relevant to this research:

1. What are the reasons that make Tertiaries choose to join the African Province TSSF?

2. What are the factors that make Tertiaries want to continue in the Franciscan spirituality?

3. To what extent are the Tertiaries motivated to achieve the objects, aims, ways of service, and signs of the Order?

4.   What reasons do former Tertiaries give as their motivation for leaving the African Province TSSF?

1.4.7 The Objectives of the Study

With a view to achieve the aim of this study the objectives are:

1. To determine the reasons Southern Region Tertiaries choose to join the African Province TSSF.

2. To discover the factors that make Tertiaries want to continue in the Franciscan spirituality.

3. To explore the extent to which Tertiaries are motivated to the objects, aims, ways of service, and signs of the Order.

4. To examine the reasons why some Tertiaries leave the African Province TSSF.

1.4.8 Research Hypothesis

Scholars (e.g. Tuckman, 1994; Babbie, 2004) have differently described the term hypothesis, but the common thread in their definition is that it is the driver of a research study. It is in actual an area of a study that help in making the research process more systematic. Tuckman (1994:24) states that a hypothesis is a predicted response to the problem and must balance out the relationship between two or more variables. Furthermore, he observed that it should be clearly stated in an unambiguous manner and in the form of a declarative sentence. On the other hand, Babbie (2004:44) reiterates that, "operationalization literally means specifying the exact operations involved in measuring a variable".

To this end, the hypothesis of this study is: Tertiaries are more intrinsically motivated to pursue the Franciscan spirituality than from extrinsic motivation factors as they decide to join or continue in or leave the Third Order of the Society of St. Francis (TSSF).

1.5 Purpose of the Study

Using qualitative methods the purpose of the study was to identify factors of Tertiary motivation among 13 purposely-selected professed Franciscans in the African Province TSSF Southern Region.

1.6 Preliminary Literature Review

A review of relevant literature was conducted to explore the motivations of Tertiaries to pursue the Franciscan spirituality in the African Province TSSF. Topic areas relevant to the

study included the relationship between religious life and social science, the understanding of the Franciscan spirituality, emergence of religious life in the Anglican Church, and identification of research gaps in literature. The main scholars that will be discussed include Dunstan (2017), Mumm (2008), MacNamara (1996), Vicinus (1985), and Moorman (1968/1988). A comprehensive literature review is detailed in Chapter Two.

1.7 Conceptual and Theoretical Frameworks

The social scientific conceptual framework that guided this study is comprised of the definition and conceptual understanding of motivation, and the theoretical frameworks that guided this study are the 4 theories within human motivation theory. These theories include Maslow's Hierarchy of Needs Motivational Theory, Belief Motivation Theory of Religiousness (BMT-R), Social Identity Theory (SIT) and Self-Determination Theory (SDT). A comprehensive theoretical framework is detailed in Chapter Three.

1.8 Research Methodology and Methods

The research methodology that was used in this study is the qualitative approach. The areas of focus included the deductive reasoning, interpretivism research paradigm and the appropriate research design. It is noted that within the framework of a qualitative approach a number of methods can be used including case studies, personal experience, life stories, and interviews. The researcher used semi-structured, in-depth face-to-face interviews as the method of collecting data (Anderson and Jack, 1991; Denzin and Lincoln, 1998; Greef, 2002; Mies, 1983). This was the most suitable approach to support this study. Scholars such as Anderson (1993), Cohen & Manion (1990), and Creswell (2003) agree that there are two

types of sampling namely, probability and non-probability sampling. The researcher used a non-probability purposive sampling. There were two interview schedules; one which consists of participant's demographic details while the other one had the main interview questions based on research objectives. A digital data recorder (audiotape recorder) was a data collection tool which was be used in this study. A detailed research methodology and method will be discussed in Chapter Three.

1.9 Definition of Terms

(1) Chapter

According to Dunstan (2017:196), the council or meeting of religious orders meet to deliberate and make decisions about the community. In some congregations or orders, this may consist of all the professed members of the community; in others, the Chapter is a group of members elected by the community as a whole to be their representatives.

(2) Enquirer / Aspirant

According to Dunstan (2017:196), an enquirer is a person who hopes to become a Religious and has been in touch with a particular community, but has not yet begun to live with them.

(3) Motivation

Motivation is defined as the process that initiates, guides and maintains goal-oriented behaviours (Gresham, 1988:283-302). In the context of this study, these are reasons why Franciscan Tertiaries' join, stay or leave the African Province TSSF.

(4) Novice

According to Dunstan (2017:196), a member of a community is in the formation stage of the Religious Life, when she or he learns the mind, work and spirit of the particular community whilst living among its members. In this context, the novitiate lasts for a period of at least two years during which the novice will submit eight quarterly reports.

(5) Postulant

According to Dunstan (2017:197), a postulant is someone associated closely with a community, but who is living a modified form of the Rule, which allows him or her to live outside the Religious house. In this context, a period of postulancy lasts at least six months.

(6) Profession

According to Dunstan (2017:197), profession is the ceremony at which a Religious makes promises (or vows) to live the Religious Life with integrity and fidelity to the Rule. The profession of these vows may be for a limited period or for life. In this context, a professed Tertiary must be a person who is at least 18 years of age and belongs to the Anglican Church or another church which is in communion with the Anglican Communion.

(7) Rule of life

According to Dunstan (2017:197), the Rule is the written text containing the principles and values by which the members of a Religious community try to live. The Rule is not simply a set of regulations, although it may contain such, but is an attempt to capture the spirit and charism of the Founder in written form.

(8) Tertiary

According to Dunstan (2017:196), tertiaries are people who take vows as in other religious orders, but tailor-make them to suit their home or work environment. They may be single or married with or without children. They have a personal rule of life and are linked to other tertiaries through regular area meetings and sometimes to the first and second orders through international chapter meetings such as IPTOC.

(9) Third Order

This congregation was for those who had spouses and children as well as other family obligations (Cristiani, 1983:128). The Third Order does not mean third class but it does however indicate that it was founded after the First Order (friars and nuns) and Second Order (the Poor Clares who are enclosed contemplatives).

1.10 Summary of the Chapters

Chapter 1: General introduction

Chapter 2: Literature review

Chapter 3: Theoretical frameworks

Chapter 4: Research methodology & methods

Chapter 5: Presentation and analysis of research results and findings

Chapter 6: Summary of findings, conclusions and recommendations

Chapter 1: <u>General Introduction</u>

This chapter comprises the general introduction to the study, which is concerned with giving background information about the research topic that is explored. Furthermore, the chapter includes the research problem which stresses the extent of the study, the rationale and significance of the study which explores main reasons for carrying out the study. Moreover, the chapter gives a list of main research objectives, the aim of the study, research questions, preliminary literature review, research methodology & methods, theoretical frameworks, study limitations & strengths and ends with clarification of some key concepts.

Chapter 2: <u>Literature Review</u>

The study that was undertaken explored motivations in Franciscan spirituality using a model of a social scientific case study of the African Province TSSF. In order to attain this goal, Chapter Two includes a detailed literature review in order to gain understanding of similar studies carried out and the body of theory that exists. This served two critical purposes namely, informing the current study and identifying existing knowledge gaps which the current study aim to address.

Chapter 3: Theoretical Frameworks

This chapter details the theory guiding the study. It describes the theories and concepts that are relevant in finding solutions to the research problem that has been identified.

Chapter 4: Research Methodology & Methods

This chapter discusses the research paradigms, design, methodology and methods that were used in addressing the research problem.

Chapter 5: Presentation and Analysis of Research Results and Findings

This chapter contains the findings from the fieldwork. It reviews the main research question and hypothesis and determines whether they have been answered. It analysed systematically various themes emerging from the study using qualitative data analysis. This chapter also present theological reflections based on the emerging themes.

Chapter 6: Summary of Findings, Conclusions and Recommendations

This chapter provides the synopsis of what the research study has found and determine what it means. The researcher basically tries to make sense of the study and attempt to attract the attention of readers. It is also a concluding summary of recommendations that are relevant to the TSSF and also for further studies that will be conducted in the future around the same topic.

1.11 Conclusion

This chapter serves as groundwork for the research study. In addition to this, it also looked at the research problem focusing on the problem statement, evaluation of the problem statement, the aim & objectives of the study, and the main research questions. These were followed by preliminary literature review, theoretical frameworks, and a brief discussion on research methodology & methods. The chapter also outlined the limitations of the study, clarification of key terms & concepts that have been used in this study, and the summary of the chapters. The next chapter will provide a literature review for this study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

Literature review is geared towards contributing to a clearer understanding of the meaning and nature of the problem that is being studied (De Vos *et al*., 2011:134). It plays a significant role in the research process. Saunders, Thornhill, and Lewis (2009); Ridley (2008); Rudestam and Newton (2007); Muranda (2004); and Gibson *et al* (2001) concur that literature review is beneficial to the researcher in order to study the different theories related to the topic i.e. to sharpen and deepen the theoretical framework of research. Furthermore, they argue that it identifies gaps in knowledge, as well as weaknesses in previous studies. The significance of the literature review is to enable the researcher to familiarise himself with present knowledge with regards to the research problem (Monette *et al*., 2008 as cited in De Vos *et al*., 2011). It is concerned with the exploration of relevant and existing literature pertinent to the main focus of the study (De Vos *et al*., 2011).

The literature concerning the research problem presented in the preceding chapter is discussed in this chapter. The discussion in this chapter explains the conceptual definitions of the variables being researched; what has been found in previous studies on the variables relating to the research problem and the build-up of the argument leads to the formulation of the hypothesis that is tested in this study. In order to attain this goal, the literature review highlights the relationship between religious life and psychology, motivational factors to enter and remain in religious life, the understanding of Franciscan spirituality, the emergence of religious life in the Anglican Church, and this culminates in an identification of research gaps in literature.

2.2 The Relationship between Religious Life and Social Science

For a long time prior to the Second Vatican Council, there has been a strained relationship between the Catholic Church and psychology (Kugelmann, 2011). Since then psychologists have shown interest to study Catholic religious institutes (Kloos & Moore, 2000; McMinn, 2003; Weaver *et al*, 1994). Before Vatican II, most religious lived a cloistered life in convents and monasteries and were not accessible to researchers hence research focus on them was limited (Brock, 2007). Consequently, religious institutes have been poorly represented in previous research in social scientific studies (Gafford, 2001; Mangion, 2007). New studies have attempted to address issues related to the paradigm shift since Vatican II (Gallivan, 1994; Meiring, 1985; Gonsalves, 1996).

Wittberg (1994:209-256) summarizes the history of developments in US Catholic religious orders from 1950 to 1990, and explains how various external sociological factors contributed to the dramatic decline of religious orders after there was diminished incentive to enter religious life. McDonough (1999:251-260) cites a comprehensive body of scholarship in support of her view that religious institutes that are greatly declining in numbers have not carried out renewal in some important respects, and they are faced with the real possibility of survival or dying out. Schneiders (2000:183-188) gives an explanation on how many religious, in the wake of Vatican II, replaced the theology and philosophy taught them in formation with modern and postmodern views.

McNamara (1996) gives a detailed history with particular reference to women Catholic religious in her seminal book entitled, "Sisters in Arms: Catholic Nuns through Two Millennia". Stuber (2000) conducted an empirical research study with a Catholic religious

institute in the USA with the aim of understanding how the religious sisters create meaning in their lives on the basis of their family upbringing and their decision to enter or leave religious life. In analysing the results, she discovered that the participants' decision to join or leave religious life was largely motivated by what can be described as 'a call from God'. Further analysis of the participants' responses showed that this call gave them a sense of control over their lives and their participation in the religious institute was shaped by the three-year formation programme (Stuber, 2000:515). Stuber then asserts that on the basis of this formation process the participants position themselves as identifying with the religious institute's values such as self-giving, love of work and family spirit. She concluded that these values are characteristic of the institute's fundamental values which were lived by their founding father or mother.

There are other studies that have focused on psychological concepts centred on establishment and maintenance of adult identity in light of communal identity and living. One of those studies was a qualitative research conducted by Gallivan (1994) involving ten religious sisters who had been in religious life for at least ten years. In analysing the findings, Gallivan reported that the participants described their relationship with their religious institute as being of central importance in their lives. He noted that this emphasis shows that a religious institute is an environment in which the sense of self of participants is formed and in which they are socialised through on-going formation to become the best they can be. In defining this process, Gallivan (1994) stated that religious life acts as a social institution, and like any social organisation carries power with regard to an individual's identity formation.

Van Deusen (2009) conducted a study of one religious order in the USA where he explored factors influencing level of happiness, communal living, ministries and ministry preferences in women religious. The findings showed that the participants who reported happiness were those working in a variety of ministries. The research subjects also reported that religious institutes provided them with supportive relationships which enhanced their performance of identity.

Dunn's (1993) qualitative study was conducted among Catholic religious sisters in USA wherein she examined the possible connections between the structural changes brought about by the reforms of Vatican II and the phenomenon of psychological loneliness in the sisters' lives. The overwhelming majority of the participants reported sadness and emptiness as factors in their lives. In analysing the findings, it was shown that reported feelings of failure and loss of identify was part of their sense of emptiness. Dunn then argues that negative familial experiences such as sexual abuse in childhood, alcoholic parents, feelings of abandonment by parents, or the death of parents in early years of religious life, play a significant role in the sisters' perceived sense of emptiness in middle life. As a result Dunn concluded that negative familial experiences were predetermining factors that influence the sisters' reported feelings of emptiness.

Other studies pertaining to women religious have looked at the recent development of reduced number of women religious due to some women leaving religious life and many congregations only managing to attract few new recruits. One finding for the lower numbers is that women religious have lost the understanding of their role in the Church or in the world (Finke, 1997). He stated that the low number of recruits to religious life is directly related to women now having better opportunities in secular life that were previously reserved for

women in religious life, such as education, professional careers, and social activism. Due to new changes ushered in by Vatican II, the lifestyle for religious women has undergone significant paradigm shift away from a stable group community, which was shown as another motivating factor for entering religious life. Finke's argument is that the trade-off for women does not hold benefit any longer, particularly due to high price of the religious counsels of poverty, chastity, and obedience that women must pay in order to enter religious life.

2.3 Motivational Factors to Enter and Remain in the Religious Life

A comprehensive literature review showed that Jarrell (as cited in Sanders, 2007) is not the first one to ask questions about the motivation for joining and remaining within religious life. However, an interesting pattern has emerged among the few publications and dissertations conducted in that most authors have either focused on the motivational factors to stay, but rarely on investigating both areas within one study. Wolf (1990b) conducted a study of thirty elderly religious sisters regarding factors that motivated them to enter religious life. She presented her findings by discussing three life histories of sisters which she deduced represented patterns found in larger population. The main finding of her study is that these women entered religious life because of reasons related to their spiritual life or career options. On the other hand, the study of McKenna (2006) dealt with the importance of understanding the motivation to join religious life within the context of the larger religious community. In this study, she investigated the motivation of twenty one Irish women (participants of three successive generations) who entered religious life during the 1930s to 1960s. The main themes of her research include: "the desire for adventure and heroism" (p. 196), a lifestyle of "difference, perfection and purity" (p. 197), "professional advancement and personal achievement" (p. 198), vocations as "religious calling" (p. 199), as well as

resisting and rejecting stereotypes through use of "oppositional terms and resistance" (p. 201).

        Cooney (1988) conducted empirical research that examined the motivational factors of women who joined and remained committed to religious life. He interviewed fifty seven women religious from 3 different religious institutes and found that religious sisters from two different congregations were attracted to religious life because they wanted to "be" (p. 454 and p. 456), while the religious sisters from a third congregation were attracted to the vowed religious life because they wanted to "do" (p. 455) the same works that either one or a group of sisters did. Based on Grounded Theory (Glaser & Strauss, 1967; as cited in Cooney, 1988), his results indicate 3 common factors viz. "fit" (p. 459), "growth" (p. 463), and "social influence" (p. 463). The factors "fit, growth, and social influence" identified in Cooney (1988) that motivated religious sisters to remain are more or less similar to the conclusion made by Nygren and Ukeritis (1993). In the same way that McKenna (2006) and Wolf (1990b), the dissertation of Zajac (1999) investigated factors that attracted women to enter religious life rather than factors that motivated them to remain committed to vowed life. The motivating factors in her findings are as follows: "natural progression" as it was a natural thing to enter religious life (p. 55), "friends going" as in influence of friends who joined religious life (p. 55), "special holiness" as in acquiring a special state in life or personal qualities (p. 55), "God's plan" as in fulfilling the plan of God (p. 55), "opportunities for service" to others (p. 55), "particular role model" as in the example set by other religious sisters (p.55), "particular event or experience" as in a retreat or personal story (p. 55), and finally in response to a "question posed" as being asked whether she had thought about this life form (Zajac, 1999).

A study that used Generation Theory (Strauss & Howe, 1991) looked at motivation to enter religious life was conducted by Wittberg & Froehle (1998). Wittberg and Froehle (1998) examined the results of two surveys conducted by CARA and the results in both surveys showed that younger sisters were more likely to enter religious life because of their attraction to community life and spirituality. The younger sisters also put great value on working and living with the poor. Unlike the study by Wittberg and Froehle (1998), an extensive German study of one hundred and fifty women religious conducted by Kluitmann (2008), a woman religious in her own right, examined factors that motivated them to enter, stay, or leave religious life. Her findings showed that German women joined religious life primarily because of their desire for a deeper relationships to God and secondly for a ministerial involvement (Kluitmann, 2008). They stated that their decision to stay had been worthwhile, life-giving and fulfilling for them (Kluitmann, 2008). Among the changes that these women identified as necessary for the future of religious life in Germany is an increase in younger vocations, the ability to ask outsiders (facilitators) for help, and to face the reality of decline, instead of engaging in behaviours of denial or panic (Kluitmann, 2008).

A recent study of fifty two religious sisters from two congregations focused on motivational factors of women who enter and remain in religious life was conducted by Kreis (2008a). The themes that emerged from the study are divided into reasons for entering religious life and reasons for persisting in religious life. The categories related to the former include sisters' example and positive personal qualities, God centred family and neighbourhood, and an inner call. The categories from the theme pertaining to remaining committed to religious life are: ongoing formation and spiritual practices; balanced fulfilling life; opportunities to witness, minister, and evangelize; commitment to God and community; inspired by charism and mission (Kreis, 2008a).

2.4 The Understanding of Franciscan Spirituality

2.4.1 The Charism of St. Francis of Assisi

Many religious congregations are associated with each other according to a particular saint or charism. In this way, the different expressions of the Order of Friars Minor (OFM) namely Observants, Capuchins and Conventuals are orders within the Franciscan family (Iriarte de Aspurz, 1991). In order to understand the Franciscan spirituality it is important to explore the charism of its founder, St. Francis. The biography of St. Francis of Assisi is written in detail by Habig (1973) as well as Francis' two famous contemporaries, Thomas of Celano and Bonaventura. Following his 'Damascus' experience of conversion, St. Francis led a holy life and was later revered and idolized by his followers as the prototype of Christ (Hooper & Palmer, 1992:77). He was a passionate and charismatic character whose personality appealed to many followers after his conversion (Spoto, 2002:42).

Francis and his religious counsel of poverty arose in a time of opulence and intellectual advancement in the early 13th century (Southern 1986:31). The basis of his spirituality was fasting, poverty, fasting, and a search for martyrdom which is an imitation of the life of Christ. Other areas of his spirituality include individualism, brotherhood, equality and kinship of all creation (Armstrong, 1973:8). Unlike other religious institutes in which poverty is an ideal, the Franciscans embrace it as part of their DNA i.e. "the life beautiful, the revealer of the truth and a joy of life" (Cuthbert, 1966:19 & 24). Francis's preferential option for the poor endeared him in the hearts of many followers (Boff, 1997:207) but Wolf (2003) criticized the saint for his religious counsel of poverty as compared to involuntary material poverty of his poor contemporaries. Wolf (2003) argues that Francis and his followers made

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a conscientious decision to endanger their lives by embracing 'Lady Poverty' whilst the real involuntary poor had no option and also had nothing to gain from their poverty. However, it is argued that, taking into consideration his message to the powerful, rich and famous of his time, Francis' religious counsel of poverty was a powerful and persuasive tool. He was one person who was concerned with the corruption and excesses of the church.

Wadding (1623) was the first editor of the writings of St. Francis. This remained the only critical writing on St. Francis until Sabatier (1894) conducted research studies into the writings of the popular saint. Three more editions of the writings were produced in the beginning of the 20th century involving Lemmers (1904), Boehmer (1904) and Goetz (1904). More recently, the writings of St. Francis were studied by Esser (1976).   St. Francis was canonized by Pope Gregory IX approximately two years after his death in 1228 (Warner, 2011:116). In 1979, he was given a posthumous recognition when Pope St. John Paul II declared him the Patron Saint of Ecology.

Moorman's (1968/1988) book is considered one of the authorities on the history of the Franciscan movement. The sheer size of Moorman's 650-page study of the Franciscan Order from its inception to 1215, and Iriarte & Landini's (1979/1982) 600-page history of the Franciscan Order since its inception to 1975 demonstrates the comprehensiveness and complexity of the Franciscan movement from Francis' and Clare's deaths. Ramon (1994 / 1997:165) contends that Francis' way of life was interpreted by his followers even before his death, was recognized by the Church through his rapid canonization and the early biographies and has been re-interpreted by every Franciscan community ever since. Ramon (1994:96-97) notes that the Franciscan movement has come a long way from medieval times and the

Franciscan pattern in the wider Church is one in which both the evangelical and the catholic nature of the gospel is treasured.

2.4.2 The Development of the Franciscan Third Order in the Catholic Church

According to Carney and Horgan (1982/1997:31), the Franciscan Order consists of three branches namely, the First Order (only for priests and lay brothers and they follow the Regular Bullata of 1223); the Second Order (strictly for women i.e. the enclosed nuns and they follow the Rule of St. Clare) and the Third Order. The Catholic Franciscan Third Order Regular has two groups. One is Third Order Regular (TOR), composed of priests and lay brothers with a General Minister and Council. The second is composed of all female congregations of Franciscan inspiration. They have in common a Rule of Life approved by Pope St. John Paul II on December 2, 1982 and they are autonomous. The Secular Franciscan Order (OFS) or Tertiary is an Order of lay faithful. Their present way of Life and Rule was approved in 1976 by Pope St. Paul VI.

