MOBBING, BURNOUT, AND RELIGIOUS COPING STYLES AMONG PROTESTANT CLERGY: A STRUCTURAL EQUATION MODEL AND ITS IMPLICATIONS FOR COUNSELORS

by

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This dissertation was prepared under the direction of the candidate's dissertation advisor, Dr. Paul Peluso, Department of Counselor Education, and has been approved by the members of his supervisory committee. It was submitted to the faculty of the College of Education and was accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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ABSTRACT

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This study investigates the relationship between mobbing, burnout, and religious coping styles among Protestant clergy. Mobbing is an emotionally abusive workplace behavior and is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Mobbing has only recently become a focus of attention in the United States. To date there are no known studies investigating mobbing in the workplace setting of the church. The broad purpose of this study is to determine if protestant pastors experience mobbing, how they are affected by it, and how they cope with it.

Four religious coping styles—Self-directing, Collaborative, Deferring, and Surrender to God—are investigated to determine how coping styles of religious individuals function in mediating the effect of mobbing on burnout. Burnout is assessed

through the Maslach Burnout Inventory and measures emotional exhaustion, depersonalization, and reduced personal accomplishment.

This study utilizes Structural Equation Modeling (SEM) and presents two models of mediational analysis. Both simple and multiple mediating structural models are depicted. The results of analysis indicate that Protestant clergy do experience being mobbed which results in emotional exhaustion and depersonalization. Clergy with a self-directing coping style experience more burnout than do those who utilize a surrender to God style. Differences in indirect effects between models were noted. The implications to theory and practice are discussed.

MOBBING, BURNOUT, AND RELIGIOUS COPING STYLES AMONG PROTESTANT CLERGY: A STRUCTURAL EQUATION MODEL AND ITS IMPLICATIONS FOR COUNSELORS

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Chapter 1

Introduction

Mobbing is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted (Sperry, 2009). Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation, and the removal of the target through termination, extended medical leave, or quitting (Duffy & Sperry, 2007, 2012). It is a traumatizing experience that often results in significant financial, career, health, emotional, and social loss.

Davenport, Schwartz, and Elliot (1999) described mobbing as an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. One individual initiates the mobbing by gathering others, willingly or unwillingly, to participate in malevolent actions to force a person out of the workplace. These actions are abusive and terrorizing, and the target experiences distress, illness, and social misery (Leymann, 1996). Productivity is affected and victims often begin to take sick leave. Depression or accidents may occur and resignation, termination, early retirement, and the negotiated voluntary or involuntary expulsion takes place. For the victim the final chapter may be death through suicide or illness (Leymann, 1990).

Although mobbing has been investigated quite extensively in Europe since the 1980s, it has only been a focus of attention in the United States since the 1990s (Duffy &

Sperry, 2007). In 2007, a large randomized sample of U.S. adults found that as many as 54 million American workers (37% of respondents) could have experienced some form of abusive workplace behaviors (Workplace Bullying Institute, 2007).

Clergy represent a specialized group of American workers providing spiritual, personal, and social services. There are approximately 500,000 Protestant clergy employed in the United States (Association of Religion Data Archives, 2010) with approximately 10% being women (Barna Research Group, 2011). Extrapolating from the Workplace Bullying Institute's (2007) estimate of 37% of the U.S. work force at risk for experiencing some form of abusive workplace behavior, as many as 185,000 clergy could be at risk. To date there are no known studies investigating mobbing in church workplace settings and its impact on clergy.

Mobbing is a complex dynamic involving the victim, perpetrators, bystanders, management, the organization in which the mobbing takes place, and possible outside agents inadvertently drawn into the mobbing (Westhues, 2007). The impact of mobbing on its victim, and the family of the victim, is enduring and profound. Because mobbing involves both people and organizations conventional counseling interventions may not be sufficient to fully address all of the dynamics involved (Duffy & Sperry, 2007).

Problem

To date there is no known literature, which examines mobbing in the workplace of the church and its impact on clergy. Mobbing has been examined in medical settings (Pranjic, Malie-Bilic, Beganlic & Mustajbegovic, 2006), educational settings (Westhues, 2002), industrial settings (Leymann, 1990), and academia (Westhues, 2006), among others, but there is no research linking mobbing, clergy, and the church. The broad

purpose of this study is to empirically investigate whether mobbing takes place in the church workplace. Additionally, this study is designed to investigate how mobbing is related to clergy burnout and how clergy targets cope with mobbing victimization.

Burnout

Burnout is defined as a syndrome of emotional exhaustion, depersonalization, and diminished personal accomplishment (inefficacy) that can occur among individuals who work with people in some capacity (Maslach, Schaufeli & Leiter, 2001). Although the term "burnout" has been associated with bullying (Einarsen, Matthiesen, & Skogstad, 1998; Varhama & Bjorkqvist, 2004a, 2004b) and mobbing (Grunau, 2007), these studies define burnout in a less comprehensive manner than does Maslach. No empirical studies exist linking mobbing in a church workplace setting and burnout as theorized by Maslach (Maslach & Schaufeli, 1993). It is hypothesized in this study that mobbing in the church workplace setting leads to increased emotional exhaustion, depersonalization, and diminished personal accomplishment.

Religious Coping

Religion plays an important role for religiously oriented people in coping with stressful life events (Pargament et al., 1988). Pargament et al. (1990) noted that religious beliefs can be a source of comfort, offer meaningful explanations for difficult events, and provide a basis for defining and resolving problems. Building on Lazarus and Folkman's (1984) comprehensive theories of stress, appraisal, and coping, Pargament et al. (1988) identified problem-solving coping strategies utilized by religious individuals experiencing stressful events.

Pargament et al. (1988) posited that religious coping strategies incorporate two underlying dimensions which describe the roles and responsibilities of the individual and God in the problem-solving process. The first dimension focuses on locus of control as well as who is primarily responsible to solve the problem: God or the individual. The second dimension focuses on the level of individual activity in the problem solving process: individual is highly active and God is passive or the individual is passive and God is active. The three coping styles posited by Pargament et al. (1988) are Deferring, Collaborative, and Self-Directing. Wong-McDonald and Gorsuch (2000) added a fourth coping style, Surrender to God, utilizing the same dimensions of locus of control/responsibility and level of activity.

Clergy represent a unique work-group that is intimately acquainted with religious resources for problem solving and coping (Pargament, 1997; Pargament, Tarakeshwar, Ellison, & Wulff, 2001). How clergy utilize religious coping strategies in dealing with a mobbing experience has not been investigated previously. Examining how clergy cope, and if there is a particular coping style that mediates the level and experience of mobbing-related burnout, the examination will significantly contribute to an understanding of how counseling may benefit clergy victims of workplace abuse.

Significance of the Problem

Smith and Seokho (2005) report that approximately 52% of the American population identify themselves as Protestant with 30% of Protestants attending services on a weekly basis. According to the Barna Research Group (2009) as many as 500,000 protestant clergy serve these adherents. The problem addressed in this study is significant in several ways. First, mobbing has only recently become the focus of study in the United

States and, given the destructive nature of the phenomenon, adding to this body of knowledge is highly desirable. Second, there are no empirical investigations linking mobbing and burnout as defined by Maslach (1986). Third, to date there is a no research relating mobbing to the church or clergy. Fourth, there is a scarcity of research examining the church as a potentially abusive workplace environment, and adding to this knowledge base is also highly desirable. Fifth, there are no studies investigating how clergy use their faith, beliefs, and religious practices in coping with mobbing. This study represents a significant contribution to understanding the nature of mobbing, mobbing-related burnout, and how clergy cope with this extreme stressor. Finally, considering the nature and scope of support, care, and service clergy provide our society, any information contributing to their health and well-being is highly desirable.

Purpose

The broad purpose of this study is to determine if Protestant pastors experience mobbing and to what extent they are affected by it. In addition, this study examined the relationship between mobbing and the three dimensions of burnout. Finally, this study investigated how clergy utilize their faith and beliefs in coping with a mobbing experience and if specific religious coping styles serve to mediate levels of mobbing-related burnout.

Research on mobbing, burnout, and religious coping has considerable implications for counselors. Burnout and workplace related stress are significant and frequent experiences that often present for counseling services. As counselors, and counselor educators, it is necessary to deepen our understanding of the impact mobbing

has on its clergy victims in order to equip, train, and educate counselors for effective and competent helping interventions.

Research Questions

1. Is there evidence that Protestant clergy experience mobbing in their church workplace setting?
2. Is there an association between severity of mobbing and levels of clergy burnout?
    a. What is the relationship between mobbing and emotional exhaustion of clergy?
    b. What is the relationship between mobbing and depersonalization?
    c. What is the relationship between mobbing and diminished personal accomplishment of clergy?
3. Does a Self-Directing religious coping style mediate mobbing-related burnout?
4. Does a Deferring religious coping style mediate mobbing-related burnout?
5. Does a Collaborative religious coping style mediate mobbing-related burnout?
6. Does a Surrender religious coping style mediate mobbing-related-burnout?

Hypotheses

Hypothesis 1:

H_{O1}: Protestant clergy do not experience mobbing behaviors in their church workplace setting as measured by the Negative Acts Questionnaire-Revised.

H_A: Protestant clergy experience mobbing behaviors in their church workplace setting as measured by the Negative Acts Questionnaire-Revised.

Hypothesis 2:

H_{O2}: Protestant clergy who have been mobbed do not experience burnout as measured by the Maslach Burnout Inventory-Human Services Survey.

H_{A2}: Protestant clergy who have been mobbed experience burnout as measured by the Maslach Burnout Inventory- Human Services Survey.

Hypothesis 3:

H_{O3}: Protestant clergy who utilize a Self-Directing coping style will not experience burnout.

H_{A3}: Protestant clergy who utilize a Self-Directing coping style will experience higher degrees of burnout than clergy who utilize a Collaborative or Surrender coping style.

Hypothesis 4:

H_{O4}: Protestant clergy who utilize a Deferring coping style will not experience burnout.

H_{A4}: Protestant clergy who utilize a Deferring coping style will experience higher degrees of burnout than clergy who utilize a Collaborative or Surrender coping style.

Hypothesis 5:

H_{O5}: Protestant clergy who utilize a Collaborative religious coping style will not experience burnout.

H_{A5}: Protestant clergy who utilize a Collaborative religious coping style will experience lower degrees of mobbing-related burnout than clergy who utilize a Self-Directing or Deferring coping style.

Hypothesis 6:

$H_{O6:}$ Protestant clergy who utilize a Surrender religious coping style will not experience burnout.

H_{A6}: Protestant clergy who utilize a Surrender religious coping style will experience lower degrees of mobbing-related burnout than clergy who utilize a Self-Directing or Deferring coping style.

Definitions

1. **Abusive Workplace Behaviors**: Hostile verbal and nonverbal behaviors that are non-violent, non-sexual, and are employed by individuals or groups of individuals to bully or mob targets.
2. **Bullying**: Abusive workplace behaviors that are employed by individuals against a target.
3. **Church:** The workplace setting and environment of clergy.
4. **Clergy, Pastor, Minister:** An individual employed to perform pastoral or sacerdotal functions in a Christian church. Responsible for conducting religious worship and performance of other spiritual functions associated with beliefs and practices of religious faith or denomination. Provides spiritual and moral guidance and assistance to members.
5. **Forced-termination**: The removal of a target through resignation, forced resignation, coerced resignation, extended medically leave, early retirement, retirement, or death.
6. **Mobbing:** Abusive workplace behaviors of a group of people, in an organizational context, directed at an individual resulting in the humiliation,

devaluation, discrediting, degradation, and loss of reputation in order to remove the target from the organization through termination, extended medical leave, or quitting.

7. **Mob**: A group of individuals working in concert to remove a target from an organization.
8. **Mobber**: A member of a mob.
9. **Mobbed**: Having been the targeted victim of a mobbing.
10. **Target**: A mobbing victim in any stage of a mobbing.

Limitations

The following limitations of this study are imposed by the researcher:

1. Online access is required for participation.

The following limitations of this study are imposed by the situation:

1. Scarcity of instruments measuring mobbing.
2. Limited empirical research to draw from focusing on mobbing and clergy.

Study Design

This study will utilize Structural Equation Modeling (SEM) to examine the relationship between mobbing, burnout, and religious coping styles among Protestant clergy. SEM is a collection of statistical techniques that examines variance and covariance and includes confirmatory factor analysis and multiple regression analyses to evaluate the fit of a priori models (Kline, 2011).

Variables. The use of SEM allows for flexible examination of independent and dependent variables, which can be factors or measured variables (Tabachnick & Fidel, 2007). Abusive workplace behaviors, be they mobbing, bullying, or harassing behaviors,

have functioned as independent variables in the research literature (Bjorkqvist, Osterman, & Hjelt-Back, 1994; Keashly, Trott, & MacLean, 1994; Leymann & Gustafsson, 1996; Niedl, 1996). However, many researchers have not explicitly labeled the variables in their studies. For instance, Hauge, Skogstad, and Einarsen (2010) did not label study variables as independent/predictor or dependent/outcome, yet, referring to the outcomes of their study, stated: "As hypothesized, workplace bullying was found to be a significant predictor of all the outcomes investigated…." (p. 430). Likewise, Leymann (1996) listed subtitles of "Consequences of Mobbing" as "Effects on Society," "Effects on the Organization," and "Effects on the Victim" (pp. 173-174). Although these researchers do not explicitly declare mobbing, bullying or abusive workplace behaviors as independent variables they clearly are. This appears to be a common convention in the workplace abuse research literature. Throughout the literature review of this study, specifically under "Impact of Mobbing," the reviewed studies utilize abusive workplace behaviors, in one form or another, as independent variables investigating or reporting on the impact of those behaviors on some measured dependent variable.

Mediation. A mediator is defined as a variable that explains the relationship between a predictor and an outcome (Baron & Kenny, 1986; Frazier, Tix & Barron, 2004) and specifies how a given effect occurs (Baron & Kenny, 1986; Holmbeck, 1997). According to Baron and Kenny (1986), mediators explain how external physical events take on internal psychological significance. Mediators function as a third variable "which represents the generative mechanism through which the focal independent variable is able to influence the dependent variable of interest" (Baron & Kenny, 1986, p. 1173). Frazier et al. (2004) state that mediators establish "how" or "why" one variable predicts or causes

an outcome variable. According to Baron and Kenny (1986), the following conditions must be met for a variable to be considered a mediator:

1) Variance in the independent variable must be significantly associated with variance in the dependent variable.

2) Variance in the independent variable must be significantly associated with variance in the mediator variable.

3) Variance in the mediator significantly accounts for variance in the dependent variable.

4) The effect of the independent variable on the dependent variable is significantly less after controlling for the mediator variable.

Figure 1 is a diagram of a simple mediational structural model. Lines with single arrows indicate statistical causal direction. Religious Coping Style serves as a mediating variable between mobbing and burnout. Simple mediational structural models (Baron & Kenny, 1986) will be presented in the literature review to illustrate hypothesized associations between variables. A detailed discussion of simple and multiple mediation structural models and analysis (Preacher & Hayes, 2008) will be presented in Chapter 3.

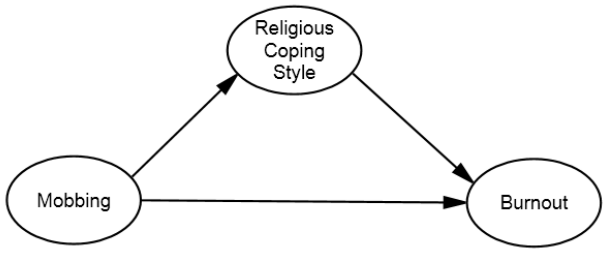


Figure 1. A structural equation model of mobbing, burnout, and religious coping styles.

Clergy were solicited and recruited primarily through online resources and denominational email list. Participating clergy were asked to fill out a demographic questionnaire, which included non-identifying information about the church where the mobbing took place. Information included church affiliation and denomination; the state in which the church is located; size of the congregation; duration of mobbing behaviors; whether the instigator of the mobbing was known to the target; what the outcome of the mobbing was, i.e., force-terminated (forced resignation, fired, medical leave), quitting, demotion, or ongoing; age of the target; salary of the target; marital status, and number of children of the target. Each pastor was asked to complete the Negative Acts Questionnaire-Revised, the Maslach Burnout Inventory, the Religious Problem Solving Scale, and the Surrender to God Scale.

Dependent Variable

The dependent variable in this study is: Burnout: measured by the Maslach Burnout Inventory Human Services Survey.

Independent Variable

The independent variable in this study is: Mobbing: measured by the Negative Acts Questionnaire-Revised.

Mediating Variables

Religious coping styles: measured by the Religious Problem Solving Scale and the Surrender to God Scale. The four religious coping styles are:

1. Self-Directing
2. Deferring
3. Collaborative

4. Surrender.

Summary and Organization of the Study

This study will be presented in five chapters. Chapter 1 introduces the purpose and scope of the study. Chapter 2 includes a review of the relevant research literature on mobbing, burnout, and use of religious coping styles as well as illustrating the sequential building of the structural model as each variable is presented in this study.

Chapter 3 details the methodology, procedures, and the psychometric properties of each instrument. Chapter 4 reports the results of the research. Chapter 5 discusses the implications and limitations of the study.

Chapter 2

Literature Review

Mobbing

Mobbing is an abusive workplace behavior and has been referred to as emotional assault (Davenport et al., 1999), an extreme form of work stressor (Adoric & Kvartuc, 2007), workplace incivility (Cortina & Magley, 2009), a grave threat to health and safety (Westhues, 2002), psychological terror (Leymann & Gustafsson, 1996); and by many other names (Crawshaw, 2009). Mobbing takes place in an organizational context and is defined as the nonsexual prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted (Sperry, 2009). Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting (Sperry & Duffy, 2009). It is a traumatizing experience that often results in significant financial, career, health, emotional, and social loss.

Workplace mobbing results in significant consequences on the victims (Hauge et al., 2010), their relationships, and their families (Davenport et al., 1999). The impact of mobbing is profound and has been associated with post-traumatic stress disorder (Leymann & Gustafsson, 1996); diminishment of well-being (Niedl, 1996); mood disorders (Nolfe, Petrella, Blasi, Zontini & Nolfe, 2007); suicidal behaviors (Balducci,

Alfano, & Fraccaroli, 2009); diminishment of justice beliefs (Adoric & Kvartuc, 2007); negative health consequences (Duffy & Sperry, 2007); and rampage shootings (Westhues, 2007).

Terminology

There is currently no firm consensus regarding definitions of mobbing and bullying (Sperry, 2009). Clarity of terms has been a challenge in the study of mobbing and can be confusing (Crawshaw, 2009; Duffy, 2009; Saunders, Huynh, & Goodman-Delahunty, 2007). Leymann (1990) first used the term "mobbing" to describe systemic abusive workplace behaviors, which he found similar to animal behaviorists' descriptions of violent group animal behavior.

Labeling of abusive workplace behaviors seems to be somewhat connected to geographical location (Ferris, 2009; Saunders et al., 2007). The term "mobbing" is used in Germanic and Nordic countries (Leymann, 1990; Zapf & Einarsen, 2001); "Emotional Abuse" is often used in the United States (Keashly et al., 1994; Koonin & Green, 2005); "Harassment" is a common descriptor in Finland (Bjorkqvist et al., 1994); "Bullying" is the term most often used in Australia (Sheehan, Barker, & Rayner, 1999), the United Kingdom (Rayner & Hoel, 1997) and the United States (Namie & Namie, 2009). All of these labels have been used to describe a variety of abusive workplace behaviors directed at an individual by individuals or by groups.

Adding to the terminological confusion are studies of specific workplace behaviors that described abusive behaviors but make no systemic distinction of perpetrator dynamics (Koonin & Green 2005). Hornstein (2003) addresses issues of workplace incivility, and Merecz, Drabek and Moscicka (2009) focus on aggression in

the workplace. All of these studies examine abusive workplace behaviors that are employed by members of mobs but are also used by individual bullies.

The two most common descriptors of perpetrator behavior are "bullying" and "mobbing." Both terms have been used somewhat interchangeably to describe dynamics of perpetrator behaviors, and this is reflected in the growing literature (Zapf & Einarsen, 2001). For instance, Einarsen, Hoel, Zapf, and Cooper (2011) use both terms in their suggested definition of bullying:

> Bullying at work means harassing, offending, or socially excluding someone or negatively affecting someone's work. In order for the label *bullying (or mobbing)* (emphasis in text by original authors) to be applied to a particular activity, interaction, or process, the bullying behavior has to occur repeatedly and regularly (e.g., weekly) and over a period of time (e.g., about six months). (p. 22)

Both phenomena, mobbing and bullying, share common abusive workplace behaviors directed at a target. For instance, Namie and Namie (2009) stated, "Bullying at work is repeated, health-harming mistreatment of a person by one or more workers that takes the form of verbal abuse; conduct or behaviors that are threatening, intimidating, or humiliating…." (p. 3). The authors are describing abusive workplace behaviors by either one or more perpetrators but do not make a categorical distinction between bullying by an individual or mobbing by a group of individuals.

Some researchers have specifically defined mobbing as a group of perpetrators targeting an individual and bullying as a single aggressor towards a target (Sperry 2009; Ferris, 2009; Davenport et al., 1999; Westhues, 2007). This distinction is utilized in this study. Because of the shared behavioral experiences of being either bullied or mobbed, as

well as the mixed nomenclature in the empirical literature, there are times when the term "bullying" is used in describing a mobbing dynamic (Cowie, Naylor, Rivers, Smith & Pereira, 2002; Einarsen, 1999; Ferris, 2009; Zapf, 1999), and there are times when "mobbing" describes a bullying dynamic (Tengilimoğlu, Mansur, & Dziegielewski, 2010). For the purposes of this study, unless specifically noted, the terms "bullying" or "bully" refer to abusive workplace behaviors by individual(s) common to both an individual bullying experience and a group mobbing experience.

Mobbing Distinctives

For the sake of clarity this researcher has adopted the definition of mobbing as articulated by Sperry (2009):

> Mobbing is the nonsexual harassment of a coworker by a group of other members of an organization for the purpose of removing the targeted individual(s) from the organization or at least a particular unit of the organization. Mobbing involves individual, group and organizational dynamics. It predictably results in the humiliation, devaluation, discrediting, degradation, loss of professional reputation, and, often removal of the target from the organization through termination, extended medical leave, or quitting. The results of this typically protracted traumatizing experience include significant financial, career, health, and psychosocial losses and other negative consequences. (p. 191)

The distinctive characteristics of mobbing, in contrast to any other forms of abusive workplace behaviors, include number of perpetrators, intentionality, intensity, duration, and frequency. Table 1 summarizes these characteristics and the associated behaviors.

Table 1

Distinct Mobbing Characteristics

Characteristic	Behaviors
Number of Perpetrators	A systematic organizational group process of two or more perpetrators (Sperry, 2009).
Intentionality	Abusive workplace behaviors are purpose driven and goal oriented. Victims are chosen for removal from the organization or workplace setting (Einarsen, 1999; Leymann, 1990, 1996).
Intensity	Mobbing behaviors are a severe form of social stress and more harmful and devastating to targets than other workplace abuses (Hauge et al., 2010; Leymann, 1990, 1996; Saunders et al., 2007)
Duration	Mobbing behaviors are not transient or temporary (Einarsen et al., 2011; Leymann, 1990). Because they are purpose driven and goal oriented they will persist until the goal of removal is reached (Sperry, 2009).
Frequency	Because they are purpose driven and goal oriented mobbing behaviors occur more frequently than other more transient abusive workplace behaviors (Leymann, 1990, 1996).

Prevalence

Mobbing is quite common. According to the Third European survey on working conditions 2000 (Paoli & Merllie, 2001) mobbing is quite prevalent throughout Europe. As many as a million Italian employees (4%) have experienced mobbing behaviors. Finland has the highest rate at 15% of its population followed by the Netherlands and the United Kingdom (14%), Sweden (12%), Belgium (11%), France and Ireland (10%), Denmark (8%), Germany and Luxembourg (7%), Austria (6%), Spain and Greece (5%),

and Portugal (4%). Leymann (1996) reported that 25% of the workforce in Sweden was, at the time, at risk for experiencing at least one episode of mobbing lasting in excess of 6 months duration. As many as 12 million European workers, or 8% of the workforce, have experienced a mobbing.

According to Davenport et al. (1999) it is estimated that as many as 4 million people a year in the United States are victims of workplace mobbing. In the United Kingdom it is estimated that perhaps 50% of employees may be subjected to some kind of workplace aggression. In spite of the significance of its impact on individuals, mobbing has only recently become the focus of attention in the United States (Davenport et al., 1999).

Development of the Construct

Mobbing was first described by Leymann, a German industrial psychologist and medical scientist who lived and worked in Sweden. Leymann (1996) defined mobbing as psychological terror and a systematic stigmatizing in the workplace that resulted in "considerable psychic, psychosomatic and social misery" of the victim (Davenport et al., 1999, p. 120). Leymann focused on workplace psychological abuse not specified under protected groups, i.e., disability, ethnicity, religion, age, or gender. Table 2 lists the four critical phases of mobbing.

Table 2

Mobbing Phases

Phase	Description
1	The Original Critical Incident. This phase is characterized by a triggering situation, which is usually some kind an incident or conflict. This phase is very short.
2	Mobbing and Stigmatizing. This is characterized by harassment, aggressive acts and psychological assaults. These behaviors have an injurious effect on the victim and are used consistently and systematically over a long period of time. Manipulation is the main characteristic.
3	Personnel Administration. Management is manipulated and the victim becomes a "case." Management can take on the prejudices of the mob and the victim is confronted with additional injustice; they have become a marked individual. Non mob workmates observe the defensive behavior of the victim and assume the problem lies with the victim who must have a personality problem.
4	Expulsion. Once expelled the victim is socially stigmatized and emotionally distressed. If they are given different work in the same setting the stigmatizing gives rise to long-term sick leave, relocation to degrading work and mental health treatment.

The Swedish Work Environment Fund financed numerous studies throughout the 1990s, which brought further clarity to the definition and understanding of mobbing (Leymann, 1990, 1996; Leymann & Gustafsson, 1996; Zapf, 1999). Leymann (1996) reported how the victim is pushed into a helpless and defenseless position and, because of the duration of the mobbing behaviors, the maltreatment results in considerable psychological, psychosomatic, and social misery. He made the distinction that frequency and duration of the abusive treatment is central to defining the phenomenon and therefore

mobbing, by definition, excludes temporary conflicts. He also framed mobbing as an extreme social phenomenon triggered by extreme social stressors resulting in extreme stress reactions and "very severe health consequences" (Leymann & Gustafsson, 1996, p. 251). These reactions will most likely require mental health interventions (Leymann, 1996).

Emotionally Abusive Behaviors

Leymann identified 45 mobbing behaviors experienced by targets grouped into five different categories as displayed in Table 3 (Davenport et al., 1999). Not all of the behaviors are experienced in every case but when these are experienced on a continuous basis they become intentionally abusive.

Table 3

Categories of Mobbing Behaviors

Number	Category
1	Impact on self-expression and communication.
2	Attacks on social relationships.
3	Attacks on reputation.
4	Attacks on the quality of ones professional and personal life.
5	Attacks on a person's health.

Organizational Dynamics

Mobbings develop and occur within the dynamics of an organization (Duffy & Sperry, 2012; Sperry, 2009). Duffy and Sperry (2012) reviewed antecedents and risk

factors of mobbing and found four models in which mobbings take place at the organizational level. The conflict model (Strandmark, Lillemor, & Hallberg, 2007, as reported by Duffy & Sperry, 2012) is associated with workplace reorganization which gives rise to conflict and power struggles. Conflicts are related to disparate values and ways of thinking about customers, patients, clients, or students. Conditions leading to conflict include lack of decisional control, role confusion, betrayed expectation and weak or passive leadership are characteristic of abuse-prone organizations. Individuals who are out of compliance with group norms and values are viewed as a threat and become targets. Individuals who self-identify as strong, competent, and driven, or self-identify as vulnerable and sensitive are most likely to become mobbing targets.

Duffy and Sperry (2012) posit a cybernetic model of mobbing in which deviations from an organization's status quo baseline must be minimized. Mobbing becomes a strategy to return the organization to its baseline. The baseline is the sum of its parts, which includes the strategies, structure, culture, leadership, members, and the external environment of the organization. From a systemic perspective mobbing prone organizations seek to maintain and reproduce a status quo baseline.

