

Corporate chaplaincy, spirituality and wellness:
A post-foundational practical theological exploration

by

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DECLARATION

I, Alan Bester, declare that the thesis, which I hereby submit for the degree PhD (Practical Theology) at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution.

ETHICS STATEMENT

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that he has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research.

SUMMARY

The research explores the themes of corporate chaplaincy, workplace spirituality and employee wellness, and their relationship to each other. The question is asked if the corporate chaplain has a contribution to make through the multi-disciplinary helping team in achieving and maintaining employee wellness. The method of study is postfoundational and relies upon three stages of research: an acknowledgement of the local context through the dialogue with twelve co-researchers; a process of transversality that includes a discussion with nine interdisciplinary respondents and traditions of interpretation; and a response that explores a preferred alternative reality for, and beyond, the local context. The stage of acknowledgement reveals several emerging themes that highlight the value of a workplace spirituality in employee wellness, but in which spirituality is an identified gap in wellness progs. The discussion explores the value of spirituality in wellness and the obstacles in the development of workplace spirituality and the employ of corporate chaplains. The response requires a revisiting the title of "corporate chaplaincy" noting the unhelpful assumptions that the title makes. The response includes a definition of workplace spirituality that communicates the value of a workplace spirituality and the workplace spiritual helper to help overcome the obstacles of religious plurality, secularism, and an unhelpful religiosity. The response of affirming spirituality in achieving and maintaining wellness for the employee and the corporate through the corporate chaplain requires the establishment of a registered professional body. In recognising the present difficulty in appointing corporate chaplains, alternative forms of developing workplace spirituality are suggested.

KEY TERMS

Postfoundationalism

Transversality

Social constructionism

Narrative metaphor

Chaplaincy

Spirituality

Wellness

Spiritual helper

Employee assistance programmes

Registered professional body

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CHAPTER 1: INTRODUCTION TO THIS RESEARCH

1.1 INTRODUCTION

I walked onto the premises of a local business where it is known that I am a full-time minister. Anne (alias) greeted me with the question, "Do you do blessings?" On further inquiry, Anne indicated that many of the employees felt a "burden" and "heaviness" in the workplace. She expressed that perhaps if a priest were to bless the business premises this burden could be lifted.

An interesting part of this story is that several employees in the workplace are registered medical professionals, yet the need was expressed for something else, something spiritual. This is not to undervalue the work of medical professionals but it does highlight that at times there is a need to look beyond one form of help.

My brother phoned me with the request, "One of my co-workers needs a minister to talk to. His life is a mess and his marriage is over." My brother was a partner in a successful engineering firm but even with management structures overseeing employees, those in management felt incapable of offering spiritual support.

These and similar experiences with employers and employees in the workplace have led me to consider the value and place of a ministry of spirituality in corporates to help the busy, hectic, and often, stress-filled lives of employees. This help is not just in the intervention of personal crisis, but also in achieving and maintaining wellness. These experiences and questions have brought me to the place of this research that explores the themes of corporate chaplaincy, workplace spirituality, and employee wellness. While significant attention has been given to employee wellness, it will be shown that a research gap exists in the South African context on the theme of corporate chaplaincy and workplace spirituality. These themes lead to the primary research question which will guide the topic of this research: Does the corporate chaplain or workplace spiritual helper have a contribution to make through the multidisciplinary team (MDT) in achieving and maintaining employee wellness? This too leads to several secondary research questions which need to be explored: Are corporates and wellness programmes assisting corporates aware of the place of spirituality in the wellness of employees? Why, in the South African context, has the chaplain been seemingly excluded from the wellness MDT? What are the obstacles that prevent or make it difficult for the chaplain to be a member of the MDT?

By way of clarification, what has already been referred to as the MDT is whenever a team of helpers work together for wellness. This may be through the auspices of an Employee Assistance Programme (EAP), an Employee Wellness Programme (EWP), or any other form of wellbeing programme, contracted or otherwise.

This next task of this study is to clarify the positioning of this research.