The following short chronology in Table 2.1 describes different branches of Franciscan family and some major milestones that have been achieved by this institute of consecrated life (McCloskey 2016:34-35):

YEAR	MAJOR MILESTONE
1182	Francesco Bernadone (the future St. Francis) is born in Assisi to Pietro and Pica.
1206	Conversion of Francis begins; soon other young men follow the Gospel life under his inspiration.
1209	Francis and eleven brothers receive verbal approval from Pope Innocent III for their way of life (the beginning of the First Order). Francis writes "An Exhortation to the Brothers and Sisters of Penance." This group later becomes a group of laymen and laywomen (married or single) living the Gospel under the inspiration of St. Francis and according to their state of life (the beginning of the Third Order, now known as the Secular Franciscan Order, the largest group within the Franciscan family).
1212	Clare founds a monastery at San Damiano outside Assisi; the nuns live by the work of their hands and donations but, surprisingly, without lands to produce income. A network of monasteries begins (start of the Second Order).
1223	Pope Honorius III formally approves the Rule written by St. Francis, who dies three years later.
1228	Pope Gregory IX canonizes Francis approximately two years after his death.
1447	Third Order Regular is recognized by Pope Nicholas V as a community of brothers.
1517	The Conventuals and Observants of the First Order are canonically separated, each with its own Minister General and General Chapters.
1528	The Capuchins are formally designated as the third branch of the Franciscan First Order – with its own Minister General and General Chapter.
1500s	The Franciscan movement sends out missionaries to mission fields outside Europe while remaining very active there.
1800s	Many religious institutes of Franciscan brothers and sisters undertake the works of the apostolate. In the late 20th century, most of these institutes attend the International Franciscan Conference in the Vatican (Rome).
1976	Blessed Pope Paul VI approves the revised Rule for the Secular Franciscan Order.
1986	Pope St. John Paul II convenes a Day of Prayer for World Peace in Assisi; this event is repeated by his successor, Pope Benedict XVI in 2002 and 2011.
2002	Pope St. John Paul II approves another Rule of the Third Order Regular.
2015	The international Franciscan movement participates in different Church initiatives during the Year of Consecrated Life.

Table 2.1: Chronology of Branches of the Franciscan Family and Some Major Milestones

In discussing the beginnings of the Third Order, Ramon (1994:99) speaks about the magnetic and charismatic enthusiasm of Francis that saw many people leave their families

and occupations while others relinquished their possessions in order to follow Christ in the footsteps of Francis. The charism of St. Francis was not only on the subject of poverty and a sense of brotherhood with nature, although these aspects are important, but the burning love of Christ was at the centre of his life, particularly the poor Christ on the crib and the cross. Gospel living in the spirit of St. Francis is the cornerstone of spirituality for all Franciscans regardless of which branch of the Society of St. Francis one belongs to. St. Francis saw humanity in this light and went out to work with the most marginalized people in society such as the lepers and beggars. Delio (2004:136) sums up the Franciscan spirituality in four words: "penance, poverty, humility and compassion."

The spiritual journey of secular Franciscans began over 800 years ago and is probably best understood in relationship to the Rule of Life which is the point of departure for secular Franciscan spirituality. The first explicit description of the three orders founded by St. Francis is found in Bernard Besse's seminal book, "A Book of the Praises of St. Francis (1277-1283)". It dates back to the end of the 13th century or the beginning of the 14th century and only one manuscript survives. The Third Order took their cue from Francis' "Letter addressed to all Christian People" (Armstrong 2002:41-44), and succeeded in convincing others that a Rule must be comprised of dynamic principles that can be lived out, rather than legalistic rules to be obeyed (Pazelli, 1989). According to Kavanagh (2007:48), St. Francis did not originally intend to found a Third Order, but when it became necessary he had to provide for the mass of married men and women who were unable to leave the world or abandon their vocations. The early Third Order of St. Francis did not keep written records and so it is almost impossible to say with certainty what belonged to it but what is certain is that it grew rapidly following Francis' preaching.

The two versions of a "Letter to the Faithful" (Handbook of the Secular Franciscan Order, 1989:10), dictated by St. Francis in about the year 1214, are sometimes considered to be addressed to the Third Order, but they do not constitute a Rule. According to the "Analecta Franciscana" (Quaracchi, 1885 to 1926:686), St. Francis was helped by Cardinal Hugolino, Protector of the Friars, in crafting the Rule of the Third Order , but unfortunately it was lost and like the Rule of 1210 which had been produced for the friars, it no longer exist. According to Moorman (1988), the earliest surviving Rule, "Regula antiqua fratrum et serorum de poenitentia", dates from a few years later, i.e. 1228, although it probably incorporates parts of the 1221 rule (chapters 1-6). The Rule of Life produced for Tertiaries was eventually approved by Pope Honorius III in 1221. From then there have been 3 Rules of the Secular Franciscan Order (Catholic) i.e. the Rule of Pope Nicholas IV (1289), the Rule of Pope Leo XIII (1883 – but later updated by the General Constitutions of 1957), and the new Rule of Pope Paul VI (1978). The Rule of the Third Order required local fraternities of Tertiaries to meet together on a regular basis for prayer and formation.

Although the contents of the earlier versions of the Rule of Life that St. Francis had handed to Tertiaries of those early years were lost, snippets of the requirements are contained in the "Letter to all Christians". In this publication (Borne, 1925:108 & 120) St. Francis called on Christians to abstain from meat on Mondays, Wednesdays, Fridays and Saturdays. Periods of fasting were designated for some days and seasons such as during Lent. Those who were literate were obliged to recite the Daily Office and those who were illiterate were had to recite fifty four 'Our Father's' and fifty four 'Gloria's'. The Rule of Life which has been passed down to contemporary Third Orders was edited by Sabatier from a document at Capistrano (Sabatier, 1894:100). Chapter Thirteen of the Capistrano Rule tried to bring the Third Order to the First Order. For example, a local group of the Third Order were obliged to

request the Father Guardian of the local friary to designate one of the friars to preside over the affairs of that local group and to advise the Tertiaries. What is a bit confusing is how this appointment of a friar fitted in with a local diocesan bishop[6] who was by virtue of his position a bishop protector of the Third Order. Furthermore, Tertiaries living close to parishes where the friars had pastoral duties were to attend Mass on the first Sunday of the month. Such regulations contributed to conflicts which arose later.

According to Callaey (1926:13), St. Francis founded the Brothers and Sisters of Penance (or simply the Penitents), as it was originally known, around the year 1209 or 1210, shortly after Francis received the oral approbation of Pope Innocent III for the first rule of friars minor. An account of the somewhat chaotic events leading in 1212 to the foundation of the Third Order, which seems to have taken St. Francis by surprise, is found in chapter 16 of his book entitled 'The Little Flowers of St. Francis' (Moorman, 1988). However, Cristiani[7] (1983:129) states that the Third Order of St. Francis came into being in 1221 – considered to be the year of the founding of the Order. The Third Order was for those followers who could not give up everything and sell their possessions to give the money to the poor. Such conditions of daily living could not be given up in favour of becoming a nun or a friar. It was for this reason that St. Francis collated a new kind of religious order whose professed members were referred to as Tertiaries. The Third Order was specifically instituted for those lay men and women who wished to follow Jesus in religious life while also following ordinary profession of life.

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[6] Who was to advise local fraternities or local groups in his diocese and mediate when disputes had arisen.
[7] A Franciscan Tertiary himself

2.5 The Emergence of Religious Life in the Anglican Church

Religious institutes, prohibited after the reformation until the enactment of the Catholic Emancipation Act of 1829, were founded and revived in great proportions during the 19th century – in women religious orders alone the numbers ballooned from just two illegal convents in the 1770s to 235 in 1873 (O'Brien, 1988:110). In the early 1830s, a group of Oxford academic clergy of the Church of England viz. John Henry Newman, Edward Pusey, and John Keble, disturbed by the development of liberal tendencies in politics and theology published a series of tracts calling for a return to the social and religious values of earlier times in the Anglican tradition including Catholic devotions, practices, and rituals (Chadwick, 1960, 1990b; Nockles, 1994; Gilley, 2000). From the Oxford Movement, emerged Anglo-Catholicism (high church); a branch of Anglo-Catholicsm that shared liturgical practices with Roman Catholicism but continued to regard the Crown as the head of the Church and styled a determinedly English character (Pickering, 1989). The advocates of the Oxford or Tractarian Movement, generally of high church persuasion, issued a series of pamphlets describing their arguments and brought about the re-establishment of religious communities which had been absent in the British isles for 300 years (Chadwick, 1960, 1990b). There was no legal or canonical provision for the existence of these religious institutes in the Church of England (C of E) and no traditions to define their status (Mumm, 2008:74; Anson, 1958:487). Since they identified themselves as Anglican the movement grew quite well without the authorisation of the bishops of the Church of England (Mumm, 2008: 65-68). The reformers supported the re-introduction of religious institutes in England. Although it was not the main issue of Tractarianism, they concluded that the religious life had played an essential role in the Catholic Church since the early church (Hill, 1973).

Two proponents of the Oxford Movement, John Henry Newman[8] and Elizabeth Lockhart became pioneers of religious life in the Anglican Church when they founded the first Society of English Oratorians[9] in Littlemore and the Community of St. Mary the Virgin respectively (Williams, 1982:13-14; Davies, 1962:250). From then on, religious orders grew in leaps and bounds throughout the Anglican communion; the latest figures in the Anglicans Religious Life 2018-19 shows that there are two hundred and eighty seven (Dunstan, 2017). Driven by a conviction to reclaim their Catholic heritage, Anglicans in the Oxford Movement decided to study religious congregations from the past with a view to incorporate both the active and contemplative aspects of religious orders (Harrison, 1983:28). In 1927, Bill Lash founded the Fellowship of the Way when he envisaged the emergence of a great tertiary movement throughout the C of E (Dunstan, 1997:72). He included the evangelical counsels of poverty, chastity and obedience in their rule of life (Dunstan 1997:73).

In 1848, the Community of St. Mary the Virgin (CSMV) were founded by the Rev. W. Butler in the parish of Wantage, Oxford (Chadwick, 19xx:506). This was made possible with the approval of Samuel Wilberforce[10]. In 1852, the Community of St. John the Baptist (CSJB) was found at Windsor by the Rev. T.T. Carter and Harriet Monsell (Chadwick, 19xx:508-509). These two communities were trailblazers among the English religious institutes; they were similar to the Community of the Holy Name (CHN) and the Society of the Sacred Advent (SSA) which were formed in Australia half a century later (Ball, 2000:19). The Roman Catholic and Anglican religious congregations had many commonalities because

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[8] Who subsequently converted to Roman Catholicism, was made a cardinal, and beautified by Pope Benedict XVI in 2010

[9] The community of lay brothers and priests formed by John Henry Newman together with Rev. F.W. Faber.

[10] He was the son of the late leading Evangelical and slave emancipator, William Wilberforce and the Tractarian bishop of Oxford.

the English congregations were formed from the model of Irish and European congregations (Clear, 1988:76-77). The women who were admitted in the early English religious institutes came from the upper class (Vicinus, (1985:55). To enter religious life, they had to pay a dowry and also to contribute for their maintenance. One of the main reasons for the skewed bias towards girl children of upper-class was that society in Victorian England strongly believed that only women of this class were able to undertake the most despised of social duties without it negatively affecting them (Vicinus, 1985:77). As more religious institutes were established, women from lower classes were also invited to join but were influenced to become Lay Sisters and perform domestic duties (Vicinus, 1985,55).

In North America, conventual religious congregations for women also took a centre stage in the catholic side of the Episcopalian Church more or less at the same time as in the C of E (Sr. Edna Mary, 1958:56-57). Anson (1964) argues that the first congregation for women which was established in 1945 was not influenced in any manner by the Oxford Movement.

The Anglican Church of Southern Africa (ACSA)[11] developed a high church reputation and bishops realized that the establishment of religious communities were important for the growth of spiritual life and for the development of educational and health institutions in their dioceses and Robert Gray[12] made efforts to establish a community (Lewis and Edwards, 1934:106-109). As early as 1869, William Macrorie[13] endeavoured to form a religious sisterhood in Natal (SSJD, 1987:17). The widely known South African bishop who

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[11] Previously known as the Church of the Province of Southern Africa (CPSA)
[12] Archbishop of Cape Town, first Metropolitan and Primate of the Anglican Church of Southern Africa (ACSA)
[13] Bishop of Natal (after the schism brought about by Bishop Colenso's issue in the Diocese of Natal, Macrorie was the head of the Diocese of Maritzurg)

was a trailblazer in terms of development of religious institutes was none other than Alan Webb who founded two religious orders namely, the Community of St. Michael and All Angels in Bloemfontein in 1874 and the Community of the Resurrection of our Lord in Grahamstown in 1884 (Anson, 1958:436, 578). In 1878, Webb also recruited Fanny Bayly in England for the Bloemfontein community but about a decade later she left the Diocese of Bloemfontein and went to Natal with two novices, Sr. Anna and Sr. Margaret, who made their final profession as religious sisters on 09 July 1887 (SSJD, 1987:19).

The Indian cleric, Fr. Algy of Christa Seva Sangha collaborated with Dorothy Swayne to draw up the Principles of a Franciscan Third Order which made it possible to admit aspiring Tertiaries to a novitiate (Williams, 1982:188). When the First Order Society of Saint Francis was formed in 1937, the Fellowship of the Way and various other groups amalgamated, resulting to the formation of a national Franciscan Third Order. The new religious order grew rapidly and spread throughout the world, leading to the first Inter-Provincial Chapter being held in 1976; leading to the adoption of the Rule of the Order[14] comprised of the Principles, the Constitution and the Form of Profession (Williams, 1982:191). Alan Paton (1968:24), himself a Tertiary, argued that no Christian should ever think of themselves as being unfit to be God's instrument, for that is the whole duty of being a Christian.

2.6 Identification of Research Gaps in Literature

The limited research available in regard to motivational factors in entering and remaining committed within religious life includes two studies (Wittberg & Froehle, 1998; Wolf,

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[14] Together with some devotional material, the Rule of the Order form the Manual for all TSSF provinces.

1990b) and two dissertations (Cooney, 1988; Zajac, 1999). An international study published by McKenna (2006) investigated the motivation to enter religious life of Irish women religious between early 1930s and early 1960s. Recently, another study on young German religious sisters' motivation to enter and remain committed within the vowed religious life was conducted by Kluitmann (2008). Thus, two gaps (temporal and geographical) exist in the present knowledge. Firstly, even though some work has been done on Anglican religious communities in South Africa, most of that work is outdated since it was conducted in the early part of the 20th century and it did not focus on factors affecting Tertiaries' motivation. Secondly, most of the literature available and reviewed for this study is written from the Catholic point of view because of the long history of religious life in the Catholic tradition. There are limited voices from the Anglican perspective, which is the identified gap to be filled by this study.

As stated before, research studies on religious congregations tend to focus on the Catholic first order friars and nuns, second order communities and to some degree third order Tertiaries. This explains why the literature on Roman Catholic religious communities is extensive (MacNamara, 1996). There are twelve Anglican religious orders in South Africa comprised of three of men and nine of women. Literature on Anglican religious orders re-emerged in the Church of England in the middle of the 19th century, but it is both limited and relatively a new phenomenon which largely resulted from the Oxford Movement within the Anglican Church whose major figures were Edward Bouverie Pusey and John Henry Newman, who later became a Catholic. Anson (1958) studied brief accounts of the work of the Anglican religious communities for men and women outside England, but was largely based on material provided by the communities themselves. Vicinus (1985) included a

chapter on the role of religious communities, while Mumm (1999) is the most recent detailed study of the communities in Britain.

There are few books written on Anglican religious communities. Some communities have recently published their histories which capture fascinating stories of their members such as the Community of Transfiguration (Women of Devotion, 2014), Sisterhood of St. John the Divine (A Journey Just Begun: The Story of an Anglican Sisterhood, 2015), Community of the Holy Name in the UK (What's in a Name?: Portrait of a Community, 2017), Community of the Holy Name in Australia (Some Suitable Women, 2016), and Community of St. Francis (For Peace and Good, 2017). TSSF provinces of New Zealand / Aotearoa and Oceana have published their communities' histories in the books entitled 'Franciscan Gold: A History of the TSSF in the Province of Australia, Papua New Guinea and East Asia: Our First Fifty Years: 1959-2009' (2009) and 'Beginnings of the Third Order in New Zealand 1956-1974' (2010) as well as 'Peace and Joy: Part 2 of the History of the Third Order, Society of St. Francis' (2011) in New Zealand respectively.

There are even fewer research studies that have been conducted on Anglican religious communities especially the TSSF. The most recent work on religious orders and communities in the Anglican Communion is contained in the book edited by Dunstan (2017). Dunstan (2017:170) asserts that the Third Order of the Society of St. Francis began to appear in different continents in the Anglican Communion, including the Americas in the 1920s, UK & Europe in the 1930s, Australia & Asia Pacific in 1959, Aoteoroa-New Zealand in 1962, and even Africa in 1975.

The author strongly believes that the study will add value to research on religious orders in general and Franciscan spirituality in particular both at the theoretical and methodological levels. Firstly, the data gathered here will be useful in assisting and facilitating documentation of Franciscan Tertiaries' stories through a social scientific project. In particular it will show what motivates Tertiaries to become Franciscans and provide responses which reveal whether their socio-demographics have anything to do with it and also the role of the personal rule of life. Secondly, using qualitative methods will introduce qualitative methodology to the study of Franciscan Tertiaries and supplement work done by other researchers on the TSSF. Thirdly, generating data and a pool of knowledge of TSSF may create a framework to facilitate recruitment of new members to religious orders and retention of existing members. Finally, insights gained from an in-depth qualitative study should assist in developing the African Province TSSF's response to IPTOC's recommendation for provinces to engage in a listening project and experimentation with the proposed amended Rule of Life (Dimmick, 2017).

2.7 Conclusion

This literature review explored the conceptual understanding of the Franciscan spirituality from the charism of its founder, St. Francis of Assisi to the formation of the Third Order in the last 800 years. It also looked at exploring the concept of motivation by looking at the definition and various motivation factors that have been studied by different researchers. Motivating factors are often complex and include intrinsic, extrinsic, physical, psychical (mental) and religious. Research on religious orders has been conducted by many Anglican scholars; however, the gaps in the current literature were identified which prompted the author to explore them further in order to understand the factors that motivate Tertiaries in

the African Province TSSF to continue with Franciscan spirituality from a qualitative research perspective. The next chapter will examine the conceptual and theoretical frameworks for this study.

CHAPTER THREE: CONCEPTUAL AND THEORETICAL FRAMEWORKS

3.1 Introduction

This chapter will discuss relevant conceptual and theoretical frameworks by looking at the definition and conceptual understanding of motivation as well as explore four motivational theories within the human motivation theory. These theories are Maslow's Hierarchy of Needs Motivational Theory, Belief Motivation Theory of Religiousness (BMT-R), Social Identity Theory (SIT), and Self-Determination Theory (SDT). A discussion on these theories will explain the theory and how it works, explore each theory's suitability for this study and then conclude by showing how relevant theories relate to each other.

3.2 The Conceptual Understanding of Motivation

3.2.1 The Definition of Motivation

Motivation as a term is often related to the Latin word, *movere* which means "to move" as used in contemporary management (Barnet, n.d.; Jones, 1955; Atkinson, 1964; Vroom, 1964). It is also derived from the Latin word *motivus* meaning a moving cause (Encyclopaedia Britannica, 2013). According to Guay *et al* (2010:712) the term motivation refers to "the reasons underlying behaviour". Some other authors believe this word has its root from the verb, "to stimulate" (Pakdel, 2013:241). Motivation is defined as the series of processes that initiate, direct and maintain human behaviour with the intention of achieving a goal (Greenberg, 2011). According to Vroom (1964), motivation originates from the principle of hedonism which comes from Greek philosophers. It is generally assumed that

behaviour is directed away from pain and towards pleasure. In every situation individuals choose the course of action that has prospects for maximum pleasure and minimal pain.

The philosophers and social theorists earlier used the term "will" to refer to motivation but the word "motivation" was first discussed in the early 1880's to refer to directed, effortful and motivated human behaviours (Forgas, Williams and Laham, 2005). According to these authors, motivation used to be considered as a state that compels one to action. Starwoodone (2014) concurs with this definition when he say that motivation is a conscious or unconscious driving force that directs and arouses action towards the achievement of a desired goal.

When a person is motivated they feel energized to perform tasks, whereas an unmotivated individual is not energetic to do anything or take action (Ryan & Deci, 2000). Pakdel (2013:240) states that motivation is an intrinsic phenomenon that is driven by four factors namely, situation (environment and external stimulus); goal (purpose of behaviour and attitude); temperament (state and organism internal state); and tool (tools to reach the target). Furthermore, he reiterates that motivation is behaviour, not a special event or thing that can be seen directly. He cited the significance of the motive before offering various definitions of motivation.

Various other authors describe motivation as the psychological process that stimulates behaviour to have a purpose and direction (Kreitner, 1995); a predisposition to behave in purpose-driven manner to achieve unmet, specific needs (Buford, Bedeian, & Lindner, 1995); an internal compass to meet an unsatisfied need (Higgins, 1994); and a drive to achieve and will to succeed (Bedeian, 1993). Motivation can be defined as the outcome of the interaction

between an individual and their situation (Robbins, Judge, Odendaal & Roodt, 2009). It is further described as the process that drives one towards a particular direction and to put more effort toward achieving a goal. Direction refers to the extent to which the effort is channelled in such a way that the individual or institution benefits once the need is realised. The second component of intensity refers to the extent to which an individual attempts to satisfy the underlying need. Thirdly, another aspect of motivation is persistence which is the extent of the duration a person can maintain effort. Motivated people persist with a task much longer to attain their goal in comparison with unmotivated individuals (Robbins *et al.*, 2009).

Cheryl (2014) describes motivation as the process that initiates, guides and maintains goal-oriented behaviours. He further asserts that motivation is what causes individuals to act, whether reading a book to gain knowledge or getting a glass of water to quench one's thirst. Mitchell (1982) emphasized that although there is a variance about the significance of different aspects in the description of motivation, but there is agreement about some underlying factors. One of those is that motivation is an individual phenomenon that is defined as being multifaceted, intentional and that the purpose of motivational theories is to predict human behaviour. Mitchell (1982) further argued that motivation is premised on action and the external and internal forces which influence an individual's choice of action. He contends that motivation is neither the behaviour itself nor the performance. Consequently, Mitchell (1982) puts forward his own definition, "motivation becomes the degree to which an individual wants and chooses to engage in certain specified behaviours."

3.2.2 Motivation Process

As cited by Pakdel (2013:240), motivation cannot be described and explained as a thing but as a complex entity that goes through some stages for an individual to reach a particular goal. Simply put, it is a process which flows in a certain order. The process of motivation is complex and its intensity is different depending on the development of society, human needs, goals and environment.

Pritchard and Ashwood (2008) developed an easy-to-understand motivation framework for management. They put the motivation process in the centre of two extremes: the needs and the energy pool. According to these authors (2008:13), the motivation process is in the middle of those two ends and is categorised into five different stages namely, actions; results; evaluations; outcomes, and need satisfaction (see Figure 3.1 below).

Actions ⇨ Results ⇨ Evaluations ⇨ Outcomes ⇨ Need satisfaction
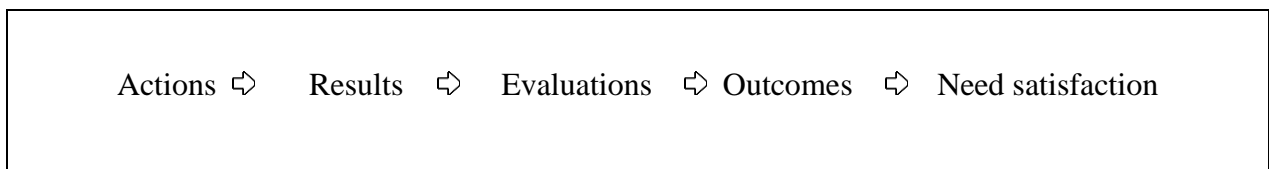
Figure 3.1: The Motivation Process

Pritchard & Ashwood (2008) argue that the second connection between the results and the results evaluations is preceded by the first connection (between actions and results – which can be perceived as relation between the intensity of effort put to the action and quality of the result). The third connection is significant because it defines the outcome as either extrinsic or intrinsic rewards or punishment. The outcome as a factor in the motivation process results in the accomplishment of needs and completing the motivation process in

general, with the exception of cases where the expected outcome does not correspond to the achieved one.