A communication flows model of mobbing (Lutgen-Sandvik & McDermott, 2008, as reported by Duffy & Sperry, 2012) relates to how abusive and hostile messages shape an organization's culture. Abusive and foul language, gossip, name calling, and abusive gestures are examples of abusive communications that when condoned by the organization become part of a mobbing strategy.

The fourth model is the ABC model (Boyce & Geller, 2001, as reported by Duffy & Sperry, 2012). In this model antecedents (A) trigger a behavioral response (B) that results in a consequence (C). The consequences motivate and maintain behaviors.

Duffy and Sperry (2012) provide additional insights into the strategy, structure, culture, leaders, members and external environment of mobbing prone organizations. Strategies refer to the overall plan for achieving organizational goals and includes core values. Structure refers to the mechanics employed to attain those goals and includes written policy and procedures; hierarchical layers; and unique job characteristics. Culture characterizes an organization's shared experience, beliefs, assumptions, stories, customs and actions and includes a secret network that form a hidden hierarchy of power. Leadership relates to influencing and directing others in the achievement of organization goals and strategies. Leader personality can strongly influence all aspects of an organization. Organization members and member functioning are critical to a leader's success and a mismatch between leadership style and member needs can lead to conflict. Organizations interact with the external environment, which includes economics, political, competitors, stakeholders, socio-cultural, and other factors. A discussion of mobbing-prone Protestant churches viewed through the lens of organization dynamics is presented in Chapter 5.

Mobbing in America

Two significant contributions to the mobbing literature have come out of America. *Mobbing Emotional Abuse in the Workplace* (Davenport et al., 1999) was the first book published in the United States addressing the phenomenon. The authors, having each experienced the emotional abuse resulting in forced termination, discovered that the

dynamic was well known in Europe, had been identified as mobbing, and was widely written about overseas. Inspired and informed by Leymann (1996), and finding only limited information about mobbing in the United States, they began developing a book for the American public. The first book from a major publisher in the United States was released in 2012: *Mobbing: Causes, Consequences, and Solutions* (Duffy & Sperry, 2012). Authored by experienced and highly regarded academic researchers, Drs. Duffy and Sperry offer the most comprehensive and empirically based description of mobbing in book form.

Mobbing as a Workplace Stressor

By definition mobbing is a workplace experience and results in significant consequences on the victims, their relationships, and their families (Sperry & Duffy, 2009). Davenport et al. (1999) contend that the psychological consequences of mobbing should be considered an injury not an illness, thus attributing the cause of the suffering to the perpetrators who intentionally inflict harm. The impact of workplace mobbing is profound and has been associated with post-traumatic stress disorder (PTSD; Bjorkqvist et al., 1994; Leymann & Gustafsson, 1996); diminishment of well-being (Niedl, 1996); development of mood disorders (Nolfe et al., 2007); suicidal behaviors (Balducci et al., 2009); a diminishment of justice beliefs (Adoric & Kvartuc, 2007); negative health consequences (Sperry & Duffy, 2009); and rampage shootings (Westhues, 2007).

Reporting on the impact of workplace bullying as a social stressor at work, Hauge et al. (2010) found that abusive workplace behaviors were a severe social stressor in a representative sample of the Norwegian workforce. Utilizing a definition of workplace bullying synonymous with that of mobbing, the researchers sought to provide evidence

that the stress of being a target was more crippling and devastating than the effects of other stressors frequently encountered. After controlling for job demands, decision authority, role ambiguity, and role conflict the researchers found that being a target of bullying was the strongest predictor of anxiety and depression. The authors concluded that the consequences of workplace bullying are characterized by the depletion of both internal and external coping possibilities, leading to severe stress symptoms.

Keashly et al. (1994) investigated the number, impact, and frequency of positive and abusive events on job satisfaction of students (ages 18 to 40 year old) in paid work experience. Job satisfaction was measured by four sub-scales: work on present job, supervision, co-workers, and general job satisfaction. The authors found that low levels of job satisfaction were associated with abusive events, and the greater the frequency of events the greater the perceived impact.

More recently Merecz et al. (2009) found that exposure to workplace aggression from nurse coworkers had a greater negative impact on job satisfaction than did aggression from clients/patients. They surmise that this is perhaps due to the greater frequency and duration of events from coworker verses the more transient encounters with clients/patients.

Clinical effects. Abusive workplace behaviors resulting in depression, generalized anxiety disorders, and post-traumatic stress disorder are among the most common clinical consequences (Sperry & Duffy, 2009). Suicidal ideations and intent are also known effects of mobbing behaviors (Bjorkqvist et al., 1994).

Leymann (1990) described the abusive workplace behaviors as unethical, hostile, and terrorizing resulting in significant psychic, psychosomatic and social misery. His

initial findings included the following effects: (a) Socially: Social isolation, stigmatizing, voluntary unemployment, social maladjustment; (b) Social-psychological: Loss of coping resources and systems; (c) Psychological: Feelings of desperation and total helplessness, rage, anxiety and despair; (d) Psychosomatic and psychiatric: Depression, hyperactivity, compulsion, suicide and illness.

Leymann and Gustafsson (1996) found a strong association between mobbing and PTSD. Focusing on social expulsion, mobbing, and victimization at work, 350 individuals who had been subjected to mobbing were identified through a representative sample of the Swedish workforce and interviewed. Symptom factor groups were extracted from the symptom data and included (a) psychological hyper-reactions; (b) psychosomatic stress symptoms; (c) symptoms arising from stress hormones and activities of the autonomic nervous system; (d) physical stress symptoms such as muscular tension; and (e) sleep problems. All of the symptom groups met or exceeded the diagnostic criteria for generalized anxiety disorder and two of the groups met the criteria for PTSD. The authors concluded that individuals who have been subjected to mobbing are at risk of developing PTSD.

In order to analyze the development of PTSD in more detail Leymann and Gustafsson (1996), undertook an examination of 64 rehabilitation clinic patients who had been subjected to mobbing at their workplaces. The outpatient clinic had a specially designed treatment program for mobbing victims in a chronic PTSD phase and several well-documented catastrophic psychiatric diagnostic instruments were used in the diagnoses phase. Of the total clinic patients, 92% were diagnosed with PTSD with the remaining patients treated for burnout syndrome. Additional findings included: 70%

suffered from moderate to severe depression; five of the patients were diagnosed with burnout; 81% suffered from significant "intrusive recollections"; and 67% had a strong tendency to avoid situations that initiated memories; virtually all patients reported significant sleep problems and fatigue. The authors concluded that the level of PTSD suffered by victims of mobbing was extensive and injurious and was comparable to a Norwegian study reporting the PTSD reaction of Norwegian rape victims.

Bjorkqvist et al. (1994) reported that victims of abusive workplace behaviors experienced significantly more depression and anxiety than did non-victims with the victims directly attributing their difficulties as the result of abusive behaviors. More recently Balducci et al. (2009) found evidence that mobbing is significantly correlated with generalize anxiety and PTSD. They also found a significant relationship between exposure to mobbing behavior and depressive-suicidal ideations and behavior. Nolfe et al. (2007) also found that major depression and PTSD were highly recurrent to mobbing. In a U.S. national longitudinal survey examining the extent to which targets of abusive workplace behaviors use professional services (mental health, health, legal, spiritual, and work-related services), Shannon, Rospenda and Richman (2007) found that non-sexual harassment was associated with increased service use of overall mental health, and spiritual services.

Perhaps the most significant consequence to mobbing is increased risk of suicide. Leymann (1990) reported that as many as 10% to 15% of the total number of suicides in Sweden were involved in some type of mobbing experience. Balducci et al. (2009) found a significant relationship between exposure to mobbing behaviors and suicidal ideations

and behaviors and Pompili et al. (2008) found that over half of the subjects who were exposed to mobbing were at risk of suicide.

Namie and Namie (2009) listed other emotional and psychological effects including poor concentration, forgetfulness, loss of sleep, fatigue, irritability, mood swings, anger, spontaneous crying, lost sense of humor, indecisiveness, panic attacks, anxiety, feelings of insecurity, nightmares, obsessive thinking about the perpetrator, hypervigilance, shattered faith in self, worthlessness, shame, guilt, embarrassment, substance abuse, and change in personality.

Health consequences. Duffy and Sperry (2007) reported that health consequence from abusive workplace behaviors extend to both victims and their families and include a wide range of physical, psychological and interpersonal responses. Mikkelsen and Einarsen (2002) found that exposure to abusive workplace behaviors increased psychosomatic complaints, and Merecz et al. (2009) found that general health suffered when workers were subjected to abusive workplace behaviors irrespective of whether the source was from co-workers or clients/patients. Rospenda, Richman, Ehmke, and Zlatoper (2005) ascertained that workplace harassment increased the risk for illness, injury, or assault on the job. Physical health consequences identified by the Workplace Bullying Institute Survey (2007) include severe anxiety, sleep disruption, loss of concentration, hypervigilance, headache, increased heart rate, and body ache.

Mobbing and Clergy

Empirical evidence of clergy mobbing cannot be found in the research literature. Only anecdotal evidence of clergy mobbing exist to indicate the nature and impact of the

experience on clergy. Greenfield (2001) wrote about his clergy experience of abuse in his book "*The wounded minister*" and clearly describes a mobbing dynamic:

> Within two years I became the victim of what some call a 'clergy killer' and others call a 'pathological antagonist.' This man was able to pull together a small group of sympathizers who together created such turmoil in the congregation that by age sixty-two I decided to take early retirement and get out of a very unhealthy situation. My health indeed began to deteriorate to the point that my personal physician advised me to resign and do something else. (p. 14)

Implications for Counselors

Due to the deleterious effects of mobbing there are broad implications for counselors (Lewis, Coursol & Wahl, 2002; Sperry & Duffy, 2009). Assisting targets of mobbing requires a thorough understanding of the mobbing dynamic in order to maximize treatment effectiveness (Shannon et al., 2007). Sperry (2009) cautions that if the principal cause of mobbing is the work group and/or organizational dynamics then individual interventions will be less effective if they do not include the organization involved. Because the most likely counseling scenario is an individual or couple requesting help due to the stress of a mobbing experience, and because a comprehensive discussion of organizational dynamics, psychology, culture, and interventions is beyond the scope of the present research, a focus on the implications for counselors will be addressed.

The most critical implication for professional counselors is to become knowledgeable about mobbing and the impact these abusive workplace behaviors have on individuals, marriages and families (Sperry & Duffy, 2009). Because the mobbing

phenomenon, literature, and research is in an early phase in the United States, few clients will be aware of the term and giving targets a name for what is happening to them may be one of the most significant interventions a counselor can provide (Hillard, 2009). Because victims often do not recognize that they are targets, counselor awareness is critical in order to avoid inaccurately attributing the emotional presentation to a preexisting condition (Davenport et al., 1999; Namie & Namie, 2009). Assisting targets in understanding the nature of mobbing by identifying, labeling, and legitimizing the experience is the first step in reducing the victim's sense of shame, humiliation, and isolation (Shannon et al., 2007; Sperry & Duffy, 2009).

Counseling professionals are at risk for misdiagnosing victims of mobbing (Lewis et al., 2002; Leymann, 1990; Sperry & Duffy, 2009). For example, Hillard (2009), a psychiatrist, considered an involuntary hospitalization of a patient who presented with significant paranoid features in the initial interview. Accompanied by the patient's wife during the second interview, the wife was able to corroborate the injustices, ostracism, and harassment suffered by the patient and diagnosis and treatment for PTSD was initiated. Another risk factor for counseling professionals unfamiliar with mobbing is being drawn into the phenomenon as an uninformed participant (Davenport et al., 1999; Namie & Namie, 2009; Sperry & Duffy, 2009; Westhues, 2007).

Clinical competency in treating adjustment disorders, mood disorders, anxiety disorders, post traumatic stress disorder and other clinical presentation are necessary given the injurious power of mobbing. Because of the increase risk of depression and PTSD counseling practitioners working with mobbing victims should always assess suicidal ideations and behaviors (Balducci et al., 2009; Groeblinghoff & Becker, 1996).

Counseling can assist targets by validating the mobbing experience and instilling a sense of control and choice over the victim's internal reactions and responses (Lewis et al., 2002). Supportive, bibliotherapy, and psycho-educational interventions directed at countering the self-blame, humiliation, self-deprecation, insecurity, diminished self-confidence, and sense of inadequacy resulting from a mobbing experience may be indicated (Lewis et al., 2002; Leymann, 1990; Namie & Namie, 2009). Assisting the individual client with emotional management, developing strategic plans, exploration of options, and many other supportive therapeutic interventions are available to the counselor knowledgeable of mobbing dynamics (Davenport et al., 1999; Namie & Namie, 2009).

Family members of targets are significantly affected and referral for family counseling is common (Duffy & Sperry, 2007). Treating the family is an important therapeutic consideration (Hillard, 2009) as changes in communication patterns, affect, increased irritability and negativity, obsessive ruminations of injustices, and isolative behaviors impact each family member (Duffy & Sperry, 2007). The mobbing experience is often so incomprehensible that family members sometime blame and/or question whether the victim somehow invited the abusive treatment causing further isolation (Lewis et al., 2002; Namie & Namie, 2009; Sperry & Duffy, 2009). With as many as 4 million Americans at risk for becoming victimized by mobbing counselors and family therapist are often a beginning point in the helping process and a thorough understanding of mobbing is essential (Davenport et al., 1999).

Shannon et al. (2007) conducted a U.S. national longitudinal survey to address the relationship between workplace harassment and service utilization. The authors found

that the victims of abusive workplace behaviors sought professional help and utilized spiritual services, such as those provided by clergy, more so than did non-victims. They also discovered that harassed workers are reluctant to use services and posited that reluctance to seek services may be a function of targets attempt to minimize attention to their problem, fears of retaliation leading to job loss, and/or feeling that professional intervention would not change the offensive work environment.

Shannon et al. (2007) also found that the prevalence of service utilization was affected by gender. Female victims of abusive workplace behaviors were more likely than males to seek mental health services, and chronic generalized harassment was associated with women utilizing greater overall services such as spiritual services and/or work-related programs. Targets may only make use of professional support after exhausting informal resources (Shannon et al., 2007). The authors posit that men may make less use of services due to feelings of being double stigmatized in being both a victim of abusive workplace behaviors as well as needing mental health services. Because most Protestant clergy are males this finding has important implications for counseling this special group of workers.

Mobbing has profound effects on core aspects of personal identity related to occupation. Career counseling is often required as targets explore their options including a change in career direction (Lewis et al., 2002; Sperry, 2009). Sperry (2009) posited that for those clients intending to remain in the work setting where the mobbing occurred conventional counseling interventions addressing client symptoms and functioning are insufficient to affect the necessary organizational change required to prevent a reoccurrence of the experience. Organizational change would include targeting a code of

ethics and conduct, the management style and culture, and a zero tolerance policy of abusive workplace behaviors (Duffy, 2009; Sheehan, 1999; Sperry, 2009). Working credibly with organizations would require specialized training and may be outside the scope of practice of most counselors (Duffy & Sperry, 2007). Developing a multi-disciplinary approach inclusive of legal and organizational professionals who specialize in employment abuses and linking clients to these resources will be necessary (Sheehan, 1999).

The impact of mobbing has considerable treatment implications for counselors. The issues are complex and require a broad scope of practice and clinical competencies. Successfully helping mobbing victims requires a multifaceted approach assessing and treating a multitude of individual clinical presentations, family dynamics, and organizational dynamics. Finally, a complex array of referral resources to medical, psychiatric, career, and legal professionals is also required in order to provide the most effective interventions possible.

Building the Model

The purpose of this study is to build an a priori model depicting the relationship between mobbing, burnout, and religious coping styles. The first condition that must be met for a variable to be considered a mediating variable is to show that variance in the independent variable (mobbing) is significantly associated with variance in the dependent variable, which is burnout (Baron & Kenny, 1986). Maslach (2003) defines burnout as a response to emotional and interpersonal stressors on the job. The review of the literature on mobbing and abusive workplace behaviors establishes an empirical link between these behaviors and the experience of stress in the workplace. The next section of the literature

review will examine the construct of burnout and provide an a priori model of the relationship linking mobbing and burnout. In the structural equation model this relationship is depicted as pathway "c" in Figure 2.

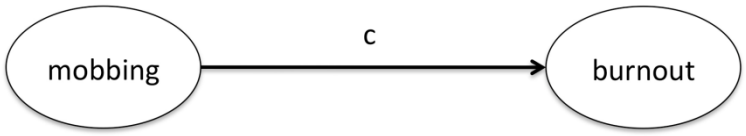


Figure 2. First path in model building.

Burnout

Burnout has been described as the dislocation between what people are and what they have to do; an erosion of values and spirit, an erosion of the human soul (Maslach & Leiter, 1997). Considering the profound impact mobbing can have on individuals this description of burnout may well capture the emotional impact clergy suffer when mobbed. For clergy, mobbing-related burnout has the potential to profoundly disrupt their ability to minister.

A brief history of burnout. During the past 35 years, burnout has attracted the attention of researchers, practitioners and the general public almost everywhere around the globe (Schaufeli, Leiter & Maslach, 2009). Job burnout became a focus of attention in the 1970s and continues to be recognized as the de facto response of extreme work related stress. The concept of burnout is both culturally and academically recognized as capturing a phenomenon of work related experiences throughout many diverse fields and occupations and across many nations and cultures (Schaufeli et al., 2009). It has inspired thousands of books, chapters, dissertations, and journal articles (Halbesleben & Buckley,

2004). The research on burnout has helped thousands of people provide care and service to people suffering from this significant problem.

Originally a term referring to the damaging effects of chronic drug use, "burnout" is a construct used to describe an experience of emotional exhaustion connected to work related stress. First used by Freudenberger (1974) the term described the gradual emotional depletion, loss of motivation, and reduced commitment of volunteers helping drug addicts and homeless people at the St. Mark's Free Clinic in New York's East Village. Freudenberger was also a victim of burnout. Since Freudenberger's rather anecdotal but insightful accounts, the concept of burnout has become a well-established academic subject (Schaufeli et al., 2009). Over the past 35 years of research, three key components have been identified as the foundational elements of burnout: emotional exhaustion, depersonalization, and decreased sense of personal accomplishment (Maslach et al., 2001).

Multidimensional theory of burnout. Maslach et al. (2001) defines burnout as a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with people in some capacity. This three dimensional framework is by far the most predominant in the burnout field and has guided the majority of research (Savicki, 2002). The original validation sample used by Maslach and Jackson (1981) included a wide range of helping professionals including police officers, nurses, agency administrators, teachers, counselors, social workers, probation officers, mental health workers, physicians, psychologists, psychiatrists, and attorneys. As Savicki (2002) stated, the three factor-

structure of burnout seems quite robust and applicable to many "people-oriented" occupations.

Emotional exhaustion, depersonalization and personal accomplishment.

Emotional exhaustion is the most widely reported experience of burnout and is the most researched. According to Maslach, Jackson, and Leiter (1996) emotional exhaustion is the central quality of burnout and the most obvious manifestation of the syndrome. Emotional exhaustion is the feeling of being overwhelmed by work demands and of feeling depleted of emotional resources. It is being in a place where the emotional demands of the work exhaust the provider's capacity to give anymore, or to be involved with, or responsive to, the needs of the recipient (clients, patients, consumers, students, or any other person receiving services from an individual provider of services). Emotional exhaustion is much more than just an individual stress response. Maslach et al. (1996) notes that the stress response is embedded within a context of complex social relationships and involves the person's simultaneous conception of both self and others, both of which are affected by the stress the individual is experiencing. In the three dimension model of burnout emotional exhaustion represents the dimension of individual response to stress (Taris, Le Blanc, Schaufeli, & Schreurs, 2005). Lee and Ashforth (1996) posited that psychological strain is associated with emotional exhaustion.

Depersonalization, also referred to as cynicism (Maslach et al., 2001), represents the interpersonal dimension. This captures the dimensional qualities of how the experienced stress impacts interpersonal relationships within the work environment. Maslach and Jackson (1981) report that as emotional resources are depleted, workers' perceptions and feelings towards recipients change. Depersonalization is an attempt to

put distance between oneself and service recipients by actively ignoring the qualities that make them unique and engaging people. According to Maslach and Leiter (1997),

> When people feel cynical, they take a cold, distant attitude toward work and the people on the job. They minimize their involvement at work and even give up their ideals. In a way, cynicism is an attempt to protect oneself from exhaustion and disappointment. (p. 86)

Finally, the component of reduced personal accomplishment reflects a dimension of self-evaluation. This is seen in the tendency to evaluate oneself negatively in regards to one's work with recipients and to feel unhappy and dissatisfied with one's job accomplishments and effectiveness (Maslach et al., 2001). Maslach and Leiter (1997) state:

> When people feel ineffective, they feel a growing sense of inadequacy. Every new project seems overwhelming. The world seems to conspire against each of their attempts to make progress, and what little they do accomplish may seem trivial. They lose confidence in their ability to make a difference. And as they lose confidence in themselves, others lose confidence in them. (p. 18)

When seen from this multi-dimensional perspective burnout becomes something much more complex and significant than just a reaction to stress. Maslach et al. (2001) states that if one were to look at burnout out of context, and simply focus on just a single component one would lose sight of the phenomenon entirely. Maslach, throughout her research, contends that all three dimensions are essential to a full understanding of burnout.

However, because there is no single score that specifies as burnout this three dimensional definition has raised some questions among researchers (Leiter, 1993; Kristensen, Borritz, Villadsen, & Christensen, 2005). Are three dimensions necessary to the concept? Kristensen et al. (2005) argued that burnout, as defined by Maslach, consist of one concept but three independent measures so that the same individual is analyzed as having three different levels of burnout. Schaufeli, a close collaborator of Maslach, defends the multi-dimensions stating the dimensions can be studied separately but that there is nothing wrong with combining individual states with specific coping behaviors when both are manifestations of one underlying syndrome (Schaufeli & Taris, 2005).

According to Maslach (2003) the multidimensional model stands in contrast to more typical single dimensional conceptions of stress because it goes beyond the individual stress experience (exhaustion) to encompass the person's response to the job (cynicism) and to him or herself (feelings of inefficacy). The cynicism dimension represents a basic hallmark of the burnout experience- the negative, callous, or excessively detached response to other people and other aspects of the job. The exhaustion dimension represents the basic stress response and it shows the expected positive correlations with workload demands and with stress-related health outcomes (Schaufeli et al., 2009). However, the fact that exhaustion is a necessary criterion for defining burnout does not mean it is sufficient. Rather, exhaustion leads workers to engage in other actions to distance themselves emotionally from their work as a way to cope with work demands. A strong relationship between exhaustion and cynicism is found consistently across a wide range of organizations and occupational settings.

Burnout is a complex phenomenon that is expressed affectively, cognitively, relationally, and behaviorally. The three-dimensional construct captures unique characteristics of responses and symptomology across these experiences of people working with people.

Symptoms of burnout. The range of response to burnout is quite broad and no single symptom is an indisputable indicator of burnout (Maslach et al., 2001). Emotional symptoms can include hostility, alienation, depression, feelings of helplessness, anxiety, apathy boredom, disillusionment, and sadness (Taris et al., 2005). Physical symptoms include insomnia, headaches, gastrointestinal disturbances, chest pains, tension, irritability, low energy, fatigue, and poor appetite. Behavioral symptoms may include increased use of tobacco, alcohol and drugs, absenteeism, and decreased job performance. Attitudinal symptoms may include cynicism, rigidity of thinking, loss of self-esteem, negative attitudes toward clients, coworkers, the job and the organization (Maslach & Schaufeli, 1993). Interpersonal symptoms may include decreased socializing, withdrawal from clients and coworkers, role rigidity, impatience, moodiness and low tolerance. The pattern of symptoms differs depending on work context and personal vulnerabilities and resources (Savicki, 2002).

Situational characteristics. Because burnout is an experience specific to the context of work the research has consistently focused on the situational factors that would most robustly correlate with the phenomenon (Maslach et al., 2001). A clear picture has emerged of the impact of the work situation on individual burnout (Schaufeli et al., 2009). Burnout has been shown to be a clear response to work overload with workloads and time pressure consistently indicating a strong relationship to burnout, particularly the

exhaustion dimension. Role conflict (conflicting demands that have to be met), and role ambiguity (lack of adequate information to do the job well) have shown a moderate to high correlation with burnout (Schaufeli et al., 2009; Schaufeli & Enzmann, 1998). There is a consistent and strong body of evidence that shows a lack of social support from coworkers and, especially, lack of support from supervisors is linked to burnout (Schaufeli et al., 2009). As indicated in the literature mobbing often includes a top down dynamic, which actively promotes attacks on targets by co-workers and superiors through social isolation and public humiliation (Davenport et al., 1999).

Maslach & Leiter (2005) write that burnout is more likely when there is a major mismatch between the nature of the job and the nature of the person who does the job. Burnout, they contend, reflects an uneasy relationship between the worker and the organization and this "bad-fit" is distinct from just an individual weakness or a difficult employer. Person-job mismatches fall into six categories: Workload (too much work, not enough resources); Control (micromanagement, lack of influence, accountability without power); reward (not enough pay, acknowledgment, or satisfaction, lack of social rewards: being ignored or unappreciated); community (isolation, conflict, disrespect); fairness (discrimination, favoritism); and values (ethical conflict, meaningless tasks). Of particular relevance to this study are the mismatches of community and fairness.

Maslach and Leiter (2005) argue that workers thrive in a workplace community that shares praise, comfort, happiness and humor. When a sense of positive connection with others in the workplace is lost workers are at greater risk for burnout. What is most destructive, the researchers contend, is chronic and unresolved conflict with others on the

job. Mobbing, at its most basic level, is about unresolved conflict resulting in the forced loss of connection with the workplace community.

Fairness, according to Maslach et al. (2001), communicates respect, confirms people's self-worth and is central to a shared sense of community. A workplace is perceived to be fair when trust, openness, and respect are present (Maslach & Leiter, 1997). A lack of fairness can lead to or exacerbate burnout in two ways. First the experience of unfair treatment is emotionally exhausting and second, a deep sense of cynicism is fueled by unfair treatment. Mobbing is inherently unjust and always involves workplace community members.

Mobbing and burnout. In one of the earliest investigations of abusive workplace behaviors and burnout, Einarsen et al. (1998) examined the frequency of bullying and the potential negative consequences of such behavior among a representative group of Norwegian assistant nurses (n = 745). Utilizing an early version of the NAQ and a measure of burnout in which emotional fatigue, loss of self-esteem, and difficulties in interpersonal relationships at work were the main focus (Cronbach's alpha = .94), the researchers found that bullied nurses were far more burned out than were non-bullied nurses ($F = 14.25$ (1/669), $p < 0.001$). Victims reported serious slander, rumor spreading, silence/ignoring, hostile attitudes, and withholding necessary information related to job as the most frequent types of bullying behaviors. The researchers concluded that there is a significant relationship between bullying and burnout among health care professionals (Einarsen et al., 1998).

Varhama & Bjorkqvist (2004a) studied the prevalence of conflicts, workplace bullying, and burnout among municipal employees of a Finnish town. Subjects (n =

1979) were given a lengthy definition of work harassment/bullying (congruent with abusive workplace behaviors described in this study) and the following definition of burnout:

> People experience being burned out when their working conditions for one reason or another (e.g., a heavy work load, stress, insecurity, or conflicts) become unbearable. Common symptoms are anxiety, depression, irritability, insomnia, or psychosomatic diseases. One or several of these symptoms may appear. (Varhama & Bjorkqvist, 2004a, p. 1119)

Subjects were asked to self assess their level of burnout as (a) not experienced burnout on the job, (b) been close to experiencing burnout in their job, or (c) actually had been on sick-leave due to burnout. In spite of the ambiguous definition of burnout the authors reported a strong relationship between exposure to bullying behaviors and experienced burnout as they defined it (Spearman correlation .37, $p < .001$).

Grunau (2007) examined the relationship between workplace mobbing and burnout among union workers in urban public schools. Building from Leymann's typology of mobbing behaviors the research assessed mobbing with the Work Harassment Scale (WHS; Bjorkqvist, et al., 1994). At the time of the study the Negative Acts Questionnaire had not yet been translated into English.