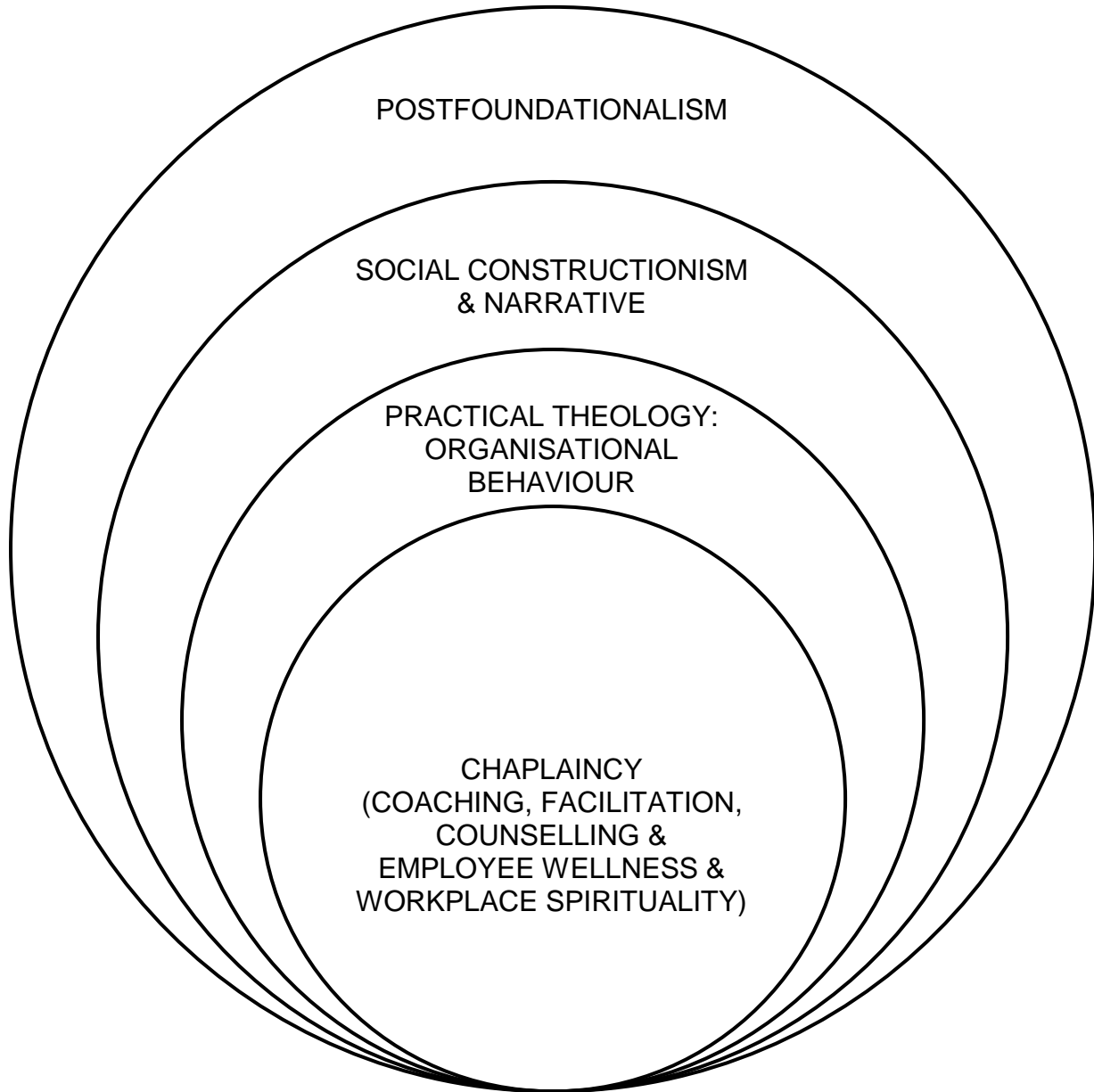
1.2 POSITIONING OF THE RESEARCH: AN OVERVIEW

This research is positioned within the discipline of practical theology and adopts a postfoundational¹ notion of practical theology. This postfoundational understanding of rationality provides the basis for the epistemology of this research. The research of corporate chaplaincy, workplace spirituality, and employee wellness positions itself within practical theology with a focus on organisational behaviour. This, in turn, is positioned within the practice modality of formal roles such as coaching, facilitation, and counselling, which are expressed in the term, "chaplaincy".

This research's methodology is informed by both Osmer's (2008:4) four questions of practical theology and Müller's (2005) seven movements of a postfoundational notion of practical theology (see 2.2.4). In brief, the postfoundational method begins in the local context of interpreted experience and tradition. The method then points beyond the community of the local context by means of transversality towards cross-contextual and interdisciplinary discourses toward new alternate preferred realities (van Huyssteen 1999:113). The methodology I have selected uses the tools and methods offered by the metaphors of narrative and social constructionism. Figure 1 offers an overview of this study's positioning.

¹ The preferred form of "postfoundational" differs from that of the title of this thesis. While the title was submitted without the hyphen, the Postgraduate Committee opted to register the title as "post-foundational". I have remained faithful to that form for the title, but will be using the preferred form of "postfoundational" in the text.

Figure 1: Positioning of this study's Practical Theology research



1.3 ONTOLOGY AND EPISTEMOLOGY

Part of positioning this research is to answer the question: How do I see and understand the world around us? This understanding will influence and shape how I approach and conduct this study. This understanding is encapsulated in the two terms, ontology and epistemology.

Ontology is the study of reality and epistemology the study of knowledge. These terms are used to help us understand and describe the nature of reality and how we know what we know (Neuman 2010:92–93). For Osmer (2008:57), ontology seeks to answer the question,

"What is the nature of reality?", while epistemology seeks an answer to the question, "How is reality known?" In the answering of these questions, researchers have drawn on different paradigms such as realism, critical realism, structuralism, poststructuralism, pragmatism, positivism, post-positivism, constructivism, constructionism, and interpretivism, to just mention a few. These paradigms of how we understand reality and how we understand knowledge, reveal a researcher's "assumptions about reality, knowledge, and science" (Osmer 2008:58). For example, Oliver (2010:73) differentiates between positivism and interpretivism. Positivism values empiricism and science as the manner in which knowledge about the world is acquired (Oliver 2010:73). The positivist researcher can stand objectively apart from that which is studied and can remain uninvolved from the research context. In contrast, interpretivism understands that the researcher and the context of research are "inextricably linked" (Oliver 2010:73). The interpretivist researcher will influence that which is studied and vice versa. The researcher will be affected and influenced by the research context. It is also the researcher who is needed "to understand and make sense of that which is being investigated" (Oliver 2010:73). Consequently, the position adopted will influence the way research is conducted.