The challenge with motivation process is determining the individual's motives. Pakdel (2013:242) identified five challenges which can complicate the motivation process namely, (a) any simple work or effort may be represented by different motives; (b) other motives may be faced in the form of disguise; (c) several motives may appear with actions or tasks; (d) similar motives may be expressed by various behaviours; and (e) personal & cultural factors may decrease significantly the way of representation of some motivations. The art of solving these challenges means pointing out the right motives depending on the individual, situation and environment.

3.2.3 Classification of Motivation

Motivation can be classified into two major categories namely, physical or mental (psychical) motivation. According to Ujcic (2015:17), another category called social motivation can be determined independently or as part of mental (psychical) motivation. Physical motivation is representative of the lower levels of Maslow's human needs i.e. the physical needs. Although these kinds of needs are the lowest, the impulse that starts the action is by far the strongest. This class of motivation represents the motivation to attain basic natural needs like the need for food, water, and air. To mitigate unwanted interference or possible misunderstanding between physical and mental need, some researchers rather conduct their studies on animals. According to McClelland, D.C. (1987:69), Thorndike conducted his research on hungry cats and its findings show that the animals repeat the wanted moves,

learning them automatically, without possibly understanding a connection between the response and the wanted move and the reward.

Mental (psychical) motivation is only applicable to human beings. It is particularly linked to sociology and thus often incorrectly interpreted as social motivation. Although there is some link between social and psychical motivation, there is a way to differentiate between the two. Psychical motivation is strongly associated with the individual's values and the process or method of achieving them. It can be described as behaviour of a human being because it is congruent with his or her values.

Social motivation, on the other hand, is part and parcel of psychological motivation and is also only applicable to human beings. It is a high-order form of motivation goals because attaining these goals results from the primary needs i.e. the physical needs. Unlike the former classes of motivation, social motivation is reliant upon the environment of the individual. More specifically it is dependent on the individual's accepted values and culture as well as surrounding society. According to Dunning (2011:59), the need for an individual to belong, to be valued or to be accepted by their relevant social group is considered to be one of the primary human needs. Furthermore, Dunning (2011:59) states that individuals are motivated to become a valued and good member of their social group and to be acknowledged by others and viewed by themselves as such.

3.2.4 Religious Motivation

Some studies suggest that individual beliefs and commitment to religious activities are dependent on whether the individual has intrinsic or extrinsic motivation (Strawbridge *et al*, 2008). The main features of intrinsic and extrinsic motivation are shown in Table 3.1 below:

Intrinsic Motivation	Extrinsic Motivation
Driven from the inside	Driven from the outside
Features of the activity are important	Focuses solely on the result of the activity
Looks for some satisfying and fulfilling aspects	Looks out for rewards or avoids punishment
Not easy to change	Relatively dynamic

Table 3.1: Features of Intrinsic and Extrinsic Motivation

The empirical study undertaken by Rulla (1971) on the psychosocial processes underlying decisions to embrace a religious vocation, to persevere in it, or to abandon it were significantly influenced by unconscious motives which coincide with the findings in this study. Religiosity is a complicated and complex phenomenon than was originally believed and includes cognitive, behavioural, emotional and motivational aspects (Dezutter *et al*, 2006). The most common measures of religious motivation are the Religious Orientation Scale (ROS, Allport & Ross, 1967) and the Age-Universal I-E Scale (Gorsuch & Venable, 1983). Gordon Allport, the pioneer of research studies in the psychology of religion and measures of religiousness, developed the ROS (Allport, 1950, 1967). The ROS has generated a number of empirical research studies (Dezutter *et al*, 2006). It measures intrinsic goals and motives for religiosity and distinguishes two approaches to being religious i.e. intrinsic and extrinsic motivation.

Intrinsic motivation presents religion as the most important motive in life. People with an intrinsic religious motivation do not intentionally or unintentionally seek rewards through religion (Clayman, 2004). The intrinsically motivated individual lives their religion by internalising its beliefs and practices, whereas the extrinsically motivated individual uses their religion for a specific purpose (Allport, 1967). Extrinsic motivation presents religion as a form of gain and rewards e.g. security, networking, and social support. Allport & Ross (1967) initially conceptualized intrinsic and extrinsic religiosity as opposite ends of one spectrum but over time it was reconceptualised by other researchers as two constructs with separate and different continuums (Clayman, 2004; Allport, 1967). Extrinsic religious motivation has been further sub-divided into two factors namely, social and personal. According to Van Wicklin (1990), research that has been conducted since Allport's early studies reveal that the intrinsic and extrinsic motivations are actually independent constructs.

A meta-analysis involving thirty four studies was conducted to investigate the link between life satisfaction and self-actualisation as reflections of psychological well-being religiousness and it revealed positive association in personal devotion and prayers (Hackney & Sanders, 2003). Religiosity is measured in relation to participation in religious activities within and outside the church environment, beliefs salience, and frequency of prayers (Yeung & Chan, 2013). Religious belief and spirituality played an important role in human relationships and particularly with regards to marital stability and life satisfaction (Keyes *et al*, 2011). Studies about church decline and growth have been primarily done by theologians and sociologists (see Kelley, 1986; Schenk, 1983; Hoge & Roozen, 1979). Psychologists have raised their hand among those who have developed an interest in providing insight into motivational and psychological aspects of religion (see Ryan, Rigby & King, 1993; Bergin, 1991; Goleman, 1991; Donahue, 1985).

3.3 Theoretical frameworks

Motivation theory is the concept on which this research is based. The aim of this research was to explore Motivations of Franciscan spirituality in the African Province Third Order of the Society of St. Francis. Four theories from the content and process tracks within the human motivation theory will be used in this study. They include Maslow's Hierarchy of Needs Motivational Theory, Belief Motivation Theory of Religiousness (BMT-R), Social Identity Theory (SIT), and Self-Determination Theory (SDT).

3.3.1 Maslow's Hierarchy of Needs Human Motivational Theory

Abraham Maslow's (1954) Hierarchy of Needs Motivational Theory is one of the most influential and significant motivation theories. Maslow organized human needs in the form of a pyramid with several levels of needs which are ranked lower and higher in the hierarchy. Oftentimes it is presented in a form of a pyramid whereby the lowest levels represent the lowest human needs, and the highest represent the higher-order needs (see Figure 3.2). Maslow asserts that when a need arises it leads to the advancement of motivational tensions that are geared towards the fulfilment of that particular need.
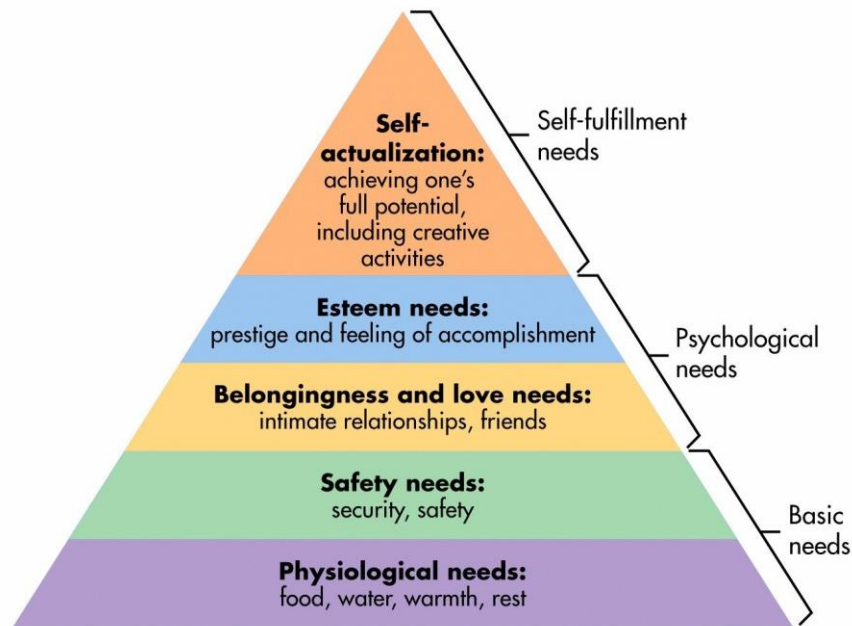
Figure 3.2: Maslow's Hierarchy of Needs[15]

The weight of effort is a function of the strength of the individual's need (Grobler, Warnich, Carrell, Elbert & Hatfield, 2006). According to Baridam (2002), Maslow based his theory of human motivation on the following assumptions namely, human beings have certain needs that influence their behaviour, only unsatisfied needs can influence behaviour and satisfied needs cannot act as motivators; needs are arranged in an order of importance from low-order to high-order needs; and human needs at any level on the hierarchy is shown only when the lower needs are reasonably satisfied. As each of the needs becomes substantially satisfied, the next level becomes dominant (Robins *et al*, 2009:194).

The low-order needs represent physiological, psychical (mental) and social needs. The high-order needs are represented by esteem and self-actualisation. Once an individual

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makes progress from lower level to a higher level of needs they gain a sense of gradual accomplishment which explains the concept of a pyramid. Esteem need pertains to the individual's desire to feel important, appreciated and respected by others. Self-actualisation shows a desire to acquire new skills, challenges and attain the life goals (Bauer & Erdogan, 2012). According to Fuller (2008:134), self-actualisation can be defined as search for identity & autonomy, striving for health, and thirsting for excellence. However, Maslow (1943:388) reiterated that his theory is based on the assumption that the person is mentally stable and attains its needs based on the majority of people. Maslow suggests when a need occurs it results in the advancement of motivational tensions that are geared towards the satisfaction of the felt need.

Self-actualisation is the pinnacle in the Maslow's hierarchy of needs pyramid. It refers to an individual who attains their full potential. Besides, it is up to the way in which an individual perceives what that means. Coon and Mitterer (2013:403) concluded that individuals who reach self-actualisation have a number of characteristics: comfortable acceptance of self, others and nature; spontaneity; efficient perception of reality; sense of humour; and profound personal relationships. All the features in Coon's and Mitterer's research were based on Maslow's theory, although further findings resulted to some contemporary conclusions. Self-actualisers in non-profit circles are mostly joyful individuals who have a sense of feeling morally bound to pursue philanthropic endeavours and justice. This includes attempting to make life better for others, share knowledge and getting involved in fundraising activities.

Aldefer (1969), on the other hand, reviewed Maslow's hierarchy needs theory by re-arranging five human needs into three categories namely, Existence, Relatedness, and

Growth, which is also called ERG theory. Firstly, the existence need is similar to Maslow's first two levels of needs – physiological and safety and security and relates to providing the basic materials. Secondly, the relatedness need is similar to Maslow's esteem and belongingness needs and relates to personal relationship. Lastly, the growth needs is similar to self-actualisation need and is concerned with intrinsic desire for personal growth and development. However, there are also differences between Maslow's hierarchy of needs theory and ERG theory. According to Lai (2009), one sometimes finds that in ERG theory many needs might be activated as motivation drivers simultaneously as opposed To Maslow's schema where one need seem to be more dominant than others. Another difference is that higher-level needs might be fulfilled before lower-level needs in ERG theory.

Maslow ascertained that motivation may result from both intrinsic and extrinsic factors or from interplay between both of them. Intrinsic motivation and extrinsic motivation are the foundational categories of motivation theory that psychologists have utilised to study human behaviour. Intrinsic motivation shows the natural tendency of individuals toward integration and learning (Constantia & Madela, 2013). It occurs when individuals engage in activity for their own personal satisfaction (Covington, 2007).

On the contrary, extrinsic motivation relates to when action is performed in order to achieve some result (Ryan & Deci, 2000). It can thus be deduced that people who are extrinsically motivated partake in an activity, based on the fact that it has links to a tangible outcome or consequence rather than out of interest (Gagne & Deci, 2005). Extrinsic motivation is typically described as performance for some kind of tangible benefit such as money, grades, or recognition. Rewards that come from external factors and are not related

to the value of activity are categorized as extrinsic (Covington, 2007). The Tertiary who seeks tangible rewards is influenced by the extrinsic factors.

Brown and Cullen (2006) studied religious motivation based on Maslow's hierarchy of needs. Their results show that Maslow's human motivation theory is inadequate since it does not adequately describe religious motivation and the assumption that only one level of need is operational at any one point is problematic. Maslow viewed human needs as being static which is not entirely true. In reality these needs are dynamic. Furthermore, the theory indicates that a satisfied need is not a motivator but Baridam (2002:49) states that it is true that human needs are never fully or permanently satisfied. Most motivation theories have evolved over time and Maslow's need-based and conventional theory is a bit outdated. As a result it is not best suited for this study.

3.3.2 Belief Motivation Theory of Religiousness (BMT-R)

Another theory is the multivariate Belief Motivation Theory of Religiousness that was developed by Schaefer and Gorsuch (1991). The authors developed a model of the relationship of religiosity with psychological adjustment. This was done by specifying various domains of religiosity and the relationships between the domains, and they tested their model on a group of undergraduate students. Contrary to Spilka *et al* (1985) who presented their theory in the form of a list of assumptions, axioms, derivations, and corollaries, Schaeffer and Gorsuch (1991) simply described the domains they chose and the hypothesized relationships between them. They proposed that religious motivation (as measured by modified versions of the intrinsic-extrinsic [I/E] scales, Gorsuch and McPherson [1989]) and religious belief (mediated by factor analysed groups of adjectives describing

God) are related to psychological adjustment (several measures of trait anxiety) through a mediating dimension of religious problem-solving styles (Pargament *et al*, 1988).

Schaeffer and Gorsuch (1991) tested their model using block hierarchical regression analysis. It showed that both the belief dimension and the motivation dimension contributed unique variance to each of Parament *et al*'s (1988) three religious coping styles, thus giving effect to the separateness of the dimensions chosen. When the three blocks of religious variables namely, religious motivation, religious belief, and religious problem-solving styles were used as predictor variables of each of the two anxiety measures, the motivation and the coping styles blocks were found to contribute unique variance. This implied that, for the belief dimension, the effect on psychological adjustment was indirect via its relationship with the religious problem-solving styles. On the other hand, the motivation dimension had both a direct and an indirect effect on psychological adjustment. The researchers' statistical analyses, then, in general proved their theory that religious coping styles mediate the effects of religious motivation and religious belief on psychological adjustment. The only exception was that motivation was shown not to be entirely mediated by coping styles, but had direct effects on anxiety in addition to the indirect (mediated) effects predicted by the model.

3.3.3 Social Identity Theory (SIT)

In the 1970s, the Social Identity Theory (SIT) was established by Henri Tajfel to study intergroup relations and group processes (Hogg *et al*, 1995). The central message of this theory is that being a member of a group involves a state of mind which is different from that of being a loner, and that it gives social identity (Hogg and Abrams, 1988:3). Personal identity is different from social identity. The former refers to the person's unique blend of

features and experiences, and personal behaviour while the latter pertains to group membership, and group behaviour (Herriot, 2007:26). The research was premised on the explanation of being a member of a group and intergroup conduct, especially as it related to prejudice, stereotyping, and ethnocentricity. The bottom of the pyramid of any group consists of group members. There is a dynamic interaction between the group and the individual since each individual must have a sense of their identity (Tajfel & Turner, 1979).

Although individuals have personal identities but they also have a variety of roles in the group that define who they are to some degree. The parameters that constitute group identity such as activities and attitudes of the group members are somehow determined by self-cognitive and affective representation of one's own identity within the group. As a consequence, the activities and attitudes of the in-group becomes normative and are viewed in a positive light that is based on the activities and attitudes of the out-group (Hogg *et al*, 2004). In SIT, groups are formed through two different processes namely, development of the group from external sources, and the internal population of the group by each member (Tajfel, 1982). Once a group is established, the next goal is to develop and keep its social identity (Tajfel & Turner, 1986). Cameron (2004:241) states that the development of group identity is represented by three components i.e. (1) the amount of time spent by each member in a group (cognitive centrality); (2) the good feelings associated with being a member in the group (in-group affect); and (3) understanding of belongingness, similarity, and emotional bond with group members (in-group ties). These features concur with Tajfel's (1982) description of psychological criteria used for social identity.

It is highly likely that an individual may belong to multiple social identities throughout life (Amiot *et al*, 2007). Since the in-group is closely connected to self-identity,

motivation is increased to compare and keep group differences. People are equipped to classify themselves into a social group when there are clear delineations between the in-group and the out-groups. In analysing the parameters of the in-group, individuals are equipped to perceive individual identity (Gundlach *et al*, 2006). Consequently, in-group identity can be stagnated with attitudes and norms that reflect the culture and values of the people who are members of the group. These activities and attitudes may be understood negatively by members of the out-group (Tajfel, 1982). The study showed that when people participate in their social group, they are more inspired to become great competitors with outgroups compared to the level of competitiveness found in each individual (Tajfel, 1982). Moreover, the perception of threat coming from out-groups seems to reinforce the cohesion of the group, as long as there is sufficient support within the in-group and a concerted effort is made to mitigate the external threat (Stein, 1976).

Austin and Worchel (1979:9) found that intergroup relations describe interactions between two or more groups and their members. SIT makes certain claims about intergroup relations and community. One of those claims is that community is comprised of social classifications that stand in power and status relations to one another. The social classifications are based on demographic features such as age, gender, class, race, religion, nationality etc. Few of these categories are inherently vested with more status and power than others. It is worth noting that none of these categories can stand in silos. Allport (1954:41) argues that these classifications can only be formed in contrast to other classifications. It is thus of great importance that in order for any category to have relevance or meaning a contrasting category should exist (Hogg & Abrams, 1988:14).

SIT reiterates the importance of group membership or belonging to a group and the outcome this membership will confer on each person and the way in which it influences the individual's behaviour. Being a member of a group is certain to strengthen the bonds of affinity toward other group members (in-group). On the other hand, it will most likely result in the stereotyping of the out-group and the development of negative bias toward group members (out-group) and a positive bias away from the out-group (Hogg & Abrams, 2001:254). The bare minimum of group paradigm, a model developed on a study conducted by Turner and Tajfel, shows that belonging to a group is an adequate situation for making bias toward in-group (Hogg & Abrams, 2001:175). The conclusions which have been made from this paradigm are two-fold. Firstly, the fact that one belongs to a group is an adequate condition for intergroup discrimination and competition. Secondly, there are great expectations for an out-group discrimination (Hogg & Abrams, 1988:51).

3.3.4 Self-Determination Theory (SDT)

The Self-Determination Theory (SDT), initially developed by Deci and Ryan (1985 and 2000) and then elaborated by many researchers pertains to supporting people's innate and natural tendencies so that they can act in effective ways (Deci, 1980a, 1980b, Deci & Ryan, 2002). SDT (Deci & Ryan, 1985, 2000; Ryan & Deci, 2000) enabled researchers to focus on "why" individuals behave in the way that they do and it makes the assumption that people can experience motivation in various ways that these various types of motivation fit in a spectrum from autonomous to controlled regulation. The SDT investigates individual's inherent growth tendencies and innate psychological needs which are the basis of their self-motivation, as well as for the conditions that foster these positive processes (Ryan, Kuhl & Deci, 1997). Research studies conducted prior to Ryan and Deci (1985, 2000) viz. Piaget's

(1952) study on cognitive development, Kohlberg's (1969) exposition on moral development, and Loevinger's (1976) work on ego development tried to respond to the "what" question.

A basic tenet of SDT is that in order to have a high quality of motivation, an individual needs to experience specific psychological needs (Deci & Ryan, 2000; Ryan, 1995). In a sub-theory of the SDT referred to as Basic Psychological Needs Theory (BPNT), it is proposed that there are three basic needs to be considered namely, the need for competence, autonomy, and relatedness. Satisfying all needs is no stipulation in order to be optimally motivated, however, research shows ambiguous results regarding these needs (Ilardi, Leone, Kasser & Ryan, 1993). However, to this day it is not yet fully understood which factor or factors in the social context facilitate or undermine intrinsic motivation for an activity or area of endeavour (Ryan, Rigby & Pryzbylski, 2006). One significant reason for distinguishing among various types of motivation is that they can have different implications for the well-being of individuals. SDT (Deci & Ryan, 1985, 2000; Ryan & Deci, 2000) make a postulation that there are different kinds of motivation, namely amotivaton, intrinsic motivation, and extrinsic motivation.

Amotivation refers to the absence of motivation for a particular behaviour. People who are amotivated do not perform behaviours, or they unintentionally exhibit certain behaviours. Amotivation is said to be a non-regulated type of motivation. The concept of intrinsic motivation represents "doing an activity for the inherent satisfaction of the activity itself" (Ryan & Deci, 2000:71). Extrinsic motivation refers to the "performance of an activity in order to attain some separable outcome" (Ryan & Deci, 2000:7). Extrinsic motivation is subdivided into four different subcategories, namely external regulation, introjected regulation, identified regulation, and integrated regulation.

External regulation pertains to performing human behaviours to meet a reward contingency or satisfy an external demand (Ryan & Deci, 2000:72). For instance in this study, performing behaviours in TSSF to get elected into an office. Introjected regulation entails a contingency of self-worth and takes place when behaviours are done to avoid anxiety or guilt or to achieve ego enhancements viz. pride (Ryan & Deci, 2000:72). Identified regulation comes from a conscious decision to value a behavioural goal such that the activity is accepted or owned as personally significant (Ryan & Deci, 2000:72). Last but not least, integrated regulation occurs when specific regulations are fully incorporated to the self, which means they have been scrutinized and brought in line with an individual's other needs and values (Ryan & Deci, 2000:73).

Self-determination theorists assert that it is critically important to make a distinction between different types of motivation because they result in distinct outcomes for performance and well-being (Ryan & Deci, 2000). It has been theorized that the more an individual feels autonomously motivated, the greater their experience of personal well-being (Ryan & Deci, 2000). Another theory is made that the more an individual experiences controlled motivation, the less their experience of their level of well-being (Ryan & Deci, 2000). This theory seems plausible because the more an individual is autonomously motivated, the more enhanced their basic psychological needs are met (Ryan & Deci, 2000).

Studies have shown that current motivation theories are not adequate to explain religious motivation (Brown & Cullen, 2006; Byrd, Hageman, & Isle, 2007; Donahue, 1985; Gorsuch, 1994; Jackson & Coursey, 1988; Lazar & Kravetz, 2005). Most scholars (Donahue, 1985; Gorsuch, 1994; Lazar & Kravetz, 2005) question the notion of describing religious motivation using intrinsic and extrinsic paradigms. However, despite their misgivings many

religious motivation studies continue to use intrinsic & extrinsic theory model. Religious motivation studies have shown that religious motivation is significantly impacted by some demographic characteristics such as ethnic identity, social activity, family activity, and upbringing (Lavar & Kravetz, 2005).