The WHS assesses harassment and aggression across two subscales with three levels of experience (Bjorkqvist et al., 1994). The two subscales are (a) rational appearing aggression, such as interrupting someone's speech, and (b) social manipulation, such as spreading false rumors. Level I scores indicate victims experience belittling behaviors and the beginning stages of isolation; Level II scores indicate more severe degrading

behaviors with public humiliation; and Level III scores indicate a dehumanizing process with complete isolation. Grunau (2007) reported that the WHS level designations are based on mean scores and individual items are not weighted. This means that the instrument cannot distinguish between a subject who reports high scores on extreme behaviors and low scores on less extreme behaviors with a subject who reports low scores of extreme behaviors and high scores on less extreme behaviors. This significantly diminishes the ability to draw any accurate conclusions based on the level of mobbing experience.

Grunau (2007) measured burnout through the use of the Copenhagen Burnout Inventory (CBI), which provides a limited definition of burnout as physical, emotional and mental exhaustion. The CBI does not include depersonalization and reduced personal accomplishment as the Maslach Burnout Inventory does. The CBI consists of three sub-scales measuring personal burnout, work-related burnout, and colleague-related burnout. Respondents who answer more than half of the items are counted.

In spite of the limitations of the WHS and the CBI, Grunau (2007) reported that mobbing significantly predicted burnout. The author found that the type of aggressive behavior (rational appearing or social manipulation) was significantly more predictive of burnout than was the level or severity. However, the WHS mobbing subscales indicated a clear linkage to mobbing behaviors and accounted for 36% of the variance in personal burnout; 33% in work-related burnout, and 25% of colleague burnout.

Sa and Fleming (2008) investigated the frequency of abusive workplace behaviors among a sample of Portuguese nurses and symptoms of burnout, and general and mental health complaints. Utilizing the NAQ-R and the MBI the researchers found that 13% of

the nurses identified as being bullied. Bullied nurses were found to have significantly higher levels of emotional exhaustion, higher levels of depersonalization, and, unexpectedly, higher levels of personal accomplishment compared to non-bullied nurses (PA, M = 35.36, SD = 4.78 versus M = 34.87, SD = 8.84). No explanation was given for the unexpected higher levels of personal accomplishment. Correlational analysis of the NAQ-R with each subscale of the MBI revealed that bullying was positively correlated with emotional exhaustion ($r = .46$, $p < .01$), and depersonalization ($r = .33$, $p < .01$), and correlated negatively, but non-significantly with personal accomplishment ($r = – .30$, p= 1.33).

Merecz et al. (2009) evaluated the consequences of exposure to workplace aggression on groups of health care workers (nurses) and service workers (transport and post service). The researchers defined workplace aggression as "any act against an employee that creates a hostile work environment and adversely affects the employee, either physically or psychologically. These acts include all types of physical or verbal assault, threats, coercion, intimidation, and all forms of harassment" (p. 245).

Merecz et al. (2009) utilized the Exposure to Workplace Aggression Questionnaire (EWAQ), an instrument developed by the authors, which takes separate measurements of the frequency and forms of aggression, including physical aggression, from clients/patients and from coworkers, supervisors and subordinates. The authors report a Cronbach's alpha of 0.89 for the whole scale. The Maslach Burnout Inventory was utilized to assess the effect of aggression on the three subscales of the MBI: emotional exhaustion, depersonalization, and reduced personal accomplishment. Other dependent variables included well-being, mental health status, and work satisfaction. The

sample consisted of 1,163 nurses and 391 public service workers and the authors reported that physical aggression was infrequent for both groups (less than 2%) with verbal aggression being the most common form of aggression (Merecz et al., 2009).

In discussing the results of the aggression/burnout relationship the authors report statistics for the nurses group different from those indicated in the tables. For instance, in discussing depersonalization/aggression the researchers state: "This burnout dimension is correlated to aggression presented by clients/patients (22.3% of explained variance in service sector and 7.7% in nursing) and to coworkers' aggression (17.6% of explained variance and 3.9% respectively" (Merecz et al., 2009, pp. 249-250). However, in Tables 6 and 7 the nurses depersonalization/aggression R squared is listed as 0.080 and 0.096 not the reported 7.7% and 3.9%. No explanation is given for these discrepancies and there are no discrepancies noted in service worker values. Values listed in the tables will be reported in this review of the article.

Using multiple regression models to examine the relationships between the three dimensions of burnout and aggression Merecz et al. (2009) found that aggression at work, regardless of the source of aggression (clients or coworkers), significantly contributed to burnout. The Depersonalization dimension reflected 22.3% of the model variance when aggression came from clients/patients to service workers and 8% in health care workers. When the aggression came from coworkers 17.6% and 9.6% of the variance was accounted for, respectively. The variance in the aggression-personal accomplishment relationship was significant only when the behavior was coming from clients/patients accounting for 24.9% of the variance for service workers and 11.1% for nurses.

According to Merecz et al. (2009), a sense of emotional exhaustion was highly associated with aggression especially when targeted by both clients/patients and coworkers. The authors report that 13.4% (clients/patients) and 12.7% (coworkers) of the variance for service workers and 14.5% and 18.7% respectively, for nurses is accounted for.

Utilizing the NAQ-R and the MBI, Laschinger, Grau, Finegan and Wilk (2010) investigated the linkage between nurses' perceptions of structural empowerment (access to support, resources, information, and opportunities to learn and grow), bullying and burnout. Data analysis was performed by structural equation techniques. One third of the respondents (n=415) were classified as bullied based on Mikkelsen and Einarsen (2001) criteria that a person is bullied if they experience at least two negatively defined acts a week for a period of at least 6 months. The researchers found significant correlations between MBI burnout dimensions and all subscales of the NAQ-R with the strongest associations between the emotional exhaustion and the work-related subscales of the NAQ-R ($r = .53$, $P < 0.01$), and the cynicism dimension with the total NAQ-R score ($r = .53$, $P < 0.01$).

In analyzing the structural path models Laschinger et al. (2010) found that exposure to bullying was statistically significantly related to each of the dimensions of burnout: emotional exhaustion $\beta = 0.42$, cynicism $\beta = 0.28$, and personal efficacy $\beta = -0.17$. The researchers also found, as expected, that emotional exhaustion had direct effect on cynicism ($\beta = 0.50$) which in turn had a direct effect on personal efficacy ($\beta = -0.27$).

Building the Model

The purpose of this study was to build an a priori model depicting the relationship between mobbing, burnout and religious coping styles. According to Baron and Kenny (1986) the first condition that must be met for a variable to be considered a mediating variable (religious coping styles) is to establish that variance in the independent variable (mobbing) is significantly associated with variance in the dependent variable (burnout). This section of the literature review examined the construct of burnout and provides empirical support for an a priori model of the linkage between abusive workplace behaviors, such as those experienced through mobbing, and burnout. Figure 3 depicts a structural model of the hypothesized directionality of effect between mobbing and burnout. Path "C" represents the measured effect of mobbing on burnout.

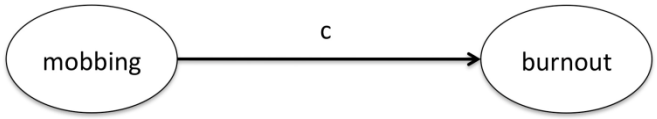


Figure 3. Independent-dependent variable structural path.

Clergy

Clergy fulfill a unique and important role in the lives of individuals and families. They are often the first, and sometimes the only, helping relationship people turn to in times of trouble and provide both emotional and family guidance as well spiritual guidance (Meek et al., 2003). In spite of negative representation in the media, the Christian church historically has been a foundational social care-giving network unparalleled in scope and function. According to Hadaway and Marler (2005), 52 million people, or 17.1% of the American population, attend a Protestant church. According to

the Barna Research Group (2009) as many as 500,000 Protestant clergy serve these adherents.

The Church offers spiritual, physical, relational and emotional support, comfort, and care to individuals and families and is often the only source of assistance (Lee, 1999). The church continues to feed the poor, clothe the naked, comfort the dying, unite in matrimony, and bury the dead. In our modern society they also provide counseling and social services in the form of one-on-one pastoral counseling and coaching, as well as providing support groups focusing on a diversity of needs such as grief, divorce, marriage, parenting, and other support needs. Pastors minister to every social group and race and are frequently the very first line of intervention for those suffering from mental health disorders. Through the leadership of ministers millions of people have been helped and comforted. Clergy represent a significant source of social good and serve our communities, families and citizens in helpful and meaningful ways.

But all is not well in American Churches. It has been reported that as many as 1,500 ministers leave the ministry each month (Muse, 2007). Clergy stress is well documented (Lee, 1999; Lewis, Turton & Francis, 2007), and the resulting exodus from the ministry is a testament to the difficulties clergy face as they attempt to care for the members and attendees of their congregations.

Serving a church congregation is complex, stressful, and demanding (Hoge & Wenger, 2005) and has been referred to as a "hazardous profession" and a "holy crossfire" (Blanton & Morris, 1999). Ministers work long hours with little pay (Morris & Blanton, 1994b) are constantly called upon to chose between church demands and the needs of their own family and children (Hill, Darling, & Raimondi, 2003) and are

frequently called upon to provide care in the most stressful of times involving death, violence, catastrophe, disaster, abandonment, and other crises (Darling, Hill & McWey, 2004). Clergy stress has been highly associated with interpersonal conflict; isolation (Morris & Blanton, 1994a); high work demand, diffuse boundary issues (Hill et al., 2003); and burnout (Grosch & Olson, 2000), to name a few. Conflict is consistently ranked as the greatest stressor for clergy (Hoge & Wenger, 2005; Lee, 1999). Conflict with denomination officials, church members, other pastors, church staff, and congregational leaders are some of the heaviest contributors to clergy stress (Muse, 2007).

Workplace conflict resulting in clergy forced-terminations represents one of the greatest stressors for pastors (Hoge & Wenger, 2005). Krejcir (2007) reported the results of a survey of 1,050 pastors and found that 78% reported they were forced to resign from a church at least once. Of the group of pastors surveyed, 63% said they had been fired from their pastoral position at least twice. When asked the reasons for being fired or forced out, 52% reported organizational and control issues and conflict over who would lead: pastor, elder, or faction. In this survey, 14% cited resistance to their leadership, vision, teaching, or to change, or that their leadership was too strong or change happened too fast (Krejcir, 2007). In spite of the fact that as many as one in four pastors are forced out of their place of work sometime during their career (LaRue, 2009), there is limited empirical research examining forced pastoral exits from ministry.

Church can be a hostile work environment. Rediger (1997) was one of the first pastors to write about abusive work relationships in the church:

> Abuse of pastors by congregations and the breakdown of pastors due to inadequate support are now tragic realities. This worst-case scenario for the church, one that is increasing in epidemic proportions, is not a misinterpretation by a few discontented clergy. Rather, it is a phenomenon that is verified by both research and experience. (p. 1)

The findings by Merecz et al. (2009) that emotional exhaustion was highly associated with workplace aggression when targeted by both clients/patients and coworkers has important ramifications for this study as congregants often fill roles which equate to both client and co-worker. For instance, a common leadership role in many Protestant churches is that of Elder and Deacon. These church leadership groups, Elders and Deacons, often serve as a board of directors wielding considerable authority including hiring and firing decisions and determining financial compensation (Book of Church Order, 2007). Individuals serving in these roles are volunteer leaders/coworkers and are also congregant members receiving ecumenical services from their pastors. In effect congregant members often serve as both client and co-worker. Given these findings by Merecz et al. (2009) clergy may be especially prone to burnout from abusive workplace behavior coming from congregants in leadership positions.

In spite of the estimated prevalence of mobbing in the United States to date there are no empirical investigations examining how clergy respond to and cope with this phenomenon. Given the potentially traumatic impact mobbing can have on its victims establishing that clergy do in fact experience mobbing, how it impacts them, and the uniquely spiritual ways in which they cope with it will provide important information in how counseling professionals can assist clergy in the recovery process.

Coping

Perhaps the most comprehensive theory of stress and coping is that proposed by Lazarus and Folkman (1984) whose theory emphasized cognitive appraisals in the evaluation of harm, threat, and challenges. According to Lazarus and Folkman, stress is an inevitable aspect of the human condition and how people cope greatly influences the adaptational outcomes of stressful events. Stress is defined as a relationship between the person and the environment that is appraised by the person as taxing or exceeding his or her resources and endangering his or her well-being (Lazarus & Folkman, 1984). Coping is defined as the constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person.

According to Lazarus and Folkman (1984) individuals categorize stressful events through primary and secondary cognitive appraisals. Primary appraisals evaluate the impact of an event on well-being. Secondary appraisals evaluate what can be done to manage the event. Secondary appraisals of coping options and primary appraisals of what is at stake interact with each other in shaping the degree of stress and the nature of the emotional reaction.

Religious coping describes how individuals utilize their faith to appraise problems and cope with stressful events (Fox, Blanton, & Morris, 1998; Pargament, Koenig, & Perez, 2000; Pargament, Smith, Koenig & Perez, 1998; Wong-McDonald & Gorsuch, 2004). A perceived sense of closeness to God is particularly valuable to spiritual people in stressful and difficult situations (Hill & Pargament, 2003). People who report a closer connection to God experience a number of benefits including less depression, higher self-

esteem, less loneliness, and greater maturity (Hill & Pargament, 2003; Paloutzian & Kirkpatrick, 1995; Phillips, Pargament, Lynn, & Crossley, 2004; Fisher, Francis, & Johnson, 2000).

Pargament et al. (1988) proposed that individuals whose religious beliefs and practices are a large part of their general orientation to the world utilize religious coping methods in response to stressful events. In reviewing the efficacy of religious coping approaches to negative events, Pargament et al. (1992) and Pargament et al. (1990) found that religious coping measures were considerably stronger predictors of positive outcomes than were single-item measures of religious behaviors such as frequency of church attendance or frequency of prayer. Pargament et al. (1990) found that religious coping is multidimensional and identified four themes of religious beliefs, behaviors and motivations helpful to those who involve religion in the coping process:

- Belief in a just and loving God. Appraisals of events as reflective of God's will and orthodox beliefs in a just and merciful personal God was predictive of positive outcomes to negative events. Feelings of anger and distance from God and other church members were related to poorer outcomes.
- Experience of God as a supportive partner. The individual's relationship with God is experienced as personal, intimate (as opposed to abstract), emotion-focused, and problem-focused. Coping involves personal effort while recognizing limits of personal agency. God is viewed as able to offer help in the coping process and plays a special supportive role when the individual is faced with the limits of personal control through the knowledge that the deity will be there to make events endurable.

- Involvement in religious rituals was also associated with positive outcomes. Rituals included attendance of religious services, prayer, Bible reading, and attempts to live a less sinful more loving life. Individuals may attempt to influence outcomes through ritual acknowledgement that the problem is in the hands of God thus reducing the need for personal control.
- Search for spiritual and personal support through religion. Positive outcomes were associated with an intrinsically motivated approach to religion where individuals look to God for closeness and guidance in dealing with problems.

Clergy in particular, according Pargament et al. (2001), represent a group that should find religion as a compelling coping resource:

> Because of the centrality of religion to their identity, their extensive religious education, and their high levels of religious participation, clergy as a group are intimately acquainted with religious resources for problem solving. Moreover, a critical part of their role is to teach others that religion does indeed offer compelling solutions to life's problems…. Thus, clergy should be particularly likely to draw upon religious resources for coping with major life events. (p. 500)

Pargament et al. (1988) noted that religion can serve important functions in helping people cope with life events by offering guidance, support and hope. Noting that religion represents a potentially significant element in the problem-solving process Pargament et al. (1988) investigated how religious beliefs and practices may guide individuals in the coping process. The researchers examined several styles of problem-solving, which involve distinctive relationships with religion, and proposed three styles of religious coping: Self-Directing, Deferring, and Collaborative. These three styles

represent consistent patterns of coping response and vary on two key dimensions underlying the individual's relationship with God: the locus of responsibility for the problem-solving process, and the level of activity in the problem-solving process (Pargament et al., 1988).

Pargament et al. (1988) examined how religious coping styles correlated with various aspects of individual religious orientation. An individual's religious orientation included the importance of religion, frequency of attendance at religious services, frequency of prayer, degree of intrinsic religious motivations (the degree to which religion represents a central motivating force in the individual's life), and extrinsic religious orientation (involved in religion for external reasons e.g. social gain or approval). Pargament et al. (1988) also examined the relationship between individual competence and coping styles. Individual competence included (a) attitude toward self: the degree to which an individual views themselves positively (self-esteem) and attributes control over events to themselves or to chance; (b) world attitude: the degree to which individuals are intolerant or view others positively; and (c) problem solving: the degree to which an individual solves problems in an active intentional manner.

Self-directing coping style. According to Pargament et al. (1988) a Self-Directing style is characterized by the individual who takes an active stance in the problem-solving process and is solely responsible to resolve problems. God is passive and not directly involved. This style stresses the power of the person rather than the power of God. This is not an anti-religious stance but rather God is viewed as giving people the freedom and resources to direct their own lives. Although it is active a Self-Directing style relies on personal rather than religious resources to resolve problems

(Pargament et al., 1988). Phillips et al. (2004) reported the Self-Directing coping style was intended to reflect a deistic view of God.

Pargament et al. (1988) found that a Self-Directing style correlated in a significantly negative direction with measures of religiousness (less interested in religious practices), frequency of prayer and an intrinsic religious orientation. This style positively and significantly correlated to personal control and self-esteem. It did not relate significantly to intolerance or chance control. Schaefer and Gorsuch (1991) found a positive correlation between a Self-Directing coping style and levels of anxiety.

Phillips et al. (2004) conducted a study examining the Self-Directing coping style in greater detail. The researchers posited that the Self-Directing style could measure the view that an individual solves problems independently from God because, (a) God has abandoned the individual, (b) God has given the person the ability and freedom to act independently, or (c) God is supportive but does not intervene on the person's behalf. Phillips et al. (2004) found evidence that a Self-Directing coping style appeared to be more closely linked to an abandoning God construct than a deistic and supportive but non-intervening God construct. Self-Directing coping that is associated with an abandoning God was related to lower levels of self-esteem, life satisfaction and spiritual well-being, higher levels of anxiety, and less use of an active problem-solving strategy (Phillips et al., 2004).

Deferring coping style. A Deferring coping style is characterized by the individual who waits for solutions to emerge through the active efforts of God thus deferring the responsibility of problem-solving to God (Pargament et al., 1988). From this perspective God is the source of solutions, rather than the person. This style stresses

the omnipotence of the deity and relative insignificance of the individual who is submissive to God's power. The Deferring style may be related to religious expressions tied to more traditional dogma and the belief that God will respond to personal needs (Pargament et al., 1988).

A Deferring style significantly related to lower self-esteem, lower sense of personal control, less active and intentional problem-solving, greater sense of control by chance and less tolerance for individual differences (Pargament et al., 1988). This style correlated with extrinsic religious motivations characterized by reliance on external rules, beliefs and authority to meet particular needs. A Deferring style correlated in a significantly negative direction with individual competence. The authors state that their study "empirically identified what may be the generally dysfunctional religious problem-solving style often alluded to in criticisms of religion" (Pargament et al., 1988, p.101).

Collaborative coping style. In a Collaborative coping style, the responsibility for problem-solving is held jointly by the individual and God. Neither is seen as a passive participant as God is active in the problem-solving process by prompting the person to do what is right through the inner voice of the Holy Spirit (Pargament et al., 1988). A Collaborative style relies on practices, which facilitate and maintain a personal relationship with god.

A Collaborative style was significantly and positively associated with personal control and self-esteem and negatively associated with control by chance. Pargament et al. (1988) found that a Collaborative coping style correlated most positively with religious salience and intrinsic orientation to religion and appeared to be "part of an internalized committed form of religiousness founded on an intimate interactive

relationship with God." (p. 99). Wong-McDonald and Gorsuch (2004) also found that an intrinsic orientation was strongly associated with a Collaborative style of coping.

Surrender coping style. Building on Pargament et al. (1988) Wong-McDonald and Gorsuch (2000) proposed Surrender to God as a fourth coping style. Surrender represents the concept of self-relinquishment and differs from a deferring style in that it is not passively waiting for God to solve problems but rather an active choice to surrender one's will over to God's rule. The authors note that surrender may be more related to collaborative coping in that both the individual and God are active. However, surrender differs from collaborative in that when an individual's solution differs from God's the individual chooses to follow God's way. The researchers found that those who utilized a surrender approach were not looking to gain personal benefits from God such as comfort or peace but were intrinsically motivated, had a significant sense of spiritual well-being, and placed their locus of control in God. Surrendering to God, "requires self-sacrifice and obedience while the believer lets go of personal wishes and desires to follow God's way" (Wong-McDonald & Gorsuch, 2004, p. 158).

Wong-McDonald and Gorsuch (2000, 2004) found that the Surrender Scale correlated positively with religious importance, intrinsic religiousness, spiritual well-being and locus of control in God. The scale negatively correlated with extrinsic-personal religiousness and locus of control in luck. Surrender represents an additional, yet distinct, religious coping style adding unique variance to measures of religiousness and locus of control as proposed by Pargament et al. (1988) (Wong-McDonald & Gorsuch, 2000). Wong-McDonald and Gorsuch (2000) found that the Surrender scale negatively

correlated to the Self-Directing coping style. They also found that Surrender positively correlated to an intrinsic religious motivation and negatively to an extrinsic orientation.

Religious coping describes how individuals utilize their faith to manage problems and cope with stressful events. Clergy represent a unique population whose religious beliefs are a significantly large part of their orientation to the world and who utilize religious coping strategies to cope with stressful events. How clergy respond to a mobbing experience has not previously been examined empirically. Understanding the religious coping strategies clergy utilized in response to a mobbing experience will provide counselors with much needed insights into conceptualizing how best to provide professional services to this unique population.

Coping as a mediating variable. Coping strategies, in more variations than can be reviewed in this study, have been examined as to their potential mediating roles on various criterion variables. Veenstra et al. (2007), for example, demonstrated how coping styles mediated the impact of stress on alcohol use. Petry, Litt, Kadden, and Ledgerwood (2007) examined how coping skills mediated the relationship between cognitive-behavioral therapy and reductions in gambling in pathological gamblers. MacCann, Fogarty, Zeidner, and Roberts (2011) investigated the relationships between performance measures of emotional intelligence (EI), coping styles and academic achievement and found that coping variables significantly mediated the relationship between EI and GPA.

More relevant to this investigation Chen and Cunradi (2008), as part of a more complex study, investigated the potential mediating role of coping behavior on job stress and burnout. Through structural equation modeling the authors tested a mediational model hypothesizing that coping behaviors in response to daily job stresses mediated

levels of burnout as measured by the emotional exhaustion subscale of the MBI. The researchers found that part of the job stress-burnout symptoms association was partially mediated through disengage-deny and escapist coping strategies.

Religious coping and mediation. Religious coping styles have also been investigated as to their mediating roles on various outcomes. Fabricatore, Handal, Rubio, and Gilner (2004) conducted an SEM investigation of the mediating and moderating roles of collaborative religious coping and deferring religious coping between stress and mental health. The authors found that the collaborative religious coping functioned as a mediator between religion and mental health in the presence of stressors. The deferring religious coping style did not fit the data and could not be interpreted as mediating between the factors.

Utilizing structural equation modeling Hathaway and Pargament (1990) proposed that the impact of intrinsic religiousness on psychosocial competence (taking responsibility for dealing with problems, a positive self-attitude, a positive self-world attitude, and a realistic active coping style) was inconsistently mediated by different religious coping styles. They hypothesized that a collaborative religious coping style would relate positively to competence and a deferring religious coping style would relate negatively. Hathaway and Pargament (1990) referred to this as the inconsistent mediation model, which the data strongly supported. A collaborative religious coping style had a strong positive effect on competence and a deferring religious coping had a strong negative effect.

Hernandez, Salerno, and Bottoms (2010) conducted a mediation analysis to determine whether the effect of God attachment on alcohol use was mediated through self

directing, deferring and/or collaborative religious coping styles. Following Baron and Kenny's (1986) procedures the researchers analyzed each of the religious coping styles in mediator roles in the regression models. Their first step was to regress alcohol use (dv) on God attachment (iv). The second step was to regress each mediator (religious coping styles) on God attachment (iv). To determine that God attachment (iv) no longer affects alcohol use (dv) when the mediator was controlled for the researchers regressed alcohol use (dv) on all three religious coping styles and God attachment (iv). The authors noted that to establish mediation the mediator must significantly predict the outcome and the effect of the independent variable should be weaker in the third equation in the case of partial mediation, or drop completely in the case of full mediation.

Hernandez et al. (2010) found that the use of self-directing religious coping fully mediated the effect of God attachment on alcohol use. Self-directing coping was the only significant mediator that significantly predicted alcohol use such that greater self-directing coping led to increased alcohol use. Deferring and collaborative coping styles were not predictive of alcohol use when self-directing was controlled for. The researchers also found that when God attachment was insecure (vs. secure), subjects used self-directing coping more, which led to increased alcohol use.

Mediating and moderating distinctions. Religious coping styles will function as mediating variables in the current study. A mediator is defined as a variable that explains the relationship between a predictor and an outcome and specifies how a given effect occurs (Baron & Kenny, 1986; Frazier et al., 2004; Holmbeck, 1997). A mediator is the mechanism through which a predictor influences an outcome variable (Baron & Kenny, 1986; Frazier et al., 2004); explains how external physical events take on internal

psychological significance (Baron & Kenny, 1986), and establishes "how" or "why" one variable predicts or causes an outcome variable. According to Baron and Kenny (1986) the effects of stimuli on behavior is mediated by transformation processes internal to the organism.

Moderators, according to Baron and Kenny (1986), are introduced when there are weak or inconsistent relations between predictor and outcome variables. A moderator is a qualitative (e.g., sex, race, class) or quantitative (e.g., level of reward) variable that affects the direction or strength of the relationship between an independent and dependent variable. According to Baron and Kenny (1986), "within a correlational analysis framework, a moderator is a third variable that affects the zero-order correlation between two other variables" (p. 1174). It is predicted from the literature that there will be a strong relationship between mobbing and burnout and that RCS, as an internal psychological mechanism of coping, will function most clearly in a mediating role.

Building the Model

The purpose of this study was to build an a priori model depicting the relationship between mobbing, religious coping styles and burnout. A mediator (religious coping style) is defined as a variable that explains the relationship between a predictor (mobbing) and an outcome (Burnout) (Frazier et al., 2004) and specifies how a given effect occurs (Baron & Kenny, 1986; Holmbeck, 1997). According to Baron and Kenny (1986), the second condition that must be met for a variable to be considered a mediating variable is to show that variance in the mediator (religious coping styles) significantly accounts for variance in the dependent variable (burnout).

The available data indicate that coping styles can, and have, functioned as mediators between stressors and outcomes. As depicted in Figure 4 it is hypothesized that religious coping styles will function in a similar fashion as the inconsistent mediation model proposed by Hathaway and Pargament (1990) and as modeled by Hernandez et al. (2010). That is, the different religious coping styles will differ in how significantly they mediate between mobbing and burnout.

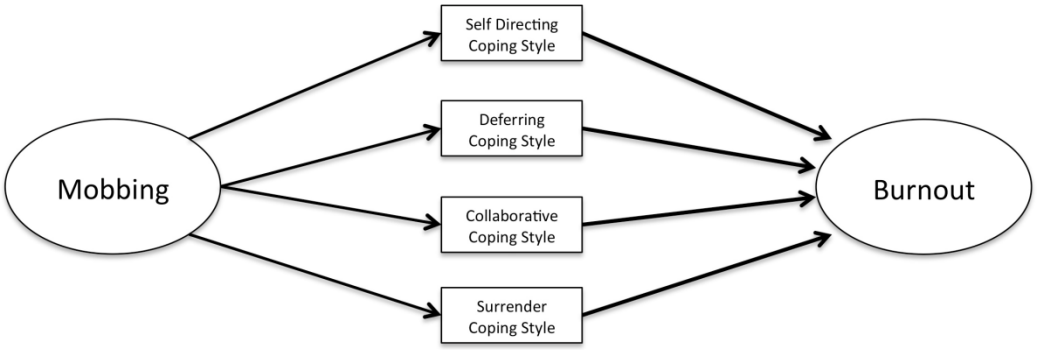


Figure 4. Mediational effects of religious coping styles on burnout .