It is worth noting that the many contrasting theories which abound are, for me, an indication that no one theory will fully capture an understanding of what and how we know. I would argue that there could be as many positions of epistemology as there are people in the world for no two people will ever see or interpret the world in the same way. Hansen (2004:131) even offers a "meta-epistemic system" approach that integrates the various aspects of competing perspectives. However, within the multitude of contrasting theories, it is important that the ontological and epistemological positioning adopted is in alignment with the methodology of the research.

For this study, a practical theological "ontology" and "epistemology" is concerned with the nature of reality, rationality, and how knowledge is acquired and understood and interpreted. As "practical theology", this understanding and interpretation are, in the words of Müller (2005:73), from the action of "a reflection on practice, from the perspective of the experience of the presence of God". In terms of this "reflection", this study positions itself in the relationship of knowledge and reality where knowledge is gained through the reality we observe, and where this reality is not "limited to what we can observe and know" (Brouwer 2010:4). Furthermore, and contrary to the modernist foundationalist paradigms, this research study adopts the notion, following Brouwer's (2010:4) claim, that there is "no

universal epistemology". However, there is an epistemic goal which van Huyssteen (1999:115) defines as "our never-ending quest for optimal understanding".

Returning to the terms of ontology and epistemology, this research positions itself within a relational ontology and a postfoundational epistemology. Relational ontology, linked to the work of Martin Heidegger (1889-1976), provides the building blocks for an ontology that places the individual human being and their relations to other human beings at the centre of understanding reality (Aspers 2010:258). It is helpful to refer to the writing of Fletcher (2006:427) who coins the phrase "relational constructionism". The concept of relational constructionism is helpful in the emphasis it places on "the relationality and co-ordinations between people and their text/context" (Fletcher 2006:427). While within the larger metaphor of social constructionism, relationship constructionism, and the value for this study, is that it calls attention to "relational aspects of social constructionist thinking" (Fletcher 2006:421). It is this relational ontology and relational constructionism that provides the platform for the important metaphors for this study of social constructionism and narrative in which relations between people are at the very centre of understanding reality (see 1.6 *f.*). This positioning within a relational ontology and the use of social construction is further informed by Müller's (2005) development of a postfoundational notion of practical theology (see 1.9).

The epistemological positioning of this research is found then within a postfoundational notion of practical theology. Not fundamental or foundational, not modern, or radically postmodern, not universal or multiversal, but something that moves beyond the limits of such positioning, and best described as postfoundational. Postfoundational describes the philosophy and epistemology of this research which in turn shapes the methodology and the research methods (see Chapter 2).

Postfoundationalism relies on a theory of rationality developed by Wentzel van Huyssteen whose writings build on the work of Larry Laudan and Calvin Schrag (Koster 2009:34; van Huyssteen 2015:208) (see 1.5 and 1.8). Van Huyssteen (1999:2) claims that rationality is, with "judgment and discernment", an articulation of:

... the best available reasons we have for making what we believe to be the right choices, those reasons we have for holding on to certain beliefs, and the strong convictions we have for acting in certain ways.

Furthermore, rationality, in contrast with that which is abstract and theoretical, is only possible as individual human beings live in relationship to other human beings "in concrete situations and contexts" (van Huyssteen 1999:2–3). For van Huyssteen (2011a:96), rationality "is deeply embedded in, informs, and is present in all our everyday goal-directed, embodied actions". With this relational understanding then, rationality has shared resources and gives "us our identity as human beings" (van Huyssteen 1999:3).

In this research study then, I align myself with a practical theological epistemology that is found within the position of a postfoundational theory of rationality that:

... will enable us to fully acknowledge the role of context, the epistemically crucial role of interpreted experience, and the way that tradition shapes the epistemic and nonepistemic values that inform our reflection about God and what some of us believe to be God's presence in this world (van Huyssteen 1999:113).

Already here, the threefold structure of this research's methodology is emerging: (1) acknowledging the local context; (2) interpretation and discussion; and (3) offering a reflection or response for what could lie ahead.

It is important to stress that this epistemology requires that practical theology needs to be local, contextual, and interdisciplinary. For Müller (2005:86), this postfoundational notion of practical theology benefits from the metaphors of social construction and narrative which emphasises the identity of real people and their real stories in the local context. Here, in the local context, the researcher and co-researchers together interpret experience (Müller 2011b:3). The term "co-researches" is used to refer to the collaborative effort of the researcher and the persons interviewed within the local context (see 2.2.3). This local context also implies the historical context and the traditions, including canons of faith and belief, which are embedded in the stories of people, the co-researchers, and the researcher (van Huyssteen 2006a:24). The one thing a postfoundational practical theology cannot be is "a-contextual" (van Huyssteen 2006a:4).

As important is the notion of context within postfoundationalism, so is the concept of transversality. Transversal reasoning, especially regarding practical theology's relationship to other disciplines, requires an understanding of evolutionary epistemology. Van Huyssteen (2014a:214) sees a two-way relationship between postfoundationalism and transversal reasoning which arises out of postfoundationalism being embedded in an evolutionary

epistemology. On the one hand "transversal reasoning finds a natural home in postfoundationalism', and on the other, "postfoundationalist reflection is found in transversal reasoning" (van Huyssteen 2014a:214). Van Huyssteen (2014a:214) writes:

If we take the evolution of human cognition seriously, we quickly realize that even theological reflection is radically shaped by the enduring influence of its own traditions, and therefore by its social, historical, and cultural embeddedness.