Welch and Barrish's (1982) research conclusions similarly found that these demographic features are strongly associated with life-cycle variations. Lazar *et al* (2002) concluded that religious motivation can be classified into five categories namely, belief in a divine order; ethnic identity; social activity; family activity; and upbringing. In a more recent study, Lazar and Kravetz (2005) results concur with earlier results that show that family and ethnic practices have a significant impact on religious motivation. Although all these religious motivation researchers have noted that motivation theories are not sufficient to define religious motivation, they have noted that social relationships and contexts play a major role in religious motivation. The SDT focuses on the quality of motivation, whereas Maslow's theory focuses on the amount of quantitative motivation. For this research study however, it is not about the amount of motivation, yet the quality i.e. intrinsic motivation and SDT is best suited for it.

3.4 Conclusion

The chapter presented conceptual and theoretical frameworks pertinent to the study. Herein relevant definition of motivation and the conceptual framework of motivation were discussed. Furthermore, motivation theories i.e. Maslow's Hierarchy of Needs Motivational Theory, Belief Motivation Theory, Social Identity Theory and Self-Determination Theory were

discussed to support the focus areas of this research study. The following chapter will look at

the detailed research methodology and methods that the study used.

CHAPTER FOUR: RESEARCH METHODOLOGY & METHODS

4.1 Introduction

This chapter will explore research methodology and research methods that are used in this research study. Research methodology which is suitable for this study will discuss the inductive and deductive reasoning, research paradigm, qualitative research approach, and research design. This will be followed by research methods which will focus on the following subsections: sample & population of the study, data collection instruments & tools, data analysis & interpretation, validity and reliability of the study, research design, risks & benefits, ethical considerations, and reflexivity.

4.2 Research Methodology

4.2.1 Inductive vs. Deductive Reasoning

Research methodology is defined as the approach used by researchers to search for the given question systematically in order to find out all the answers to a specific problem being investigated (Industrial Institute, 2010:5). If the research problem is not probed systematically then it is less likely to obtain a credible final result. And thus it is critically important to use the correct research methodology. The word methodology itself means a technique that is used to solve the research problem by using different criteria. Research, whether qualitative or quantitative or mixed, is grounded in theory i.e. theory testing or theory building. Basically, this means that when one conducts a study they either attempt to

test an existing theory or intend to build a new theory. The terms inductive or deductive reasoning gained reputation in research, and are illustrated in the following diagram:
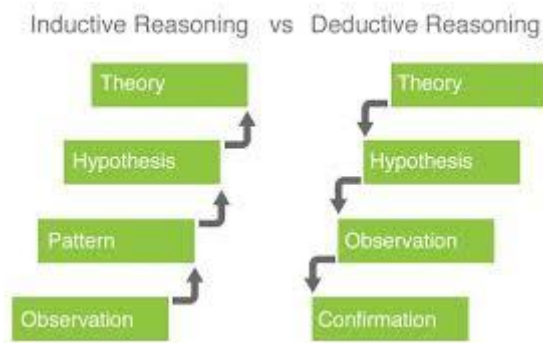
Figure 4.1: Inductive and Deductive Reasoning[16]

Theory building is a process in which the research starts with observation and utilises inductive reasoning to formulate a theory from these observations. The theory tries to interpret the observations. Since the theory is developed after observations are made it is known as *post-facto* theory (Merton, 1968) or *ex post facto* theorizing. On the other hand, a theory testing method starts with a theory and uses it to guide which observations to make (De Vaus, 2001:5) i.e. it moves from the general to the specific. The observations must provide a test of the credibility of the theory by using deductive reasoning to formulate a number of propositions from the theory. The researcher then assesses whether these predictions are true or not. If true, then the theory is confirmed and if not, the theory should either be rejected or modified. To this end, this study uses theory testing (deductive reasoning).

The theory can be represented diagrammatically as follows:

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[16] Downloaded from: www.nyu.edu/class/bkg/methods/005847ch1.pdf. (Accessed 14 June 2018).

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                                    ┌──────────────────────────────────────────┐
                                    │                  THEORY                    │
Conceptual Level:                   │                                            │
                                    └──────────────────────────────────────────┘
                                                      │
                        ┌─────────────────────────────┼─────────────────────────────┐
Empirical Level:        ▼                             ▼                             ▼
┌──────────────────────────┐  ┌──────────────────────────┐  ┌──────────────────────────┐
│      OBSERVATION 1        │  │      OBSERVATION 2        │  │      OBSERVATION 3        │
│                          │  │                          │  │                          │
└──────────────────────────┘  └──────────────────────────┘  └──────────────────────────┘
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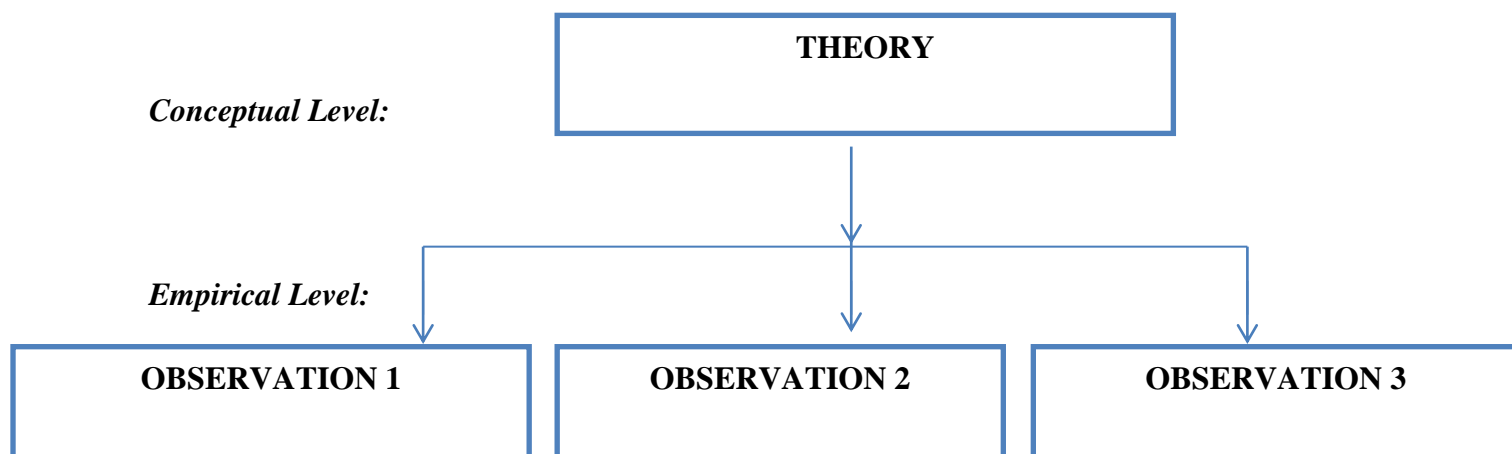
Figure 4.2: Theory Testing: Deductive Reasoning[17]

4.2.2 Research Paradigm or Philosophy

According to Neuman (1991:57), a paradigm is a framework or a set of assumptions that explain how the world functions. It perceives where 'the paradigm of a science includes its basic assumptions, the important questions to be answered or puzzles to be solved, the research techniques to be used, and examples of what scientific research looks like'. In more specific terms, a paradigm includes the accepted theories, approaches, traditions, models, frame of reference, body of research and methodologies (Cresswell 2007:19, Babbie 2010:33, Rubin & Babbie 2010:15, Babbie 2011:32). Simply put, a paradigm is a way of thinking about something and a framework that helps the researcher to understand it.

According to Kuhn (1970), Munhall (1982), Haase and Myres (1988) a paradigm is a world view of a subject that includes its underlying philosophy and the assumptions

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[17] Downloaded from: https://www.google.co.za/search?q=theory+testing+-+deductive+reasoning+picture&biw=1428&bih=947&tbm-isch&source=iu&ictx=1&fir=wxt0wKtDb8ByWM%253A%252CKs1lARiq. (Accessed 14 June 2018).

embedded in that view. Creswell (2003) stated that a research philosophy is a belief about the manner in which data is gathered, analysed and used about a phenomenon. Another concept, epistemology [18] (through knowledge) as opposed to doxology[19] (praise in liturgy) includes the different philosophies of research paradigms. According to Henning (2004), there are two principal research philosophies that have been identified in the western tradition of science namely, positivist (scientific) and interpretivist (anti-positivist or constructivist).

The concept of positivism is directly linked with the idea of objectivism. Positivism is the understanding that sociology can and must use methods of natural science (Rossman & Rallis, 2003). Positivism is a research philosophy that uses numerical data. It involves testing the hypothesis to discover objective truth. According to Levin (1988), positivists contend that the reality is stable and can be observed and defined from an objective viewpoint without interfering with the phenomenon under study. Furthermore, positivists believe in empiricism i.e. the fact that measurement and observation are at the heart of the scientific venture. And so, they content that phenomena should be isolated and that observations must be repeatable.

On the other hand, interpretivism (antipositivism or constructivist or ethnographic research) is directly opposite to positivism. The constructivist paradigm is not a fixed reality but rather a construction of different individual realities so there are multiple interpretations, which is therefore also known as an interpretivist paradigm (Cohen and Cabtree, 2006). Mackenzie and Knipe (2006:195) state that the interpretivist paradigm is geared toward understanding human experience. According to Creswell (2006), it is a view that since

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[18] Means through knowledge
[19] Means praise in liturgy

human beings think and reflect in unique ways, scientific methods are not best suited for the study of society. This is simply because human beings can change their conduct and behaviour if they are aware that they are being studied. Thus, interpretivists contend that if researchers want to understand social action they need to excavate the reasons and meanings. In that way, interpretivism is associated with qualitative research. It is used to understand the world from the individual's point of view. Data collected is in the form of words. Creswell (2009) notes that constructivist paradigm which often combines interpretivism relies to a great extent on the participant's views of the situation being studied. He further acknowledges that the researcher's intention is to interpret the meanings others have about the situation being studied. This can be attained with in-depth understanding and interpreting deeper meaning in a collection of personal narratives or observed behaviours. To this end, the research philosophy that is used in this study is interpretivism (anti-positivism).

4.2.3 Qualitative Research Approach

The research methodology approach that was used in this study was the qualitative approach. Denzin and Lincoln (2003:4-5) define qualitative research as a situated activity that locates the observer in the world. It comprises a set of interpretive material practices that make the world visible and then transforms it. Moreover, these practices turn the world into a spectrum of representations including field notes, interviews, conversations, photographs, recordings and memos to the self. In qualitative projects, researchers study things or objects in their natural setting, attempting to make sense of or interpret phenomena in terms of the meaning people bring to them.

The main goal of qualitative research paradigm is to enable the researcher to understand human behaviour in contrast to to giving explanations of behaviour (De Vos et al., 2011). The emphasis is placed on the intimate relationship between the researcher and the participant. Qualitative research is mainly concerned with subjective experiences and meanings and so it is ideal for the purposes of this study. According to De Vault (1999) qualitative research also is helpful with self-reflexivity and this is a fundamental element in the entire research process. Furthermore, Kelly *et al* (1994:28) contends that the qualitative method is designed to create useful knowledge that can be "used to make a difference and be empowering to the participant". Qualitative research is designed to direct the researcher towards comprehending certain attributes of social phenomena. Research studies that produce qualitative data include historical study, case studies, biographical research, phenomenological research, grounded research and ethnography (Creswell, 2006). This study used a case study design. A case study is an in-depth research methodology that analyses a single case or a few multiple cases.

4.2.4 Research Design

A research design is a strategy or plan which moves from the premise of philosophical assumption to research methods such as selection of research participants, data gathering techniques and data analysis (Maree, 2007). Taylor and Bogdan (1998) describe a research design as construed strategies and plans that are formulated to seek and discover answers to research questions. Gelo *et al* (2008) contend that research designs are plans of action that link the philosophical foundations and the methodology assumptions of a research paradigm to its research methods. Figure 4.3 below is illustrative of this:

Starting point of theory testing

Theory

Inference

Deduction

Implications for propositions

New theory

Propositions

Analyse data

Develop measures, sample etc.

Collect data

Starting point of theory building
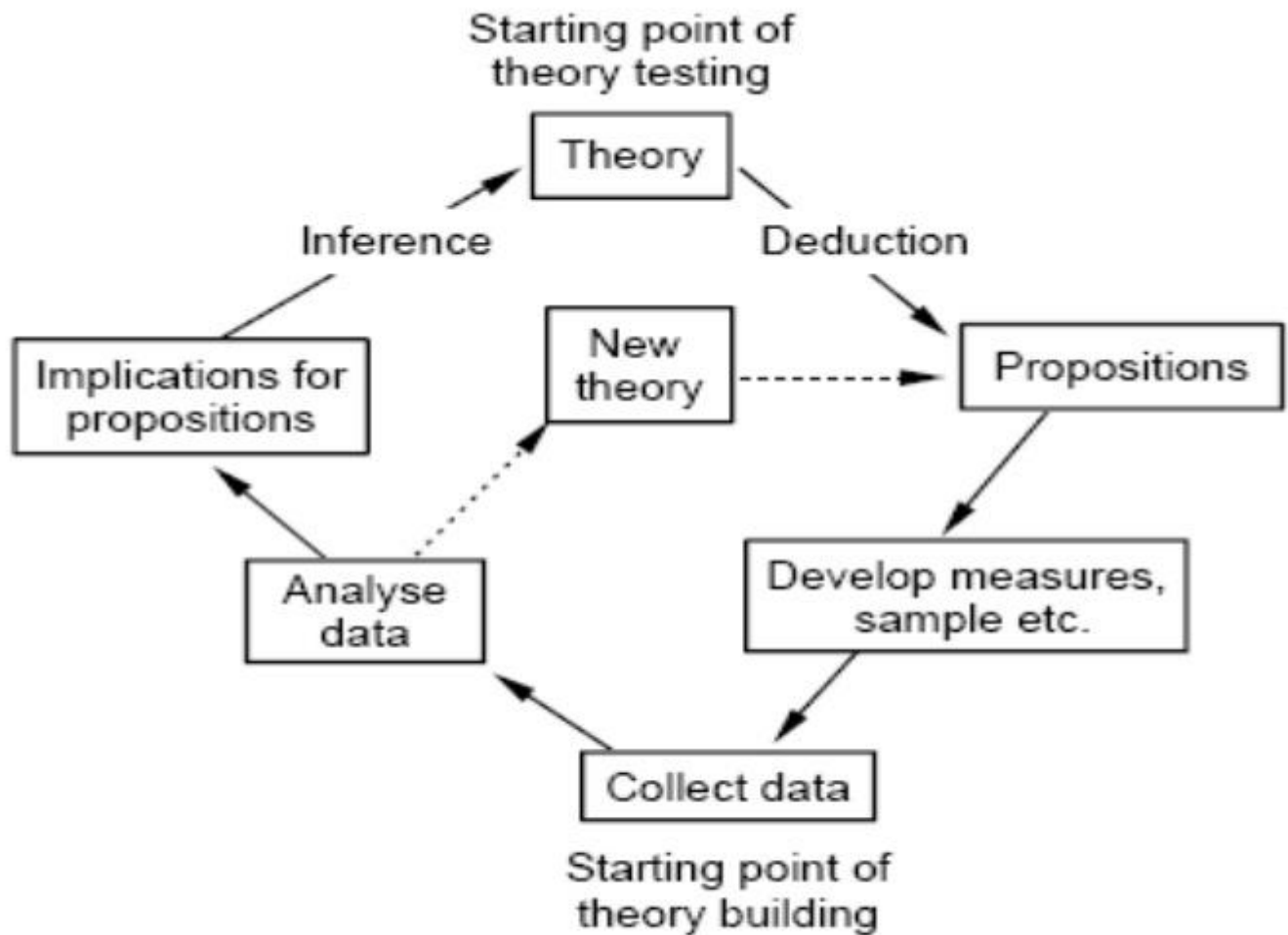
The logic of the research process

Figure 4.3: The Logic of the Research Process[20]

According to Mouton and Marais (1988:193), a research design can be defined as a plan on how the researcher decides to executive the identified research problem. According to Creswell (1994) (cited in Leedy, 1997), the following are features of a case study design: a type of qualitative research in which the researcher explores a single entity or case within its real life context, bounded by time and activity; is concerned with how and why things

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happen; and seeks to provide vicarious feeling of presence within its real life context to the reader (Leedy, 1993; Anderson, 1993). It can, thus, be deduced that the research design is a systematic arrangement of methods and procedures employed during a study. Research design is different from the method by which data is collected. However, there is nothing inherent in research design that requires a particular method of data collection. This is shown in the following diagram.

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┌─────────────────────────────────────┐
│                                     │
│             CASE STUDY              │
│                                     │
└─────────────────────────────────────┘
                   │
                   ▼
┌─────────────────────────────────────┐
│                                     │
│             INTERVIEWS              │
│                                     │
└─────────────────────────────────────┘
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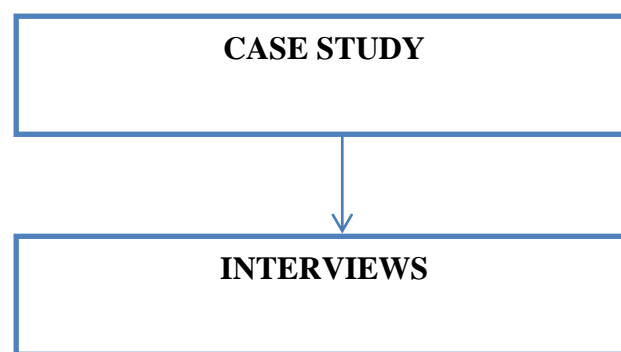
Figure 4.4: Relationship between Research Design and Data Collection Method

Case studies are part of the qualitative spectrum and are often used for the establishment of a new theory (Eisenhardt, 1989). The concept of case study is almost always synonymous with qualitative method. Tichapondwa (2010:171), Naidu (2004), Mishra (1988) and Berge and Mrozowski (2004) argue that a case study is an in-depth study of one subject presented in narrative form. The major advantage of a case study is its ability to excavate deeply, analyse broadly and obtain an in-depth and detailed understanding of the phenomenon under study (Cohen and Manion, 1994; Cohen, *et al* (2006); Creswell, 2007). The main disadvantage of case study design is that it lacks internal reliability as another researcher may reach a different conclusion (Anderson, 1993), and that the results cannot be generalised. Case studies are prone to criticism with regard to the credibility of

generalisations made from their results since it is hard to generalise on the basis of one case. The framework chosen for this study was a qualitative case study, the appropriate design to understand and interpret people and their experiences, how they assemble their worlds, and how they give value to their experiences (Merriam 2009).

Tichapondwa (2012:25-42) conducted a research study to determine what criteria can be employed to confirm that a given case study is scientific. The following five features were established as proper criteria (Anderson and Herr, 1999):

1. *Outcome validity* – it refers to the impact that the case study has on practice, and the extent to which the enquiry has led to a resolution of the problem.

2. *Process validity* – it refers to the appropriateness of the methods adopted to the question being investigated.

3. *Democratic validity* – it refers to the extent in which all key stakeholders are consulted and engaged in the enquiry.

4. *Catalytic validity* – in essence it means the transformative potential of the research findings.

5. *Dialogic validity* – it refers to whether there is trustworthiness i.e. the extent to which the study stimulates ongoing discourse among subjects and strategic stakeholders.

4.3 Research Methods

The research method that was used in this study was the qualitative approach. It is noted that within the framework of qualitative approach a number of methods can be used including case studies, personal experience, life stories, and interviews. The study used a case study design and was conducted on the basis of both primary and secondary data. Secondary data,

on the other hand, was utilized as well to discuss different motivation theories. They were taken from books, journals, articles, websites and published & unpublished dissertation and thesis papers of some graduates. The research methods used in this study include sample & population of the study, data collection instruments & tools, data analysis & interpretation, validity and reliability of the study, research design, risks & benefits, ethical considerations, and reflexivity.

4.3.1 Sample and Population of the Study

According to Sekaran & Bougie (2009:24), sampling can be described as a technique of getting a suitable representation of a study population in order to determine characteristics and parameters of that whole particular population. Polit and Beck (2012) state that sampling is a subset of people drawn from a larger population considered to be representative of the accessible population, and sampling technique refers to the process of selecting a portion of the population to represent the entire population. Of the two types of sampling i.e. probability and non-probability, the latter is considered to be unscientific. The most important types of non-probability sampling are accidental, quota and purposive or judgmental. Babbie (1998) states that the researcher may intend to study a sample in which many research participants are easily identified, but counting them all would prove to be an impossible task. In such case, purposive (judgmental) sampling tends to be the correct approach to the sampling of the participants. The sampling method used in this study was a purposive sampling, which aims to ensure that that the sample is selected on the basis of diversity and is based on the prior knowledge of TSSF as a population. It must be judgmental because the researcher selects the sample based on judgment and it is purposive because the participants that are selected have specific defining characteristics that set them aside as

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reservoirs of particular data needed for this study (Maree, 2007) and in this case, it is members of the TSSF. The main disadvantages of purposive sampling are reliability and bias (Castillo, 2009), as well as the fact that there is little or no control over who is selected within the category and there is no guarantee that the selected participants are representative of the specified population.

The total sample size (N) in this study is thirteen professed Tertiaries drawn from the Southern Region TSSF. They were handpicked and interviewed individually and their names were extracted from the 2018 TSSF (African Province) Daily Obedience with Intercession List and Address Book (Rogers, 2018). This was achieved by picking every fourth name on the List for semi-structured face-to-face interviews. With regards to this study, a non-probability sampling design using a purposive sampling technique was used and the reason for choosing this size is for practical purposes whereby of the fifty one professed Tertiaries in the Southern Region TSSF, about one in four subjects (25%) stood a chance to participate in the study. Although the purposive sampling was used in this study the Head of the African Province TSSF (Minister Provincial) was also specifically incorporated in the study. Incidentally, he formed part of the sample through random picking of names from the Address Book. The sample was representative of various racial, cultural and ethnic groups from five of the seven areas and it was facilitated by the nature of TSSF membership.

The study was representative of the population because it is comprised of the Tertiaries coming from all but two Local Areas in the Southern Region (Cape Town, Durban, Johannesburg, Lesotho, and Lowveld). Owing to logistical challenges in finding a mutually convenient time for interviews, the majority of these interviews were conducted by the researcher at the 2017 Southern Region TSSF Chapter held at Padre Pio Retreat Centre in

Pretoria. In total, nine of the Tertiaries agreed to be interviewed at Chapter, one in Cape Town and the remaining three were interviewed in Durban in early 2018. Conducting interviews in the participants' familiar and natural setting is an important aspect of qualitative research method (Abrams, 2010).

Since the researcher is interested in documenting individual experiences, it was of the utmost importance that the participants were able to express themselves. Moreover, it was crucial that they spoke in honesty about their experiences of the Franciscan spirituality. It is submitted that rapport and reciprocity between the researcher and the interviewer is key to the successful interview process.

4.3.2 Data Collection Instruments and Tools

Data collection was only possible after the application of ethical clearance was approved by the University in August 2017. Case study data collection involves a wide array of procedures as the researcher builds an in-depth picture of the case (Creswell, 2007:132). Researchers utilizing the case study approach have at their disposal six primary sources for evidence (Yin, 1994). Those sources include documents, archival records, interviews, direct observation, participant observation, and physical artifacts. The interviews were adopted as a data collection instrument for this study. The researcher used semi-structured, in depth face-to-face interviews as the method of collecting data (Anderson and Jack, 1991; Denzin and Lincoln, 1998; Greef, 2002; Mies, 1983). This was the most suitable approach to support this study.