Given the positive association between collaborative and surrender styles with various outcome measures and the negative associations between self directing and deferring styles with various outcome measures the following hypothesized relationships are put fourth:

1. It is hypothesized that both the collaborative and surrender coping styles will have a beneficial and partial mediating effect of mobbing-related burnout. Given the traumatizing nature of a mobbing experience it is not hypothesized that any of the religious coping styles will completely mediate burnout. In addition, given the scarcity of data on the surrender to God factor, no specific prediction is made regarding the differential effects of a collaborative versus a surrender style other than the beneficial

direction. Both of these styles is predicted to have a negative relationship with, and diminish the level of, burnout.

2. Both self directing and deferring styles will have either a positive relationship to burnout, thus exacerbating burnout symptoms, or exert no mediational effect.

Chapter Summary

Clergy fulfill a unique and important role in the lives of millions of individuals and families (Hadaway & Marler, 2005). Serving a church congregation is stressful (Hoge & Wenger, 2005), and conflict is ranked as one of the greatest stressor for clergy (Lee, 1999) often resulting in burnout (Grosch & Olson, 2000), resignations (Muse, 2007), and forced-terminations (LaRue, 2009). Clergy represent a unique work group who are particularly able to utilize religious coping strategies as a compelling resource in times of stress (Pargament et al., 2001).

The research identifies mobbing as an extreme stressor (Adoric & Kvartuc, 2007), malicious (Sperry, 2009), abusive (Leymann, 1990), humiliating (Davenport et al., 1999), and traumatizing (Leymann & Gustafsson, 1996) resulting in depression (Bjorkqvist et al., 1994), increased health risk (Rospenda et al., 2005), generalized anxiety disorders (Duffy & Sperry, 2007), post-traumatic stress disorder (Nolfe et al., 2007), and increased risk of suicide (Balducci et al., 2009). Burnout is a response to chronic interpersonal stressors and is described as a syndrome of emotional exhaustion, depersonalization and diminished sense of personal accomplishment (Maslach et al., 2001).

The relationship between mobbing, burnout, religious coping styles and clergy is unknown. To date there has been no empirical investigation of mobbing in the church workplace setting, its impact on clergy, or of how clergy respond to such an extreme

stressor. The purpose of this study is to examine these relationships so that counselors might be further equipped in providing professional and effective services to this unique population.

Chapter 3

Methodology

In Chapters 1 and 2 the need for a study examining the variables was established and the literature on mobbing, burnout, clergy, and religious coping styles was reported. This study examined the relationship between mobbing, burnout and the religious coping strategies among Protestant clergy. In this chapter the methodology is presented as well as an overview of the study design, research questions, hypotheses, procedures and instruments.

Study Design

This quantitative, non-experimental study utilizes Structural Equation Modeling (SEM) to examine the relationship between mobbing, burnout and religious coping styles among Protestant clergy. Structural equation modeling uses models to depict relationships among observed variables in order to provide quantitative test of theoretical models hypothesize by researchers (Schumacker & Lomax, 2004). SEM, also referred to as path analysis and causal modeling (Kline, 2011), is a collection of statistical techniques that include elements of descriptive, correlational, multiple regression and factor analysis to examine variance and covariance allowing researchers to build causal models and explore interaction effects and pathways between variables (Tabachnick & Fidel, 2007). SEM allows for flexible examination of both dependent (endogenous) and independent (exogenous) variables which can be factors (constructs) or measured

variables (Tabachnick & Fidel, 2007). SEM is a confirmatory process to evaluate the fit of a priori models.

Variables

Exogenous independent variables. Mobbing: measured by the Negative Acts Questionnaire Revised. Subscales include Work-related bullying, Person-related bullying, and Physically intimidating bullying.

Exogenous mediating variables. Religious coping styles: measured by the Religious Problem Solving Scale and the Surrender to God Scale. The religious coping styles are:

1. Self Directing
2. Deferring
3. Collaborative
4. Surrender

This study utilizes a multiple mediational model (Preacher & Hayes, 2008) in which each of the religious coping styles are assessed across three structural models.

Endogenous dependent variable. Burnout as measured by the Maslach Burnout Inventory Human Services Survey. Subscales include emotional exhaustion, depersonalization, and decreased personal accomplishment.

Research Questions

1. Is there evidence that Protestant clergy experience mobbing in their church workplace setting?
2. Is there an association between severity of mobbing and severity of clergy burnout?

a. What is the relationship between mobbing and emotional exhaustion of clergy?
b. What is the relationship between mobbing and depersonalization of clergy?
c. What is the relationship between mobbing and diminished personal accomplishment of clergy?

3. Is there an association between religious coping styles the severity of clergy burnout?
    a. Does a Self- Directing religious coping style mediate mobbing-related burnout?
    b. Does a Deferring religious coping style mediate mobbing-related burnout?
    c. Does a Collaborative religious coping style mediate mobbing-related burnout?
    d. Does a Surrender religious coping style mediate mobbing-related burnout?

Hypotheses

Hypothesis 1:

H_{O1}: Protestant clergy do not experience mobbing behaviors in their church workplace setting as measured by the Negative Acts Questionnaire-Revised.

H_{A1}: Protestant clergy experience mobbing behaviors in their church workplace setting as measured by the Negative Acts Questionnaire-Revised.

Hypothesis 2:

H_{O2}: Protestant clergy who have been mobbed do not experience burnout as measured by the Maslach Burnout Inventory- Human Services Survey.

H_{A2}: Protestant clergy who have been mobbed experience burnout as measured by the Maslach Burnout Inventory- Human Services Survey.

Hypothesis 3:

H_{O3}: Protestant clergy who utilize a Self-Directing coping style will not experience burnout.

H_{A3}: Protestant clergy who utilize a Self-Directing coping style will experience higher degrees of burnout than clergy who utilize a Collaborative or Surrender coping style.

Hypothesis 4:

H_{O4}: Protestant clergy who utilize a Deferring coping style will not experience burnout.

H_{A4}: Protestant clergy who utilize a Deferring coping style will experience higher degrees of burnout than clergy who utilize a Collaborative or Surrender coping style.

Hypothesis 5:

H_{O5}: Protestant clergy who utilize a Collaborative religious coping style will not experience burnout.

H_{A5}: Protestant clergy who utilize a Collaborative religious coping style will experience lower degrees of mobbing-related burnout than clergy who utilize a Self-Directing or Deferring coping style.

Hypothesis 6:

$H_{O6:}$ Protestant clergy who utilize a Surrender religious coping style will not experience burnout.

H_{A6}: Protestant clergy who utilize a Surrender religious coping style will experience lower degrees of mobbing-related burnout than clergy who utilize a Self-Directing or Deferring coping style.

Instruments

Negative Acts Questionnaire Revised. The Negative Acts Questionnaire-Revised (NAQ-R) was designed to measure workplace bullying defined as: "the persistent exposure to interpersonal aggression and mistreatment from colleagues, superiors or subordinates" (Einarsen, Hoel, & Notelaers, 2009, p. 24). This definition encompasses abusive workplace behaviors that occur in a mobbing dynamic. The core conceptual characteristics are the persistency of the experience, as measured by the frequency and duration of the abusive workplace behaviors, and the patterning or variety of behaviors involved (Einarsen et al., 2009). This conceptualization lends itself to the measurement of the mobbing construct as defined in the literature as an intentional group process (Davenport et al., 1999; Sperry, 2009).

The NAQ-R is based on the previous Negative Acts Questionnaire (NAQ) which is a 23 item questionnaire describing negative acts (Einarsen & Raknes, 1997; Mikkelsen & Einarsen, 2001). The NAQ had only been tested within a limited Scandinavian cultural context and when translated into English the face validity of some items was questionable with other items revealing a cultural bias. A further weakness was found in its factor structure (Einarsen et al., 2009).

The NAQ-R was created with the aim of establishing a reliable, valid, comprehensive, relatively short scale, specifically developed for an Anglo-American culture in a variety of workplace setting (Einarsen et al., 2009). All items are written in

behavioral terms with no reference to the terms “bullying”, “mobbing”, or “harassment.” The NAQ-R has high internal stability with three underlying factors: person-related bullying (e.g., slander, social isolation), work-related bullying (e.g., giving too few or too many task) and physical intimidating forms of bullying (e.g., finger pointing, shoving). The instrument can also be used as a single factor measure of abusive workplace behaviors. Latent class cluster analysis established that the NAQ-R may be used to differentiate between groups of employees with different levels of exposure to abusive workplace behaviors ranging from infrequent exposure to incivility at work to severe victimization from abusive workplace behaviors. Cronbach’s alpha for the 22 items was .90 indicating excellent internal consistency (Einarsen et al., 2009).

Einarsen et al. (2009) conducted a study of 5,288 employees recruited from 70 organizations in the private, public, and voluntary sectors across Great Britain. Participants were English speaking and males represented 52% of the sample, females, 48%. The mean score on the NAQ-R was 31.88 (SD 10.15). Subscale means and standard deviations were, 14.51 (SD 5.04) for Pearson-related bullying; 13.78 (SD 5.2) for Work-related bullying; and 3.88 (SD 1.85) for Physical intimidation.

According to Simons, Stark, and DeMarco (2011), they were the first researchers in the United States to utilize the NAQ-R in a study. However, those researchers modified the NAQ-R and did not report means or standard deviations. The current study is the first known use of the NAQ-R in the United States.

The NAQ-R is a 22 item instrument measuring exposure to abusive workplace behaviors with response alternatives in a Likert type scale: 1= Never, 2= Now and Then, 3= Monthly, 4=Weekly, 5=Daily. Distinctions are measured between direct aggression

(accusations, verbal abuse, public humiliation, violence) and indirect aggression (spreading of gossip and rumors, social isolation, insinuations). Three subscales of victimization are assessed: work-related bullying (WRB) (e.g., someone withholding information which affects your performance); person-related bullying (PRB) (e.g., being humiliated or ridiculed in connection with your work); and, physically intimidating bullying (PIB) (e.g., being shouted at or being the target of spontaneous anger). The instrument in scored by summing the numerical value of responses.

Notelaers and Einarsen (2009), as reported in Nielsen, Notelaers, and Einarsen (2011), computed cutoff scores for the NAQ-R in a Norwegian sample. The authors categorized subjects as either not bullied, sometimes bullied or victims of workplace bullying. It is unknown if these cutoff scores are applicable to samples from other countries but will be utilized in the current study as a comparative indication of the degree of mobbing victimization. Table 4 lists the cutoff scores of the summed scale.

Table 4

NAQ-R Cutoff Scores

Questionnaire	Not Bullied	Sometimes Bullied	Victims
NAQ-R	22-33	33-44	45-110

Note. Derived from a Norwegian sample.

Maslach Burnout Inventory- Human Services Survey (MBI). The Maslach Burnout Inventory-Human Services Survey (MBI) is the most dominant measure of burnout (Cox & Tisseran, 2005; Maslach et al., 2001; Schaufeli et al., 2009), and was designed for use with people working in human services and health care. Maslach et al. (1996) instructed researchers that, because people have widely held beliefs and

expectations about burnout, respondents should not be sensitized to general issues of burnout or made aware that the MBI is a measure of burnout. Therefore the instrument is labeled: "MBI Human Services Survey" (Maslach et al., 1996, p. 196).

The MBI is a 22-item inventory designed to assess burnout across three subscales: emotional exhaustion (EE), depersonalization (DP), and reduced personal accomplishment (PA). Items reflect the subjects frequency of feelings or attitudes about their workplace and those they serve, referred to as "recipients." Items are rated on a fully anchored 7-point scale: 0 (never), 1 (a few times a year), 2 (once a month or less), 3 (a few times a month), 4 (once a week), 5 (a few times a week), 6 (everyday). The MBI defines burnout as a matter of degree on its three subscales, which make it compatible with regression-based statistical methods (Schaufeli et al., 2009).

The Emotional Exhaustion subscale contains nine items and assesses feelings of being emotionally overextended or exhausted by work. The depersonalization subscale is measured by five items and describes an unfeeling or impersonal response to recipients. The personal accomplishment subscale consists of eight items and assess feelings of competence and successful achievement in one's work with people.

Higher scores on EE and DP correspond to higher degrees of experienced burnout (Maslach et al, 1996). There is a moderate correlation between these two subscales suggesting that these are related, but separate, aspects of burnout. The PA subscale is independent of the EE and DP scales and in order to maintain the directionality PA is reversed scored in the current study. Higher scores on PA correspond to higher degrees of burnout. Each subscale of the MBI is scored and coded as low, moderate or high (Maslach et al, 1996). Degrees of burnout are (a) high degree: high scores on EE, DP and

PA, (b) moderate degree: moderate scores across all three subscales, (c) low degree: low scores on EE, DP, and PA. Table 5 lists the cutoff scores of each subscale.

Table 5

MBI Cutoff Scores

Subscale	Low	Moderate	High
EE	0-16	17-26	27-54
DP	0-6	7-12	13-30
PA*	0-8	10-16	17-48

*PA scored using reverse scores.

Maslach et al. (1996) reported the reliability coefficient for each of the subscales as .90 for EE, .79 for DP, and .71 for PA. In a meta-analytic examination of 47 studies including approximately 10,000 respondents, Lee and Ashforth (1996) found reliability coefficients for the three dimensions of burnout as being .86 for EE, .76 for DP, and .77 for PA. Data on test-retest reliability of the subscales included .82 for EE, .60 DP, and .80 for PA, all being significant beyond the .001 level. One year of data from samples of 248 teachers, resulted in .60 EE, .54 DP, .57 for PA., and at 8-, 6-, and 1-month retest intervals, there were no significant differences (Maslach & Leiter, 1997). Table 6 lists the inter-correlations between the three subscales (Maslach et al., 1996).

Table 6

MBI Subscale Intercorrelations

Intercorrelation	Emotional Exhaustion	Depersonalization
Depersonalization	.52	
Personal Accomplishment	-.22	-.26

Religious Problem Solving Scale. Religious coping styles will be assessed through the short version of the Religious Problem Solving Scale (RPSS) (Pargament et al., 1988). The RPSS is an 18 item scale measured on a five point Likert-type scale: 1= never, 2= occasionally, 3= fairly often, 4=very often, and 5= always. Items reflect two underlying dimensions of religious coping styles: locus of responsibility and level of activity. Styles of religious coping are assessed across three subscales: Self-Directing (S), in which the individual is responsible to solve the problem and God is passive; Deferring (D), in which God is responsible to solve the problem and the individual is passive; and Collaborative (C) in which responsibility is held jointly by the individual and God to resolve problems and neither the individual or God are passive.

Pargament et al. (1988) calculated internal consistency for each of the three subscales of the long version of the instrument through coefficient alpha (Cronbach, 1951). Self-Directing was .94, Deferring was .91, and the Collaborative scale was .94. The shorter version of the scale, used in this study, also demonstrated high internal consistency: Self-Directing was .91, Deferring was .89, and the Collaborative scale was .93. Similar results of high reliability have been found in other studies (Fox et al., 1998).

Surrender Scale. Building on Pargament et al. (1988) Wong-McDonald & Gorsuch (2000) proposed Surrender to God as a fourth coping style. Utilizing the same dimensions employed by Pargament et al. (1988) Wong-McDonald and Gorsuch (2000) established that the Surrender Scale (SS) measures an additional and unique style of religious coping from the three coping styles established by Pargament et al. (1988). The Surrender Scale was significantly related with the RPSS coping styles but evidenced sufficient incremental validity (Cronbach's alpha .94) for it to be considered a reliable

and distinct coping style. The Surrender Scale is a 12 item 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Structural Equation Modeling

In this section a description of the theoretical structural equation models will be presented along with specific hypotheses and their structural model diagrams. Latent variables, or factors, are represented in ellipses or circles. Measured, manifest or observed variables are represented by rectangles or squares. Lines with single arrows represent hypothesized causal relationships between two variables with the arrow pointing towards the dependent variable. The line always points from the cause to the effect. A line with arrows at both ends indicates an unanalyzed covariance with no implied direction of effect (Tabachnick & Fidel, 2007). Figure 5 is a diagram of the basic structural model of this study.

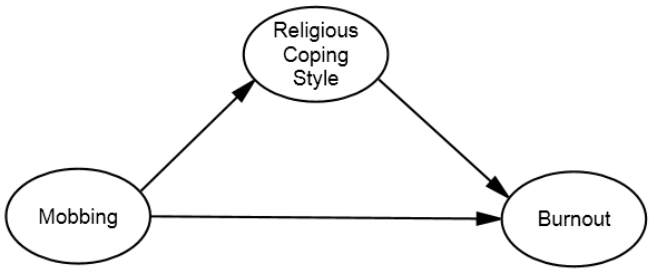


Figure 5. Basic structural model.

Figure 6 represents the measurement model, which includes the manifest (observed) measurement variables and covariance paths. Mobbing serves as an independent exogenous variable which predicts Burnout, a dependent endogenous variable. Religious coping styles are manifest intervening variables that mediate the effect of mobbing on burnout. The manifest variables associated with each latent variable

are the measures, in this case each subscale of the associated instrument for that latent variable. The small circles are the error terms associated with each endogenous variable. Each of the proposed model's latent variables were assessed indirectly through instrumentation which are identified as measured or manifest variables in a SEM and are represented in rectangles. All connecting lines represent measurements. Mobbing is measured through the use of the Negative Acts Questionnaire-Revised and consists of three subscales: Work-Related Bullying (WRB), Person-Related Bullying (PRB), and Physically Intimidating Bullying (PIB). Religious coping styles are measured with four subscales: Self-Directing (SD), Deferring (D), Collaborative (C), and Surrender (S). Burnout is measured with three subscales: Emotional exhaustion (EE), Depersonalization (Dp), and Reduced Personal Accomplishment (PA). Error terms, represented as "e" are the unaccounted error or residuals and constrained variances (the 1s) are required by the AMOS statistical software.

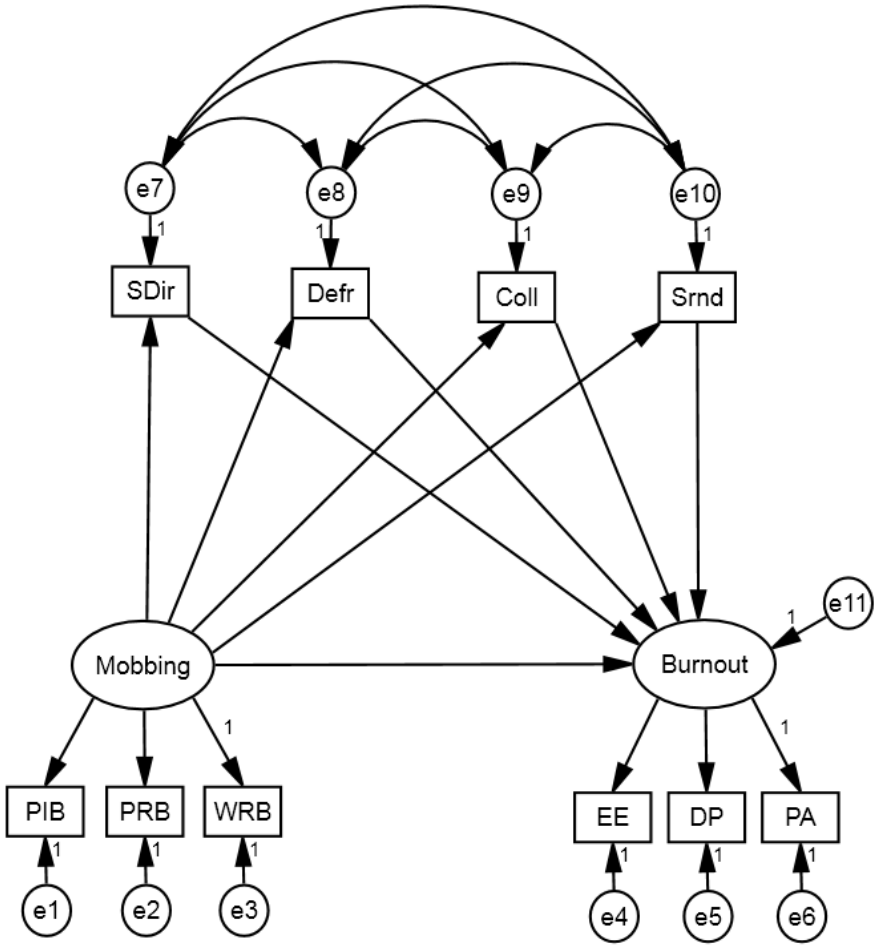


Figure 6. Basic measurement model.

Simple and Multiple Mediation

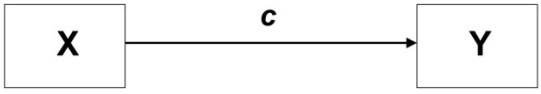
Mediational models are useful in theory development as well as advancing knowledge leading to applied interventions. Although definitive causal links cannot be made from statistical analysis mediational models can illuminate the plausibility of causal relationships (Shrout & Bolger, 2002). In this section an overview of simple and multiple mediational analysis will be presented both of which are utilized in this study.

Mediation hypothesis examine how, or by what means, an independent variable affects a dependent variable through one or more intervening or mediating variables

(Baron & Kenny, 1986; Preacher & Hayes, 2008). Many methods have been proposed to test mediational hypothesis (MacKinnon & Fairchild, 2009) but the most common method is the causal steps approach proposed by Baron and Kenny (1986) and is referred to as a simple mediation model (Frazier et al., 2004; MacKinnon & Fairchild, 2009; Preacher & Hayes, 2008; Shrout & Bolger, 2002). As the Baron and Kenny causal steps have been illustrated with structural models throughout the literature review this discussion will focus on the analysis aspects of a simple mediation model. In addition, a multi-mediational model will be presented along with its measurement dynamics.

Figure 7 represents the Baron and Kenny (1986) causal steps and will be referenced throughout this discussion of mediation analysis. Box X is an independent variable, box Y a dependent variable, C and C' are measurement coefficients. Box M represent a mediating variable with *a* and *b* representing measurement coefficients.

A



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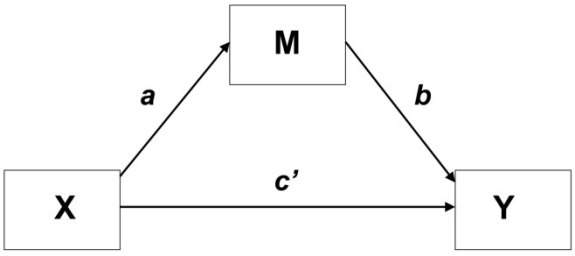


Figure 7. Mediation path analysis.

In mediational research variable X is hypothesized to exert a causal effect on an outcome, variable Y, through a single mediator M, Figure 1B. The hypothesized relationship between variables should be based on a clear theoretical rationale (Frazier et al., 2004; Preacher & Hayes, 2008). The pathways are stated in terms of zero and nonzero coefficients and are not required to be statistical significance (Kenny, 2011b). The pathways are described as follows:

1. Path *c* (Figure 1A). Path c represents the *total effect* of X on Y and is interpreted as the expected amount by which two cases that differ by one unit on X are expected to differ on Y (Preacher & Hayes, 2008). Path *C* includes both direct and indirect effects and is quantified as $c = c' + ab$.

2. Paths *a and b*. Path *a* represents the effect of X on M. It is quantified as the regression coefficient in a maximum likelihood-based estimation method in either standardized or unstandardized form. Path *b* represents the effect of M on Y partialling out the effect of X (Preacher & Hayes, 2008). It is also quantified as a regression coefficient. The product of *a* and *b* (*ab*) is the *indirect effect* and is the measure of mediation (Kenny, 2011b). The indirect effect is quantified as $ab = c - c'$.

3. Path *c'* (referred to as C prime). Path *c'* is the *direct effect* and is interpreted as the effect of X on Y that is independent of the pathway through M. *C'* is quantified as $c' = c - ab$.

When the indirect effect, *ab*, equals the total effect, *c*, the effect of X on Y is completely mediated by M. When the indirect effect does not equal the total effect but is smaller and of the same sign, the effect of X on Y is partially mediated through M (Baron & Kenny, 1986; Preacher & Hayes, 2008; Shrout & Bolger, 2002).

Measurement models. This study analyzed and compared four simple mediation models with a more complex multiple mediational model. The relationship between mobbing, each religious coping style as individual manifest mediators and burnout will be referred to as the Simple Mediation Model and is illustrated in Figure 8 A-D.

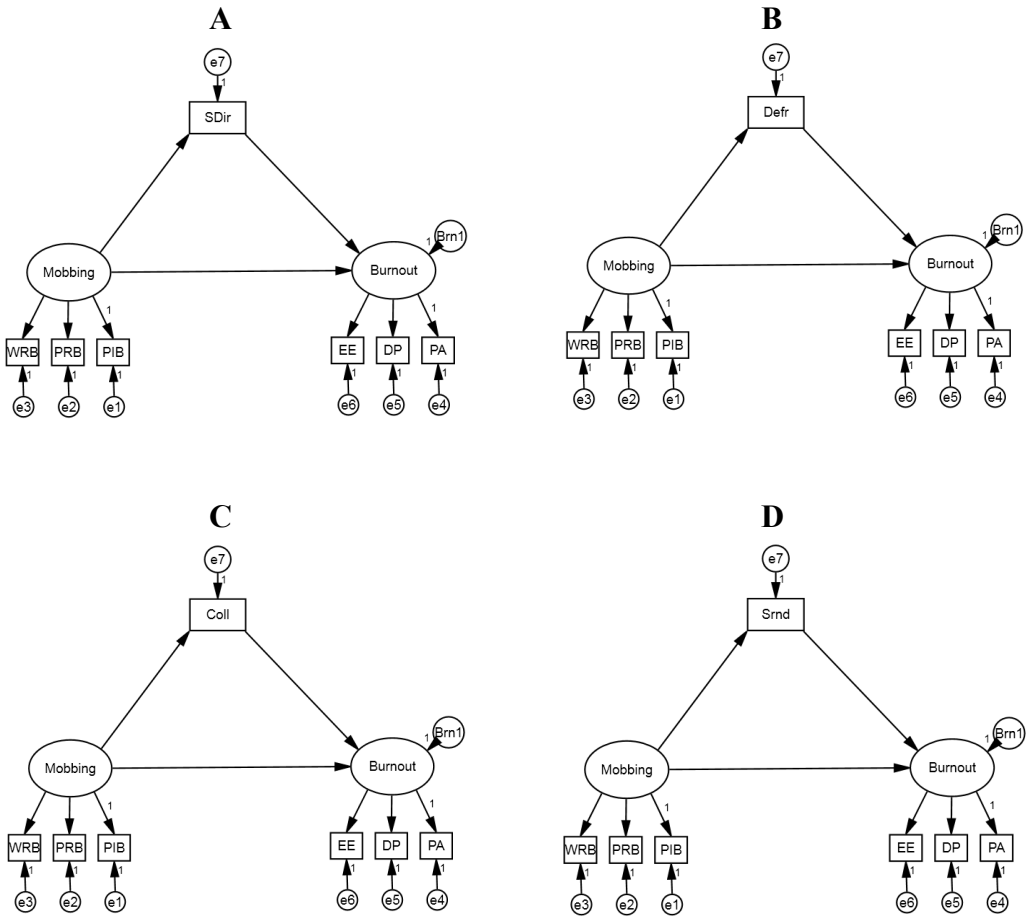


Figure 8. Simple mediation model.

The majority of mediational research focuses on simple mediation models such as those illustrated in Figure 8. According to Preacher and Hayes (2008) much less attention has been paid to studies in which multiple intervening variables are simultaneously

tested. They speculate that the reason for this is that the analytic methods are somewhat arcane when compared to simple mediation models.

There are several advantages to specifying and testing multiple mediation models (Preacher & Hayes, 2008). First, testing the total indirect effect of X on Y is comparable to conducting a regression analysis with several predictors to determine if an overall effect exists. Second, when multiple mediators are examined simultaneously the likelihood of parameter bias due to omitted variables is reduced when compared to simple model testing. Third, including several mediators in a single model assists in determining the magnitude of each specific mediator to the indirect effect in association to all other mediators. The specific indirect effect of a mediator, M_2 for instance, in a multi-mediational context is not the same as the indirect effect of M_2 alone in a simple mediation model. The ability of M_2 to mediate the effect of X on Y is conditional on the inclusion of the other mediators in the model. Preacher and Hayes (2008) state "including several mediators in the same model is one way to pit competing theories against one another within a single model. Theory comparison is good scientific practice" (p. 881).