This reasoning implies that:

... theology, and theological reflection and knowledge, is not only shaped by cultural evolution, but is also definitively shaped by the deeper biological roots of human rationality (van Huyssteen 2014a:214).

The thesis of an evolutionary epistemology will be discussed further in 1.8.

Building on this platform, Müller (2005:78) offers five minimum requirements for a postfoundational practical theology which needs to: (1) be locally contextual; (2) be socially constructed; (3) be directed by tradition; (4) explore interdisciplinary meaning; and (5) points beyond the local. However, before the discussion how this shapes this research's methodology, it is necessary to unpack several of the concepts referred to in this section, namely, theology and practical theology, the metaphors of social constructionism and narrative, modernism, and postmodernism.

1.4 THEOLOGY AND THE DISCIPLINE OF PRACTICAL THEOLOGY

This research is positioned within the discipline of practical theology that adopts a postfoundational notion of practical theology.

1.4.1 Theology

Theology is "talk about God" and Christian theology, talk about God "from a Christian perspective" (McGrath 2008:x). Welker (2015:161) indicates that not all talk about God should necessarily be considered as theological. He proposed two necessary elements which make talk about God theological: (1) talk about God needs to demonstrate "a minimum level of conviction" and a "minimum degree of having been existentially grounded", and (2) talk about God needs to be "formulated in words" and comprehensible (Welker 2015:161). Welker (2015:162) then proceeds to discuss nine interdependent levels in which

"individual religious insights and remarks reach the level of what we regard or should regard as "theology" in the strictest sense in the academy and in the churches". These nine levels, in brief, are: (1) "Concentration on integrating concepts of God" in which these integrating concepts of the divine are identified" (Welker 2015:162); (2) "Respect of the weight of the biblical canon" which emphasises that it is the "relation to Scripture" that makes theology theology (Welker 2015:163–164) (3) "The orienting power of specific theological topics, respectively the dogmatic loci" in which "the exegetical, historical, and systematic approaches of theology have to bear fruit" in order for theology "to unfold its leading and integrating general thoughts of God, and it has to reduce and to structure the enormous complexity of the witnesses of Scripture" (Welker 2015:164–165); (4) "A purely academic theology" which makes "it the theologians' duty to justify their claims in philosophical, psychological, sociological, philological, historical, and even scientific discourses" (Welker 2015:165); (5) "Academic theology in its educational and practical responsibilities" in which "an academically well trained systematic, biblical, and historical theology" connects with a practical theology in order to bridge the "academy and the church" (Welker 2015:165–166); (6) "Practical theology in ecclesial and concrete cultural contexts" which "constantly relates to practiced piety, to general theological claims and doubts, and to religious indifference and skepticism in today's ecclesial and secular environments" (Welker 2015:166); (7) "Institutionalized theology with a differentiated professional ethos" that emphasises the need for a "specific quality of practice theology" by trained, qualified, and accountable theologians (Welker 2015:166–167); (8) "A theology with orienting power in existential situations" which Welker (2015:167) presents in the following question, "Does it help and orient and inspire people in their search for God, for God's guidance, in their quest for comfort and salvation, in their attempts to understand the sustaining, saving, and ennobling work of God in the midst of an ambivalent creation and in the midst of massive sin and pain among human beings?"; (9) "A theology that shapes the religious and theological mentalities" which respects "the individual search to understand God, God's word and work, the search for comfort and illumination, the attempt to develop faith in God's revelation and to live a life in its light" (Welker 2015:168). Welker (2015:168–169) does indicate that while some theologians only operate with some of the levels in the claim of doing theology, what makes theology theology is an interdependence between all nine levels with the aim "at a polyphonic consonance of the different perspectives and their truth-seeking contributions to the great task that makes theology theology". Van Huyssteen (2015:210) in his review of Welker's nine levels of theological identity contributes a tenth level, that of "the dimension

of progressive problem-solving". It needs to be remembered that van Huyssteen (2015:210–211) proposes this tenth level in the context of a postfoundationalist theology and in particular a theology "located in the broader interdisciplinary conversation". As such, van Huyssteen (2015:210) proposes this tenth level to deal with the question, "Is it at all possible to make sensible and rational choices between different viewpoints and alternative, competing research traditions?" The aim of this tenth level is, through theological statements, to "critically identify and analyze real problems, and to construct theories that might provide valid and adequate solutions to those problems" (van Huyssteen 2015:211).