In a semi-structured interview, the same questions were put to each participant. Each questions had follow-up questions, or prompts. The semi-structured interview is most advantageous when conducting qualitative research case study. It is recommended that the interviewer starts with neutral questions that are followed by open ended questions, and then use the technique of prompts to gain more specificity. The purpose of this method is to give participants enough time and freedom to actively participate in the interview proceedings by using their own language and to address the issues in great detail (Smith, 2003).

Questions from the interview schedule were posed to each participant. The wording and timing of each question varied from participant to participant depending on their level of engagement and discussions. Some participants were more proactive and responded to questions before they were asked. Each participant was given a quick briefing on the format of the interview and that it would emulate a typical conversation rather than a pure question-answer format. The interview schedule was written in English and is attached as Appendix A. The interview schedule comprised a section on the socio-demographic history and as well as four sections containing questions about reasons given by Tertiaries for joining the African Province TSSF, motivating factors for continuing with the Franciscan spirituality, experiences that deepen Tertiaries' Franciscan spirituality, and reasons given by the participants for leaving the African Province TSSF. The interviews were the research instrument and a digital data recorder (audiotape recorder) was a data collection tool which was be used in this study.

In this case study the reporting system is narrative of real events through audiotape or digital recorder (research tool). The researcher was granted permission by the participants to use digital recorder after they were assured of confidentiality. Data was collected in the form

of semi-structured interviews. Participants were briefed on the procedure. Preparations for face-to-face interviews included the researcher sending an initial e-mail to the participants stating the aims of the study i.e. the research is for his Master of Theology (MTH) by thesis, highlighted the confidentiality clause and made them aware that the researcher might use some of the material for publishing in the future, and finally set up the date and time for the face-to-face interviews.

A written consent was obtained from participants before interviews were conducted. Interviews lasted for about thirty minutes and were digitally recorded. Each interview was conducted in a private and comfortable venue at the 2017 Chapter and at the home of the Durban participants. Data gathering took place in the last quarter of 2017 and first quarter of 2018. The recorded responses were transcribed verbatim from the audiotape recorder. The transcription was then subjected to thematic analysis. Data analysis took place in the second quarter of 2018. As indicated above thirteen Tertiaries participated in this study.

4.3.3 Data Analysis and Interpretation

Data collection is followed by an intense analysis and interpretation of data. Data analysis is seen as the core of theory building from case studies (Eisenhardt, 1989). However, it is also seen as the most challenging part of the process. The interview schedule was comprised of a quantitative section (Section A) that captured the participants' socio-biographical information, followed by three sections. Section B consisted of seven questions that asked personal, familial and spiritual reasons for Tertiaries to join the African Province TSSF. Section C comprised of four questions probing the factors that motivated Tertiaries to continue with the Franciscan spirituality based on the value of poverty or simplicity, spiritual

direction, level of participation & Christian obligations. Section D consisted of four questions that measured participants' response on experiences that deepen their Franciscan spirituality based on the three objects of the Order, three aims of the Order, three ways of service, and three notes or signs of the Order. The last section E was comprised of questions that asked participants reasons for leaving the African Province TSSF. Tertiaries were asked several open-ended questions, enabling them to narrate their experiences in their own words.

The data collector captured Tertiaries' free responses on the interview schedule. Data analysis for a case study is done at three levels namely; interpretational, structural and reflective (Mhlanga and Ncube, 2003). Interpretation analysis refers to the examination of data for constructs, categories, patterns, and themes that help to explain the phenomenon. Structural analysis looks at data for patterns in a discourse and text with significant inference to the meaning of the patterns. Reflective analysis pertains to making value judgments on the phenomenon. According to Taylor and Bogdan (1998), it is important to note that conducting interviews already entails interpreting events, activities and emotions. Furthermore, they state that data analysis is comprised of three activities namely, scrutinising the data for themes, concepts and propositions; the second requires coding the data and refining the researcher's understanding of the subject matter; and finally understanding the data in the context it was collected.

Data analysis of qualitative research is the most challenging yet important part of a research study. The main aim of analysing data in this study was to determine associations and relationships of ideas and then make possible assumptions and predictions. Data analysis started during data collection and continued throughout the research process. For the purposes of this study, thematic analysis was a useful tool and helped determine themes and

patterns within the data. The researcher implemented elements of constant comparative analysis. Incidences of the same category were compared, that contributed to a more integrated description of categories and themes (Glaser, 1965:436-445).

In analysing data, the researcher applied Tesch's (1990) eight (8) stages of qualitative data analysis. The stages will be interpreted as follows:

1. Stage One: The researcher read through all transcripts (interviews) carefully and got the gist of the whole interview. Also, the researcher started jotting down ideas.

2. Stage Two: The researcher selected two interview sessions instead of one and started making notes on the margins so to comprehend what the respondent was saying in relation to the research objectives.

3. Stage Three: While reading, the researcher made notes on the margins which explained and described data observations for several interviews. After that, the researcher listed the topics, themes and ideas that were noted and started to group the topics to form major and unique topics. The researcher then tried to group data around themes or topics.

4. Stage Four: After the researcher made the topic list, he abbreviated them into codes and these are written to appropriate text sections.

5. Stage Five: The researcher found the most descriptive wording about the topic and converted them into categories. Furthermore, the researcher grouped together the topics that relate to each number, which resulted to the reduction of the number of categories.

6. Stage Six: The researcher grouped labels according to main themes, categories, and sub-categories linking them to the main research objectives. The codes were arranged alphabetically.

7. Stage Seven: The researcher assembled all data that belongs to one category and began with the analysis. The researcher did this for all categories (also called preliminary analysis).

8. Stage Eight: The researcher read through all coded labels and ensured that they have sound meaning.

With regards to this study, the researcher spent a few weeks after transcribing interviews and reflected on the data collected to analyse the experience and views of the Tertiaries into more abstract and general terms that link them to processes outside their immediate social world (Acker *et al*, 1991). The researcher then examined the full responses, and used them to contextualise and interpret the qualitative data. Banister *et al* (1994:54) defines a thematic analysis as a coherent way of organizing or reading some interview in relation to specific research questions. Thematic analysis is often applied in exploratory qualitative research projects and includes the categorization of gathered data into common or recurring themes, looks into the vital elements from participants' responses, as well as allows for the development of codes from data and the identification of key themes and labels by being identified as codes (Green & Thorogood, 2013). Themes qualify as issues or statements that appear repeatedly throughout raw data. This deductive approach allowed the researcher to switch between emerging concepts and the framework which acted as a basis for this study (Miles & Huberman, 1994).

For the purposes of this research the researcher analysed what he thinks are the most important themes. Participant quotes were selected to illustrate key research findings. It is worth noting that the interviews were literally transcribed verbatim to make sense of each interview without losing any significant information. This contributed in more accurate measurement and enhanced validity of this study.

4.3.4 Validity (Rigour) of the Study

In qualitative research validity is measured in terms of truthfulness of the research findings, comparability of results, and to some degree translatability (Rolfe, 2006; Twycross & Shields, 2005). Maxwell (1996) noted that the trustworthiness of qualitative research is the credibility of explanation, description, interpretation, conclusion, or other form of account. Daymon and Holloway (2002) argue that the criteria for evaluating trustworthiness include credibility, transferability, dependability and confirmability. Validity is the extent to which research results accurately represent what is actually happening in the situation. According to Welman, Kruger & Mitchell (2005), the validity of the findings depends on the validity of the data gathering instruments, that is the extent to which the instruments measure what they purport to measure.

A fairly long period of time (six months) was spent in the field to acquire valuable data, which were meticulously analysed by the researcher to ensure trustworthiness (Guba, 1981). Credibility was achieved by providing a complex description of concrete details and tacit knowledge of the researcher building on crystallisation of insights taken from and formed from the two data sets namely, interviews and reflexive notes and feedback from participants (Tracy, 2013:203-225). Thus, transferability was also enhanced (Creswell, 1998; Grbich, 2007; Lincoln & Guba, 1985). Transferability was achieved by ensuring that the study participants and the research design were described in detail. Confirmability will be achieved by ensuring that tape-recorded data is made available for re-analysis by others. All data have been organised and securely kept in a retrievable form for a period of five years, in the event of findings being challenged by others.

The researcher employed triangulation to ensure credibility by using a variety of sources to gather data including making field notes and tape recording of interviews. The face-to-face interview instrument was carefully constructed in order to meet the aim and objectives of the study. The main goal was to ensure that the interview instrument conforms to the prescribed validity features that include:

1. *The appearance of validity*: The researcher looked at a number of different types of interview instrument format and adopted an interview schedule that was easy to use and beneficial in attracting participants to take part in the study.

2. *The criterion-related validity*: All questions were constructed in a way that represents the topic under investigation to a maximum level in terms of relevance, freedom from bias and reliability.

3. *The content validity*: According to Kothari (2003:91) content validity can be defined as the extent to which the measuring instruments in this case the interview schedule, provides adequate coverage to the topic under study. All questions were carefully scrutinized by the researcher in terms of relevance to the research objectives and accuracy by making sure that they are clear, easy to understand and respond with an unbiased answer.

4.3.5 Reliability (dependability) of the study

According to Kothari (2003:92) reliability also known as dependability refers to the extent to which the same or similar results may be obtained under different circumstances such as the study is conducted in the same setting by a different researcher. For a research study to be replicable and the results to stand scrutiny, the instruments should have high reliability i.e. they must measure consistently what they are measuring (McMillan & Schumacher, 1997). Kumar (2012:145) contends that in determining whether research findings are reliable we

should answer the question that ask whether or not the evidence and conclusions will stand up to closest scrutiny.

Since the same open-ended questions were asked from all participants, the researcher is confident that similar results would be obtained if a similar study were to be conducted to the similar population under the same circumstances and conditions. To ensure reliability of data, the researcher has done interviews at one point and after two months he re-interviewed the participants to see if they were consistencies in the answers given. In cases where there were inconsistences, the researcher pointed this out to the participant and attempted to find reasons for the variance. This helped the researcher to sift out unreliable information which was excluded from data collected.

4.3.6 Risks and Benefits

The researcher was aware that the participants might feel not at ease speaking about some aspects of their lives (such as personal experiences of the Franciscan spirituality). However, it was made abundantly clear to them that they were not forced to answer a question and that they were not pressured to answer at any time during interviews. Moreover, it was emphasized that if they felt upset during or after the interview they could indicate this to the researcher. After the interviews, the researcher transcribed and then summarized the main points of discussion to ensure that the participants' stories were thoroughly understood and analysed.

The main risk of this study was that if the link between internal motivation and Tertiaries decision to become Franciscans is not proven, then the basis of this study will

prove to be invalid. It was communicated to participants that there were no direct benefits for them by participating in this study. However, there may be some long-term and indirect benefits to them if the research project can help TSSF to recruit more members in the Southern Region.

4.3.7 Assumptions, Limitations and Delimitations

Vernon-Dotson (2013) defined an assumption a view that a particular topic of study is correct based on commonly held predetermining factors. During the interview process, the researcher made an assumption that the participants were truthful and honest in the responses they gave to the interview questions because they were fellow Tertiaries of the researcher and were assured that their information would be kept in a safe and confidential place. Also, another assumption of this study was that the data collected from the participants would confirm that different aspects of the personal rule of life help Tertiaries to continue with the Franciscan spirituality.

Most studies have limitations. Limitation refers to the potential weaknesses, threats and circumstances out of researcher's control (Vernon-Dotson, 2013; Yin, 2014). The limitation of this study was the non-availability of one research participant who could not find time for interviews in Chapter and again during her visit to Durban in December. This prevented an interview which could have shed some light on different aspect of this study. The interview of this participant was important because she came from an Area Local Group which was not well represented in the study. No participant withdrew from the study.

Vernon-Dotson (2013) described delimitations as the features that embody the scope of the research study including the criteria for participant selection, the geographical area and the organization on which the study focuses. The scope of the study was thus limited to Tertiaries from the Southern Region of the African Province TSSF.

4.3.8 Ethical Considerations

Ethics are basically associated with morality. Ethics and morality are concerned with knowing what is wrong and what is right. The ethical considerations of research were observed in this study. The essence of ethical responsibility can be summarised by saying that nothing should be done during the study to harm the participants. Babbie (2007, as cited in De Vos et al., 2011), asserts that ethics are moral principles that influence human behaviour in their relations by adhering to the code of conduct and highest standards of conduct of a particular profession.

Data collection processes only commenced once ethical approval from the relevant authorities was in place. The study was approved by the University of KwaZulu-Natal Humanities and Social Sciences Research Ethics Committee as the first line of protocol (see Annexure D − Protocol Reference Number: HSS/1319/017M), and permission for the study was granted by the Minister Provincial (MP) of the TSSF African Province (see Annexure C). Participation of all participants was voluntary and each provided written informed consent (see Appendix B). But prior to seeking informed written consent, participants were provided with information about the study, the nature & purpose of the study, method of information gathering and assured them that they can terminate their participation at any time without any consequences. Various levels of data analysis which focused on primary (open)

coding and secondary (axial or focused) coding were conducted (Tracy 2013:183-2020. Codes were combined in categories that were grouped in themes. Coding of the participants was done with letter P in order to avoid using their real names. The thirteen participants were coded with the letter P#1 to P#13 according to the sequence in which they were interviewed. During the transcription of the data from the recording audiotape device to verbatim files, these codes were used in the place of the actual names of the participants.

One of the important duties of the researcher is to keep information provided by the participants in confidence and strict privacy (Sekaran, 2003). Confidentiality, privacy and anonymity were upheld in this study. Privacy was enforced by ensuring that the interviews were conducted in a private and tranquil environment. Confidentiality of the research subjects was protected throughout the study, including publication. In order to maintain anonymity participants were coded. All transcripts were anonymized before storing. The collected and analysed data will be kept safe in the supervisor's office in a locked cabinet. The information collected and analysed will be kept private at all times, and may only be viewed by the researcher and the supervisors. The electronic (audiotape) data recorder was password-protected in a computer to ensure confidentiality and privacy of participants. After a period of five years all data will be destroyed in line with the University policy. All raw data on paper (e.g. informed consent forms) will be destroyed using a paper shredder and all electronic data will be deleted. The avoidance of real identities serves as ethical considerations which the participants were promised before the conducting of the interviews.

4.3.9 Reflexivity

Reflexivity is concerned with the researcher's awareness and the effect he or she may have on the research outcomes (Thorpe & Halt, 2008). Also, it involves how the research process impacts on the researcher. Herein, it consists of the researcher's subjective responses with regards to the research project (Thorpe & Halt, 2008). Thus, it is essential that the researcher understands how his or her own values, experiences, feelings, thoughts, and identity affect the research (Willig, 2001). Maintaining a standard of objectivity throughout the research process was critically important in this study and care was taken that the researcher's personal perspectives as a Tertiary did not affect the outcome of the results. Therefore, when conducting this research, the researcher was cognizant of his interpretations and might have personal relations to the research project which could heighten his subjective responses. This is a participatory type of research study in that, since 2013, the researcher has been part of TSSF.

Bernard (1994:138) refers to the type of position of the researcher who is part of the organisation that is being studied by using the term 'Observing Participant'. One of the most important advantages of participant observation is that some research projects cannot be adequately addressed by any other means except participation observation (Bernard, 1994:142). The result is that some elements of collected data are viewed from a position of inside information and it becomes difficult for the researcher to eliminate the possibility of subjective interpretations and bias. However, the researcher has endeavoured by care and diligence to be objective by following ethical considerations.

Bryman and Bell (2011:29-31) assert that the possibility of researchers being influenced by personal values, beliefs and previous experience is real. The point argues that it will have a bearing not only on how the researcher sees things but also what they see. The authors caution that to avoid biases that might arise from the previous experiences and beliefs, the researcher must endeavour to be objective and view the study based on facts. However, it is noted that values are one factor that is likely to influence research and it is being acknowledged that it is almost impossible to keep the values of the researcher completely objective to the research study (Bryman and Bell 2011:29). The researcher had a unique opportunity to establish rapport with the participants. However, this intuitive knowledge of the participants' experiences also posed a serious challenge of which he was acutely aware. He thus meticulously jotted down reflective notes in an endeavour to continuously be aware of and to own his emotions, past experiences, and thoughts relating to the research problem and thus to achieve what Ricoeur (1971:529-562) calls distancing. All notes were valuable sources of data (Tracy 2013:37).

The researcher is a married Anglican priest who is a professed member of the Third Order of the Society of St. Francis (Southern Region in the African Province). Therefore, he has personal relations with the research project. He could relate to most of the information that research participants shared during data collection using face-to-face interviews. Subsequently, this made it difficult for the researcher to remain objective about the information collected from the questionnaires. However, he endeavoured to limit his bias by abiding by the ethical considerations which guided the whole research process. The author will try to be objective and keep this in check throughout the research study and will also try to base his analysis and conclusions on empirical research and theoretical findings.

4.4 Conclusion

In this chapter, qualitative research methodology was discussed in-depth. On the other hand, research methodology focused on sample & population of the study, data collection instruments & tools used. Data analysis & interpretation, validity and reliability of the study were discussed. Additionally, research design, risks & benefits, limitations & delimitations, ethical considerations, as well as reflexivity pertinent to the research study were also discussed in greater detail. The following chapter will explore research findings and discussions thereof.

CHAPTER FIVE: PRESENTATION AND ANALYSIS OF RESEARCH FINDINGS

5.1 Introduction

In this study, this is an overarching chapter bringing the presentation and analysis of research findings and results together. The presentation and analysis of results and findings of the study is linked to the research problem and to the research questions as well as to the hypothesis. This chapter also draws from research study results and findings by looking at main themes or categories that came up from interviews, as well as present the demographic details of the research participants from the interview schedule questionnaire. All this required a systemic approach by which to reduce extensive data sets by creating themes and categories derived from the data, analysing them and then reporting them (Flick, 2009; Grbich, 2007).

In this chapter the author used both key words 'results' and 'findings' in order to illustrate the difference between them. According to Tichapondwa (2013:218), a result is associated with the data collected in the study even before it is interpreted whereas a finding is the outcome of interpreting into the data by the researcher so that it is clear what the research suggested, revealed or indicated. Firstly, Table 5.1 consists of socio-demographic details of research participants. Table 5.2 is a summarized version of Table 5.1. The Biographical Questionnaire distributed to all the research subjects is included in full in Appendix A. Table 5.3 is comprised of the themes and categories that emerged during data analysis and are presented in a form of a table.

During data collection, research participants were given pseudonyms to protect their identity. In this sense, each participant is addressed as Participant one to Participant five, depending on the number of each research participant used on the Consent Form. Furthermore, capital letter P is used for each participant, followed by #1 to #5. At the beginning of every quote used, there will be identifying particulars, for example P#1 represents participant one. It should be noted that the total sample size (N) in this study is thirteen (N = 13). Small letter n represents a subset of the total sample.

In qualitative research, the researcher endeavours to conduct the adequate number of interviews required to attain the saturation level. Saturation is attained when there appears to be no new major themes emerging from follow-up interviews, although it is often difficult to be certain when saturation level is achieved (Lincoln & Guba, 1985). Each research participant in this study contributed valuable information that contributed to the findings and results of this study. The researcher made several attempts to recruit more participants of those Tertiaries who had left TSSF, but he did not receive further interest. Although the researcher strongly believes that he achieved saturation with regard to the main responses to the questions asked, he also believes that a few more participants would have contributed valuable information and added to the richness of the results and findings in this study.

5.2 Presentation of Socio-Demographic Findings of Research Participants

The socio-demographic profile of research participants reflects their age, gender, marital status, nationality, ethnicity, occupation, highest educational level, sacramental state of holy orders, area group they belong to, state of formation, and duration of profession. Gender was coded 0 if female and 1 if male. For marital status, capital letter S, M, W represents single,

married and widowed respectively. For nationality, capital letters S denotes South African, L represents Basotho and B stands for British citizen. For ethnicity, capital letters B and W represent Black and White respectively. Occupation is represented by letter E and R which stands for employed and retired respectively. The highest educational level attained is represented by capital letter TE. For the sacramental state of holy orders, capital letter C represents clergy and L stands for lay person. Local area groups are represented by capital letter C for Cape Town, D stands for Durban, E stands for Eastern Cape, J represents Johannesburg, L stands for Lesotho and V represents Lowveld. The following table presents the summary of the participants' biographical profile:

	P#1	P#2	P#3	P#4	P#5	P#6	P#7	P#8	P#9	P#10	P#11	P#12	P#13
Age	83	63	73	55	73	71	57	71	66	38	76	53	63
Gender	0	0	0	1	0	1	1	1	1	0	0	0	1
Marital Status	W	S	W	S	W	M	M	S	M	S	W	S	M
Nationality	S	L	B	S	L	S	S	S	S	S	S	S	S
Ethnicity	W	B	W	W	B	W	B	W	B	W	W	W	W
Occupation	R	E	R	E	R	R	E	E	E	R	R	E	R
Level of Education	TE	TE	TE	TE	TE	TE	TE	TE	TE	TE	TE	TE	TE
Laity or Clergy	L	L	C	L	L	L	C	C	L	L	L	L	C
Local Area	C	L	J	J	L	C	C	V	V	D	D	D	C
Professed	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
No. of years professed	10-20	>20	>20	10-20	>20	10-20	10-20	>20	>20	5-10	> 20	5-10	>20

Table 5.1: Socio-Demographic Details of Research Participants

5.2.1 Age

Participants were divided into 5 categories according to age viz. 30 to 50 years (8%), 50 to 60 years (23%), 60 to 70 years (23%), 70 to 80 (38%), and > 80 years (8%). Figure 5.1 shows the distribution of participants according to age. The research participants' ages ranged from 38 to 83 years, with a mean of 65 which added value to the study. Thus, this is a religious congregation of mostly old people who are above the age of 60. It is of utmost significance that only 8% of the participants were below the age of 50 years. Given that the interviews were aimed at a non-random purposive sample, this was perceived to be representative of members of the Third Order of the Society of St. Francis in Southern Region. According to Sadler & Biggs (2006), age was shown to play a major role in the individual's level of religiosity. Older people were revealed to be more likely to be committed in religious activities and thereby find increased life satisfaction while the younger adults who are less involved in religious engagements depict reduced life satisfaction.

Figure 5.1: Distribution of Participants According to Age (N=13)

5.2.2   Gender

Figure 5.2 shows the distribution of participants according to gender. The research participants were predominantly female (54%) and the remaining 46% were male which is representative of the general population in South Africa. It is very important to note that there was a fair balance in the sample size between men and women almost representative of the membership of TSSF. One of the best documented findings in the literature on antecedents of religiosity is that women tend to be more religious than men in terms of both beliefs and practices (Argyle and Beit-Hallahmi, 1975).