A second model, referred to as the Multi-mediation Model, is proposed in which all four of the religious coping styles are examined simultaneously for their indirect effects and is illustrated in Figure 9. In a multiple mediation model the indirect effect is equal to the sum of the product of each mediating variable's *a* and *b* paths (Figure 8). Said another way the indirect effect in a multiple mediation model equals the sum of all of the specific indirect effects ($a_1b_1 + a_2b_2 + a_3b_3 + a_4b_4$). (Double arrowed lines connecting the error terms are covariances of the mediating variables as recommended by Preacher & Hayes (2008) for multiple mediator models).

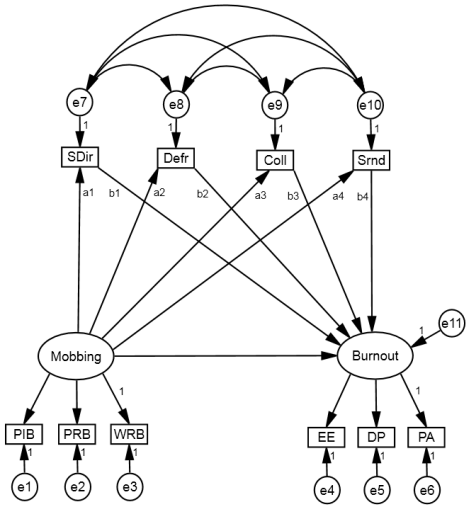


Figure 9. Multi-mediation measurement model.

Procedures

Participant recruitment took place over a 5-month period and was conducted exclusively online. Multiple online resources, social media, websites, available online denominational data, and clergy support websites were utilized to reach potential participants. A total of 232 individuals participated in the research.

Recruitment was initiated by the development of a Clergy Mobbing Facebook page. All related recruitment documents are located in the Appendices. The Clergy Mobbing Facebook page contained a detailed description of the study, researcher contact information, and a link to the Survey Monkey study. A pastor recruitment letter was uploaded to the Clergy Mobbing page that individuals could use to send to any clergy contacts they may know. An announcement about the research and the Clergy Mobbing page was posted to the researcher's Facebook "Wall." This was potentially viewed by as many as 196 "friends." A private message was sent to 48 Facebook "friends" who were

known to the researcher to be members of clergy, were employed in ministries or occupations associated with clergy, or who were known leaders in churches.

The Clergy Mobbing Facebook page received a total of 47 "likes" or "Fans." Friends of Fans totaled 22,140 individuals (Facebook, 2012). As "Friends" list overlap among users the number of unique "Friends of Fans" is unknown. The number of unique Facebook users who saw any content on the Clergy Mobbing Facebook Page totaled 1,304 individuals. Twenty six unique users shared 37 "stories" with their Facebook Friends about the Clergy Mobbing page which included activities such as posting to the Clergy Mobbing Page's Wall, liking the Page, and/or commenting on, sharing, or mentioning the Page. Those stories resulted in 2,534 unique "Impressions" which indicate how many Facebook users saw any content associated with the Clergy Mobbing Facebook page (Facebook, 2012). Seventeen percent of the sample (n=39) indicated they learned of the study via Facebook.

Permission to recruit participants was requested of several clergy support websites. All related Website permission documents are located in Appendix C. A request to each website administrator was made asking to either allow the researcher to post an invitation to participate or for the administrator to post information provided to them by the researcher or downloaded through the Clergy Mobbing Facebook page. Four clergy support groups participated in the recruitment phase choosing to post information provided to them by the researcher. Of the sample, 11% (n=26) came from those websites.

An email campaign was conducted informing pastors of the study and asking denominational organizations to forward the email (Appendix D) to their member clergy.

Denominations were selected on the basis of membership size and ability to ascertain email addresses of governing bodies and individuals within the denomination. For example, the Southern Baptist Convention is the largest Protestant church in America consisting of 42,000 churches organized through 41 state conventions comprised of 1,200 local associations, each of which is lead by a clergy member (Southern Baptist Convention, 2011). In order to avoid being blocked as a "Spam" cyber solicitor individual, instead of mass, emails were sent to a total of 840 local Baptist associations that had working email addresses at the time of the study.

A total of 4,981 emails were sent with 73% of the total sample (n=170) indicating they were recruited via an email either from the researcher (27%, n=63), from a pastor (32%, n=74) or from a contact other than a pastor or researcher (14%, n=32), which includes denominational leaders who are not, pastors. This yields a response rate of 3.4% for the email campaign.

Data Collection

According to Nielsen et al. (2011) the two most common approaches in assessing workplace mobbing are the self-labeling and behavioral experience methods. Self-labeling occurs when participants are given a theoretical definition of bullying behaviors and are asked if their experience corresponds to the definition supplied. The behavioral experience method measures exposure to bullying behaviors with an instrument that includes types of unwanted and negative behaviors occurring repeatedly over time. The two methods identify different characteristics of a mobbing experience. Self-labeling captures whether an individual consider themselves victimized by the experience but provides limited insight into the nature of the emotionally abusive behaviors. The

behavioral experience method captures the persistency of specific behaviors but does not capture the perception of victimization. Nielsen et al. (2011) consider the use of both self-labeling and behavioral experience measures as a "best practice" (p. 167) in measuring workplace bullying and this was utilized in recruiting subjects for the current study.

Participants were self selected based on the following description of mobbing and asked to participate if they have experienced mobbing:

> Mobbing is defined as the prolonged (six months or more) malicious harassment of a coworker by a group of other members of an organization to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

Participating clergy were asked to fill out a demographic questionnaire that included non-identifying information about the pastor, the church where the mobbing took place and the characteristics of the mob. Each pastor was asked to complete the Negative Acts Questionnaire-Revised, the Maslach Burnout Inventory, the Religious Problem Solving Scale and the Surrender Scale.

Participants

The population of interest in this study was Protestant clergy. In the sample population were Protestant clergy who have experienced mobbing behaviors during their church ministry service. Participants were solicited and recruited through online

resources including denominational email list and pastor support organizations. Data was collected via the World Wide Web through Survey-Monkey.com over a 5-month period.

A total of 310 individuals responded to the SurveyMonkey questionnaire. Five (5) respondents chose not to consent and were unable to continue further in the survey. Thirty-two (32) respondents consented to participate but did not answer any questions. Eleven (11) discontinued after filling out the demographics section but did not complete any measurement questionnaire. Eleven (11) completed up through the NAQ-R, nine (9) competed the NAQ-R and the MBI but did not complete the RCS scales. Nine (9) respondents had a large amount of missing data across all of the measurement questionnaires. One (1) was removed as an outlier. A total of 232 individuals completed the research instruments.

The subject population of this study was 232 Protestant clergy who had experienced mobbing. Males comprised 89.7% (n=208) and females comprised 10.3% (n=24). Male to female Protestant clergy respondent ratio approximates the national average of 10% females to males (Barna Research Group, 2011).

Of the subject population, 76% had served in pastoral capacity for more than 10 years and 82% of the population was between 40 and 60 years of age. Senior Pastors represented 74% of the sample with a high percentage being white (95%). Participants resided in 39 different American States and 10 subjects resided in Canada. See Table 7 for demographics of participating clergy. Baptist represented the largest denominational category (33.4%) with Lutheran at 21% and Presbyterian representing almost 20% of the sample. See Table 8 for denominational data. Of the congregations participating, 50%

reported having 101 to 500 weekly attendees with the next most frequent size (26%) having 51 to 100 attendees. See Table 9 for church characteristics.

Table 7

Clergy Demographics

Variable		*n*	% of Sample
Gender			
	Male	208	89.7
	Female	24	10.3
Race			
	Asian	3	1.3
	Black/African American	4	1.7
	Hispanic or Latino	4	1.7
	White	220	94.8
Age			
	18-29	2	.9
	30-39	39	16.8
	40-49	52	22.4
	50-59	87	37.5
	60 and over	52	22.4
Years Served in Ministry			
	Fewer than 3 years	5	2.2
	3 to fewer than 5 years	12	5.2
	5 to fewer than 10 years	38	16.4
	10 to fewer than 20 years	86	37.1
	More than 20 years	91	39.2
Ministry Role			
	Senior Pastor	171	73.7
	Executive or Administrative	3	1.3
	Associate or Assistant Pastor	28	12.1
	Worship or Music Pastor	3	1.3
	Youth Pastor	9	3.9
	Other	15	6.5

Table 8

Denominations

Denomination	*n*	% of Sample
Anglican Church		3.9
Anglican Church of America	3	1.3
Anglican Church of Canada	2	.9
Assembly of God	4	1.7
Baptist		33.4
American Baptist	1	.4
Baptist General Conference	3	1.3
Fellowship Baptist	1	.4
Independent Baptist	3	1.3
Missionary Baptist	5	2.1
Non-specified	7	3.0
Southern Baptist Convention	58	24.9
Christian and Missionary Alliance	4	1.7
Christian Reformed	2	.9
Church of Christ	4	1.7
Episcopal	16	6.8
Lutheran		21
Evangelical Lutheran Church in America	9	3.9
Lutheran Church Missouri Synod	33	14.1
Lutheran Church Canada	1	.4
Non-specified	6	2.6
Methodist		4.7
Free Methodist	3	1.3
United Methodist	8	3.4
Non-denominational	13	5.6
Presbyterian		19.4
Evangelical Presbyterian	2	.9
Orthodox Presbyterian	3	1.3
Presbyterian Church in America	26	11.2
Presbyterian USA	6	2.6
Reformed Presbyterian	4	1.7
Non-specified	4	1.7
Vineyard Churches	2	.9

Table 9

Church Characteristics

Variable	Number of Attendees	*n*	% of Sample
Weekly Attendance	Up to 50	31	13.4
	51-100	60	25.9
	101 to 500	117	50.4
	501-1000	16	6.9
	1001 to 3000	5	2.2
	More than 3000	2	.9

Information about mob characteristics included the number of members in the mob and how those members were affiliated with the church where the mobbing took place. Information was also collected on the target of the mob and the outcome of the mobbing. See Table 10 for mob characteristics.

Table 10

Mob Characteristics

Variable		*n*	% of Sample
Number of Members	2-4 people	44	19.0
	5-10 people	106	45.7
	11-20 people	51	22.0
	21-30 people	14	6.0
	More than 30	14	6.0
Member Affiliation			
	Church member serving in volunteer leadership roles	200	86.2
	General Church members	146	62.9
	Non-church member	23	9.9
	Non-clergy paid staff	41	17.7
	Senior pastor	27	11.6
	Other pastor	40	17.2

(table continues)

Table 10 (continued)

Variable		*n*	% of Sample
Mob Target			
	Senior Pastor	172	74.1
	Executive or Admin. Pastor	3	1.3
	Associate or Assistant Pastor	35	15.1
	Worship or Music Pastor	3	1.3
	Youth Pastor	9	3.9
	Other	7	3.0
Mobbing Outcome			
	Re-positioned to a lower level of responsibility	6	2.6
	Fired/terminated	15	6.5
	Forced resignation	133	57.3
	Retirement	2	.9
	Medical leave	8	3.4
	On-going	48	20.7

Sample Size

According to MacCallum, Browne, and Sugawara (1996), although there is no correct rule for estimating sample size for structural equation modeling the absolute minimum sample size must be at least greater than the number of covariance or correlations in the input data matrix. Kline (2011) recommends at least 10 times, and ideally 20 times, as many subjects as parameters, when conducting a SEM analysis. Kenny (2011b) believes 20 times the number of free parameters is unrealistically high and 200 subjects is an appropriate goal for SEM research. Barrett (2007) argued that SEM analysis based on samples of less than 200 should be rejected outright for publication unless the population from which a sample is drawn is itself small or

restricted in size. Kline (2011) argues that Barrett's (2007) statement is not standard practice and that a sample size of 200 or less would only be problematic for complex models or models with severely non-normal distributions. In the SEM mediation literature a study population of 200 is consistently considered the threshold of a large sample size (Frazier et al., 2004; Hox & Bechger, 1998; Kenny, 2011b; MacKinnon & Fairchild, 2009; Preacher & Hayes, 2008; Shrout & Bolger, 2002). Given that no empirical data exist on whether clergy experience mobbing in the workplace of the church it is assumed that the uniqueness of the sample population, clergy who have been mobbed, is itself restricted in size and difficult to sample. In addition to the general agreement that 200 subjects is an appropriate sample size for SEM analysis, and given the relative simplicity of the proposed model, a minimum sample size of 200 subjects is was the goal for the current study. The actual sample size of this study is 232.

Data Analysis

Data analysis was conducted using SPSS statistical software and SPSS-AMOS structural equation modeling software. An alpha level of $p<.05$ was set to analyze the data for this study. Descriptive analysis of frequency and data distributions of the dependent and independent variables to check for normality and linearity were performed. The correlation coefficients between demographic information, mobbing, burnout and religious coping styles were computed to examine relationships between the variables. Path analysis, multiple regression, and confirmatory factor analysis are employed within a structural equation modeling analysis framework.

Bootstrapping and confidence intervals. Bootstrapping is a nonparametric resampling method that does not impose the assumption of normality of the sampling distribution (Kenny, 2011b; Preacher & Hayes, 2008; Shrout & Bolger, 2002). In addition to its use with nonnormal distributions bootstrapping is also widely utilized in mediational research (Kenny, 2011b; MacKinnon & Fairchild, 2009; Shrout & Bolger, 2002). Preacher and Hayes (2008) contends that bootstrapping is "one of the more valid and powerful methods for testing intervening variable effects and, for this reason alone, it should be the method of choice" (p. 412).

Bootstrapping generates an empirical representation of the sampling distribution by repeatedly sampling from the data set and estimating the indirect effects of each resampled data set. By repeating this *k* thousands of time (Hayes (2009) recommends 5000) *a* and *b* paths are estimated with the resampled data set and *ab* (the indirect effect) recorded. This results in *k* estimates of the indirect effects which functions as an empirical approximation of the sampling distribution of the indirect effect when taking the same sample size from the original population (Hayes, 2009; Preacher & Hayes, 2008). Bootstrapped confidence intervals (CIs) for the specific indirect effect through M is derived by sorting the *k* values of a_1b_1 from low to high. Values defining the lower and upper percentage of the distribution of a_1b_1 are then found and taken as the lower and upper limits of the percentage CI for the population indirect effect. So, the percentage CI set at 90% means our sample's indirect affect lies somewhere between the 500th to 4500th values of the sorted distribution of a_1b_1.

Shrout & Bolger (2002) stress the importance of using confidence intervals rather than significance test in mediational research. Not only do CIs that exclude zero serve to

reject the null hypothesis (Hayes, 2009) they also provide a range of estimated effect sizes not just that the effect is different from zero. When significance test are not significant CIs provide information on how far from no effect the true mean is likely to be found.

Goodness of Fit

There is broad consensus that finding well fitting hypothesized models based on chi-square values is unrealistic in SEM research (Byrne, 2010; Hox & Bechger, 1998; Kenny, 2011a; Kline, 2011). As a fit index chi-square is sensitive to sample size with larger samples, 200 or more, producing significant values which mimic Type 1 errors resulting in model rejection even if a model describes the data well (Hox & Bechger, 1998). This arises because chi-square tests the hypothesis of exact fit (the model is exactly correct in the population) and any lack of fit is solely from sampling error (MacCallum et al., 1996). In addition, models that are multivariate non-normal (skewed or kurtotic) tend to have significant and higher chi-square values resulting in model rejection (Kline, 2011).

In spite of these limitations of chi-square Barrett (2007) and Kline (2011) contend that chi-square should be reported in all SEM studies. Kline (2011) reports that the practice of not reporting significant chi-square values is lax and unacceptable. A failed chi-square test needs to be treated as an indication of a possible problem that must be diagnosed and either explained or the model re-specified. In response to the limitations of Chi-square testing for model fit researchers have developed a multitude of alternative fit indices to aid in more accurate model fitting than can be accomplished by chi-square alone (Byrne, 2010).

Hox & Bechger (1998) contend that models are only approximations of fit and exact fit is too high a standard. Byrne (2010) cautions that fit indices only address a model's lack of fit but in no way reflect the plausibility of a model. Assessment of model adequacy, according to Byrne, "must be based on multiple criteria that take into account theoretical, statistical and practical considerations" (p. 84). With these issues in mind model fit will be assessed through the Goodness of Fit Index (GFI), the Tucker-Lewis Index (TLI), the Normed Fit Index (NFI), the Comparative Fit Index (CFI), and the Root Mean Square Error of Approximation (RMSEA).

The Goodness-of-Fit index (Jöreskog & Sörbom, 1989) is an absolute fit measure and indicates the extent to which the overall model fits the data with values greater than .90 indicating acceptable model fit (Byrne, 2010; Reisinger & Mavondo, 2007). The GFI indicates the amount of variances explained by the model and is the equivalent of R^2 in multiple regression (Reisinger & Mavondo, 2007).

The Normed Fit Index (Bentler & Bonett, 1980) is a model comparison and relative fit measure and had been the earlier criterion of choice for model fit assessment (Byrne, 2010). The NFI reflects the proportion by which the model improves fit compared to the null model and provides a measure of the proportion of total covariance accounted for by the model. Values above .90 reflect acceptable fit, values >.95 reflect good fit.

Recognizing that the NFI tends to underestimate fit in small samples, Bentler (1990) revised the index and developed the Comparative Fit Index now considered to be the index of choice for model fit assessment (Byrne, 2010). CFI values above .90 reflect acceptable fit, > .95 reflect good fit.

The Tucker-Lewis Index, also referred to as the Non-Normed Fit Index (NNFI) is another model comparison and relative fit measure. The TLI compares an absolute null model with the theoretical model penalizing for model complexity. Values above .90 reflect good fit, >.95 reflects excellent fit (Hox & Bechger, 1998).

The Root Mean Square Error of Approximation is a noncentrality-based indices and is recognized as one of the most informative criteria in structural modeling (Byrne, 2010). The RMSEA estimates how well the fitted model approximates the population covariance matrix per degree of freedom. RMSEA is sensitive to model misspecification, is a useful guide in assessing model quality and allows for the use of confidence intervals (Byrne, 2010). AMOS statistical software reports the RMSEA value, 90% confidence intervals, and a closeness of fit *p* value called PCLOSE. Byrne (2010) cautions that CIs can be seriously influenced by sample size as well as model complexity. MacCallum et al. (1996) consider RMSEA range of .08 to .10 a mediocre fit; .05 to .08 fair fit and a range <.05 good fit.

This chapter has discussed the methodology for the current study. The study design, participants, procedures, research questions, hypothesis, instrumentation, and data analysis were discussed. The final two chapters report the results of the investigation and the implications for theory and practice are discussed.

Chapter 4

Results

The purpose of this study is to investigate the relationships between mobbing, burnout and religious coping styles among Protestant clergy. In this chapter the psychometric data and descriptive statistics of each measurement instrument is reported. The results of hypothesis testing, description of causal paths, test for mediation, and results of structural equation modeling will be reported along with a description of model fit. The chapter will conclude with a summary of the results.

IBM SPSS Statistics and Analysis of Moment Structures (AMOS) Version 20 (SPSS, 2011) were used for analysis of study variables. The significance level was set a priori at $p < .05$. For each measurement instrument with missing responses, replacement by means method was employed for computation of the total measure. If a majority of sub-scale items had responses, missing responses were assigned the mean value of the completed items on that particular sub-scale.

Assessment of Normality

Estimation in structural equation modeling assumes multivariate normality (Kline, 2011). Multivariate nonnormal data are particularly problematic in measuring mediation models (Preacher & Hayes, 2008). Checking for violations of assumptions of normality included analyzing outliers, multicollinearity, skew, and kurtosis.

Outliers. Outliers represent subjects whose scores are substantially different from all other scores in a particular set of data (Byrne, 2010). A multivariate outlier has either extreme scores on two or more variables or has a comparatively atypical pattern of scores (Kline, 2011). AMOS is able to indentify cases of multivariate non-normality based on observations farthest from the centroid referred to as the Mahalanobis distance statistic. This computation indicated as d^2 values, measures the distance in standard deviations between a set of scores for one case compared to the sample mean of all variables, thus it is able to identify scores that are markedly different from the mean. A p value is also calculated which indicates that, assuming normality, the probability of d^2 exceeding the given value is $< p$. AMOS identified a single subject with a d^2 value of 34.02, $p <.000$. The next highest value was 26.79 with all other subjects falling below. Removing this subject resulted in a reduction of the multivariate kurtosis value from 9.481 to 8.023.

Multicollinearity. Multicollinearity can be problematic in SEM mediational analysis (Kline, 2011; Preacher & Hayes, 2008) if two or more predictor variable are highly correlated, usually above .60. Multicollinearity was monitored while examining relationships between independent variables. Myers (1990) reported that if variance inflation factors (VIF) exceeded 10 or tolerance levels were less than .10, multicollinearity could be problematic. All VIF values for all predictor variables (WRB, PRB, PIB, SDir, Def, Col, & Srnd) were below 3.0 and all tolerances were greater than .40.

Skew/Kurtosis. The most commonly found condition of multivariate kurtosis is when Likert-scaled questionnaire are employed (Byrne, 2010). A prerequisite to assessing multivariate normality is to check for univariate normality. The AMOS

software provides analysis of both univariate and multivariate normality giving values for skew and kurtosis with critical ratios (CR) in the form of z-values. According to Kline (2011) a conservative rule of thumb is to regard skew CR values above 3.0 to be problematic and kurtotic CR values above 10.0 to be problematic and > 20.0 to be seriously problematic.

Assessment of univariate normality revealed that the RCS Collaborative subscale was slightly skewed (CR -3.248) and NAQ-R Physically Intimidating Behavior subscale more significantly skewed (CR 6.286). See Figure 10.

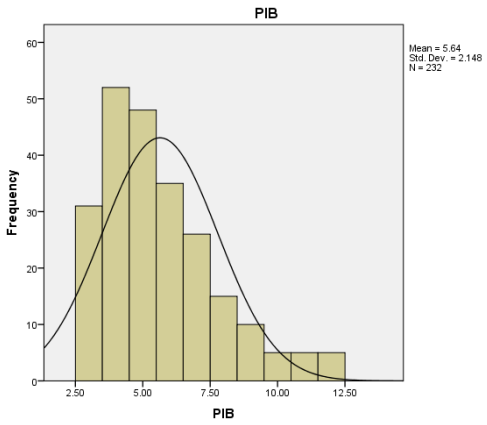


Figure 10. Histogram of PIB skew.

Analysis also indicated that there were no problematic univariate kurtotic values. However, evidence of multivariate kurtosis is of special concern in SEM analysis as it affects test of variance and covariance (Kline, 2011). Regardless of univariate normal distributions of observed variables multivariate kurtosis can still be problematic (Byrne, 2010). West, Finch, and Curran (1995) consider multivariate kurtotic values equal to or above 7.0 to be problematic. Gao, Mokhtarian, and Johnston (2008) consider values

greater than 5.0 indicative of nonnormal distribution. Analysis of the current study data revealed a multivariate kurtosis value of 8.023.

Instrumentation

Scoring of the NAQ-R required summing all responses and calculating the mean across all items scored resulting in mean scores for an overall measure of negative acts and means for each of the subscales (WRB, PRB and PIB). The MBI-HS was scored by calculating means for Emotional Exhaustion and Depersonalization subscales. In order to preserve directionality of effect Personal Accomplishment was reversed scored prior to calculating the mean score. Positive scores indicate a diminishment of personal accomplishment. Religious Coping Styles were scored by calculating means for each of the religious coping scales including the Surrender scale. Descriptive statistics were calculated for each of the measurement instruments and are presented in Table 11.

Table 11

Central Tendency Measures of Negative Acts, Burnout, and Religious Coping

Instrument	Subscale	*n*	M	SD	Range	Actual Range	Possible Range
NAQ-R		232	54.79	14.68	70	25-95	22-110
	Work-related	232	16.93	5.46	25	7-32	7-35
	Person-related	232	32.21	8.92	43	14-57	12-60
	Physical intimidation	232	5.63	2.14	9	3-12	3-15
MBI		232	57.41	23.56	124	3-127	0-132
	Emotional Exhaustion	232	28.14	13.60	52	0-52	0-54
	Depersonalization	232	11.66	6.78	30	0-30	0-30
	*Personal Accomplishment	232	17.60	8.93	45	0-45	0-84

(table continues)

Table 11 *(continued)*

Instrument	Subscale	*n*	M	SD	Range	Actual Range	Possible Range
RCS							
	Self-Directed	232	13.59	3.94	21	6-27	6-30
	Deferring	232	19.06	3.95	20	10-30	6-30
	Collaborative	232	21.11	3.87	24	6-30	6-30
	Surrender	232	48.87	6.75	32	28-60	12-60

*Personal Accomplishment is reversed scored: positive scores reflect diminishment of PA.
Note. NAQ-R= Negative Acts Questionnaire (Einarsen et al., 2009).
MBI= Maslach Burnout Inventory, Human Services Survey (Maslach et al., 1986).
RCS= Religious coping styles (Pargament et al., 1988).
Surrender= Surrender to God Scale (Wong-McDonald, 2000).

Reliability. Reliability for each of the measurement instruments was assessed using Cronbach's alpha coefficient as a measure of internal consistency. The alpha coefficient of the Negative Acts Questionnaire-Revised was .91 for the current study with subscale alpha coefficients listed in Table 12. This is consistent with other studies utilizing the NAQ-R with alpha coefficients ranging from .88 to .94 (Einarsen et al., 2009; Privitera & Campbell, 2009; Simons, 2008; Simons et al., 2011).

The alpha coefficients for the Maslach Burnout Inventory-Human Service Survey in the current study were .92 (emotional exhaustion), .80 (depersonalization), and .83 (personal accomplishment). These are stronger but consistent with alphas reported by Maslach et al. (1996): .90 for EE, .79 for DP, and .71 for PA. The alpha coefficients in the current study are also stronger but consistent with those reported in Lee and Ashforth's (1996) meta-analytic examination of 47 studies which included approximately 10,000 respondents and found reliability coefficients for the three dimensions of burnout as being .86 (emotional exhaustion), .76 (depersonalization), and .77 (personal accomplishment).

Alpha coefficients for the three Religious Coping Styles-Short Version were moderate to high measuring .79 (collaborative), .82 (deferring), .83 (self-directing). Pargament et al. (1988) reported stronger alpha coefficients for each shorter version subscale as: .93 (collaborative), .89 (deferring), .91 (self-directing). Other studies have reported alpha coefficients ranging between .90-94 for Collaborative; .76-.89 for Deferring; and .85-.91 for Self-directing (Hernandez et al., 2010; Maynard, Gorsuch, & Bjorck, 2001). The Surrender scale alpha coefficient was .91 in the present study. This is consistent with Wong-McDonald and Gorsuch (2000) who reported .94 alpha coefficient during the development of the scale. Table 12 summarizes the alpha coefficients of the core measurement variables in the current study.

Table 12

Cronbach's Alpha

Instrument	Cronbach's Alpha	Items in scale
Negative Acts Questionnaire-Revised	.91	22
Work Related Bullying	.77	7
Person Related Bullying	.88	12
Physically Intimidating	.66	3
Maslach Burnout Inventory-Human Services Survey	.91	22
Emotional Exhaustion	.92	9
Depersonalization	.80	5
Personal Accomplishment	.83	8
Religious Coping Styles		18
Collaborative	.79	6
Deferring	.82	6
Self-Directing	.83	6
Surrender Scale	.91	12

Mobbing behaviors were measured through the Negative Acts Questionnaire-Revised scale. The NAQ-R is designed to measure perceived persistent exposure to bullying or mobbing behaviors (Einarsen et al., 2009). The NAQ-R contains 22 items describing abusive behaviors without reference to the words bullying or mobbing. The persistency of the experience, as measured by the frequency and variety of the behaviors, are the core characteristics of the NAQ-R. The instrument is scored by summing the numerical value of responses of negative acts across three subscales. Higher scores indicate greater frequency of exposure to abusive behaviors. Notelaers and Einarsen (2009), as reported in Nielsen et al. (2011), considered respondent totaled scores below 33 as not bullied, 33 to 44 as sometimes bullied, and scores above 44 as victims of bullying. Einarsen et al. (2009) reported NAQ-R mean scores (n=5288) of 31.88 (total score), 14.51 (PRB), 13.78 (WRB), and 3.88 (PIB). The mean NAQ-R total score of this study sample was 54.79 (see Table 11).