In his historical overview of Christian theology, McGrath (2008) discusses the development of Christian theology according to periods of Christian history, namely, the apostolic period, patristic period, middle ages, reformation and post-reformation period, and the modern era. The apostolic period includes the period of the first 100 years of the Christian church in which the New Testament was written (McGrath 2008:xvi). The patristic period continues into at least the fifth century in which important theological clarifications on faith and classical culture, the place of the Bible in Christian theology, the identity of Jesus Christ, the doctrine of God and the Trinity, the doctrine of the church, and the relationship between grace and free will (McGrath 2008:xvi–xvii). The Middle Ages continued to circa 1500 and produced a number of theological classics that furthered the discussion on the topics of the patristic period and added the topics of faith and reason, Bible interpretation, and the theology of the sacraments (McGrath 2008:xviii). The Reformation and Post-Reformation period, in which Protestantism was birthed, focused on the relationship between the Bible and theological reflection including the authority of the Bible, the doctrine of the church, and soteriology in which the debate of justification by faith was of special importance (McGrath 2008:xix). The modern era of circa 1800 followed a period of European political instability and witnessed the growing Christian church in Africa and Asia (McGrath 2008:xx). Many of the traditional issues continued to be debated, and a number of additional issues, in the wake of western rationalism, emerged such as the historical Jesus movement, feminist and liberal or "local theologies" (McGrath 2008:xx–xxi).

Lindbeck (1984:16) offers an overview of theological development according to three types, namely, cognitive-propositional, experiential-expressive, and a combination of cognitive-propositional and experiential-expressive. These three types are presented against a backdrop of wrestling with the themes of ecumenical harmony and denominational loyalty with the aim being to reach an agreement on doctrine across the traditions while at the same

time remaining loyal to each tradition's historic convictions (Lindbeck 1984:15). According to Lindbeck (1984:16), none of these types allow for doctrinal reconciliation but also indicates that in their development it was not their aim to do so. Towards this aim then, Lindbeck (1984:18) presents a fourth alternative type, the cultural-linguistic.

The cognitive-propositional type focuses on "truth claims about objective realities" in which doctrines are either, and always, true or false (Lindbeck 1984:16). This propositionalist model is a label for traditional orthodoxy and some forms of neo-orthodox theology which "simply describe what is" (Müller 2012:5). The experiential-expressive type interprets doctrines as expressive symbols of "inner feelings, attitudes, or existential orientations" such as is typically observed in liberal theologies (Lindbeck 1984:16). The experiential-expressive type allows for a change in religiously significant meanings while doctrine remains unchanged, or for the doctrine to change while meaning remains unchanged (Lindbeck 1984:17). Within this model, "theology is the expression of the common core of religious experience" and is "more dependent on art, poetry and aesthetics than on scientific statements" (Müller 2012:5). The combined type of cognitive-propositional and experiential-expressive considers both types as "religiously significant and valid" but struggles to coherently combine them (Lindbeck 1984:16, 17). Lindbeck (1984:18) then presents a fourth type which he refers to as the cultural-linguistic alternative that emphasises "those respects in which religions resemble languages together with their correlative forms of life". While this type does not view religion as an arrangement of beliefs that are true or false, or an expressive symbol or attitudes, feelings, and sentiments, the cultural-linguistic type does make possible "the description of realities, the formulation of beliefs, and the experiencing of inner attitudes, feelings, and sentiments" (Lindbeck 1984:33). The basic difference is that while the experiential-expressive type derives the external features of religion from inner experience, the cultural-linguistic type derives inner experience from religion (Lindbeck 1984:34). Thus, the key to the cultural-linguistic type is that religion, as a cultural and linguistic medium, shapes and moulds human experience (Lindbeck 1984:33, 34). As such, theology is conveyed as neither expressive symbols or truth claims, but as "communally authoritative rules of discourse, attitude, and action" (Lindbeck 1984:18). With regard to the aim of ecumenical harmony and denominational loyalty, these rules maintain a constant meaning within "changing conditions of compatibility and conflict" (Lindbeck 1984:18). While Lindbeck's presentation is in the context of the discussion of ecumenical harmony and denominational loyalty, it does offer a helpful overview of theological developments.

Müller (2011a:1) introduces an additional type which he refers to as "(auto)biography as theology". The emphasis, as the name implies, expresses the relationship between personal story, or biography, and theology (Müller 2011a:2). Müller (2011a:1) builds upon McClendon's concept of "theology of life". The basic premise is that theology can be expressed in a narrative way, and that narrative in itself, as a way of expression, is ideally suited to theology (Müller 2011a:1). Building on the writings of Sclater, Müller (2011a:2) refers to stories that are not only a way to describe experiences but a way to construct our realities and give meaning to our experiences. As such, every storied life is considered to be a work of art that is able to critically reflect on the context within which the personal story develops as a part of the whole (Müller 2011a:5). Using narrative as a basis then, the life of the theologian, in the words of Müller (2011a:1), is "regarded as a 'piece of art' and becomes both a reflection of one's theology and a way of constructing a theology". This biographical theology allows for a new fresh look at traditions of theological interpretations from the perspective of authentic stories that can offer new reinterpretations (Müller 2011a:5). Müller (2011a:3, 4) contends that this (auto)biography as theology has its home in a postfoundational notion of practical theology, and especially so in the space that he describes as the "ecotone" of interdisciplinary dialogue (see 1.8 *ff.*).

1.4.2 The discipline of practical theology

Within these periods of theological development, pastoral and practical theology emerged as Christian theologians wrestled with issues of Christian practice and praxis. While practical or pastoral theology developed as one of the disciplines of theology, it has often struggled to find its place as an accepted and distinct academic and theological discipline (Gräb 2005:182; Heitink 1999:1).

Osmer (1997a:67) writes that practical theology is set apart from the other disciplines of theology with a "distinctive rational orientation" that seeks to:

... provide reasons for how and why to perform an action or practice in a manner that corresponds to and participates in the praxis of God.