Kosmin and Keysar (2013) observed that because of gender stereotypes, there may be a stigma around gender and religiosity where it could be argued that women are more religious than secular (33% women compared 31% of men), and men are more secular than religious (37% compared to 22%). However, about the same number of men that report about being secular, there is an approximate equal number of women who report being spiritual; therefore, those who are religiously unaffiliated in each gender maybe more prone to go towards the more socially accepted belief system for their gender (Kosmin & Keysar, 2013:9)

Figure 5.2: Distribution of Participants According to Gender (N=13)

5.2.3 Marital Status

Figure 5.3 shows the distribution of participants according to marital status at the time of the study. Of all participants, the highest proportion of 38% was single as opposed to those who were married and widowed each at 31% and none was a divorcee. TSSF is basically comprised of equal number of married and widowed members but a majority has never been married (single).
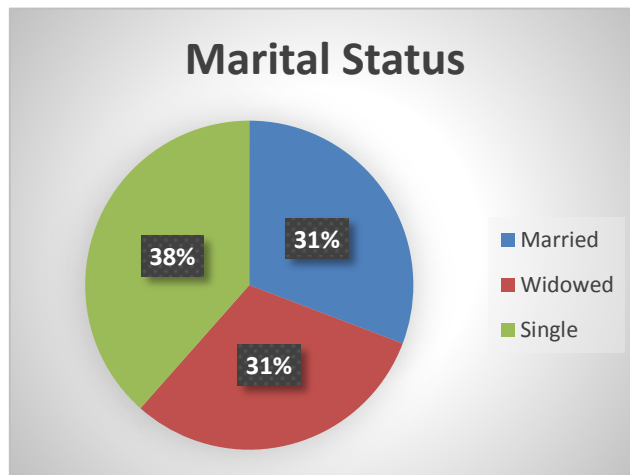
Figure 5.3: Distribution of Participants According to Marital Status (N=13)

5.2.4 Nationality

Figure 5.4 shows the distribution of participants according to nationality. The majority of participants (77%) were South African citizens, followed by those coming Lesotho (15%), with the remaining 8% hailing from Britain.
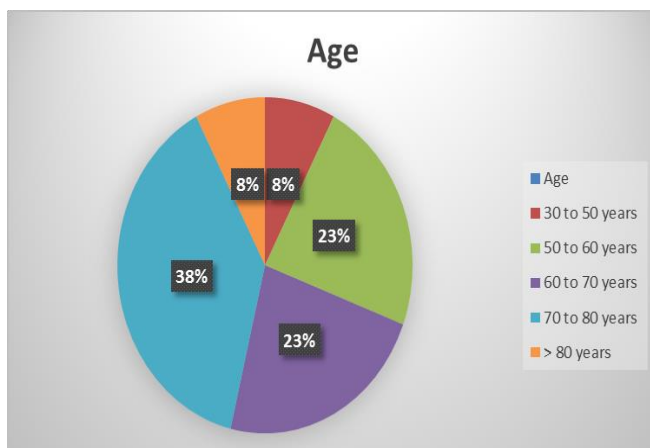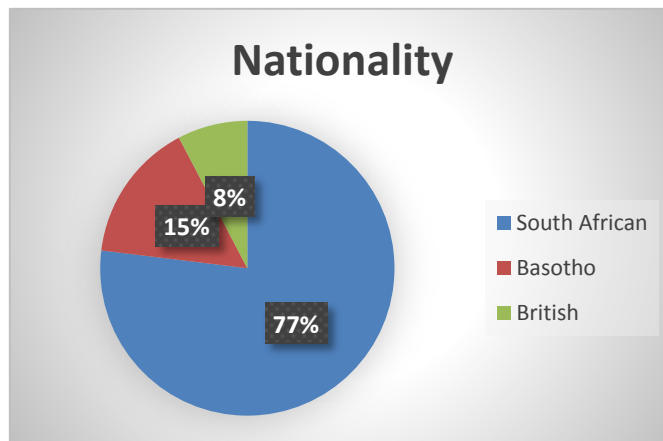
Figure 5.4: Distribution of Participants According to Nationality (N=13)

5.2.5 *Ethnicity*

Figure 5.5 shows the distribution of participants according to ethnicity. The ethnic groupings listed are those generally used in the South African context, namely, Black people, White people, Coloured people and Indian people, which serve to demonstrate, for the purposes of this research study, that the sample was representative of the TSSF membership of professed Tertiaries. Research subjects mainly came from two of the four ethnic groups. 31% of research participants were Black and 69% were White. It is worth noting that there were no representatives from Coloured and Indian groups in the sample and this is representative of the TSSF membership. The ethnic background finding is of utmost importance since religious motivation research is influenced by among many things by ethnic identity (Lavar & Kravetz, 2005). Thus the experiences of the research subjects were shaped by the manner in which they were brought up and socialised.
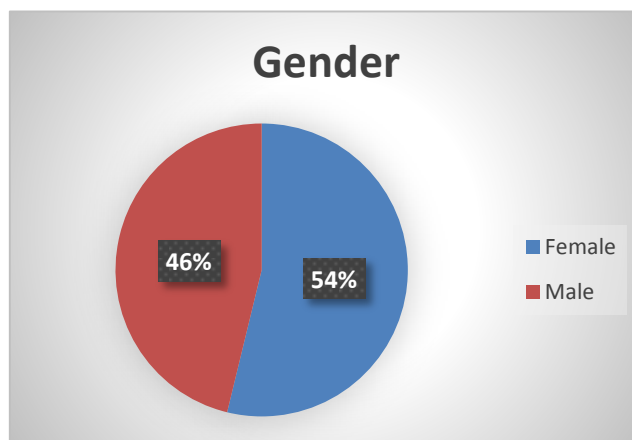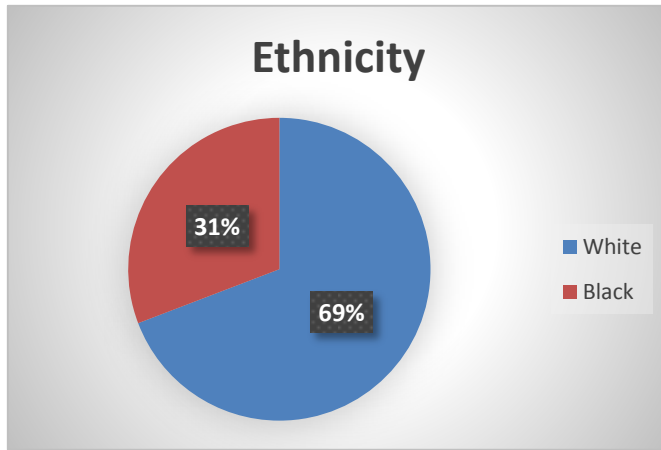
Figure 5.5: Distribution of Participants According to Ethnicity (N=13)

5.2.6 Occupation

Figure 5.6 shows the distribution of participants according to occupation. 46% of research participants are employed and 54% were retired but remained active within the religious order. None of the participants was unemployed. It is of utmost significance to note this finding since the mean age of participants is 65 years which is a compulsory retirement age in South Africa. Moreover, this finding is consistent with 1 of the 3 ways of service in the individual Tertiary's rule of life which is work.
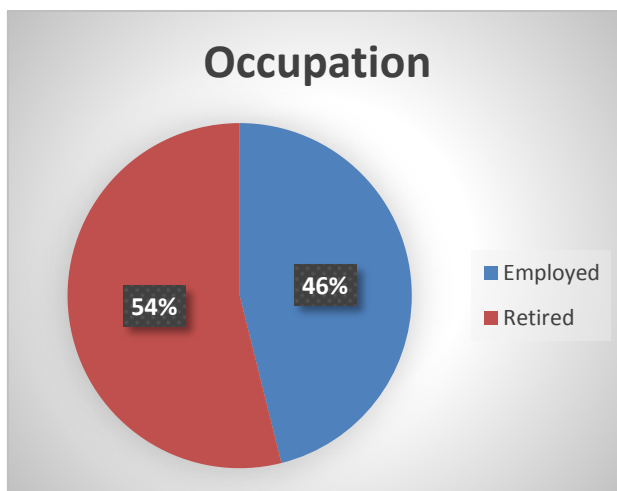
Figure 5.6: Distribution of Participants According to Occupation (N=13)

5.2.7 Educational Level

The sample was divided into 4 categories to reflect academic qualification ranging from no schooling, primary education, secondary education, and finally tertiary education. All research participants had attained a tertiary level of education as seen in Figure 5.7 below. The sample can thus be seen as a highly educated group of people. This is a significant finding that can be generalized to the Franciscan Tertiaries in Southern Region. This religious congregation has traditionally been comprised of educated members from its inception in 1975. Consequently, this contributed to the richness of the data collected.
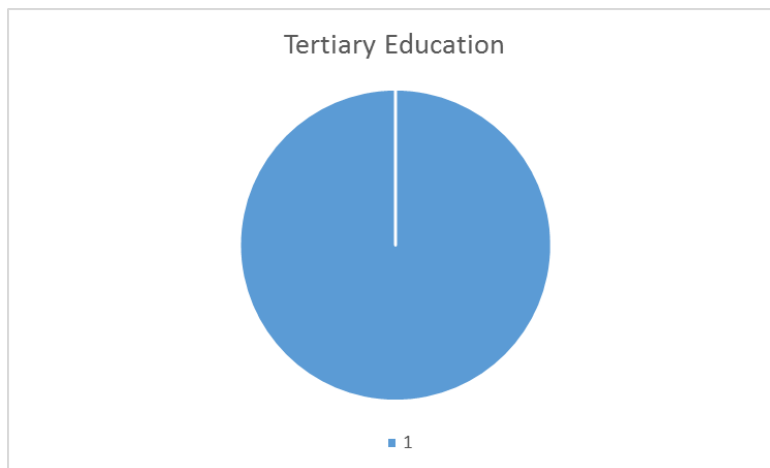
Figure 5.7: Distribution of Participants According to the Highest Educational Level Attained (N=13)

5.2.8 Laity or Clergy

Most participants (69%) taking part in this study were lay faithful and only 31% were priests in the Anglican Church of Southern Africa. It is clear from Figure 5.8 that the Tertiaries

were comprised of both the lay faithful and the clergy, which constitutes a representative sample of the TSSF membership in the Southern Region.
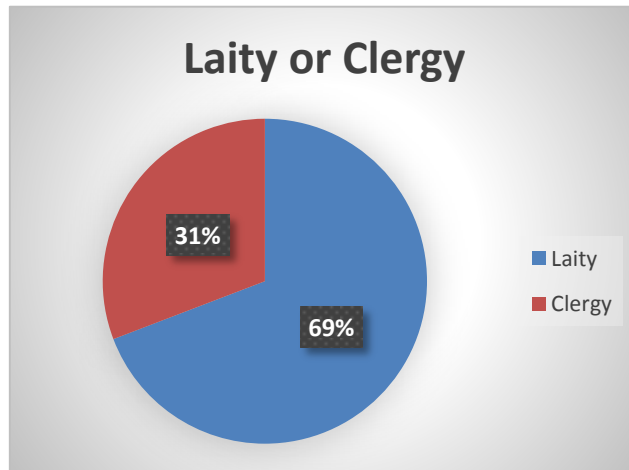
Figure 5.8: Distribution of Participants According to Whether Lay Person or Ordained (N=13)

5.2.9 Local Area

It was important for the study to have a good spread in terms of where participants were drawn from. The majority of the participants (31%) lived in Cape Town; 23% belonged to the Durban Group and the remaining participants were evenly spread (13%) over three areas: Johannesburg, Lesotho and Lowveld (Mpumalanga and Limpopo provinces. No participant came from the Eastern Cape Group because the one identified in sampling did not avail herself for interviews. Moreover, no participant also came from the Kokstad Group. It must be noted that Kokstad already has only two Tertiaries in total, i.e., two out of the regional total of fifty one (4%) and thus it was probably excluded because it makes up a small proportion of the total TSSF membership in Southern Region. Figure 5.9 shows the distribution of participants according to the local area group they come from:
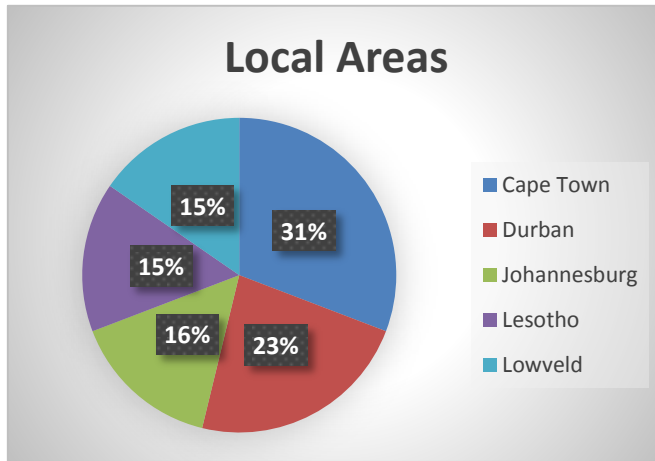
Figure 5.9: Distribution of Participants According to the Local Area (N=13)

5.2.10 Profession

All research participants were professed Tertiaries (this was a participation criterion) and the data were obtained by carefully selecting members who were professed from the Daily Obedience with Intercessions and Addresses 2018 Booklet excluding novices, postulants and enquirers. Figure 5.10 shows the distribution of participants according to whether professed or not:
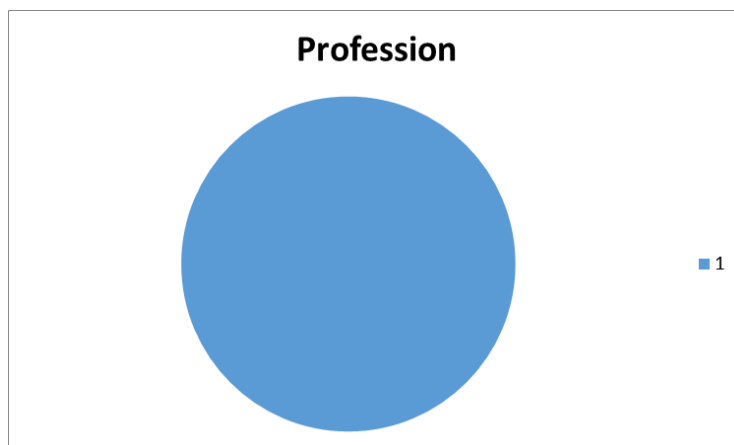
Figure 5.10: Distribution of Participants According to Whether Professed or Not (N=13)

5.2.11 Number of years professed

Of the participants, 54% had been professed for more than 20 years, whereas 15% were relatively newly professed Tertiaries having only been members for 5 to 10 years. A further 31% had been Tertiaries for a period between 10 and 20 years. The results of analysing the participants' number of years since they were professed are shown in Figure 5.11:
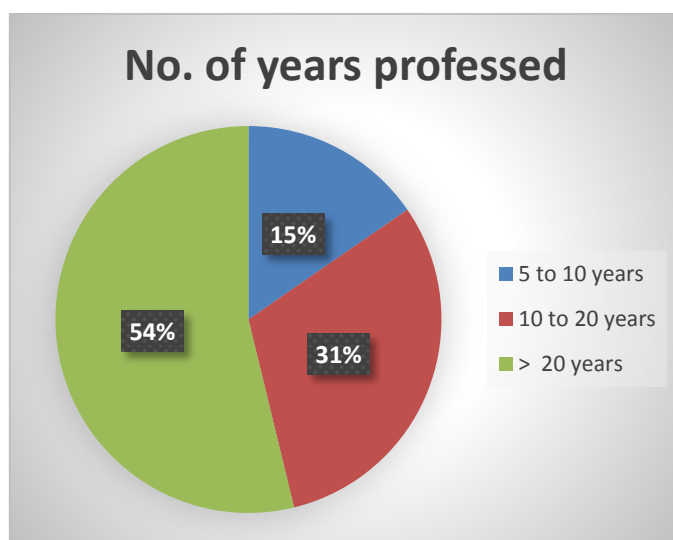
Figure 5.11: Distribution of Participants According to the Number of Years Professed (N=13)

Table 5.2 shows a summarised version of the socio-demographics details of research participants (N=13):

Parameter	n (%)
Age (years)	
30 – 50	1 (7.7)
50 – 60	3 (23.0)
60 – 70	3 (23.0)
70 – 80	5 (38.5)
➢ 80	1 (7.7)
Gender	
Female	7 (53.8)
Male	6 (46.2)
Marital status	
Married	4 (30.8)
Widowed	4 (30.8)
Single (never married)	5 (38.5)
Nationality	
South African	10 (76.9)
Basotho (Lesotho)	2 (15.4)
British	1 (7.7)
Ethnicity	
Black	4 (31)
White	9 (69)
Occupation	
Retired	7 (53.8)
Employed	6 (46.2)
Highest educational level attained	
No schooling	0 (0)
Primary	0 (0)
Secondary	0 (0)
Tertiary	13 (100)
Laity or Clergy	
Lay person	9 (69.2)
Ordained priest	4 (30.8)

Local Area Group	
Cape Town	4 (30.8)
Durban	3 (23.0)
Eastern Cape	0 (0)
Johannesburg	2 (15.4)
Kokstad	0 (0)
Lesotho	2 (15.4)
Lowveld	2 (15.4)
Professed	
Postulants	0 (0)
Novices	0 (0)
Professed	13 (100)
Number of years professed (years)	
< 5	0 (0)
5 – 10	2 (15.4)
10 – 20	4 (30.8)
➢ 20	7 (53.8)

Table 5.2: Summary of Socio-Demographic Characteristics of Research Participants

5.3 Framework for Presenting and Analysing Research Findings

This section deals with the responses given during interviews by Franciscan Tertiaries regarding the 4 main research objectives namely to determine the reasons Southern Region Tertiaries choose to join the African Province TSSF; to discover the most important factors that affect the willingness of Southern Region Tertiaries to continue in the Franciscan spirituality; to explore the extent to which Southern Region Tertiaries are motivated to achieve the objects, aims, ways of service, and signs of the TSSF; and to examine the reasons why some Tertiaries decide to leave the African Province TSSF. In light of this, this study's

data analysis, organisation as well as interpretation were done by applying Tesch's qualitative research method of data analysis (Tesch, 1990).

The themes that emerged from the feedback from the semi-structured interviews regarding the research objectives were as shown in Table 5.2 below. The first theme looks at motivations for Southern Region Tertiaries to join the African Province TSSF. The second theme is about the most important factors that affect the willingness of Southern Region Tertiaries to continue in the Franciscan spirituality. The third theme pertains to the extent to which Southern Region Tertiaries are motivated to achieve the objects, the aims, ways and notes of TSSF. Lastly but not least, the final theme deals with reasons cited by Tertiaries for leaving the African Province TSSF. This is shown in Table 5.3 below:

THEMES	CATEGORIES
1. Motivations for Southern Region Tertiaries to join the African Province TSSF.	(1) Exposure to religious life (2) Sense of calling (3) Family and spiritual support
2. Factors that affect the willingness of Tertiaries to continue with the Franciscan spirituality.	(1) Value of poverty or simplicity (2) The role of spiritual direction (3) Personal formation activities (4) Fulfilment of obligations as a baptized Anglican
3. The extent to which Tertiaries are motivated to achieve the objects, aims, ways and notes of TSSF.	(1) The objects of TSSF (2) The aims of TSSF (3) The ways of service in TSSF (4) The notes or signs that mark the lives of Franciscan Tertiaries
4. Reasons given by Tertiaries for leaving the African Province TSSF.	(1) Unmet expectations (2) Bad personal experiences (3) Recommendations to the African Province TSSF leadership

Table 5.3: Framework of Data Analysis Using Themes and Categories

5.3.1 Theme 1: Motivations for Southern Region Tertiaries to Join the African Province TSSF

Determining the motivational factors for people to join a religious order is important for effective planning. The following categories were identified. There are different core motivations that drive Tertiaries to embrace the Franciscan spirituality in the African Province TSSF. The participants were asked either personal, familial, or spiritual reasons that made them choose to join the African Province TSSF. Under this theme of determining

Tertiaries' motivations to join TSSF, 3 categories pertinent to the theme emerged viz. early exposure to religious life, a sense of calling, as well as family and spiritual support.

(1) *Exposure to Religious Life*

The participants came from various socio-demographic backgrounds in terms of gender, ethnicity and family upbringing. Their experiences varied based on where they grew up and received early Christian formation. Their respective responses to the open-ended interview question – ***Was the TSSF the only religious order you were exposed to in the Anglican Church and did you know anything about religious orders in the Anglican Church before joining TSSF?*** – were broad and elicited many different answers which were analysed hereunder:

P#1: "*No, no. I went to the Training College in Grahamstown which was run by the Sisters of the Resurrection and it was a very happy time for me and my big respect for those people. I have never and almost all the girls that went there were treating them with huge respect and they are all in the Church – Anglicans and we got a good introduction to the religious life.*"

Another participant described her exposure to religious orders earlier on in life, **P#3:** "*No, it wasn't. I met a quite number of the Brothers from Mirfield and the Community of the Resurrection when I was at University in England – yes, in London. And then I went on retreat to a Convent, I think it was at Reading – the Sisters of the Community of the Poor and I became a Tertiary ehm well an Associate to them just and I still am. And then only later in Zambia did I know about the Franciscans. And it's because I was an Associate of the Sisters of the Poor that I became a Franciscan because my parish priest in Luanshya recognized the medal I was wearing and he said, 'Oh, I am also an Associate but Franciscan and I think it would be for you'.*"

P#12 discussed her experiences in another part of the country like this, "*I knew of others. They are the Society of St. John the Divine, the Community of the Precious Blood in Lesotho, the Community of the Holy Name in Melmoth ...that one there and it is also in Leriba in Lesotho, and also the Sisters at Irene – the Community of St. Mary the Virgin, and the Holy Capuchins Sisters as well. I was an Associate member of the Society of St. John the Divine for many, many years and I was going to join them and then it just seem that nursing from*

Head Office persuaded me not to go and to remain a nurse and so that didn't happen. And then I came across them and when the Sisters retired and moved then I continued to be an Associate of theirs but I couldn't go to all meetings. And then one day I discovered about this Third…I have always known about the Third Order of the Society of St. Francis…the Third Order because they used to come to the Convent at Wentworth and I was there I used to go and visit them there and the Sisters there. So, I knew a lot about them and other religious communities. And then I was going to join them but I didn't. But I still remained an Associate. Then I thought of going to eh and one day the Society of St. Francis came and said I can't be just putting them off and putting them off for so many years. And then I just didn't find peace and I went back to my Rector and at that time it was Fr. Rod Enseilen and I spoke to him about it and he said you won't find peace until you join TSSF. And that is when I joined TSSF.

In sociology, the "life course perspective" views people's beliefs, thoughts, feelings, and behaviours in the context of the particular stages of life they occupy, exploring how certain factors in earlier stages of life lead to different outcomes in later stages (Elder, 1985). Taking this perspective on Franciscan Tertiaries, it is clear that what emerges as of major significance in this study is attraction to religious life as a result of their personal exposure to religious orders earlier on in life is significant and this exposure made a lasting impact in their decision to join the African Province TSSF.