Burnout was measured through the Maslach Burnout Inventory-Human Services Survey. Each subscale, Emotional Exhaustion (EE), Depersonalization (DP) and Personal Accomplishment (PA), of the MBI is scored by summing the numerical value of responses across three subscales. Higher scores reflect greater degrees of burnout (Maslach et al., 1996). The Personal Accomplishment subscale has been reverse scored so positive values share directionality with the other scales. Higher PA scores reflect greater levels of diminished PA, thus attributing to higher levels of Burnout. Scores range from: EE 0-54; DP 0-30; and PA 0-48. The mean scores for EE, DP and PA were 28.14, 11.66, and 17.60 respectively.

Religious coping styles were operationalized through the short version of the Religious Problem Solving Scale (RPSS) (Pargament et. al., 1988) and the Surrender Scale (Wong-MacDonald & Gorsuch, 2000). All four scales reflect two underlying dimensions of religious coping styles: locus of responsibility and level of activity. The RPSS is an 18 item instrument assessing three coping styles: Self-Directing, Deferring, and Collaborative. The Surrender Scale consisted of 12 items. All scales are scored by summing the responses to arrive at a mean score for each of the styles. Higher scores indicate a particular style of coping. Mean scores for each of the scales were: Self-Directing: 13.59; Deferring: 19.06; Collaborative: 21.11; and Surrender: 48.87.

Pearson correlations were computed for all measurement variables and key demographic questions. Table 13 displays the significant measurement correlations.

Table 13

Significant Pearson Correlations for Measurement Variables

		1	2	3	4	5	6	7	8	9	10
1.	NAQ-R										
2.	Work related bullying	.857									
3.	Person related bullying	.952	.683								
4.	Physically intimidating bullying	.699	.477	.618							
5.	Emotional exhaustion	.506	.512	.454	.272						
6.	Depersonalization	.486	.442	.462	.275	.737					
7.	Personal accomplishment					.305	0.286				
8.	Self-directing	.130*	.145*			.250	0.398	.202**			
9.	Deferring					-.208	-.205**	-.132*	-.366		
10.	Collaborative	-.155*	-.137*	-.156*		-.289	-.262	-.275	-.416	.478	
11.	Surrender to God	-.130*	-.148*	-.134*		-0.34	-.326	-.322	-.582	.596	.552

Note. Significant at p<.001, *p<.05, **p<.01, blank cells=nonsignificant correlations.

Included questions. Participants were asked several questions (Appendix H) about the mob, the congregation, and the participants. The following scaling questions asked participants to use a scale of 1 to 10 with 1 being "Not at all" and 10 being "To the highest degree" to rate the following:

- MForc: the degree to which the mob was forcing you to resign.
- CForc: the degree to which the congregation was forcing you to resign.
- Intense: the degree of overall negative intensity of the experience.
- NFaith: the level of negative impact on your faith.
- NRel: the level of negative impact on your relationship with God.

The next three questions asked participants to rate specific statements on a 1 to 10 scale with 1 "being I completely disagree" and 10 being "I completely agree."

- LC: I am leaving church ministry and will no longer seek employment in a church of any denomination.
- LD: I am leaving the denomination in which the mobbing took place but will seek employment in a church of a different denomination.
- LA : I will not seek employment in any ministry setting including non-church or para-church settings.

Table 14 displays the correlations between the above questions and key measurement variables. Only significant correlations are displayed.

Table 14

Significant Pearson Correlations for Included Questions

	NAQR	WRB	PRB	PIB	EE	DP	PA	SDir	Def	Col	Srnd
Mob force	.219**	.224**	.183**	.165**							
Congregation force							.192**				-.135*
Intense	.271	.274	.239	.166**	.154**						
Negative faith impact	.229	.259	.202**		.367	.311	.164**	.198**	-.195**	-.181**	-.278
Negative God relationship	.189**	.199**	.173**		.337	.351	.195**	.198**	-.195**	-.181**	-.278
Leave church ministry	.197**	.210	.182**		.256	.246	.159				-.199**
Leave denomination	.154*	.215			.191**						
Leave all ministry	.149*		.171**			.168*				-.147*	-.197**

Note. Significant at p<.001, *p<.05, **p<.01, blank cells=nonsignificant correlations.
NAQ-R: Negative Acts Questionnaire; WRB: Work Related Bullying; PRB: Person Related Bullying; PIB: Physically Intimidating Bullying; EE: Emotional Exhaustion; PA: Reduced Personal Accomplishment (reverse scored); SDir: Self-Directing Religious Coping Style; Def: Deferring Religious Coping Style; Col: Collaborative Religious Coping Style; Srnd: Surrender to God Religious Coping Style.

Results of Hypothesis Testing

This section details the results of hypothesis testing, description of causal paths, test for mediation, and results of structural equation modeling. A brief summary of the necessary steps in testing for both simple mediation and multiple mediational models in a structural equation model will be provided prior to reporting the analysis results for Hypotheses 2 through 6.

Hypothesis 1. The first research question addresses whether there is evidence that clergy experience mobbing in their church workplace setting. Mobbing is a group dynamic (Sperry, 2009) and all participants (*n*=232) indicated that the negative behaviors were experienced within a group mobbing context. Mob size ranged from at least two to four members (*n*=44, 19%) and as many as 30 or more members (*n*=14, 6%). Of the sample 46% (*n*=106) indicated that the most common mob size was between 5 to 10 members.

The first hypothesis identified that there would be evidence of mobbing as measured by the self-labeling method and by the behavioral experience method (Nielsen et al., 2011) utilizing the Negative Acts Questionnaire-Revised instrument. The self-labeling method is perhaps the most frequent approach to measuring workplace bullying or mobbing experiences and captures the perception of victimization (Mikkelsen & Einarsen, 2001; Nielsen et al., 2011). Leymann (1996) considered a duration of 6 months necessary to be considered mobbed. All participants (*n*=232) self-labeled as having experienced mobbing over a period of 6 months or more.

Leymann (1996) made the distinction that persistency and frequency of exposure to abusive behaviors is central to defining the phenomenon of mobbing. Persistency

captures how many behaviors an individual is exposed to and frequency measures how often a person is exposed to those behaviors. The NAQ-R captures the persistency and frequency of 22 specific behaviors and is displayed in Table 15.

Table 15

Persistency and Frequency of Mobbing Behaviors Displayed as Percentages

	Negative Act	Never	Now & Then	Monthly	Weekly	Daily
1	Someone withholding information which affects your performance.	17	32	18	23	10
2	Being humiliated or ridiculed in connection with your work.	15	46	18	13	8
3	Being ordered to do work below your level of competence.	51	25	8	10	6
4	Having key areas of responsibility removed or replaced with more trivial or unpleasant tasks.	58	26	6	7	3
5	Spreading of gossip and rumors about you.	3	24	13	31	28
6	Being ignored or excluded.	8	36	16	32	9
7	Having insulting or offensive remarks made about your person, your attitudes or your private life.	10	34	20	27	9
8	Being shouted at or being the target of spontaneous anger.	19	45	18	15	3
9	Intimidating behavior such as finger-pointing, invasion of personal space, shoving, blocking your way.	40	38	9	10	2
10	Hints or signals from others that you should quit your job.	12	36	17	28	6
11	Repeated reminders of your errors or mistakes.	5	38	21	29	7
12	Being ignored or facing a hostile reaction when you approach.	9	37	15	29	11
13	Persistent criticism of your work and effort.	5	26	15	41	13

(table continues)

Table 15 *(continued)*

	Negative Act	Never	Now & Then	Monthly	Weekly	Daily
14	Having your opinions and views ignored.	4	32	19	32	13
15	Practical jokes carried out by people you don't get on with.	75	19	3	3	0
16	Being given tasks with unreasonable or impossible targets or deadlines.	53	31	10	5	1
17	Having allegations made against you.	6	33	20	31	10
18	Excessive monitoring of your work.	15	35	16	19	16
19	Pressure not to claim something which by right you are entitled to (e.g. sick leave, holiday entitlement, travel expenses).	34	37	16	8	5
20	Being the subject of excessive teasing and sarcasm.	35	40	10	11	3
21	Being exposed to an unmanageable workload.	32	32	11	13	11
22	Threats of violence or physical abuse or actual abuse	77	18	3	2	0

Note. n=232 across all columns.

Notelaers and Einarsen (2009), as reported in Nielsen et al. (2011), considered total scores on the NAQ-R below 33 as not bullied, 33 to 44 as sometimes bullied and scores above 44 as victims of bullying. Caution is required in interpreting these scores as they have only been reported in a single Norwegian study and no details of the study are published (Nielsen et al., 2011). Because all participants in the current study self labeled as victims of mobbing we cannot label participants scoring below 33 as not mobbed. Because behavioral experiences capture persistency of exposure to negative behaviors the above scores will be utilized to indicate mild, moderate and severe exposure to mobbing behaviors. The mean score for participants in the current study is in the severe exposure

range at 54.79 with a standard deviation of 14.68. Of the sample, 96% (*n*=224) experienced moderate to severe exposure to mobbing behaviors. Table 16 displays the frequency of exposure to mobbing behaviors.

Table 16

Frequency of Exposure to Negative Acts

Exposure to Negative Acts	*n*	%
Mild	9	4
Moderate	55	24
Severe	168	72

Note. *n*=232

The behavioral experiences method also captures the frequency of mobbing behaviors. Leymann (1996) stated that individuals could be classified as bullied if they experienced one negative behavior per week. Mikkelsen and Einarsen (2001) argued that if only an operational method of measurement is utilized two negative acts per week should be the criteria. Because this study utilizes both a self-label measure and a behavioral experience measure Leymann's criterion will be used to indicate to what degree, in terms of frequency, participants experienced mobbing behaviors. Respondent scores on the NAQ-R were calculated to ascertain how many participants indicated that they had experienced any mobbing behaviors on a weekly or daily basis. Participants experienced an average of 5.9 weekly or daily negative acts. Of the participants, 80% (*n*=186) indicated that they had experienced at least one abusive behavior on a weekly or daily basis and 74% of the sample (*n*=171) experienced two or more behaviors. Table 17 summarizes the total frequency of any weekly or daily abusive behavior.

Table 17

Frequency of Weekly or Daily Negative Acts.

Number of Weekly or Daily Negative Acts	*n*	%	Cumulative Percent
0.00	46	19.8	19.8
1.00	15	6.5	26.3
2.00	17	7.3	33.6
3.00	15	6.5	40.1
4.00	15	6.5	46.6
5.00	13	5.6	52.2
6.00	11	4.7	56.9
7.00	17	7.3	64.2
8.00	15	6.5	70.7
9.00	8	3.4	74.1
10.00	9	3.9	78.0
11.00	9	3.9	81.9
12.00	11	4.7	86.6
13.00	8	3.4	90.1
14.00	8	3.4	93.5
15.00	6	2.6	96.1
16.00	6	2.6	98.7
18.00	2	.9	99.6
22.00	1	.4	100.0
Total	232	100.0	100.0

Table 18 displays the weekly or daily frequency for each specific negative act as measured by the NAQ-R.

Table 18

Number of Respondents Exposed to Specific Negative Acts on a Weekly or Daily Basis

	Negative Act	*n*	%
1.	Someone withholding information which affects your performance.	76	33.8
2.	Being humiliated or ridiculed in connection with your work.	49	21.1
3.	Being ordered to do work below your level of competence.	37	15.9
4.	Having key areas of responsibility removed or replaced with more trivial or unpleasant tasks.	24	10.3
5.	Spreading of gossip and rumors about you.	138	59.5
6.	Being ignored or excluded.	95	40.9
7.	Having insulting or offensive remarks made about your person, your attitudes or your private life.	83	35.8
8.	Being shouted at or being the target of spontaneous anger.	42	18.1
9.	Intimidating behavior such as finger-pointing, invasion of personal space, shoving, blocking your way.	29	12.5
10.	Hints or signals from others that you should quit your job.	79	34.1
11.	Repeated reminders of your errors or mistakes.	83	35.8
12.	Being ignored or facing a hostile reaction when you approach.	92	39.7
13.	Persistent criticism of your work and effort.	126	54.3
14.	Having your opinions and views ignored.	104	44.8
15.	Practical jokes carried out by people you don't get on with.	6	2.6
16.	Being given tasks with unreasonable or impossible targets or deadlines.	14	6.0
17.	Having allegations made against you.	96	41.4
18.	Excessive monitoring of your work.	79	34.1
19.	Pressure not to claim something which by right you are entitled to (e.g., sick leave, holiday entitlement, travel expenses).	31	13.4
20.	Being the subject of excessive teasing and sarcasm.	34	14.7
21.	Being exposed to an unmanageable workload.	55	23.7
22.	Threats of violence or physical abuse or actual abuse.	5	2.2

Note. $n = 186$

Mobbing behaviors are an intense form of stress and more harmful and devastating to targets than other workplace abuses (Hauge et al., 2010; Leymann, 1990, 1996; Saunders et al., 2007). It was inferred from the literature that querying participants

about the negative intensity, presumed to be subjectively compared to other negative life events in their lives, could also serve as a qualifier of victimization. Participants were asked to rate the severity of the overall negative intensity of the experience on a 1 to 10 scale with 1 being "not at all" to 10 being "to the highest degree." The average participant rating (n=232) of the severity of negative intensity was 8.7 with a standard deviation of 1.53. Of the participants, 87% (n=201) rated the intensity as a 9 or 10.

The first hypothesis states that Protestant clergy experience mobbing in a church workplace setting. Evidence has been provided that clergy participants in this study self-labeled as mobbing victims and met the behavioral experience criteria for duration, persistency, frequency, and intensity to qualify as having been mobbed. Thus the null hypothesis is rejected.

Hypothesis 2. The second hypothesis postulated that Protestant clergy who experienced mobbing would also experience symptoms of burnout as measured by the Maslach Burnout Inventory-Human Services Survey. Although Maslach et al. (1996) instructs researchers to disregard total scores on the MBI, Maslach, Leiter, and Schaufeli (2008) regard SEM as an appropriate tool for studying the phenomenon. In this study "Burnout" represents a latent endogenous variable that is consistent with SEM research practices and is represented in all of the models in the current study. As such all values will be reported including values for the latent variable labeled as "Burnout." In order to minimize confusion whenever "Burnout" is referred to it is referring to the latent variable consisting of the observed manifest variables of emotional exhaustion, depersonalization and reduced personal accomplishment, and not to total scores on the MBI. As displayed

in Table 19 subjects rated their level of emotional exhaustion and reduced personal accomplishment as high and as moderate for depersonalization.

Table 19

Subject Mean MBI Scores and MBI Subscale Cutoff Scores

MBI Subscale	Mean	MBI Cutoff Scores		
		Low	Moderate	High
Emotional Exhaustion	28.14	0-16	17-26	27-54
Depersonalization	11.66	0-6	7-12	13-30
Personal Accomplishment	17.60	0-9	10-16	17-48

*PA scored using reverse scores.

In addition to cutoff scores, the standardized total effect values reflect the impact of mobbing on Burnout, EE, DP, and PA MBI subscales. These standardized values, given in regression beta weights, represent the total effect of mobbing on burnout and on the MBI subscales such that as the value of mobbing goes up by *x* standard deviations burnout goes up by *x* standard deviations with *x* being the indicated total effect value. Table 20 displays the total effects (Path *C*) across all three models for Burnout—emotional exhaustion, depersonalization, and personal accomplishment. All confidence levels are at 99% with lower and upper bounds excluding zero. Mobbing accounted for 33% to 35% of the overall variance in burnout across all models. In the multi-Mediation model, mobbing accounted for 25%, 26%, and 4% of the variance in EE, DP, and PA respectively.

Table 20

Standardized Total Effect of Mobbing on Burnout

Mobbing Model	X→Y Path *C*	EE	DP	PA*
Simple Model				
A. Self-Directing	.577	.468	.525	.183
B. Deferring	.589	.532	.484	.190
C. Collaborative	.594	.524	.498	.197
D. Surrender	.594	.520	.501	.200
Multi-Mediation	.590	.501	.512	.196

Note. 99% Confidence Intervals ≠ 0 for all effects.
*Personal Accomplishment is reversed scored: positive scores reflect greater diminishment of PA

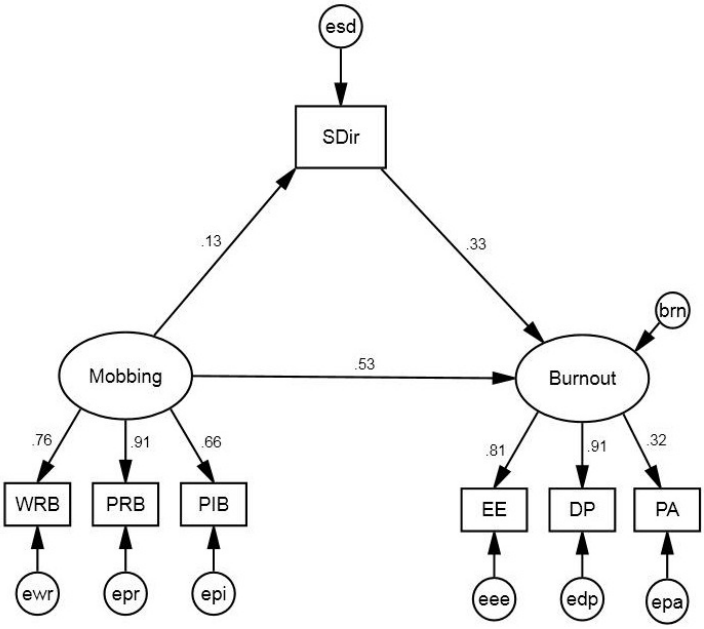
The null hypothesis that Protestant clergy do not experience mobbing-related burnout is rejected on the basis of the following:

1. The significant positive correlations of the NAQ-R measurement scales with emotional exhaustion and depersonalization.
2. The high MBI scores, based on cutoff scores found in the literature, on emotional exhaustion and diminished personal accomplishment, as well as the moderate score on depersonalization of the MBI.
3. The significant total effects of mobbing on Burnout, EE, DP, and PA.

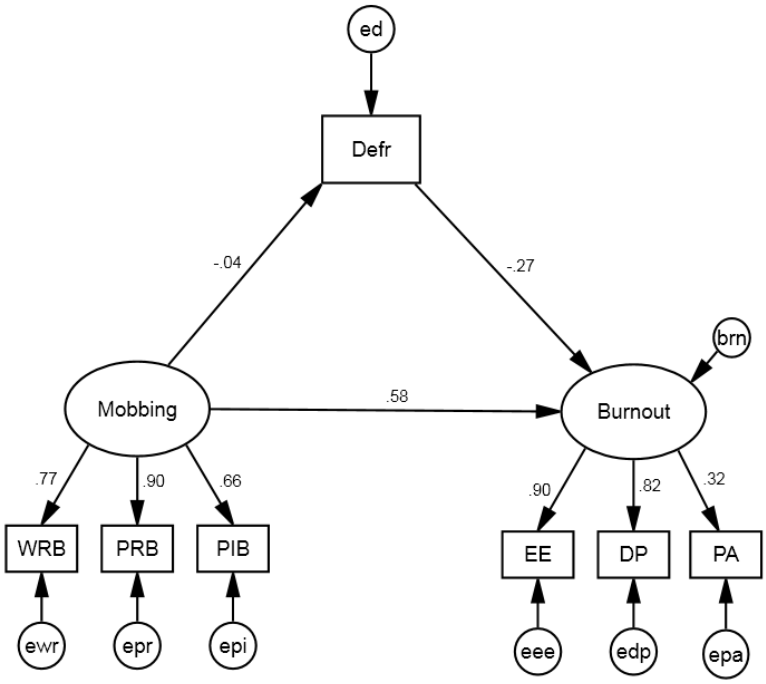
Hypotheses 3 through 6. Hypotheses 3 through 6 postulates that Protestant clergy who have been mobbed will experience differential levels of burnout dependent upon their particular style of religious coping. Figures 11 and 12 display the measurement models of each of the proposed models that will be referred to throughout the discussion

of findings for the remainder of hypothesis testing. The value along the causal path between Mobbing and Burnout is the *C* prime direct effect coefficient.

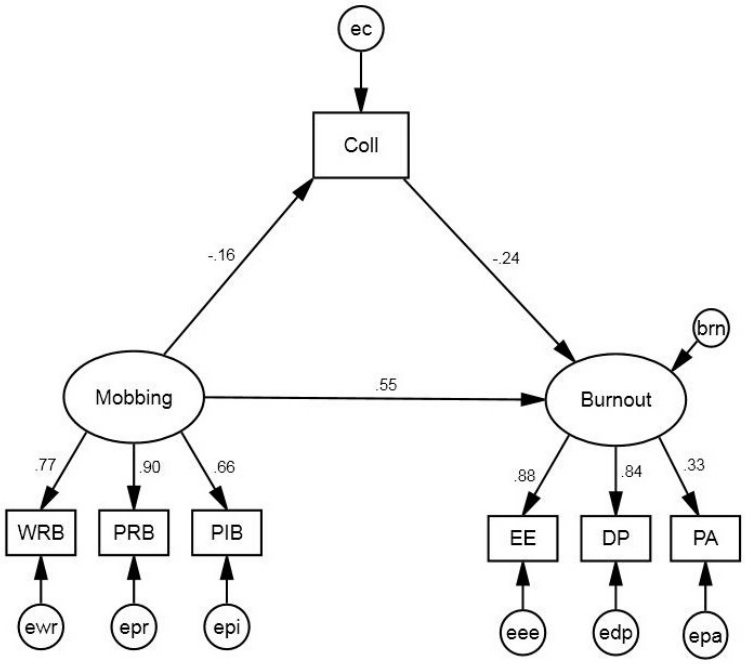
A



B



C



D

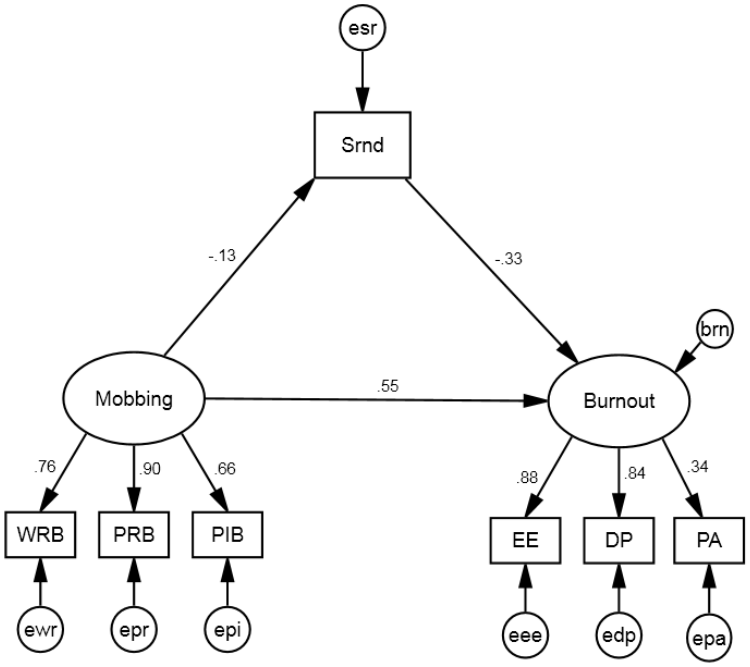


Figure 11. Simple model 1 A-D.

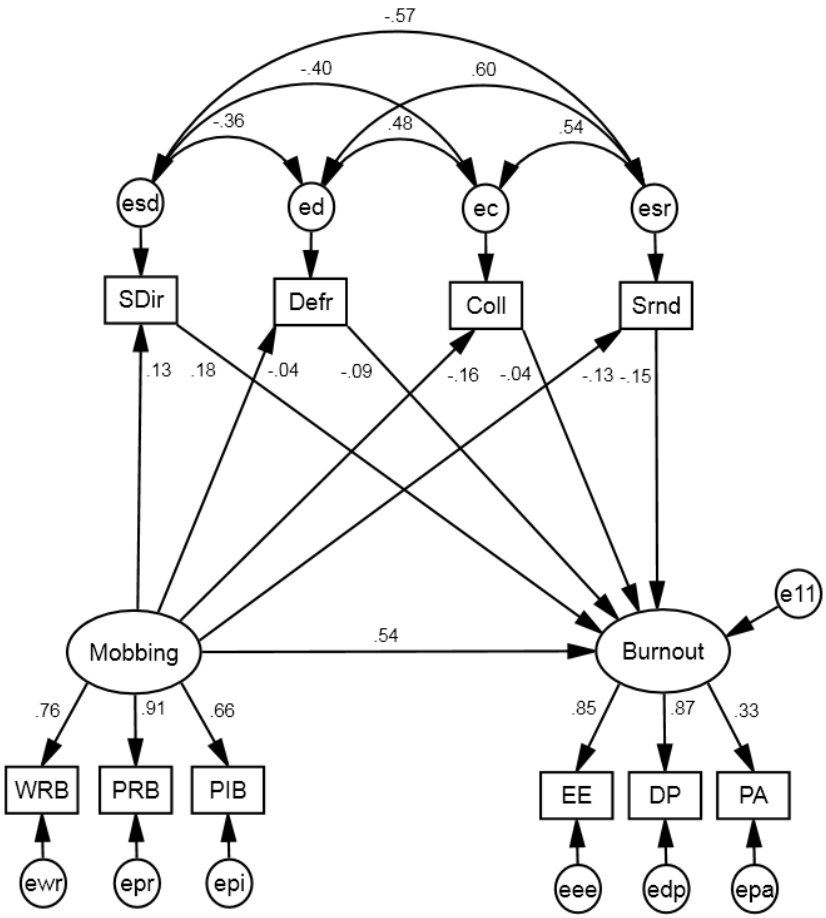


Figure 12. Multi-mediation model.

It was hypothesized that both the collaborative and surrender coping styles will have a beneficial and partial mediating effect on mobbing-related burnout. It was also stated that given the traumatizing nature of mobbing no religious coping style will fully mediate burnout. Finally, given the scarcity of data on the surrender to God factor, no specific prediction was made regarding the differential effects of a collaborative versus a surrender style other than the beneficial direction. Table 21 displays all effects and confidence intervals across both models for burnout, emotional exhaustion, depersonalization, and personal accomplishment.

Table 21

Standardized Indirect Effects and Confidence Intervals With Lower and Upper Bounds

Model	Path→	Total Effect	β		Indirect Effect			CI ≠0	Direct Effect
		C	*a*	*b*	EE	DP	PA	*%*	*C'*
1. Simple Mediation *									
	Self-Directing	.577	.131	.334	.272	.304	.106	99	.533
	Deferring	.589	-.038	-.217	-.245	-.222	-.087	99	.579
	Collaborative	.594	-.165	-.241	-.212	-.202	-.080	99	.554
	Surrender	.594	-.133	-.326	-.286	-.275	-.110	99	.551
2. Multi-Mediation		.590**							.536**
	Self-Directing		.131	.182	.155	.159	.061	95	
	Deferring		-.037	-.087	-.074	-.076	-.029	=0	
	Collaborative		-.165	-.044	-.037	-.038	-.014	=0	
	Surrender		-.132	-.146	-.124	-.127	-.048	90	

Note. CI= Confidence Interval.

* Model 1 99% Confidence Intervals ≠ 0 for Total, Direct and Indirect effects. ** 99% Confidence Intervals ≠ 0.

Hypothesis 3 postulates that clergy who utilize a Self-Directing coping style will experience higher degrees of burnout than those who utilize a Deferring, Collaborative or Surrender religious coping style. In the Simple Mediation model Self-Directing had a substantial positive indirect effect on clergy burnout compared to all other religious coping styles. This is interpreted as clergy who utilize a SD coping style will experience greater burnout than those who utilizes other religious coping styles. These indirect effects can further be interpreted to mean that for every increase of 1 standard deviation of SD emotional exhaustion, depersonalization and diminished personal accomplishment will increase by .274, .304, and .106 standard deviations respectively. There are similar indirect effects in the Multi-Mediation model with SD continuing to have a positive effect on all the subscales of burnout. Both Deferring and Collaborative styles cease to have any significant mediational effect whereas Surrender is significant at the 90% confidence interval. These effects would indicate that a Self-Directing religious coping style is most predictive of clergy burnout. Based on these findings the null hypothesis is rejected.