Dingemans (1996:84) offers the broad understanding that practical theology is concerned with the "theological approach to practice". Ganzevoort and Roeland (2014:98) refer to practical theology as having evolved from (1) pastoral theology that focused on the "audience of the church"; (2) from empirical theology that focused on the "audience of the

academy"; and (3) from public or contextual theology that focused on the "audience of society". Pastoral theology is particularly concerned with ordained ministry; empirical theology with the description and analysis of the "praxis of lived religion"; and public or contextual theology, including liberation and feminist theology, with the adoption of a critical stance toward societal praxis that seeks to liberate or change society (Ganzevoort & Roeland 2014:98–99). Dingemans (1996:86) added to the list of evolving paradigms of practical theology the "individual paradigm" in which the focus from clerical and church has not only shifted to society but to the individual believer, that is "the learning individual, the hearer in the pew, and the person who seeks meaning" in their life.

While Heitink (1999:90) traces "pastoral" theology to the "earliest days of the Christian church", scholars situate the development of "practical" theology as an academic discipline in the late eighteenth century (Park 2010:3) or as late as the nineteenth century (Heitink 1999:90). One of the challenges for practical theology, and the resultant difficulties as an academic discipline, is that it developed as a "young" discipline in the modernism of the nineteenth century that was firmly situated in an empirical culture in which "the norms of rationality were governed by the epistemic values of science: objectivity, prediction and control, and methodological replicability" (Osmer 1997b:11). This epistemology resulted in a foundationalist form of "philosophy which held up the values of universality, rational certainty, and epistemological self-consciousness" (Osmer 1997b:12). Within this epistemology, practical theology struggled to answer the questions of in what way it was scientific and in what way it was theology (Osmer 1997b:12).

In the mid-twentieth century the challenge for theology, and more specifically for practical theology, was to oppose the dominant "theory-to-practice" approach prevalent in Europe and North America (Browning 1995:7). Meeting the challenge Browning (1995:7) proposed a view of theology as "practical" which rather moves from "practice to theory and back to practice". More specifically, this practical theology moves:

...from present theory-laden practice to a retrieval of normative theory-laden practice to the creation of more critically held theory-laden practices (Browning 1995:7).

This follows the ideas of Gerkin (1986:60) who in the 1980s had already indicated that

Practical theology always takes place in the midst of praxis and is prompted by the situation of 'being in the midst'.

Towards a description of practical theology, Heitink (1999:102) refers to practical theology as "the empirically orientated theological theory of the mediation of the Christian faith in the praxis of modern society". Heitink (1999:19–65) refers to this practical theology as a "theory of crisis" in which practical theology is "a theology of the subject", "a theology of the way in which the church functions", and "a form of political theology".

Gräb (2005:181–182) in his overview of the development of practical theology, writes that practical theology has either been viewed as an applied science or an applied theology. The latter, following the work of Gottlieb Jakob Planck (1751-1833), considers practical theology as a "subordinate field within studies of theology proper" (Gräb 2005:182). As such it is concerned only with the "questions of application", and can only be built upon "extra-theological learning and research" (Gräb 2005:182). This is in contrast to Schleiermacher's understanding of theology as a "science that studies Christian religion as it is found in the praxis of a person's life" (Müller 2013:2). While practical theology will need to rely on methods from other disciplines, such as the social sciences for which it will lean on "for its description and understanding of human behaviour within the context of religion", this points towards an interdisciplinary approach to practical theology rather than an applied approach to theology (Müller 2013:2).

Hermans (2002a:vii) also argues against defining practical theology as an applied theology, but rather as a theology that (1) begins with "theological reflections from practices", (2) analyses these practices, and (3) directs itself "towards the transformation of these practices". In his later writings, Hermans (2014:114) refers to the relationship between practical theology and "forms of practical reasoning of human beings". This practical reasoning results from the "discrepancy between an actual and desired situation" (Hermans 2014:114). This "crisis" in the discrepancy prompts the move from consolidated practice, to deconstruction, to reconstruction and a new consolidation of practice (Hermans 2014:114). The process then continues as a new crisis develops within the new consolidated practice (Hermans 2014:114). Hermans (2014:123) even proposes a name change for the discipline from "practical theology" to "practice-orientated theology". His reasoning to do so is that in his observation most of the theory disseminated as practical theology is "not practical but theoretical" (Hermans 2014:123). In other words, all too often what is presented as practical theology are the theories about "human actions in the name of God" (Hermans 2014:123). Hermans (2014:124) rather advocates that a "practice-orientated theology" emphasises the need to begin with the "problems of action" not theory. These problems of action are the

problems of not knowing how to move from "the actual to a desired situation" (Hermans 2014:124). It is the task then of this practice-orientated theology to begin in the local practice, theorise on practice, that is, to "generate transferable knowledge of actions", and then to enable the move to a new desired practice (Hermans 2014:126).

Ganzevoort and Roeland (2014:93) elaborate that "praxis" itself is practical theology's "object of study and reflection". This places the emphasis on "what people do" (Ganzevoort & Roeland 2014:93). This allows for practical theology to be far more relevant in the lives of people than some traditional forms of practical theology that may have focused only on the "praxis of ordained ministry" or on the "practices of Christian faith communities" (Ganzevoort & Roeland 2014:96). In this renewed understanding, practical theology is focused on the phenomena of everyday life and culture as people relate to "some degree to notions of sacredness, transcendence and existentiality" (Ganzevoort & Roeland 2014:95). No practice then is beyond the scope of practical theological research. Using Browning (1995:7) as a guide, practical theology's task then is to move from "practice to theory and back to practice" again.