(2) *Sense of Calling*

People are motivated by satisfying their various kinds of needs. Needs depend on many factors and differ depending on the individual person, their upbringing, cultural background, educational background, and experiences. The factors affecting Tertiaries' motivation to join the TSSF might be similar or different to those that affect their counterparts in other religious congregations. As stated earlier, religious congregations rely largely on volitional behaviour which is characteristic of intrinsic motivation. The participants' respective responses to the open-ended question – ***Did anything in your childhood play a role in your choice to become***

a Franciscan Tertiary in the African Province TSSF? – were analysed and hereunder are the responses from some research participants:

P#10: "*Yes. Yes. When I was very young I joined the Church on my own because my father and my mother weren't Church people. So, I would go down on my own and I have always wanted to become a nun – that was my…I have always wanted that as a child to become a nun or become part of an Order*".

Another participant concurred with P#10 and had a similar perspective:

P#11: "*I knew from early on that my life was set apart and because it was way back then and I was a woman I knew I couldn't become a priest…When I was about to leave school I thought I was called to be a nun and there was so much to be but I thought God was calling me to it. And only many, many years later that I heard about the Third Order and that made sense. But what started it all I don't think it is relevant but when I was about 4 and a half nearly 5 my youngest sister was baptised and in those days we had separate baptismal services and it wasn't part of the big service but was nevertheless very important for our family. My parents were both very strong Anglicans …as we came out of the church, 4-and-a-half years old, I was struck by an enormous feeling of joy and I tapped at my mother's hand…she was trying to hold the baby as well and I said, "Mom, isn't it wonderful and we must tell all the people!" Well, she just shushed me up and we had to go and have a photo-take and you can see in the photo that I'm ecstatic about something but I couldn't discuss it with anyone and it never went away because nobody talked it and I never knew what to do. But as I said those words at the back of my mind was, 'What do I tell them?'*"

P#11 is a classic example of with a personal story that attracted her to the religious life when a "particular event or experience" took place in early childhood (Zajac, 1999:55). Some members of a religious institute respond to a vocational call as cited by McKenna (2006:199) and Kreis (2008a). This call involves a spiritual aspect that is demonstrated by service to God and the church. When responding to this call, a religious requires formation from the stage of enquiry to full profession and dealing with experiences that either confirm or challenge the vocation. As evident in these brief explanations about their sense of calling, the immediate response to the questions posed about the influence of their childhood contained the themes of feeling called by God and this motivated them to join the African Province TSSF. Perhaps surprisingly only a few participants said their decision to enter religious life as a call from God. Few of them described the call as something that came over

a long period of time (Cooney, 1988). All but one participant came from Anglican families or attended Anglican schools or parishes as children. Although most participants did not discuss their childhood in great detail, it was abundantly clear that the participants were raised having a personal relationship with God.

(3) Family and Spiritual Support

A semi-structured interview question that was asked – ***Would you say that your family upbringing motivated you to join the African Province TSSF and have your family's core values and beliefs in any way influenced your choice to join the African Province TSSF?*** – the response of **P#3**:

"*Yes, there was something but though I would not say it motivated me to join the Third Order. My parents didn't know anything about this but eh the way I was brought up - where – made me love the Anglican Church and made me a Christian.*"

Another participant **P#6** was in agreement with **P#3** and had a similar answer:

"(*My family values and beliefs) assisted me as an Anglican but it never pointed me to that direction (TSSF).*"

One participant stated that a friend motivated them to join the African Province TSSF. **P#9** stated, "*Yes, there was a friend, Dr Thabani Mthiyane who took me for a visit to Durban for a weekend and when we came there at the Convent of St. John the Divine I was amazed by the people that I found there. The first time they saw me they were so welcoming – it was as if I had been with them for a long time.*"

A clear majority of the participants (92%) stated that they were the only members of their family who were Franciscans. In fact twelve of the thirteen participants confirmed this

finding. One participant said that her family was rabidly opposed to her decision to join TSSF. Only one participant listed his wife as member of TSSF but he too was also not influenced by her to join the African Province TSSF. Two participants in this study were encouraged by their parish priests to join TSSF.

The simple sharing of faith narratives, commitments, goals, and values between parents (and other significant others) and young people is significant (Abbott-Chapman & Denholm, 2001; Litchfield *et al*, 1997). Manning (2015) discusses how the values, worldviews, and traditions in which the Millennials (children born after year 2000) are raised within their families affect how they perceive family, community, religion, and the world. The early influence of the family in childhood is significant in the development of patterns of connections between relationships within the family, the religious practice of the family, and the wider religious community (Bandura, 1969; Kreis, 2008a). With regards to this study, family upbringing in a Christian home influenced the participants to remain Anglicans but not necessarily Franciscan Tertiaries.

5.3.2   <u>**Theme 2**</u>**: Factors That Affect the Willingness of Tertiaries to Continue with the Franciscan Spirituality**

This section deals with the responses given by the participants regarding the following categories that were identified under this theme viz. the value of poverty or simplicity, the role of a Spiritual Director, personal formation activities and fulfilment of obligations as a baptized Anglican. Table 5.4 shows the significance of each motivational factor that affects Tertiaries to continue with the Franciscan spirituality in the African Province TSSF.

VARIABLE CATEGORY	VARIABLE	PARTICIPANTS' RESPONSES, n (%)
The influence of Franciscan value of poverty or simplicity	Yes No	10 (76.9) 3 (23.0)
Motivation from guidance of Spiritual Director	Yes No	11 (84.6) 2 (15.4)
Personal formation activities impact on the level of participation in TSSF	Rule of life Attendance of area meetings Retreats Attendance of Chapter Renewal of vows Other	10 (76.9) 7 (53.8) 6 (46.2) 5 (38.5) 3 (23.0) 2 (15.4)
Fulfilment of obligations as a baptized Anglican	Morning Office & Evensong Perform penitential acts Participate in Holy Eucharist Other	8 (61.5) 2 (15.4) 8 (61.5) 2 (15.4)

Table 5.4: Important Motivation Factors for Tertiaries to Continue with Franciscan Spirituality (N=13)

(1) The Value of Poverty or Simplicity

The first question required the participants to indicate whether or not the Franciscan value of poverty or simplicity influenced their decision to become Tertiaries. This question elicited positive responses from 10 participants, one of whom **P#5** maintained:

"*Yes, we were living in poverty so I thought the decision to become a Franciscan would help me to welcome what I am and be satisfied with that poverty.*"

Furthermore, **P#7** remarked:

"I have always lived a life of simplicity and that makes me to embrace the Franciscanism because it speaks to me. Poverty is not something that I can define. In terms of my life I have always lived a simple life somebody might translate it as poverty. I don't show off. I have always lived a life of poverty because I give a lot to people. I share a lot with people."

In the African Province TSSF, subscription to Holy Poverty is highly and nurtured i.e. spiritual wealth and wisdom (Shorter, 1999:24-25). Poverty is valued and admired as worth striving for by the Tertiaries. But there was a marked difference in what poverty is understood to be. The Black participants spoke of poverty while their White counterparts preferred to make reference to simplicity, which includes non-attachment to material things. Three participants mentioned that poverty or simplicity had no influence in their decision to become a Franciscan. P#4 expressed the following view:

"No. It would be very secondary. Simplicity is important to me but it's only a secondary factor."

(2) *The Role of Spiritual Director*

All activities of the African Province TSSF are aimed at developing a well-rounded Christian. Other than the obligations of doing Morning and Evening offices, performing penitential act, and participating in the Holy Eucharist, spiritual direction is important. A major component of the personal development of Tertiaries is spiritual growth, which is nurtured by the requirement of having a Spiritual Director who may be a man or a woman. Spiritual direction presupposes an open relationship and involves guidance by a Spiritual Director. It is "concerned with one's relationship with God, with the self, with other people and with nature (Michael, 2004:8) thus focusing on the unfolding of the individual's identity (Mosha, 2013:105-114).

The majority of the participants spoke very lovingly of their relationships with Spiritual Directors. Emotional supportive relationship between the individual and a Spiritual Director has a significant influence (Smith & Denton, 2005). The support and guidance from spiritual direction was a positive experience and influenced their decision to continue with Franciscan spirituality. **P#1** talked about his relationship with her Spiritual Director:

"My Spiritual Director I see her very often because she has become a friend and she is a contemplative. And I am not a good contemplative but I had like to be but I am not. So, I find it very helpful to have somebody who is quiet and just listens it is helpful to me."

This was a common comment from the other ten participants. There were only two participants who did not have Spiritual Directors. **P#11** commented:

"I have had to change Directors very often and at the moment I haven't got none but I get spiritual direction from sermons and from being a Lay Minister where I have to concentrate on what I am doing and I have done a bit of preaching so I have had to do quite a bit of spiritual study and I have got feedback from people from church. So, in a way that's how it has been done - it's not ideal but it's there."

P#8 noted, *"Very much. Because I had asked Brother Geoffrey tssf to be my Spiritual Director and he was building up the Harare order at that time and so he persuaded me to join the Third Order. And so that was the main thing…the motive really. He was the…shame, my Spiritual Director was the…provided the most motivation."*

P#13 also spoke of his difficulty to find a Spiritual Director when he responded to the second question – ***How has the guidance of your Spiritual Director contributed to your motivation to continue with Franciscan spirituality?***

"*Little. I was unable to find a Spiritual Director who was able to grasp my ever deepening commitment to contemplative prayer, while understanding its profound relationship to a radical social and political expression."*

(3) Personal Formation Activities

The third question required the participants to indicate areas of their personal formation which has deepened their level of participation in TSSF. This question was answered by everyone and the results indicate that the overwhelming majority of participants (77%) felt that the rule of life was the single most important factor. A further 54% felt that attendance of local area meetings was important. In addition, there were six participants who mentioned that retreats had a positive impact, while five participants thought that attendance of Chapter was crucial significant aspect of formation.

Community is valued in religious institutes in general and in the African Province TSSF in particular. The understanding of community that is lived by Tertiaries in the TSSF is based on religious grounds (Magesa, 2013a:89). Unrelated people in TSSF as a religious community become sisters and brothers in a comfortable environment (2013a:88-89).

This finding appear to be congruent with the research studies which reveal that religion has been shown to bring isolated people and communities together and bring positive outcomes to the lonely (Micklethwait & Wooldridge, 2009). Furthermore, research evidence has shown a strong correlation between religiosity and positive behaviours especially when religiosity was measured by church attendance or participation than when religiosity was measured in terms of the importance of religion, interest in religion and religious mindedness (Witter *et al*, 2003). According to Helm *et al* (2010), the frequency of religious activities such as prayer and Bible study has also shown a strong link with good mental health outcomes.

P#1 responded,

"Well, I think it's a very secure way of life to write a rule and then stick to it. Because it gives you structures and I think many people in this world don't have any structures. So, you must stick to it and also the idea you can write, you can change your rule to suit your circumstances but there is somebody to vet it. Uh, I like that. Retreats are wonderful and I do go out to a quiet garden every month which I enjoy very much indeed. Chapter is wonderful because that's where I see the whole Order together and I enjoy especially General Chapter because of the many, many people that come from other countries and they are not many people of my race who can say that they have friends throughout Africa."

Also evidenced in this study was the fact that two participants also mentioned other factors. **P#8** stated:

And then after I had joined the Third Order I discovered then that I was now a member of a community – we were members of a group, we met once a month and so then we had obligation to the community. Now, that came as a surprise to me. I wasn't expecting that but I enjoyed it and it wasn't a problem but then there was of course the Chapter and my Novice Counsellor was quite a strict person. She made me wait for 3 years during my novitiate to be professed and she thought I wasn't ready. So, these factors all impacted to me. Also the witness of fellow Tertiaries. Some of them were such good people, such decent people and then it really inspired me to keep on going.

P#13 commented in response to the above-stated question:

"Reading of some of the excellent articles that have been produced in Franciscan magazines and journals; salient or individually directed retreats."

(4) Fulfilment of Obligations as a Baptized Anglican

Question Four required that the respondents their personal experiences as to how certain of their obligations as Anglican has motivated them to pursue the Franciscan spirituality. The aspects were divided into three categories viz. to do Morning and Evening Offices, perform penitential acts, and participate in the Holy Eucharist. A total of eight participants chose item one and three respectively. Some of their responses will be quoted here-under. **P#13** reported that:

"My participation in the Daily Offices, the performance of penitential acts, and daily participation in the Eucharist are those aspects which have helped me discern my request to Chapter to be released from TSSF."

Another participant concurred with **P#13** and had a similar perspective:

P#2: "*Actually the Eucharist has played a very major role because each time I am in the Eucharist I feel like going to heaven now*".

Besides the words expressed above, two participants added other aspects. **P#6** mentioned the Anglican Prayer Book (APB). **P#3** was even more elaborate:

"*Well, when I was at school, of course, I ran the chapel – I was a Lay Minister and a sacristan. And I did the Confirmation, preparations for First Communion, and also at church I wrote the Confirmation course for the diocese. But since I have been retired the offices have taken on more of a role in my life. And of course I have been a very active Lay Minister for the last 30 years and I have just retired from that. I do Confirmation preparation. And I find that I have done a lot because I do a lot of counselling – I think I have done a lot of intercessory prayer as well. And I think that has helped me in my vocation and helping people as a counsellor has helped my vocation by trying to nurture other people's vocations.*"

The findings in this study confirm the results of some studies on active participation in religious communities such as the one cited in Literature Review (Kreis, 2008a) that specify on-going formation and spiritual practices. Young Christians viewed expressive and active participation in the religious community in which they belong, as good influence (Bellamy *et al*, 2005; King et al, 2002; Regnerus et al, 2004; Smith & Denton, 2005). However, frequent participation in different forms of worship, associated with a sense of belonging, satisfaction and joy, tend to foster openness to more conventional forms of worship (Bellamy et al, 2005; Smith & Snell, 2009).

5.3.3 <u>**Theme 3**</u>**: The Extent to Which Tertiaries are Motivated to Achieve the Objects, Aims, Ways and Notes of TSSF**

The participants were asked in open-ended interview questions to select whichever aspect of the objects, aims, ways of service and notes of the African Province TSSF they would

consider most apt in describing both their experiences of the Franciscan spirituality that deepen their motivation to continue as Tertiaries and the nature of their response by briefly elaborating on a more appropriate answer. The frequency distribution of the respective participants' responses is summarized in Table 5.5 below:

VARIABLE CATEGORY	VARIABLE	PARTICIPANTS' RESPONSES, n (%)
The three objects of the TSSF	Building a community	10 (76.9)
	Those dedicated to Christ	6 (46.2)
	Those who surrender their lives	6 (46.2)
The three aims of the TSSF	Make Lord Jesus known and loved everywhere	9 (69.2)
	Spread the spirit of love and harmony	10 (76.9)
	Live simply	12 (92.3)
The three ways of service	Prayer	12 (92.3)
	Study	5 (38.5)
	Work	6 (46.2)
The three notes or signs of TSSF	Humility	9 (69.2)
	Love	9 (69.2)
	Joy	9 (69.2)

Table 5.5: Experiences that Deepen Tertiaries Motivation to continue as Members of TSSF (N=13)

(1) The Objects of the Third Order of the Society of St. Francis

Determining the experiences of Tertiaries that deepen their motivation to continue with Franciscan spirituality is crucial. Often the main reasons for pursuing any spirituality are to conform one's life to the objects of the religious order. When the participants were asked about the possibility of their experiences of the Franciscan spirituality influencing their decisions to continue as members of TSSF, they acknowledged the objects of TSSF as being critically important.   The following excerpts are direct responses from some of the participants:

P#12: "*I think it's all three but most of all to live your life as most as you can and close to him and to walk in his way. And as St. Francis walked in God's way so…I can't explain it's too much.*"

P#11: "*I think it is the dedication – once I have said that I would do something then I do go for it and Jah. Building the community – that's quite difficult as much as I like to but I find that dedicating your life to God keeps you on the road.*"

P#9: "*Well, the last one has more impact surrendering our lives to Jesus and the service to people has really motivated me and keeps me going because I think that I give service when I offer my services to the needy and the challenged it's more…is more I find my spiritual growth enhanced.*"

(2) The Aims of the Third Order of the Society of St. Francis

Almost all (92%) of participants said that the most important aim of the Order that resonated with them was living simply (Table 5.5). One participant explained it succinctly when he responded to the question: **which aspects of the three aims of the Order have motivated you to continue with your vocation in the TSSF?**

P#8: "*Well, I just think those three aims to me that speaks straight to my heart. I firmly agree with them. I just think they are very important – making the Lord Jesus known and loved everywhere – I have always seen that the most important…one of the most important duties of the Church is to grow the Church by evangelism and mission and whatever means and that is making the Lord Jesus known and loved everywhere. And the spirit of love and harmony – that is what Jesus taught and not just Francis. I mean Francis got it from Jesus and so the spirit of love and harmony are also very important. And living simply – Jah – all those three things are things that I have always been committed to and strongly agree with them.*"

About 77% of each of the participants said that spreading the spirit of love and harmony was an important factor that deepened their Franciscan spirituality. Over 69% had, however, stated that making the Lord Jesus known and loved everywhere was an important aim of the Order. This finding is in line with the themes that emerged from Kreis's (2008a) research that cited opportunities to witness, minister and evangelize.

(3) The Ways of Service in the Third Order of the Society of St. Francis

When asked about the ways of service in their individual member's rule of life viz. prayer, study and work had motivated to continue with their vocation in the TSSF, the overwhelming majority (92%) said it is prayer. Most of the participants stressed that their prayer life is essential to their Christian life and to their vocation as Franciscans. **P#5** stated: "*Prayer is the most important one.*" The response was repeated by about eleven more participants.

Literature has shown that while some individuals use religious participation to decrease the distressing effects of their day-to-day activities, use praying to God as a source of getting out of their fears and feel better and confident that nothing bad will happen to them (Reinberg & Weaver, 2010). Also in a study investigating the role of religion in mental

health, there was a positive relationship between the frequency of prayers and health outcomes (Hays *et al*, 2007).

(4) The Notes that Mark Tertiaries in the Third Order of the Society of St. Francis

In open-ended questions about the three notes or signs of the Order viz. humility, love and joy, the overall consensus represented by nine participants (69%) agreed that these motivated them to continue with Franciscan spirituality. The following quotes shed light positive experiences encountered in this regard. One participant **P#7** summed this up well:

"*Humility. Because out of my humility I am able to love and I enjoy being a joyful person and a loving person.*"

Another participant **P#8** gave a totally different perspective:

"*Brother Geoffrey tssf. Very important in my personal life. And so humility yes, I have always agreed to that. And of course love comes straight from the message of Jesus. And joy eh joy is something that has grown in my life. When I first heard about the parable of perfect joy which Francis told to Leo when they were walking to Assisi one day – that parable to me that didn't make sense until one day it dawned to me and what that parable is all about is that joy is something that you have as a Christian you have it because Jesus died for you, because we are saved, because we are part of the kingdom of heaven. It's a fact and what we have to do is look at our lives in a light of it and so, so I strongly agree with it – the idea of Christian joy.*"

5.3.4 <u>Theme 4</u>: Reasons Given by Tertiaries for Leaving the African Province TSSF

The following categories under this theme were noted namely, unmet expectations, bad personal experiences, and recommendations to the African Province TSSF leadership.

Overall, only one participant has left the African Province TSSF but he did not leave the Anglican Church of Southern Africa. When asked to state reasons that contributed to his decision to leave the TSSF, he said it is attendance of local meetings and attendance of

Chapter. When asked to give recommendations to the African Province TSSF in order to prevent other members from leaving the Order his views are articulated below:

"*I have three suggestions. Firstly, for the office-holders within the Order to undertake a radical re-examination of the fundamental Principles of the Order as set out in the Founding Documents of the Order, and to undertake an extensive exploration and study of the writings and publications of prominent (current and historical) authors and academics within Franciscan spirituality. Secondly, to provide, enable and support a robust training program for Novice Guardians, Novice Counsellors and Local Group facilitators. Thirdly, to commit to a regular and robust engagement with ordained and lay sisters and brothers within the Roman Catholic SSF, and with their scholarship, spiritual formation and publications.*"

Studies addressing the reasons for leaving the religious life are important because they provide us with useful information for retention of members in religious life (Ebaugh, 1984, 1980, 1978; Kluitmann, 2008; Modde, 1974; Rulla *et al*, 1976; Van Merrienboer, 1997).

5.4 Conclusion

This chapter has presented the main research results and findings. To this end, the first part analysed the socio-demographic details of research participants were analysed with regard to their age, gender, marital status, nationality, ethnicity, occupation, highest educational level attained, lay faithful or ordained, local area group they belong to, whether professed or not, and the number of years professed. The second aspect analysed data using Tesch's method of qualitative data analysis by means of themes and categories that emerged from the study. The themes that emerged are as follows: motivations for Southern Region Tertiaries to join the African Province TSSF; the most important factors that affect the willingness of Tertiaries to continue with the Franciscan spirituality; the extent to which Tertiaries are motivated to achieve the objects, aims, ways and notes of TSSF; and the reasons cited by one Tertiary for leaving the African Province TSSF. Under each theme, a number of categories were identified.

The participants viewed themselves as Christians who have dedicated their lives to God through ministry within their chosen vocation as Franciscan Tertiaries. What motivates them to join TSSF is, by and large, exposure to religious life early in life, a sense of calling, and family / spiritual support. Through the value of poverty or simplicity, the role of a Spiritual Director, religious formation and the fulfilment of their obligations as baptized Anglicans, they have grown and matured in the Franciscan spirituality. They have embraced the Third Order and take pride in the strides they have made to achieve the objects, aims, ways of service and notes (signs) of the Third Order of the Society of St. Francis. The reasons cited by one Tertiary for leaving the African Province TSSF seems to be unclear and a more personal journey for the search of truth in other religious institutes particularly the Roman Catholic ones. The next chapter will present the summary of the research findings, conclusions and recommendations.

CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

Glatthorn and Joyner (2005:207) propose that the discussion chapter should answer the primary question: "What does your study mean?" Accordingly, this chapter will present a succinct summary of results and findings, conclusions drawn from that, implications and recommendations, and contribution made to knowledge and future research.

6.2 Summary of Findings

The African Province Third Order of the Society of St. Francis is mainly comprised of retired members who are between 50 and 80 years of age. Consequently, it is facing a real possibility of going into extinction unless new vocations are found (Bendyna and Gautier, 2009:7). In line with the Daily Obedience (2018: Day 3), TSSF consists of women (in majority) and men who commit themselves to live out their Franciscan vocation in the world. They live in their homes either as married, single or widowed members and the vast majority are lay faithful and the remaining few are ordained. Canon 711 states that consecration as a member of TSSF does not change a Tertiaries' canonical status among the people of God, be it clerical or lay (Beal *et al*, 2000:879). The skewed racial demographics and level of education attained by Tertiaries might pose serious challenges in recruiting new members in a country that has about 80% Black African citizens and the highest Gene coefficient ratio in the world (Stats SA 2017:2).

This study provides important insights into why Tertiaries join, persevere in or leave the African Province TSSF. In chapter 3, the classification of religious motivation was outlined (Allport & Ross, 1967; Dezutter *et al*, 2006). In this model, there are two approaches to religiosity i.e. intrinsic and extrinsic motivations. Much literature (Baars & Terruwe, 1981; Kennedy & Heckler, 1972) has been written on motivations around entry into religious life but comprehensive researches undertaken by Rulla are most significant.