Hypothesis 4 states that clergy who utilize a Deferring coping style will experience higher degrees of burnout than those who utilize a collaborative or surrender style. In both models this only holds true when comparing Deferring to Surrender style across all three burnout subscales (EE, DP, PA). Compared to Collaborative the Deferring style had a small (EE: .033; DP: .020; PA: .007) but unexpectedly beneficial effect on each of the three burnout subscales in the Simple Mediation model. In the multi-mediation model Deferring has a stronger beneficial effect compared to Collaborative but both coping styles fail to remain significant even at 90% confidence intervals, leaving

only the Surrender style as a beneficial coping style. The null hypothesis is rejected for the Deferring/Surrender portion of the hypothesis but not that a Deferring style leads to greater levels of burnout when compared to a collaborative style. It is also rejected for the Deferring/Collaborative relationship in the multi-mediation model on the basis of both styles falling out of a significant relationship that can be compared.

Hypothesis 5 postulates that clergy who utilize a Collaborative religious coping style will experience lower degrees of mobbing-related burnout than clergy who utilize a Self-Directing or Deferring coping style. As noted above the hypothesis holds true only when Collaborative is compared to Self-Directing in the Simple Mediation model. Collaborative fails to be a significant mediator in the multi-mediation model.

Hypothesis 6 states that clergy who utilize a Surrender style will experience lower degrees of mobbing-related burnout than clergy who utilize a Self-directing or Deferring coping style. In both models clergy who utilize a Surrender coping style experienced substantially less burnout across all three burnout subscales when compared to clergy who utilize a Self-Directing, Collaborative or Deferring coping style. Thus the null hypothesis is rejected.

To summarize, the analysis of indirect effects of mobbing on burnout reveals that a Self-Directing and Surrender coping style are both significantly predictive of degrees of burnout with SD predicting more experienced burnout and Surrender predicting less burnout for Protestant clergy. It is important to note that, as predicted, none of the religious coping styles provided complete mediation of mobbing-related burnout in either model. Although all of the religious coping styles performed as mediators in the Simple Mediation model only Self-Directing and Surrender acted as significant mediators

between mobbing and clergy burnout in the multi-mediation model. Hayes (2009) states that if variables X and Y have meaningful metrics, then the indirect effect of X on Y through a mediator can have a meaningful interpretation and can be interpreted as an effect size measure without further mathematical manipulation. In terms of significance and effect size the data reveals that a Self-Directing religious coping style is the strongest overall predictor of mobbing-related burnout.

Goodness of Fit Indices

Model fit was assessed through the Goodness of Fit Index (GFI), the Normed Fit Index (NFI), the Tucker-Lewis Index (TLI), the Comparative Fit Index (CFI), and the Root Mean Square Error of Approximation (RMSEA). Table 22 displays the results of Chi-square across all models. Table 23 displays Goodness of Fit indices.

Table 22

Chi-square Across Models

Mobbing Model	X^2	*df*	*p*
Simple Model			
A. Self-Directing	39.359	12	.000
B. Deferring	30.090	12	.003
C. Collaborative	37.306	12	.000
D. Surrender	38.171	12	.000
Multi-Mediation	70.438	24	.000

Note. Minimum achieved in all models.

Table 23

Goodness of Fit Testing.

Model	GFI	NFI	CFI	TLI	RMSEA	PCLOSE
1. Simple Mediation						
Self-Directing	.957	.935	.953	.918	.099	.010
Deferring	.964	.948	.968	.944	.081	.074
Collaborative	.957	.937	.956	.923	.096	.016
Surrender	.956	.937	.955	.922	.097	.013
2. Multi-Mediation	.944	.926	.949	.904	.092	.004

Note. GFI: Goodness of Fit Index; NFI: Normed Fit Index; CFI: Comparative Fit Index; TLI: Tucker-Lewis Index; RMSEA: Root Mean Square Error of Approximation; PCLOSE: *p* of Close Fit.

As expected Chi-square values were significant across all models indicative of a lack of exact fit. This is possibly due to the large sample size and multivariate non-normality of the data.

The overall model fit indices for the current study are difficult to decipher. The two most widely used and well regarded fit indices, the CFI and RMSEA, give disparate indications. The CFI indicates a good, albeit not excellent, fit whereas the RMSEA indicates a marginal fit to the data at best. The first three indices in Table 23, the GFI, NFI, and CFI, assess model fit with values above .90 indicating marginal to acceptable fit, values >.95 indicating good fit, and values above .98 indicating excellent fit (Byrne, 2010; Kenny, 2011a). Values above .90 indicate good fit for the TLI and values >.95 indicate excellent fit. Values above .10 indicate a poor fit for the RMSEA, between .08 and .10 indicate a mediocre fit with values below .08 indicating a fair fit and < .05 a good

fit (MacCallum et al., 1996). For PCLOSE, or *p* of Close Fit (Kenny, 2011a), values greater than .05 indicate that the fit of the model is "close" and values less than .05 indicate the fit is worse than close.

As indicated in Table 23 the Simple Mediation model fit the overall data better than the Multi-Mediation model but not to a great degree. This is consistent with Preacher and Hayes (2008) contention that a multiple mediation model in which the interactions between mediators provide a more accurate picture of each of the mediator's ability to mediate the X→Y relationship while controlling for all other mediators. This should not be confused with a specific mediator's ability to mediate. According to Preacher and Hayes (2008) specific indirect effects can be attenuated to the extent that the mediators are correlated, as they are in this model (see Figure 10). Because of the collinearity among items assessing the religious coping styles the effects of the mediators on burnout, the *b* paths, can be attenuated. This impact of collinearity is not present in simple mediation models.

Summary of Results

A total of six hypotheses were tested in this chapter as well as the results of model testing for the Simple Mediation Model and the Multi-mediation Model. The first hypothesis was that there would be evidence that Protestant clergy experience mobbing in the workplace setting of the church. The null hypothesis was rejected and the alternative hypothesis was accepted. The second hypothesis stated that clergy who are mobbed experience burnout as described by Maslach (1986). Evidence was presented on the basis of correlational analysis, cutoff scores found in the literature, and an analysis of significant total effects. The null hypothesis was rejected and the alternative accepted.

Hypotheses 3 through 6 stated that Protestant clergy who have been mobbed will experience differential degrees of burnout dependent upon their particular style of religious coping. Two models of mediation were analyzed and the indirect (mediated) effects were examined. Hypothesis 3 stated that clergy who utilize a Self-Directing coping style will experience higher degrees of burnout than those who utilize any other religious coping style. The null was rejected and the alternative confirmed. Hypothesis 4 stated that those clergy who utilize a Deferring coping style will experience greater burnout than those who utilize a Collaborative or Surrender style. The hypothesis held true for the Deferring/Surrender relationship but not for the Deferring/Collaborative relationship. Hypothesis 5 stated that those clergy who utilize a Collaborative coping style will experience lower degrees of burnout than those who utilize a Deferring or Self-Directing style. The hypothesis held true for the Collaborative/Self-Directing style but not for the Collaborative/Deferring style. Finally, Hypothesis 6 stated that clergy who utilize a Surrender to God style of coping will experience lower degrees of mobbing-related burnout than those utilizing either a Deferring or Self-Directing style. The null hypothesis was rejected and the alternative accepted.

Model testing was conducted using a variety of fit measure appropriate to the assessment of structural equation models. The overall model fit was found to be marginal in one of the fit indices and to be a good fit to the data in several other indices. All of the findings, as well as model fit, will be addressed in the discussion section of Chapter 5.

Chapter 5

Discussion

To date this is the first study to investigate the relationship between mobbing, burnout and religious coping styles among Protestant Clergy. Chapter 4 described the findings of this study focusing on the effects of mobbing on burnout mediated through religious coping styles. The results of this study indicate that Protestant clergy experience mobbing-related burnout in the workplace setting of the church. This chapter will include a discussion of the importance of these findings and the contribution of the study to the professional literature regarding mobbing, burnout, religious coping, the church workplace environment and mediation. The implications of the present study for theory, counseling practice and future research will be discussed as will the limitations of the study. Finally, the chapter will conclude with a summary of the findings.

Contributions

This section describes the contributions the present study makes to the professional literature of mobbing, burnout, clergy, religious coping styles and mediational analysis. First, because mobbing has not been extensively researched in America (Duffy & Sperry, 2007) any contribution to the mobbing literature is an important addition to our knowledge of the phenomenon. This study is the first to establish that mobbing occurs in the workplace environment of the American Protestant church and that Protestant clergy, both male and female, are the targets of emotional

workplace abuse. This study also provides information regarding the unique characteristics of church mobs and how they operate in the church workplace. The current study supports and adds to the literature that mobbing is a uniquely intense form of stress. The results of this study also add to our understanding of the measurement of mobbing and emotionally abusive workplace behaviors.

Second, this is the first study to examine mobbing-related burnout of Protestant clergy. Linking mobbing, burnout and clergy adds to an already rich burnout literature. Across both of the analyzed structural models mobbing was found to have a strong and significant impact on clergy burnout. The findings of the current study indicate that clergy's sense of personal accomplishment is less affected by mobbing than is emotional exhaustion and depersonalization.

Third, this study adds to our knowledge of clergy stress. It is one of the first investigations to examine the church as a potentially emotionally abusive workplace environment. This study is the first investigation that identifies the frequency and duration of specific negative acts experienced by clergy.

Fourth, the current study adds to our knowledge of how religious coping styles mediate extreme stress experiences. Both the Self-Directing religious coping style and the Surrender to God coping style made a significant difference in how mobbing was experienced and the degree of experienced burnout. Both Collaborative and Deferring coping styles unexpectedly fell out of significance in the multi-mediation model and this adds to our understanding of the unique characteristics of how religious individuals cope with extreme stressors.

Fifth, this study adds to the mediation literature comparing two models of mediation. Mediational studies have most frequently utilized a simple mediation model. Fewer studies have utilized a multiple mediation model and fewer still, particularly in the counseling field, have offered a study in which both models are compared as they are in the present study.

Implications

This study represents the first empirical linkage between mobbing, clergy, religious coping styles, and the workplace setting of the Protestant church. The mobbing literature indicates that mobbing is an abusive workplace phenomenon resulting in significant consequences on victims. One of the consequences of mobbing is perceived burnout resulting in emotional exhaustion, depersonalization and reduced personal accomplishment. Correlational and effects analysis revealed significant associations between two of the RCS and burnout. The present research indicates that Protestant clergy who utilize a Self-Directed religious coping style are at most risk of mobbing-related burnout while clergy who utilize a Surrender to God coping style experience less perceived burnout. Only a Self-Directing coping style had a positive relationship to burnout while Surrender had the largest negative relationship. Clergy who utilized a Surrender to God coping style experienced considerably less burnout than those who utilize a Self Directing style.

Religious coping styles were significantly associated with negative impact on faith (NFaith) and negative impact on relationship with God (NRel). Clergy who utilize a SD coping style experienced a greater negative impact on their faith and on their relationship with God than did those who utilized a Surrender style. Clergy who utilize a

Surrender style experienced less impact on their faith and relationship with God than any of the other coping styles. In addition, a Surrender to God style was the only RCS with a negative and significant association to a desire to leave the church ministry (r= -.199).

The negative relationship between a Self-Directing coping style and faith, relationship with God, and burnout are consistent with other research findings. Phillips et al. (2004) found that individuals with a SD coping style were linked to an abandoning God construct which was related to lower spiritual well-being, higher anxiety and a less active problem solving strategy. Ross, Handal, Clark, and Vander Wall (2009) found that individuals with a SD coping style were the most maladjusted and least satisfied with life compared to those who utilize other coping styles. These findings, along with the findings of the current study, have important implications to seminary education and clergy training.

Knowledge of clergy trainees religious coping styles could provided seminary instructors insight into how potential difficulties and conflicts encountered by clergy trainees might be experienced. Data from the current study indicate that those who utilize a Surrender coping style experience less stress, greater faith and greater closeness in their relationship to God. Ascertaining what coping styles seminarians utilize could enable seminary leaders to provide spiritual interventions directed at faith development and strengthening of their student's relationship with God. Seminary leaders could also develop mentoring programs in which experienced clergy with high surrender coping styles could provided considerable guidance, support, supervision and training to those with a self-directing style. Often referred to as discipleship programs in the nomenclature of the church, discipleship/mentoring is an accepted and embraced dynamic of church

culture (Hull, 2006), and seminary training (Hoge & Wenger, 2005) adding an RCS component could be easily incorporated into experiential training programs. In addition to mentoring programs matching high SD students to high Surrender clergy in internship settings could serve to maximize the professional and personal growth potential of seminarians thus impacting the number of clergy leaving church ministry. Making intentional use of RCS for the purpose of seminary student spiritual development would presumably fit the missions of most if not all seminaries.

Theoretical implications.

Clergy mobbing. This dissertation adds to the understanding of mobbing and its impact on clergy targets. This is the first study to examine mobbing and the church workplace as a potentially abusive setting. Results from the current study indicate that mobbing does occur in a variety of Protestant church denominations resulting in the forced termination and expulsion of clergy. This study also identifies church mob characteristics, their targets and the impact as measured by degrees of burnout. These are important additions to the mobbing and clergy literature.

Another implication of this study addresses the terminological confusion regarding abusive workplace behaviors, number of perpetrators, organizational involvement, and the goal of the victimization. The mobbing and bullying literature provide more than sufficient evidence to allow more finely grained theoretical and linguistic specifications to the constructs of mobbing and bullying (Duffy & Sperry, 2012). With the publication of Duffy and Sperry (2012) a clear consensus is emerging which identifies mobbing as a group dynamic in which individuals work in concert, with either implicit or explicit organizational sanction, to expel a target from the workplace

organization. Bullying, on the other hand, refers to a single perpetrator victimizing a target for any number of reasons with little or no organizational involvement in the abusive behavior. This study lends a voice to these distinctions allowing both dynamics to be more concisely understood.

This study also supports the literature that mobbing is a more severe form of stress than most other workplace experiences (Hauge, et al., 2010; Leymann, 1990, 1996). On a 10-point scale with 10 being "to the highest degree," the participant mean score of the overall negative intensity was 8.8 and almost 40% (*n*=92) of participants rated the overall negative intensity a 10. Of the participants, 86% (n=200) rated the intensity at or above an "8." This is especially meaningful when the amount of time since the mobbing occurred is taken into consideration. The range of time since mobbing spans from currently being mobbed to mobbed more than 20 years ago, yet there is no correlation between intensity and time since mobbing. The implication is that for clergy who were mobbed the experience remains one of the most stressful events in their lives. Sperry and Duffy (2009) state "The passage of time alone will not heal the wounds of mobbing" (p. 441).

The relationship between negative intensity of the mobbing experience and other variables provide additional information on the experience of being mobbed. Negative intensity was not correlated to gender, age, years served in ministry, church attendance, role, the number of perpetrators, the force exerted by the congregation, or even the result of the mobbing. Intensity was significantly correlated to how forceful the mob was perceived in their perpetration of the experience. This finding is supported in that intensity was significantly correlated to the daily/weekly exposure to mobbing behaviors

(.287, p<.000). Intensity was also correlated to negative impact on faith; desire to leave church ministry; desire to remain in church ministry but leave the denomination in which the mobbing took place; and desire to leave all ministries including para-church ministry. It is important to keep in mind that this sample was primarily solicited from active church organizations drawing from clergy who are currently in church ministry. The implication is that there exists a population of mobbed clergy that left church ministry never to return to any form of ministry.

This study also provides new understanding into church and church mob characteristics. Findings indicate that weekly church attendance was positively related to mob size which could be considerable. Of the clergy targets, 45% reported a mob size of 5 to 10 people. Over 50% reported mob size of more than 10 members. Further investigation is needed into church mobs, their membership and how members are recruited. Mob members were most often involved in volunteer leadership roles and the most frequent targets were senior pastors who were far more likely to be forced to resign than fired, re-positioned to a lower level of responsibility, forced into retirement or leave for medical reasons. However, these conclusions only hold true for clergy in current church ministry as this sample is drawn primarily from clergy who are currently on active status with their denominational governing bodies. This sample is not representative of clergy who never returned to church ministry after being mobbed.

Burnout. This study found strong associations between mobbing and burnout. Both emotional exhaustion and depersonalization were strongly and significantly associated with mobbing. The current study found no significant relationship between mobbing and personal accomplishment indicating that a pastor's degree of personal

accomplishment was largely unaffected by the experience. This is similar to Sa and Fleming's (2008) finding of a non-significant relationship between bullied nurses and personal accomplishment. No explanation was offered for their finding.

One possible explanation that has theoretical implications lies in the meaning of a non-significant relationship between mobbing and personal accomplishment. Reduced personal accomplishment reflects a dimension of self-evaluation in regard to one's work with recipients, or in the case of clergy, congregants (Maslach, 1986). Participants in the current study were asked to rate, on a scale from 1 to 10 with 10 being "to the highest degree," the degree to which the mob was forcing them to resign (MobForce) and also to rate the degree to which the congregation, as a whole, was forcing them to resign (CongForce). Seventy percent of the sample rated MobForce to be 7 or higher (mean= 8.1) and 73% rated the CongForce to be a 3 or less (Mean= 2.9). A possible explanation for the non-significant PA is that clergy are able to make a clear distinction between non-mob member congregants, and mob members. It could be that even while being mobbed clergy are able to maintain an awareness of providing meaningful ministry services to non-mob members. This explanation would account for the significant correlation found between PA (reverse scored) and CongForce (.193, $p < .01$); as CongForce increases PA diminishes. Further research into PA and its relationship to abusive workplace dynamics is certainly indicated.

Participants were asked to rate the level of negative impact mobbing had on their faith and on their relationship with God with 10 being "to the highest degree." Level of faith relates to the belief that God is a just and loving God and events are reflective of God's will. Relationship with God is reflective of experiencing God as a personal

supportive partner (Pargament et al., 1990). Emotional exhaustion, depersonalization and personal accomplishment were all positively and significantly associated with a negative impact on faith and on relationship with God. Correlations between the negative impact scales and EE and DP ranged from r =.311 to .367 (p <.000). PA correlations were weaker at r =.164 (p < .05) for negative faith and r =.195 (p< .01) for negative relationship with God. The implications of these findings are that mobbing-related burnout may represent a uniquely spiritual form of distress, or even a spiritual injury, as clergy attempt to make spiritual sense of an intensely painful experience associated with those whom they were called to serve. Both negative impact on faith and relationship with God will be further addressed in the implications of the religious coping scales below.

There were inconsistencies between the subscales of burnout and desire to remain in ministry. Emotional exhaustion, DP and PA were all significantly associated with a desire to leave church ministry but only EE correlated with a desire to remain in church ministry but leave the denomination in which the mobbing took place. Only DP was related to a desire to leave all ministry including para-church ministry.

Religious coping styles. The findings of the current study revealed that the Collaborative and Deferring style fell out of significance when the model included all of the RCS. This is supportive of Fabricatore et al. (2004) finding that a Deferring RCS did not fit their study data and could not be interpreted. It was hypothesized in the present study that a Collaborative RCS mediate the degree of experienced burnout to a greater degree than a Deferring RCS. In both the simple mediation model and the multi-mediation model Deferring RCS had greater indirect effects on EE, DP and PA than did

Collaborative. This was unexpected. It was also unexpected that Collaborative RCS would become non-significant in the multi-mediation model. It could be that clergy represent a complexity of religious styles that is not fully understood and further research is needed.

Mediational analysis. The present study adds to the growing literature on multiple mediational structural equation modeling. Preacher and Hayes (2008) argued that investigation is needed where multiple intervening variables are simultaneously tested in order to ascertain the effect and magnitude of the mediators in the presence of other mediating variables. The current study provided such a comparison of effects in which each of the RCS were analyzed individually in a series of simple structural mediating models and compared to a multi-mediational model. The current findings support Preacher and Hayes' assertion that specific mediational variables mediate the X → Y effect conditionally in the presence of other mediating variables. In this study's simple mediation model all of the RCS remained significant. However, when analyzed in the presence of all of the RCS only a Self-Directing and Surrender style remained significant.

Practice implications. The practice implications of mobbing are far reaching. In chapter two the literature revealed that mobbing is an experience that is not uncommon with as many as 4 million Americans victimized in the workplace. Mobbing is associated with mood and anxiety disorders, suicide and post-traumatic stress disorder (Balducci et al., 2009; Bjorkqvist et al., 1994; Leymann, 1990). Targets experience a variety of emotional states and coping resources are often overwhelmed resulting in psychosomatic symptoms, hypervigilance, shame, helplessness, rage, and despair (Leymann &

Gustafsson, 1996; Mikkelsen & Einarsen, 2002; Namie & Namie, 2009). Duffy and Sperry (2007, 2012) reported that health consequences can extend to the families of victims. Chapter two of the current study identified general practice implications regarding mobbing and its consequences on targets all of which are relevant to clergy mobbing. This section offers more specific practice implications focusing on clergy targets and their families.

Clergy mobbing presents several unique implications for clinical counseling practice. Expulsion from the workplace of the church has direct consequences on clergy family members. Family members are also church members and when clergy are forced out of the church so is the family (Jackson, 2009). Social supports outside of the church network are often inadequate (Morris & Blanton, 1994a) and many of the family member's supportive relationships and friendships are located within the structure of the church community (Rediger, 1997). It is not unusual for clergy family members to be active as members of youth groups, choir, women's or men's ministry, bible studies, mission activities and a variety of other groups common in church culture. These activities provide meaningful experiences that enrich their lives, provide support, education, belonging and social connectedness. All of these activities are intertwined with the clergy member's employment and being expelled from the church workplace results in loss for each individual family member (Jackson, 2009). Family members may present for counseling with multiple losses without explicit understanding of why the losses occurred. In addition to the anguish resulting from a mobbing experience the clergy member may carry the additional shame and burden of his or her family's pain and losses unique to each family member. Counselors need to be prepared to offer a wide

range of interventions above and beyond the services offered to the clergy member alone (Duffy & Sperry, 2007).

Intrusive congregational demands, intrusive expectations (e.g., expectations of exemplary behavior/maturity of clergy children; high spouse involvement and buy-in) and criticism of family members by someone in a leadership position of the church are recognized as frequent stressors for clergy (Lee, 1999; Muse, 2007). Given these dynamics it may be that clergy mobbing includes the intentional direct targeting of clergy family members. Rediger (1997) describes a similar experience at the hands of abusive congregational leaders resulting in what he refers to as "collateral damage" (p. 33) to family members.

It is conceivable that church mobs could include the children of mob members unwittingly drawn into the mobbing. Conflict and upset within the clergy home can be exacerbated by mob influence and anger or hostility directed at the clergy family member may be a core dynamic of the initial presenting complaint (Hall, 2004). The presenting family picture could appear to be highly dysfunctional and disordered leading counselors to miss the underlying mobbing experience.

Mobbed clergy members may also require ecumenical interventions unique to the religious and denominational orientations of the target. Core identity issues are closely tied to one's career (Sperry & Duffy, 2009) and for those clergy whose faith and relationship with God have been injured counselors need to be prepared to make appropriate referrals to specialist in spiritual healing that matches the theology of the victim clergy. Some Protestant denominations provide counseling and support to distressed clergy at a state or regional level. For instance, the Georgia Baptist Convention

(2012) provides a specialized ministry to displaced pastors offering counseling, career assessment, resume services, limited housing, emergency food, financial aid, possible temporary jobs and help with medical insurance. This is a single example of many regional denominational programs offering support to distressed and/or displaced clergy. There are also retreat centers and para-church ministries who specialize in pastoral care. Some of these are tied to specific denominations and others are non-denominational. Examples of national non-denominational organizations include PastorServe; Care for Pastors; and PastorCare, to name just a few, all of which provide specialized care to distressed pastors. One of the advantages to these organizations is they offer care provided by clergy, some of whom may have experienced a forced resignation due to mobbing.

Counselors need to be aware that this study is the first time the term "mobbing" has been linked with clergy. Although clergy and support organizations might be familiar with some of the dynamics of forced terminations (Hoge & Wenger, 2005) they will most likely not be familiar with mobbing and its associated depth and complexities. Counselors need to be prepared to offer educational interventions at the individual, family, local church, regional and national organizational level (Duffy & Sperry, 2012). Developing strategic relationships with clergy support organizations will be an important component to the successful treatment of mobbed clergy.

As this study reveals most mob members are part of the leadership structure and essentially serve as the executive branch of the local church. These executives wield considerable power in the human resource practices of the church (Hall, 2004). A counseling advocate who is positioned outside of the church would be presented with

multiple obstacles to redress a clergy mobbing. Counselors and clergy advocates will face challenges in identifying who would be responsible to hear concerns or redress of issues. Even in the case where churches have clear chain of command structures these often are a matter of formality not practicality. There may be a board chairman, for instance, but most church power factions are informal rigid systems operating outside of the formal structure of the church. These underlying and potentially abusive structures warrant further investigation.

Denominational consultation. In spite of the presence of some state and regional clergy support organizations there is a scarcity of services to distressed pastors at a national denominational level (Hoge & Wenger, 2005). This is true at both the policy and procedures level in national denominations. Hoge and Wenger (2005) found that clergy who left church ministry because of conflict experienced very little support from denominational officials who believed it was God's way of removing unfit clergy from the ministry. A search of the websites of seven of the largest Protestant denominations revealed there were no links or available easily accessible resources or information for clergy who may need assistance in resolving difficult congregational dynamics or for congregants who may be searching for assistance in resolving conflicts or addressing issues related to their clergy leaders. No policy statements were found addressing conflict resolution, advocacy, mediation or arbitration of church conflicts or concerns. This apparent "hear no evil, see no evil, speak no evil," approach needs further investigation and counselors need to be aware that there may be little support at the national/denominational level of the target's victimization (Greenfield, 2001; Hoge & Wenger, 2005).

Another implication of the clergy workplace experience is that although denominational organizations provided extensive theological and polity (church organizational structure) oversight they provide little or no oversight of individual church employment, hiring practices, personnel policies, compensation and benefits policies, performance reviews, human resources, dispute remediation or termination policies (Greenfield, 2001; Hoge & Wenger, 2005; Rediger, 1997). Most national Protestant denominations do not assign clergy to churches whose leadership is free to employ any qualified minister within the theological boundaries of the denomination. Because of this lack of policy and denominational oversight clergy have even less recourse than they presumable would in larger more traditional workplaces where policy could provide some structure to the termination.

Organizational consultation is complicated, time consuming and beyond the area of practice for most counseling professionals (Duffy, 2009; Sperry, 2009). However, counselors who specialize in clergy care, are already connected to a local church, or have denominational connections can serve as a voice calling for local, regional and national clergy organizations to develop policies, strategies and support services for emotionally abused clergy. The existence of policies aimed at preventing workplace abuse will not eliminate mobbing or bullying but they can provide the mechanism that will help prevent it (Duffy, 2009). Denominational organizations have an opportunity to make a clear statement to each of its member churches/congregations as to what is acceptable behavior, what will not be tolerated and how their clergy members will be supported when abusive behaviors occur. It is hoped that this study will provide both the

information and inspiration needed for counseling professionals to serve as consultants for those clergy organizations desiring to implement anti-mobbing policies and practices.

Finally, it is hoped that the current research will serve as a catalyst for leaders at the denominational level to begin a discussion about mobbing, how to respond to it, how to serve as advocates of abused clergy, and how to prevent it. The first step towards change is recognizing the truth of what occurs. It may be shocking and provocative to describe the church as a potentially abusive workplace environment, which it is when mobbings occur, but as it is written: "The truth shall set you free."

Future research implications. The research implications of clergy mobbing are broad. Because participants in the current study were drawn from currently employed clergy investigation into mobbing resulting in the complete expulsion of clergy from the ministry workforce is greatly needed. Investigation into how clergy have successfully prevented a mobbing attempt in the church workplace is also greatly needed and would lend valuable information to assisting clergy develop response strategies to mobbing. Research into individual characteristics of mobbed clergy such as leadership style, conflict management styles, personality type, and other interpersonal aspect of clergy would provide much needed insight into the prevention of clergy mobbing.

Investigation into recognizing and identifying abusive behaviors specific to religious organizations is needed. This study found that physically intimidating behaviors were not employed by church mobs but perhaps other behaviors were employed and not captured by the NAQ-R. For instance, Johnson and VanVonderen (1991), in their seminal work addressing spiritual abuse in the church, identified spiritual manipulation and false spiritual authority as the basis of some abusive behaviors in church settings. It could be

that clergy mobbing involves unique spiritual forms of abusive behaviors used in forcing clergy out of the workplace.