Building on this same movement of practice to theory to practice, Müller (2005:73) describes practical theology as the "reflection on practice, from the perspective of the experience of the presence of God". This "reflection on practice" can occur "whenever and wherever" but as theology always includes a reflection from "the experience of the presence of God" (Müller 2005:73). This "whenever and wherever" may be formal or informal, structured or unstructured, spontaneous or organised, but the common denominator is that "it is always guided by the moment of praxis (always local, embodied, and situated)" (Müller 2005:73). This "reflection" implies both observation and description of current practice which may include the formulation of a new preferred practice (Müller 2005:78, 85). Such a practical theology will thus always be local and contextual, and always in a way that "identifies with the people in the context" (Müller 2005:86). Of importance to Müller (2005:86) is that this practical theology is "not a system of theories, which is formulated and then imposed on a certain situation", that is from theory to practice, but first and foremost a process that always begins with "a story of understanding, which grows from a real situation". While practical theology itself becomes a new story that develops "out of an interaction between researcher and the context", the starting place is always the context including real people and their stories (Müller 2005:86).

It is helpful to consider Ganzevoort's (2009) description of "hermeneutics of lived religion". In his presidential address to the ninth conference of the International Academy of Practical Theology, Ganzevoort (2009:1) noted the challenge of the diversity within the discipline of practical theology which embraces many different contexts. He cites a number of different approaches to practical theology and offers a common ground in what he refers to as the "hermeneutics of lived religion" (Ganzevoort 2009:3). He defines "religion as the transcending patterns of action and meaning embedded in and contributing to the relation with the sacred" (Ganzevoort 2009:3). For Ganzevoort (2009:4) then, theology is "practical" when it "starts with the exploration and understanding of lived religion". By hermeneutics, he refers to "attending to the most fundamental processes of interpreting life through endless conversations in which we construct meaning" (Ganzevoort 2009:5). These conversations are with people and with traditions (Ganzevoort 2009:5). It is this description of the "hermeneutics of lived religion" that, for Ganzevoort (2009:1), sets practical theology apart as a distinct discipline from the other theological disciplines and from the social sciences of religion. In affirming this distinguishing characteristic, van den Berg and Ganzevoort (2014:167) write:

While other theological disciplines focus on the textual sources of a religious tradition or on the systematic conceptual structures, practical theology deals primarily with practices.

Wallace (2002:108) indicates that a concern with praxis:

... shifts the focus away from understanding religion primarily in terms of dogmatic agreement or ritual observance toward a revitalized notion of religion as lived, intersubjective spirituality with an emancipatory intent.

Within a postfoundational approach, and with an understanding of transversality, Müller (2013:4) makes the appeal for practical theology not to be viewed as a subject with "a single fixed manner of understanding and action", but rather to talk about "practical theological alternatives". Within these alternatives, writes Müller (2013:1), the practical theologian will be at times "an exegete or a dogmatist", but at other times, "an artist and a poet". Van Huyssteen (2015:211) refers to the importance of theories, but only insofar as they "offer adequate solutions to real problems". It is the analysis of these problems then, that becomes "the true focus of scientific as well as theological thought" (van Huyssteen 2015:211). In the development of these theories, it becomes the task of the theologian not to first try and

prove, correct or justify theories, but rather to immediately "ask whether a theory offers adequate solutions for meaningful, real problems in real concrete situations" (2015:212).

Van Huyssteen (2014a:224) offers criteria of what he considers to be "good theology":

... through our theological statements we should be able critically to identify and analyze real problems, and to construct theories that might provide valid and adequate solutions to those problems.

These views contribute to my understanding that practical theology, and the positioning of this research, begins in the local context (acknowledgement), reflects (discussion) from within the local context upon the practice of the local context from an experience of the presence of God, and offers into, and beyond, the local context new understandings for practice (response) (see 2.3). Before unpacking this methodology it is still necessary to consider the remaining terms referred to in the previous section, namely modernism, the reaction of postmodernism, and then to consider van Huyssteen's postfoundational response within a postmodern context.

1.5 MODERNISM, POSTMODERNISM AND POSTFOUNDATIONALISM

With the advent of postmodernism the modernistic "understanding of rationality in which science was paradigmatic" was challenged (Osmer 1997b:12). This challenge was against a view of nineteenth century physical science that used impartial research methods which presented itself as being foundational in "providing the empirical or factual basis for theory" (Osmer 1997b:34). In response to what was considered impartial and inadequate, new understandings of rationality developed, leading to what is collectively referred to as postmodernism. In this shift from modern to postmodern, natural science no longer served "as the paradigm of rationality for every area of life" which allowed other "domains" to develop their "own distinctive traditions and patterns of rationality" (Osmer 2011:5). However, it also needs to be noted that in its quest to interrupt the foundationalist discourse of modernity, postmodernism is not a "laid-back pluralism" that simply simultaneously advocates a multitude of different positions (van Huyssteen 1993:386).