The motivation of the participants to join, remain or leave TSSF can be understood within the conceptual framework of motivation and through the lens of social identity theory (Tajfel, 1985). Religious congregations rely largely on volitional and unpaid behaviour which is characteristic of intrinsic motivation. Theories of intrinsic motivation try to pinpoint situations found to enhance the likelihood that people will be drawn to take part in, and contribute meaningfully to, a wide spectrum of endeavours in the absence of external factors. The great majority (60-80%) of the participants in this study were found to have chosen and persevered in religious life in order to fulfil subconscious needs. From a psychological point of view, to identify an individual as a member of a group, they must demonstrate their commitment to the group, ascertain that the group as helpful to their life, and put more effort in the group (Cameron, 2004). With regards to this study, there was some discussion about how some participants were called by God into religious life in order to better fulfil their obligations as baptized Anglicans.

The motivation for Franciscan spirituality was strongly linked to Tertiaries' exposure to religious life, spiritual support and having a sense of calling. This finding confirms the results of Allport and Ross's study (1967) that the intrinsically motivated religious individual internalizes religious beliefs and lives them. The findings about lack of family support in

influencing Tertiaries' decision to join TSSF may appear concerning, since this is in contrast with religious motivation research which showed that religious motivation is significantly impacted by family activity and upbringing (Lavar & Kravetz, 2005), but the study confirms that that family support played a pivotal role in the participants' decision to become Christians but not necessarily to join TSSF.

The practical ways in which Tertiaries express the Franciscan value of poverty or simplicity came out strongly across the interviews. In particular, the value of poverty was especially important for black Tertiaries while the value of simplicity was a significant factor for white Franciscans. This finding confirms research results of Wroblewski & Karecki (2001b), Rozansky (1999) and Iammarrone (1995). Spiritual direction and formation are core practices in the African Province TSSF. From the perspective of TSS, a good Spiritual Director has certain psycho-spiritual characteristics and special skills in providing spiritual direction, in order to guide any Tertiary. Interestingly, the guidance of a Spiritual Director was commonly cited as the motive for continuing with Franciscan spirituality. This especially related to having good working relations with them (Twining, 2009:63; Barry & Connolly, 1982:8). While spiritual direction is clearly important, the absence of credible Spiritual Directors should not be underestimated because some Tertiaries struggled to get one and it resulted to one Tertiary leaving the African Province TSSF. Another challenge that is unique in the African Province Southern Region is vast distances which Tertiaries have to travel to attend area meetings which was also cited a reason for one Tertiary leaving TSSF (Woodbridge 2009:69-90).

The large majority (10/13, 77%) of Tertiaries stated that their personal rule of life was the most important motivator to continue as Franciscans. According to the Third Order

Manual (2009), the rule of life personalises the Franciscan way of living including daily prayer practice, receipt of Holy Eucharist, monetary offering and pledging, and how the values inscribed in the Principles are taken into daily life and ministry. From the Tertiaries' perspectives, the principal reasons why they performed better in their primary obligations as Anglicans is that their rule of life requires them to conduct the Daily Office and to view the Eucharist as the heart of their prayer (Daily Obedience, 2018: Day 15). The findings in this study resonate with other studies that show that conversations about faith with similar others is very important. Ratican (2004) and Rymarz (2007) state that faith commitments should be shared and discussed before an individual makes an emotional commitment. Thus, Tertiaries participation in activities such as local area meetings, retreats and Chapter are important opportunities for engaging in positive religious practices and for discussion of Franciscan issues.

Any religious vocational choice and response often involves multiple motivational perspectives. The experiences that deepen Tertiaries' motivation to continue with Franciscan spirituality appear to vary widely regarding the objects, aims and ways of service in TSSF (Daily Obedience, 2018: Day 1 to Day 20). The three notes of the Order namely humility, love, and joy appear to be particularly important for Tertiaries in the same way for each note (Daily Obedience, 2018: Day 21). The objects, aims, ways service, and notes that attracted and motivated Tertiaries to continue as Franciscans was shown to have significantly influenced the lone participant's decision to leave TSSF. This finding collaborates the findings in two research studies namely Immergut (1996:25-55) and DeBord (1996).

The overwhelmingly popular first object of the TSSF – to build a community of those who accept Christ as their Lord and Master (Daily Obedience, 2018: Day 3) – correlates with

theological motivation of redemption, described in terms of the Christian's mandate to proclaim the Good News to all nations and is closely related to the motivational factor of evangelism and fulfilling the Great Commission (Garner 2003:27). The second and third objects namely, dedicated to Jesus in body and spirit and surrender their lives to him and to the service of his people (Daily Obedience, 2018: Day 3) respectively is linked to the theological motivation of liberty and experience described in terms of using different means to reach the people with the Gospel correlates with the TSSF rule of life that is intended to enable Tertiaries in the duties and conditions of daily living to dedicate their lives under a definite discipline and vows to serve the people of God (Oswald 2002:1). The language of the Daily Obedience is heard clearly in Tertiaries responses about the aims of TSSF and its ways of service.

There were two limitations of this study, namely:

(1) The main limitation identified was that most Tertiaries are very conservative when it comes to their personal stories and their motivations to join; stay or leave the TSSF and it resulted to one turning down the invitation to participate. The mitigation was that another participant was included but from another local area.

(2) As the researcher conducting a qualitative case study analysis, it is worthwhile to acknowledge the influence of the researcher during the interview process as well as the interpretation of the data since he is part of the group that was studied. However, the researcher tried by all means to be objective by following ethical considerations.

Despite these limitations, however, this study does not allow the findings to be generalized. The sample of the participants selected represents the Southern Region TSSF as a whole. Furthermore, the sample was a purposive non-probability sample that represents

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five of the seven local areas (which is a strength). The inclusion of many open-ended questions, however, allowed the author to explore the data in more detail than would have been possible with a quantitative approach alone. The goal of this study was to understand the experiences and motivations of the individual participants, and as such, each voice was inherently important. The fact that the name of the religious order that is being studied is known accentuates the ability to situate the experiences of the participants within the context of their religious order's history and culture. Moreover, this research is timely and important, given the views of the Archbishop of Canterbury of using religious discipline to renew the Anglican Church. This evidence comes at an important juncture in the life of the Church where it is critical to have detailed research analysis, followed by the development of appropriate strategies to encourage vocations and address the challenges that have emerged to date.

6.3 Conclusions

Motivations for religious life are a facet of social science that is generally neglected in the Church. It is also seen as a field of research that studies the relationship between religious vocation and social scientific concepts. It is a complex issue of human behaviour that is characteristic of social experiences. As such, it plays a role in the motivations of Christians to pursue different religious spiritualties. However, little research has been conducted on the subject in the Anglican Church.

The research topic has been shown as timely and significant (Tracy, 2013:227-249). The study has several contributions to offer. The main contribution to the existing scientific knowledge is about motivations of Franciscan spirituality and how Tertiaries are motivated to

join, remain or leave the African Province TSSF. This study also augments the psychological literature on religious orders within the Anglican Church which is lacking in depth despite increased research opportunities after the re-introduction of religious institutes in the Anglican Communion following the Oxford Movement. It was discovered that these Franciscans are not only motivated to join or persevere in TSSF, they are thriving as Christians with fulfilling their obligations as baptized Anglicans through their rule of life. They use the objects, aims, ways of service and notes (signs) of the religious order to live out their Christian beliefs towards the love of God, their neighbour and the nature. The participants were encouraged to develop their own relationship with God and others while at the same time developing their identity as members of the group. One of the key elements contributing to the participants' ability to thrive as Anglicans is the Franciscan value of poverty or simplicity which comes natural to religious orders of Franciscan persuasion. The results and findings also underscored the importance of prayer and exposure to religious life early in life.

The question is whether the religious are intrinsically motivated to join and remain in their congregation. Within the African Province TSSF the answer is affirmative according to this study. The research conclusions are based on the four research questions posed in Chapter 1, and are also drawn from the research results and findings. The following are the major findings from the research participants:

Question 1: What are the reasons Southern Region Tertiaries choose to join the African Province TSSF?

The reasons cited by Tertiaries to join the African Province TSSF are largely determined by their exposure to religious life early in life and having a sense of calling (intrinsic motivation factors). The call is an evolving process that is shaped by formation. Early personal and family (psychosocial) experiences of Tertiaries contribute to their decision to join TSSF. In this study, the absence of a Franciscan Tertiary in the family is not likely to influence the decision to join the African Province TSSF. Family support, however, was only vital towards Tertiaries' formation as Anglicans. Franciscan Tertiaries whose parents were practicing Anglicans and who talked with their children about Christianity are more likely to remain Anglicans themselves but this had no bearing on their decision to join religious life.

Question 2: What are the most important factors that affect the willingness of the Southern Region Tertiaries to continue in the Franciscan spirituality?

The Franciscan value of poverty or simplicity was an important motivation factor for most Tertiaries which is in keeping with the charism of St. Francis of Assisi. Encouragement by the Spiritual Director was instrumental in the spiritual journey travelled by each Tertiary and to grow in religious vocation. Compatible fit between the Tertiary and the Spiritual Director in terms of mentorship energized members and was a crucial motivating factor to persist in the Franciscan spirituality.

Question 3: To what extent are the Southern Region Tertiaries motivated to achieve the objects, aims, ways of service, and signs of the Order?

The commonality of intrinsic motivation factors appear to come from the three objects, three aims, three ways of service and three signs of the African Province TSSF (Table 5.5). These have been shown to be important positive experiences of Franciscan spirituality for all participants. They arise from the obligations of Tertiaries to use daily the Community Obedience which includes reading the principles on a monthly cycle. The most frequently selected motivational factor for evangelism was Tertiaries' endeavour to build a community of those who accept Christ as their Lord and Saviour.

Question 4: What factors do Tertiaries give as their motivation to leave the TSSF?

Leaving the African Province TSSF does not necessarily mean abandonment of religious life. The reasons for leaving cited by one Tertiary included no proper formation programmes and the religious order not being relevant. The African Province TSSF needs to review the Principles of the Order; conduct a robust training programme for Novice Guardians, Novice Counsellors and leaders of local area groups; and to reach out to their Catholic counterparts (Order of Secular Franciscans) to benchmark and learn good practices. Once this is done this Tertiary may be open to discussions about the transformation agenda of the African Province TSSF in an open, exploratory and dialogical manner.

Based on the findings of this study, and the results from other major research projects reviewed in the Literature Review chapter, the researcher concludes that the Tertiaries in the African Province TSSF are intrinsically motivated to join or remain Franciscans. The

qualitative research findings show that Tertiaries are leaving due to a disagreement in the direction that is being taken by the African Province TSSF and this can be rectified when exit interviews are conducted for members who leave the religious congregation permanently.

6.4 Recommendations

The implication that Tertiaries were motivated largely by intrinsic factors to join or remain in the African Province TSSF was a major finding in this study which confirms the findings of a study by Elm (1994) that religious life is driven by an intrinsic motivation of dedication of one's life to God. It also corroborates the empirical research of Rulla (1986) which showed that the spiritual motivation of the religious is decisively shaped by unconscious psychological dynamics. Closely linked to the implication was the finding that motivations could be objectively compared with those applied elsewhere to increase understanding by Tertiaries, and in turn enhance Franciscan spirituality in the African Province TSSF. Thus, the contribution of the study has practical implications. That contribution served as a good foundation for the recommendations that could be shared with the relevant stakeholders. It is therefore recommended that the findings of this study be shared with different religious institutes at large to potentially facilitate future discussions.

Based on the findings of this study to explore the extent to which Tertiaries are motivated to pursue Franciscan spirituality in the African Province TSSF, it is clear that Tertiaries hold different views regarding the reasons why they choose to join; continue in Franciscan spirituality or leave TSSF. In order to address these differences, it is recommended that leaders of religious institutes make consistent efforts to ensure that Guardians, Formators, Counsellors and Area Conveners are kept informed about these issues.

Furthermore, with regard to spiritual formation, the finding of one former Tertiary reflect the need for decision-makers in African Province TSSF to re-assess its initial and on-going formation programmes and appointment of Spiritual Formators. This seems important not because some Formators are not adequately skilled but because of the lone Tertiary's perception of not being understood by the African Province TSSF. The fact that the relationship with the Spiritual Director and Formator is sacrosanct should be emphasized frequently as these are relationships that are most likely to enable self-reflection and personal growth for Tertiaries. Exposure to religious life early in life has been shown to be significant in the decision to join the African Province TSSF. The hierarchy of the African Province TSSF can potentially engage with this issue by lobbying dioceses to include religious life as part of the Confirmation course.

Judd, Smith and Kidder (1991) argue that 2 kinds of future research are possible from recommendations namely, one based on what the study did and found and the other based on what the study did not do or find. Regarding future research, the researcher noted that there was a gap in the literature, and that his study had focused on the Southern Region only. To him, that was a limitation, hence the motivation for a more extensive quantitative study that will include all regions of the African Province TSSF in order to map the range of Tertiaries' motivations for joining and remaining or leaving TSSF, as well as possibly one or more TSSF provinces in order to facilitate comparisons. This will make a more compelling case for extrapolation leading other TSSF provinces to seriously consider motivational reasons in their recruitment and retention strategies.

6.5 Summary and Conclusion of the Chapter

This final chapter started with a review of the first five chapters. Emphasis then was made with regard to the main results and findings, followed by a synopsis of the limitations of the study and then an exploration of its contribution at applicational level. This led systematically on to considerations of implications and recommendations, which included those relating to future research. In this way, a single proposition was made with the intention of encouraging scholarly research in areas related to motivations to join, remain or leave religious orders.

Through the social scientific case research of this study, it was verified that intrinsic factors played a leading role in Tertiaries to pursue Franciscan spirituality in the African Province TSSF and thus the hypothesis of this study has been proven true. At the elementary level it was demonstrated that when discussing motivations for pursuing a particular religious spirituality this involve reasons for joining, remaining in or leaving that particular religious order. Consequently, one of the most significant things is for leaders of religious institutes to review their Principles as set out in the founding documents to check for relevance and analysis of recruitment and retention strategies.

This chapter has looked at the summary of results and findings, main conclusions based on the four main research questions, implications and recommendations, as well as future research.

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APPENDICES

1. **APPENDIX A: INTERVIEW SCHEDULE**

   Motivations of Franciscan Spirituality: A Social Scientific Case Study of the African Province Third Order of the Society of St. Francis (TSSF)

   <u>**SECTION A**</u>**: SOCIO-DEMOGRAPHIC** (Tick where appropriate*)*

   (1) *Age in years*: _____ years

   (2) *Gender*: male ☐   female ☐

   (3) *Marital status*: single ☐   married ☐   divorced ☐   widowed ☐

   (4) *Nationality*: South African ☐   Sotho ☐

   (5) *Ethnic background*: black ☐   white ☐   coloured ☐

       Indian ☐   not applicable ☐

   (6) *Occupation*: employed ☐   unemployed ☐   retired ☐

   (7) *Highest educational level attained*: no schooling ☐   primary education ☐

       secondary education ☐   tertiary education ☐

   (8) *Laity or Clergy*: Ordained ☐   Lay ☐

   (9) *Local Area in the Southern Region*: Cape Town ☐   Durban ☐   Lowveld ☐

Eastern Cape ☐   Johannesburg ☐   Kokstad ☐   Lesotho ☐

(10)   *Are you professed*: Yes ☐   No ☐

(11)   **If yes, how long have you been professed**:

01 – 05 years   ☐

05 – 10 years   ☐

10 – 20 years   ☐

➢ 20 years   ☐

SECTION B: WHAT ARE THE REASONS SOUTHERN REGION TERTIARIES CHOOSE TO JOIN THE AFRICAN PROVINCE TSSF?

[PERSONAL REASONS]

(1) Was the TSSF the only Religious Order you were exposed to in the Anglican Church?

(2) Did you know anything about Religious Orders in the Anglican Church before joining TSSF?

(3) Did anything in your childhood play a role in your choice to become a Franciscan Tertiary in the African Province TSSF?

[FAMILIAL REASONS]

(4) Would you say your family upbringing motivated you to join the African Province TSSF?

(5) Have your family's core values and beliefs in any way influenced your choice to join the African Province TSSF?

(6) Have any other family members joined TSSF? If yes, did this influence your decision to join the African Province TSSF?

[SPIRITUAL REASONS]

(7) Describe anything in your Anglican or Christian roots that influenced your decision to join the African Province TSSF?

SECTION C: WHAT ARE THE MOST IMPORTANT FACTORS THAT AFFECT THE WILLINGNESS OF THE SOUTHERN REGION TERTIARIES TO CONTINUE WITH THE FRANCISCAN SPIRITUALITY?

(1) In what ways is the Franciscan value of poverty influenced your decision to become a Franciscan Tertiary? {**Explore**}

(2) How has the guidance of your Spiritual Director contributed to your motivation to continue with Franciscan spirituality? {**Explore**}

(3) What aspects of your personal formation have positively impacted your level of participation in the African Province TSSF? (*Rule of Life, attendance of Local Area meetings, retreats, attendance at Chapter, renewal of vows*? {**Explore**}

(4) What aspects of your obligation as a baptized Anglican – *to do Morning and Evening Offices, perform penitential acts, and participate in Holy Eucharist* – have motivated you to continue with your vocation in the African Province TSSF? {**Explore**}

SECTION D: DOES EXPERIENCES OF FRANCISCAN SPIRITUALITY IN THE AFRICAN PROVINCE TSSF DEEPEN SOUTHERN REGION TERTIARIES' MOTIVATION TO CONTINUE AS MEMBERS OF TSSF

(1) What aspects of the objects of the TSSF – *to build a community of those who accept Christ as their Lord and Master, are dedicated to him in body and spirit, and surrender their lives to him and to the service of his people* – have motivated you to continue with your vocation in the TSSF? {***Explore***}

(2) What aspects of the three aims of the Order – *to make the Lord Jesus known and loved everywhere, to spread the spirit of love and harmony, and to live simply* – have motivated you to continue with your vocation in the TSSF? {***Explore***}

(3) What aspects of the three ways of service in your individual member's Rule of Life – *prayer, study, and work* – have motivated you to continue with your vocation in the TSSF? {***Explore***}

(4) What aspects of the three notes or signs of the Order – *humility, love, and joy* – have motivated you to continue with your vocation in the TSSF? {***Explore***}

SECTION E: WHAT REASONS INFLUENCE SOUTHERN REGION TERTIARIES TO LEAVE THE AFRICAN PROVINCE TSSF?

(1) Which aspects of the Franciscan spirituality possibly contributed to your dissatisfaction with the African Province TSSF and led to your decision to leave? (*Rule of Life, attendance of Local Area meetings, retreats, attendance at Chapter, renewal of vows*? {**Explore**}

(2) Are there any other experiences whilst being a member of the African Province TSSF that have de-motivated you to continue with the Franciscan spirituality? {**Explore**}

(3) What are your suggestions to the African Province TSSF leadership that could prevent other members from leaving the religious order? {**Explore**}

2. APPENDIX B: INFORMED CONSENT LETTER FOR RESEARCH PARTICIPANTS

School of Religion, Philosophy and Classics

University of KwaZulu-Natal, Pietermaritzburg,

Private Bag X01, Scottsville 3209,

Republic of South Africa.

Dear Sir/Madam

INFORMED CONSENT LETTER

I (Dr Bonginkosi Thomas Buthelezi; Cellphone number: 0825160156; Email address: drbtbuthelezi@gmail.com) is a student at the above-cited institution doing a research Masters in Theology. I am doing research on participants who are members of the Third Order of the Society of St. Francis (TSSF).

The title of my research is: *Motivations of Franciscan Spirituality: A Social Scientific Case Study of the African Province Third Order of the Society of St. Francis (TSSF)*.

I am asking you to be an interviewee and participate in my research study. Your responses will be treated in a confidential manner. The results of the interviews will be used in writing a thesis. In the thesis you will not be identifiable as I will keep anonymity through the use of pseudonyms.

I wish that you respond to all the questions that I have but you are free to choose not to respond to some of the questions as you may see fit. You are also free to withdraw from the research at any time without any negative or undesirable consequences. The face-to-face interview will last for 30 minutes unless a need arises for additional time. The interviews will take place in the month of October and November 2017. I will gather the data through a tape recorder.

There is no material or financial benefits from participating in this research. However, I will visit you with the results of the study and discuss the outcome with you. In

addition you will be part of the success story of this project. I will also give you a copy of my thesis at completion.

If need be for further information about this study please contact my supervisors who is the project leader: Professor H. Moyo; Contact number: 033 260 5574; email: moyoh@ukzn.ac.za.

You can also contact the UKZN Research Ethics Office through Mrs Phumelele Ximba, Contact number: 031 260 3587; Email: ximbap@ukzn.ac.za.

I hope the above information will help you make an informed decision about participation in this research project. If you are willing to participate please sign the declaration on the following page.

Declaration

I………………………………………………………………………… (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

I hereby provide consent to:

Audio-record my face-to-face interview   YES   NO

SIGNATURE OF PARTICIPANT...

DATE.....................................

APPENDIX C: TSSF GATEKEEPER'S LETTER OF CONSET FOR THE STUDY

THIRD ORDER SOCIETY OF ST FRANCIS: AFRICAN PROVINCE

37 Mon Repos Crescent | Welgelegen | 7500 | Parow | Cape Town | South Africa

Email: mtdarko@gmail.com

Website: www.tssforg.za

March 26, 2017

BONGINKOSI THOMAS BUTHELEZI
P.O. BOX 2319
WESTVILLE
3630

Dear Dr Buthelezi,

I, Rev Dr Michael Twum-Darko tssf, in my capacity as the Minister Provincial of the African Province of the Third Order Society of St Francis give consent in principle to allow Rev Dr Bonginkosi Thomas Buthelezi tssf, a student at the University of Kwazulu-Natal, College of Humanities to collect data in this Society as part of his Master of Theology (by dissertation). The student has explained to me the nature of his research and the nature of the data to be collected.

This consent in no way commits any individual member to participate in the research, and it is expected that the student will get explicit consent from any participants. I reserve the right to withdraw this permission at some future time and/or when it becomes subjective.

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In addition, the Third Order's name may or may not be used as indicated below. (Tick as appropriate).

	Thesis	Conference paper	Journal article	Research poster
Yes	√			
No		√	√	√

Rev Dr Michael Twum-Darko   <u>26 March 2017</u>

4. APPENDIX D: RESEARCH STUDY ETHICS APPROVAL – UKZN HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE (HSSREC)

UNIVERSITY OF KWAZULU-NATAL

INYUVESI YAKWAZULU-NATALI

29 August 2017

Dr BT Buthelezi 953000493
Scllool of Religion, Philosophy and Classics
Pietermaritzburg Campus

Dear Dr Buthelezi

Protocol reference number: HSS/1319/017M
Project title: An explorative study of Southern Region Tertiaries' motivations in and experiences of the Franciscan spirituality: A case study of the African Province Third Order of the Society of St. Francis (TSSF)

Full Approval – Expedited Application In response to your application received 2 August 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

....
Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

cc Supervisor: Dr H Moya
cc. Aacademic Leader Research: Professor P Denis
cc. School Administrator: Ms Catherine Murugan

Humanities & Social Sciences Research Ethics Committee
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Website: WWW ukzn.ac.za

mo . 2010
100 YEARS OF ACADEMIC EXCELLENCE

Founding Campus — Edgewood ■ Howard College Medical School — Pietarmaritzburt1 — Westville