Further research into other unique religious strategies of mobs and abusive individuals in church settings is greatly needed. Do church mobs intentionally target clergy family members? Do adult church mob members intentionally recruit their children to participate in the mobbing? These are intensely disturbing questions that must be investigated.

This study finds that mobbing does exist in the workplace setting of the church. Does mobbing occur in para-church ministry settings? To date there are no studies investigating mobbing or workplace emotional abusiveness in the workplace of para-church ministries, religious schools or religiously oriented colleges or universities.

The measurement instruments utilized in the current study raise several questions that warrant further investigation. How do we interpret that physically intimidating behaviors, as measured by the NAQ-R, were rarely employed by church mob members? If church mob members don't employ this strategy do they employ other strategies that are not captured in the NAQ-R? In the United States mobbing and abusive workplace behavior research is in its infancy and deeper investigation into measurement aspects are greatly needed.

Further investigation of mobbing-related burnout and religious coping styles is needed. Is the non-significant MBI-PA subscale in the current study a function of the population, the study population, the type of stressor, of instrumentation or some other dynamic? Why did the collaborative and deferring religious coping styles fall out of significance in the multi-mediation model of the current study and how do we interpret

this finding? Is this as a result of the presence of other mediating variables or is this associated with the study population of highly religious individuals, the presence of the Surrender to God Scale or some unknown aspect of association between mobbing victims, burnout and coping styles? Including a measure of the big five factor personality traits would provide greater understanding of the unique coping process among Protestant clergy. Investigation of the relationship between mobbing, burnout, religious coping styles, and big five personality traits could aid in predicting the impact of mobbing type behaviors.

Investigating the systemic and organizational dynamics of mobbing churches would provide substantial insight into strategies that denominational bodies could provide in combating mobbing practices. Inquiry into the prevalence of mobbing churches is needed. Do some churches mob more than others? Does serial mobbing occur? What is the impact on the church and non-mob members in congregations where mobbing has occurred? What happens to church attendance, spiritual service provision and utilization after clergy have been forced out? How do congregations recover? What are the post mobbing effects on congregations and churches and how does this effect clergy replacement/recruitment?

Research into denominational organizations and how they might impact clergy mobbing practices is warranted. Understanding how denominational organizations can be unwittingly drawn in by mob members needs investigation. What can denominational governing bodies provide for preventative, remedial and restorative help to clergy and to congregations? Can denominational governing bodies enact protective policies for clergy

members? What kind of post mobbing support should denominational governing bodies provide for mobbed clergy?

Limitations of the Study

The limitations of the present study include the following:

- Clergy recruitment for the current study was primarily solicited from a pool of currently employed clergy in ministry positions. Therefore this represents a population that was able to make some form of recovery from the mobbing experience. This is not representative of those clergy who permanently left church ministry due to their mobbing experience.
- The convenience sampling for this data reduces the ability to generalize findings to the entire clergy and church populations.
- Social desirability, particularly of the religious coping styles, can threaten the validity of the data.
- The instruments were written in English resulting in the non-participation of non-English speaking clergy.
- Although the male to female ratio approximates the national ratio among Protestant clergy the low number of female participants does not allow any specific gender generalizations to be made.
- This study specifically examined a Protestant religious population and findings cannot be generalized to any other religious organizations.

Conclusions

In summary, two structural equation models were utilized in the investigation of mobbing-related burnout and religious coping styles among Protestant clergy. The data

confirms that clergy experience mobbing in the workplace of Protestant churches and it has a measurable effect on burnout symptoms. Overall, mobbing accounted for over 30% of the variance of burnout in all models. The burnout dimensions of emotional exhaustion, depersonalization, and reduced personal accomplishment were significant in the simple mediation model; reduce PA scores dropped out of significance when all religious coping styles were present in the multi-mediation model. Religious coping styles acted as partial mediators of burnout. In the simple mediation model all coping styles remained significant with a Self-Directing style being most predictive of burnout. A Collaborative, Deferring and Surrender to God coping style all reduced experienced burnout when compared to a Self-Directing style with the Surrender style accounting for the largest decrease of burnout. Only Self-Directing and Surrender styles remained significant in the multi-mediation model.

Although causal relationships cannot be made from statistical structural models analysis can illuminate the plausibility of these causal relationships (Shrout & Bolger, 2002). The data from the current study can serve to inform counseling, clergy and other helping professionals that mobbing does occur in the workplace of the Protestant church resulting in great distress to clergy and their families. Hopefully this study will serve to stimulate additional research into mobbing, clergy mobbing and the workplace environment of the church and other religious organizations. It is also hoped that this study will serve as a catalyst for denominational organizations to begin a discussion about clergy mobbing and abusive workplace practices in the church so they may develop and provided meaningful policies, interventions and educational programs to combat this deeply disturbing dynamic. It is hoped that counseling professionals will become

intentional in their understanding of mobbing and in their ability to offer meaningful and effective counseling services that include advocacy and consultation to all organizations, not just religious organizations. It is profoundly hoped that this study will provide some comfort to mobbed clergy, so many of whom have not had a name for the terrible experience they have suffered. Finally, it is hoped that this study is a call for clergy to develop, and disseminate to other clergy, preventative policies, procedures and programs to educate congregations and volunteer leaders in how to recognize and respond to abusive workplace behaviors long before they become destructive to all involved.

Appendix A

Consent Form

CONSENT FORM

TITLE: Mobbing, Burnout and Religious Coping Styles Among Protestant Clergy:
A Structural Equation Model and Its Implications for Counselors
Investigators: Paul Peluso, PhD and Steven Vensel, MSW;
Florida Atlantic University, Counselor Education Program

Thank you for your interest in participating in our research study. The purpose of this study is to investigate the impact of mobbing, a form of abusive group workplace behavior, on clergy and how they cope with this extreme stressor.

To participate in this study, you will be asked to complete one demographic form and three short assessments asking about your experience of negative workplace behaviors, burnout and religious coping styles. It should take you about 35 minutes to complete. Your participation in this study is voluntary, you may skip any questions that make you feel uncomfortable and may withdraw from the study at any time without penalty.

To assure responses are anonymous no identifying information will be collected and no email or IP address collection or storage methods are employed. The answers on these forms will be downloaded over a secure and encrypted connection (SSL protocol) into a secure database. Only the investigators listed above will have access to the data. All data provided will be kept confidential, unless required by law. We will make every attempt to keep your data secure to the extent permitted by the technology. However, no guarantees can be made regarding the interception of data sent via the Internet by any third parties. Stored data will be deleted from the server and any computers used in this study three years after the study is completed.

The risks involved with participating in this study are minimal and may include some emotional arousal as you remember the mobbing experience and respond to the questionnaires. The stress associated with participating in this study should be no greater than what you would experience in talking about your experience.

Potential benefits that you may receive from participation include a greater knowledge of predictors of burnout along with a potential understanding of the relationship between mobbing, religious coping styles and burnout. Another benefit is knowing you have participated in research that could potentially help other clergy in similar circumstances.

For related problems or questions regarding your rights as a research subject, contact the Florida Atlantic University Division of Research at (561) 297-0777. For other questions about the study, you should call the principal investigator: Paul Peluso, PhD at (561) 297-3625 or project investigator Steve Vensel at (954) 224-1563, Department of Counselor Education, Florida Atlantic University.

I have read the information describing this study. All my questions have been answered to my satisfaction. I am 18 years of age or older and freely consent to participate. I understand that I am free to withdraw from this study at any time without penalty. I have printed a copy of this consent form for my records. By clicking the “I consent” button below, I am giving my consent to participate in this research study.

I consent  I do not consent  to participate in this research study.

Appendix B

Facebook Wall Post

FACEBOOK WALL POST

I need your help regarding the mobbing of pastors!

As part of my Doctorate work at Florida Atlantic University (Department of Counselor Education) I am investigating "mobbing" and clergy. Mobbing occurs when a small group of people force a pastor out of a church. It's a devastating, destructive and hurtful experience. *I am asking everyone on my contact list to please assist me in getting the word out to pastors to participate in this research.* The title of my dissertation is: Mobbing, Burnout and Religious Coping Styles Among Protestant Clergy: a Structural Equation Model and Its Implications for Counselors. Since I do not have enough space in this post I will post a more detailed description of mobbing separately.

Mobbing has never been investigated in the church. I am hoping you will assist me in this important project that could be of tremendous benefit to pastors (Senior, Associate, Assistant, anyone serving in a pastoral position in a church). I am asking that you invite any pastors you may know as well as everyone on your "Friends" list who may know pastors to visit the "Clergy Mobbing" Facebook page which contains a link to the research website:

https://www.surveymonkey.com/s/ClergyMobbing

The SurveyMonkey link is only for pastors who have experienced mobbing in the past year.

My hope is that together we can cast a large net informing as many pastors as possible of this research. For the results to be valid I need 120 to 200 pastors who have experienced mobbing in the past year to participate. No identifying information will be collected and the questionnaires will be completed online at this link:

Clergy Mobbing

https://www.surveymonkey.com/s/ClergyMobbing

If anyone has contacts in denominational organizations, pastor support groups, or can forward an email to a pastor with a link to the research page please do so. A copy of an email is posted on the Clergy Mobbing Facebook page that you can forward to your contacts, friends and pastors. Please feel free to contact me at svensel@fau.edu or at stevevensel@gmail.com with any questions you may have.

Finally, if you are able, please let me know how many "friends" you contacted. This is not required so please don't let that keep you from helping me, but I would include this in my study. Also, please be sure to "Like" the Clergy Mobbing page. Information on how Facebook is being been utilized in research recruitment is important. To learn more about the study please visit the "Clergy Mobbing" page I have created.

Thank you for any assistance you can lend!

Steve Vensel, Doctoral Candidate
Florida Atlantic University
Department of Counselor Education

Mobbing: an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Mobbing is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

Appendix C

Clergy Mobbing Facebook Page

Clergy Mobbing Facebook page.

A Facebook page titled "Clergy Mobbing" has been created with the following materials posted. No participation will be initiated until approved by the IRB.

The following image/icon is used as the picture for the Facebook page:

The following is posted under "Info."

"About"
This group is created for the purpose of enlisting the participation of pastors for a research study investigating a hurtful church workplace dynamic called "Mobbing" and its impact on clergy.

"Description"

RESEARCH TITLE
Mobbing, Burnout and Religious Coping Styles Among Protestant Clergy: a Structural Equation Model and Its Implications for Counselors.

MOBBING
Mobbing is an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Mobbing is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

RESEARCHER/INVESTIGATORS

Project Investigator: Steven Vensel, Doctoral Candidate, Florida Atlantic University, Department of Counselor Education svensel@fau.edu, (954) 224-1563.

Principle Investigator: Paul Peluso, PhD., Department of Counselor Education, Florida Atlantic University, Dissertation Chair (561) 297-3625.

For problems or questions regarding your rights as a research subject, contact the Florida Atlantic University Division of Research at (561) 297-0777.

HELPING WITH THE RESEARCH
I need you to help me inform pastors for this study!

Mobbing has never empirically been investigated in the church and I am hoping you will assist me in this important project that could be of tremendous future benefit to pastors.

My hope is that together we can cast a large net informing as many pastors as possible. For the results to be valid we need 120 to 200 pastors who have experienced mobbing in the past year to participate.

This can't be accomplished without the Christian community becoming aware of the research and working together!

Specifically:
1) Inform any pastor you may know about this research and direct them to this page or to the research page INSERT LINK HERE.
2) Copy the email I've written and forward it to pastors and anyone you think may know pastors.
4) If you are part of a ministry organization please spread the word. Please gain permission where necessary.

MINISTER, PASTOR, CLERGY:
Clergy, Pastor, Minister: An individual ordained and employed to perform pastoral or sacerdotal functions in a Christian church. Responsible for conducting religious worship or performance of other spiritual functions associated with beliefs and practices of religious faith or denomination. Provides spiritual and moral guidance and assistance to members.

If you are a pastor who has been mobbed in the past year participation will consist of logging into a secure research website https://www.surveymonkey.com/s/ClergyMobbing and completing a short demographic questionnaire and three short questionnaires. This should take no more that 30 minutes.

I am not asking for any names or identifying information. There are no obligations, advertisements, requests, promotions or commercial activities associated with this research, it is strictly and only for research purposes.

RISK TO CLERGY
The risks involved with participating in this study are no more than one would experience in regular daily activities. Potential benefits that you may receive from participation include a greater knowledge of mobbing, predictors of burnout along with a potential understanding of the relationship between mobbing, religious coping styles and burnout.

CONFIDENTIALITY
All information and collected data is completely confidential, secure and protected. To assure responses are anonymous no identifying information will be collected and no email or IP address collection or storage methods are employed. The answers on these

forms will be downloaded over a secure and encrypted connection (SSL protocol) into a secure database. Only the investigators listed above will have access to the data. All data provided will be kept confidential, unless required by law. We will make every attempt to keep your data secure to the extent permitted by the technology. However, no guarantees can be made regarding the interception of data sent via the Internet by any third parties. Stored data will be deleted from the server and any computers used in this study three years after the study is completed.

FACEBOOK IS NOT SECURE
Please be aware that Facebook posting are NOT confidential and Facebook is not a secure environment. Consider all posting on Facebook as public.

LIMITATIONS
Protestant churches were selected for this study because they represent a group of religious institutions whose governing policies put them at risk of mobbing dynamics. Protestant churches commonly use member/leadership groups that function as a board of directors wielding considerable authority including hiring/firing decisions and determining financial compensation of their pastors. More so than other church denominations whose governing denominational bodies assign clergy to church locations for a specified time period Protestant congregation leader/members have significant power and influence on clergy employment, status and tenure. This particular form of church polity can result in power structures and factions that can lead to mobbing behaviors.

If You Are A Pastor Who Has Experienced Mobbing You May Participate By Clicking Here: Clergy Mobbing

WHAT IS NOT BEING ASKED:
Please note that I am not asking you for email addresses, mailing list or contacts. You are not signing up for anything and this in no way is connected to anything commercial, sales related or compiling contacts for any future or further use.

I will post updates regarding how many participants have completed the research.

TO RECAP, I AM ASKING YOU TO:

1) Inform as many pastors as you can about this study and direct them to the research study INSERT LINK HERE, or to this Clergy Mobbing Facebook page.

2) Invite any contacts you have that are either pastors, or who may know a pastor, to visit this page or to the research link. Ask them to help with this research. I have posted an email you can send with the link to the research site at SurveyMonkey.

3) Ask your friends and contacts to invite or forward this page to their friends and contacts.

Appendix D

Pastor Recruitment Letter

PASTOR RECRUITMENT LETTER

Dear Pastor,

I am writing you regarding a very important research study investigating "mobbing" and clergy. Mobbing occurs when a small group of people force a pastor out of a church. This phenomenon has never been investigated in church settings.

Mobbing is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. It is an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. It results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

I am hoping you will help me help pastors with this important project that could be of tremendous benefit to pastors (Senior, Associate, Assistant, anyone serving in a pastoral position in a church). I have been in contact with the researcher, Steven Vensel, Florida Atlantic University, Department of Counseling Education, who has created a "Clergy Mobbing" Facebook page to provide more information.

If you have experienced mobbing I urge you to participate in this study. Participation will consist of going to a secure research website: https://www.surveymonkey.com/s/ClergyMobbing and completing a short demographic questionnaire and three short questionnaires. This should take no more that 35 minutes.

All information and collected data is completely confidential, secure and protected. No identifying information will be collected and there are no obligations, advertisements, requests, promotions or commercial activities associated with this research whatsoever, it is strictly and only for research purposes. The risks involved with participating in this study are no more than one would experience in regular daily activities.

For more information visit Clergy Mobbing on Facebook: Clergy Mobbing on Facebook

Thank you for helping with this project in any way possible.

Serving together,

Appendix E

Website Permission Letter

WEBSITE PERMISSION LETTER

Dear

My name is Steve Vensel and I am investigating "mobbing" and clergy as part of my doctoral work at Florida Atlantic University, Department of Counselor Education. Mobbing occurs when a small group of people force a pastor out of a church. It's an extremely hurtful experience and has never been investigated in church settings. I am contacting you with the hope you will participate in this important research project.

Mobbing is an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Mobbing is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

I am hoping you will a) give me your permission to post on your pastor support forum or blog informing pastors of the study and a link where they can participate; or b) you post an invitation I have written on my behalf. The Institutional Review Board (IRB) that oversees all human research projects has approved the attached invitation that I am asking to be posted. I do not anticipate making any modifications to this invitation and will ask your approval if I do make any changes. I am not asking for a permanent or long term commitment on your part and you are under no obligation of any kind.

I also would like to ask that you personally inform any pastors you may know about this project. I have an IRB approved email you may use to inform pastors about this study if you so choose.

I am not asking for any information, contacts, email list or anything else, just that you help me get the word out to pastors who may have experienced being mobbed in their church in the past year. I am happy to comply with any restrictions you feel are appropriate.

On a personal note, I have provided services to pastors throughout my 25 year counseling career. I have served in churches and ministries and have been involved in helping pastors recover from abusive workplace experiences. I am deeply committed to helping pastors.

Please feel free to contact me to discuss this project, I would be happy to speak with you! My phone number is 954-224-1563. Information on this research project can be found at INSERT FACEBOOK PAGE. To participate in the study click here: https://www.surveymonkey.com/s/ClergyMobbing

Thank you for considering helping me with this research. I can't do this without the body of Christ participating and I look forward to hearing that you have posted the attached page or receiving your permission to post.

Steve Vensel, FAU Doctoral Candidate

Appendix F

Pastor Support Website Post-Invite to Participate

PASTOR SUPPORT WEBSITE POST- INVITE TO PARTICIPATE

Below are links to an important research study investigating "mobbing" and clergy. Mobbing occurs when a small group of people force a pastor out of a church. This phenomenon has never been investigated in church settings.

Mobbing is an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Mobbing is defined as the prolonged malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

If you are a pastor who has been mobbed in the past year participation will consist of logging into SurveyMonkey a secure research website POST LINK HERE and completing a short demographic questionnaire and three short questionnaires. This should take no about 35 minutes.

All information and collected data is completely confidential, secure and protected. No identifying information will be collected and there are no obligations, advertisements, requests, promotions or commercial activities associated with this research whatsoever, it is strictly and only for research purposes.

If you have not experienced mobbing please inform as many pastors as possible to visit the "Clergy Mobbing" Facebook page for study details. This is important research.

For more information visit the Facebook page: Clergy Mobbing on Facebook

Thank you for helping with this project in any way possible.

Sincerely,

Steven Vensel, Project Investigator, Department of Counselor Education, Florida Atlantic University, svensel@fau.edu

Appendix G

Survey Introduction

SURVEY INTRODUCTION

Thank you for your interest in participating in this research study. The purpose of the study is to investigate the impact of mobbing on clergy.

Mobbing occurs when a small group of people force a pastor out of a church. Mobbing is an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Mobbing is defined as the prolonged (six months or more) malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave, restructuring, or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

The term Pastor, used in this study, refers to anyone who was, or is, employed to perform pastoral or sacerdotal functions in a Protestant Christian church. Anyone responsible for conducting religious worship or performance of other spiritual functions associated with beliefs and practices of religious faith or denomination. Anyone who provides spiritual and moral guidance and assistance to members. This definition includes Senior Pastors, Executive or Administrative Pastors, Associate or Assistant Pastors, Worship or Music Pastors, and Youth Pastors.

If you have served in any of these functions and have experienced mobbing please continue to the next page.

Appendix H

Demographics Questionnaire

DEMOGRAPHICS QUESTIIONAIRE

Introduction
Thank you for your interest in participating in this research study. The purpose of the study is to investigate the impact of mobbing on clergy.

Mobbing
Mobbing occurs when a small group of people force a pastor out of a church. Mobbing is an emotional assault in which a hostile workplace environment is created through innuendo, rumors, and public discrediting. Mobbing is defined as the prolonged (six months or more) malicious harassment of a coworker by a group of other members of an organization to secure the removal from the organization of the one who is targeted. Usually a single individual initiates the mobbing by gathering others to participate in malevolent actions to force a person out of the workplace. Mobbing involves a small group of people and results in the humiliation, devaluation, discrediting, degradation, loss of reputation and the removal of the target through termination, extended medical leave or quitting. In a church workplace setting "coworkers" may include other clergy, staff, volunteers, elders, deacons, and/or congregation members.

Clergy, Pastor, Reverend or Minister
The term Pastor, used in this study, refers to anyone employed to perform pastoral or sacerdotal functions in a Christian church. Responsible for conducting religious worship or performance of other spiritual functions associated with beliefs and practices of religious faith or denomination. Provides spiritual and moral guidance and assistance to members.

In light of the above definitions please answer the following questions.

1) How many years have you served in a Pastoral capacity?
Less than 3 years
3 to less than 5 years
5 to less than 10 years
10 to less than 20 years
More than 20 years

2) What is your age
18-29
30-39
40-49
50-59
60+

3) What is your gender?
Male
Female

4) What is your race?

American Indian or Alaska Native
Asian
Black or African American
Hispanic or Latino
Native Hawaiian or Other Pacific Islander
White

5) How did you learn about this study?
Facebook
Clergy support website
Email from a pastor
Email from the researcher
Email from a contact other than a pastor
Other_____

6) Denomination of the Church where the mobbing took place
_____

7) The State the Church is located in _____

8) Average attendance of the church
Up to 50
51 to 100
101 to 500
501 to 1000
1001 to 3000
More than 3000

9) What was your role in the church where the mobbing took place?
Senior Pastor
Executive or Administrative Pastor
Associate or Assistant Pastor involved in direct ministry other than youth ministries.
Worship or Music Pastor
Youth Pastor
Other

10) How long has it been since the mobbing?
Less than 3 months
3 to less than 6 months
6 to less than 9 months
9 months to less than a year
More than a year
If more than a year how long ago?_____
11) How many people were included in the mob?

2-4 people
5-10 people
11-20 people
21-30 people
More than 30

12) Members of the mob included (check all that apply):
Church members serving in volunteer leadership roles such as Elders, Deacons or board members
General Church members
Non-Church members
Non-clergy paid staff and/or co-worker(s)
Senior Pastor
Other Pastors

13) The mobbing resulted in
Re-positioned to a lower level of responsibility
Fired/termination
Forced resignation
Retirement
Medical leave
On-going

14-18) On a scale of 1 to 10 with 1 being "not at all" and 10 being "to the highest degree" please rate the following:

Please rate the degree to which the mob was/is forcing you to resign
Please rate the degree to which your congregation as a whole was/is forcing you to resign
Please rate the overall negative intensity of the experience
Please rate the level of negative impact on your faith
Please rate the level of negative impact on your relationship with God

19) Are you currently employed in a ministry position? Y/N

20-22) On a scale of 1 to 10 with 1 being "I completely disagree" and 10 being "I completely agree" please rate the following:

20. I am leaving church ministry and will no longer seek employment in a church of any denomination.

21. I am leaving the denomination in which the mobbing took place but will seek employment in a church of a different denomination.

23. I will not seek employment in any ministry setting including non-church or para-church settings.

Appendix I

Negative Acts Questionnaire-Revised

NEGATIVE ACTS QUESTIONNAIRE-REVISED

Please circle the number that best corresponds with your experience over the last six months:

1= Never 2= Now and then 3= Monthly 4= Weekly 5= Daily

1.	Someone withholding information which affects your performance.	1	2	3	4	5
2.	Being humiliated or ridiculed in connection with your work.	1	2	3	4	5
3.	Being ordered to do work below your level of competence.	1	2	3	4	5
4.	Having key areas of responsibility removed or replaced with more trivial or unpleasant tasks.	1	2	3	4	5
5.	Spreading of gossip and rumors about you.	1	2	3	4	5
6.	Being ignored, excluded.	1	2	3	4	5
7.	Having insulting or offensive remarks made about your, your attitudes or your private life.	1	2	3	4	5
8.	Being shouted at or being the target of spontaneous anger.	1	2	3	4	5
9.	Intimidating behaviors such as finger-pointing, invasion of personal space, shoving, blocking your way.	1	2	3	4	5
10.	Hints or signals from others that you should quit your job.	1	2	3	4	5
11.	Repeated reminders of your errors or mistakes.	1	2	3	4	5
12.	Being ignored or facing a hostile reaction when you approach.	1	2	3	4	5
13.	Persistent criticism of your work and effort.	1	2	3	4	5
14.	Having your opinions ignored.	1	2	3	4	5
15.	Practical jokes carried out by people you don't get on with.	1	2	3	4	5
16.	Being given tasks with unreasonable deadlines.	1	2	3	4	5
17.	Having allegations made against you.	1	2	3	4	5
18.	Excessive monitoring of your work.	1	2	3	4	5
19.	Pressure not to claim something which by right you are entitled to (e.g. sick leave, holiday entitlement, travel expenses)	1	2	3	4	5
20.	Being the subject of excessive teasing and sarcasm.	1	2	3	4	5
21.	Being exposed to an unmanageable workload.	1	2	3	4	5
22.	Threats of violence or physical abuse or actual abuse.	1	2	3	4	5

NAQ-R Negative Acts Questionnaire- Revised

Appendix J

Religious Coping Styles-Short Form

RELIGIOUS COPING STYLES- SHORT FORM

Religious Coping Styles

Please circle the number that best corresponds with your experience.

1= Never 2= Rarely 3= Sometimes 4= Often 5= Always

1.	When it comes to deciding how to solve a problem, God and I work together as partners.	1 2 3 4 5
2.	When considering a difficult situation, God and I work together to think up possible solutions.	1 2 3 4 5
3.	Together God and I put my plans into action.	1 2 3 4 5
4.	When I feel nervous or anxious about a problem, I work together with God to find a way to relieve my worries.	
5.	After solving a problem, I work with God to make sense of it.	1 2 3 4 5
6.	When I have a problem, I try not to think about it, and wait for God to tell me what it means.	1 2 3 4 5
7.	After I've gone through a rough time, I try to make sense of it without relying on God.	1 2 3 4 5
8.	When I have difficulty, I decide what it means by myself without help from God.	1 2 3 4 5
9.	When faced with trouble, I deal with my feelings without God's help.	1 2 3 4 5
10.	When deciding on a solution, I made a choice independent of God's input.	1 2 3 4 5
11.	When thinking about a difficulty, I try to come up with possible solutions without God's help.	1 2 3 4 5
12.	I act to solve my problems without God's help.	1 2 3 4 5
13.	Rather than trying to come up with the right solution to a problem myself, I let God decide how to deal with it.	1 2 3 4 5
14.	In carrying out solutions to my problems, I wait for God to take control and know somehow he will work it out.	1 2 3 4 5
15.	I do not think about different solution to my problems because God provides them for me.	1 2 3 4 5
16.	When a troublesome issue arises, I leave it up to God to decide what it means for me.	1 2 3 4 5
17.	When a situation makes me anxious, I wait for God take those feelings away.	1 2 3 4 5
18.	I don't spend much time thinking about troubles I've had: God makes sense of them for me.	1 2 3 4 5

Appendix K

Surrender to God Scale

SURRENDER TO GOD SCALE

Please circle the number that best corresponds with your experience.

1= Never 2= Rarely 3= Sometimes 4= Often 5= Always

1.	When I first try to make sense of a problem, I put God's understanding above my own.	1 2 3 4 5
2.	When my understanding of a problem conflicts with God's revelation, I will submit to God's definitions.	1 2 3 4 5
3.	When my solutions to problems are in conflict with god's alternatives, I will submit to God's way.	1 2 3 4 5
4.	Although certain options to problems may seem more desirable, I will give them up if God directs me to do so.	1 2 3 4 5
5.	I will follow God's solution to a problem regardless of what that action may bring.	1 2 3 4 5
6.	I will select God's solution to a problem even if it requires self-sacrifice from me.	1 2 3 4 5
7.	Although I may not see results from my labor, I will continue to implement God's plans as long as God directs me to do so.	1 2 3 4 5
8.	Even though I may not fully understand God's solution to a problem, I will carry out God's solution as God directs me to.	1 2 3 4 5
9.	When I think about the troubles I've had, I can give thanks for God's using them for God's purposes.	1 2 3 4 5
10.	I seek meaning in my difficulties by surrendering to God's guidance.	1 2 3 4 5
11.	I choose to be strong in the Lord, even when it means giving up being strong in myself.	1 2 3 4 5
12.	When I am in distress, my hope is renewed when I act in accordance to God's directions.	1 2 3 4 5

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