Freedman and Combs (1996:21–22) offer a helpful contrast between modernism and postmodernism. Unlike modernists, postmodernists limit the ability of people to "measure and describe the universe in any precise, absolute, and universally applicable way"

(Freedman & Combs 1996:21). Postmodernists value the exceptions more than the rules, and "choose to look at specific, contextualized details more than grand generalizations, difference rather than similarity" (Freedman & Combs 1996:21–22). While modernists elevate the significance of "facts and rules", postmodernists place their emphasis on meaning (Freedman & Combs 1996:22).

Gergen (2002b:3) associates modernism with "the individual's knowledge of the 'external' or material world". In modernism, knowledge is a construct of the individual mind and its objective, with scientific knowledge standing "as the crowning achievement of Western culture" (Gergen 2002b:3). In opposing modernism, Gergen (2002b:4) refers to the literary and rhetorical theorists who have "effectively challenged the modernist presumption that knowledge claims can serve as accurate pictures of maps of the world". One of the modernist claims against postmodern qualitative research methods is that they are rudimentary and "prescientific" in their "lack of interobserver reliability, the absence of standardized measurement, and their inability to accommodate inferential statistics" (Gergen, Josselson & Freeman 2015:1). Gergen, Josselson and Freeman (2015:1) indicate that the criticism that views the "contemporary qualitative movement through the lens of traditional hypothesis-testing research is to misunderstand the logics, values, and goals that are represented in the current movement". It is too narrow an outlook to only define "'science' in terms of measurement, experimentation, and prediction" (Gergen et al. 2015:7).

Within the social constructionist paradigm, Gergen (2002b:4) offers an understanding in which "scientific theories and facts are not so much reflections of the real as they are communal accomplishments". Gergen (2002b:5) views the task of social constructionism as breaking "the containment of modernism" which offers a new metaphor for understanding reality without "recapitulating the litany of modernism itself". But even this pursuit, is not to reach a point in which the dialogue is closed and a new canon or code emerges (Gergen 2002b:6).

Postmodernism is thus more than just "a radical departure from modernism" where modernism ends and postmodernism begins (van Huyssteen 1993:377). Rather, postmodernism needs to be understood as a constant interrogation of foundationalist modernistic assumptions that interrupts the "discourse of modernity" (van Huyssteen 1993:377). Van Huyssteen (1999:31) referring to the work of Schrag argues that the postmodern cannot be seen as merely a reaction against modernity, but that postmodernism

itself can be regarded as part of the modern. In his book, "The resources of rationality", Schrag (1992:7) sets one of the projects of the book being the exploration of the "relationship between modernity and postmodernity". Wallace (2002:98–99) refers to postmodernism as both an "enterprise that selects from previous works thought forms and vocabulary that can be usefully recombined and refashioned in an idiom expressive of the hopes and desires of our age" that has an explicit commitment to enable "transformative praxis". Gregersen (2015:152) comments that he and van Huyssteen in the late 1990s preferred to describe postmodernism as a "cognitive pluralism" rather than "a normative concept in contrast to modernism". Bringing this together I refer to the words of van Huyssteen (1997:582) who concludes that "postmodern thought is undoubtedly part of the modern and not modern thought coming to its end". It is thus appropriate, as will be discussed below, to utilise Schrag's (1992:7) understanding of the "to-and-fro movement between the modern and the postmodern".

It is evident that the term postmodern itself escapes a clear conceptual definition and may be considered "more of a cultural attitude and a point of view" than a "doctrinal platform" (van Huyssteen 1999:29). Gergen (2002b:4) points out that one of the difficulties in defining the postmodern pursuit is that should postmodernism's aim be presented as a "superior rationality or truth" it would fall into the very place where modernism is under question. The result for many seeking something beyond modernism is what Gergen (2002b:5) refers to as "despairingly directionless".

However, Schrag (1989:84) does identify "five interrelated marks of postmodernity":

- (1) the decentering of the subject as epistemological foundation,
- (2) a recognition of the social sources of rationality
- (3) the embeddedness of power and desire within the claims of reason,
- (4) the undecidability of meaning and the inscrutability of reference, and
- (5) the congealing of the dichotomy of transcendentalism versus historicism.

Building on this work of Schrag, Van Huyssteen (1999:117) develops a postfoundationalist notion of rationality that aims "to carefully capture the intellectual to-and-fro movement between the modern and the postmodern". Just as postmodernism is not simply the radical departure from modernism, neither must postfoundationalism be understood as the radical departure from postmodernism. In developing his postfoundational approach, van Huyssteen (2006a:12) has outlined this difference:

I have tried to plot a course between, on the one hand, modernist, metanarratives overstatements of universality and objectivity and, on the other hand, the extremes of postmodernist overemphases on contextuality and personal judgment.

As will be discussed in 1.8 below, this postfoundational positioning may be rather described as a "third option" that splits the difference between the modern and the postmodern (van Huyssteen 1999:117, 139, 2006b:140). However, before exploring the development of this postfoundationalist notion of rationality it is necessary to comment on two other important building blocks for this research, the metaphors of social constructionism and narrative, which provides, for this research, the methods and understandings for a postfoundational notion of practical theology.

1.6 SOCIAL CONSTRUCTIONISM AND THE NARRATIVE METAPHOR

Social construction and narrative are the metaphors through which "we see how the stories that circulate in society constitute our lives and those of the people we work with" (Freedman & Combs 1996:16).

It is my understanding that the metaphor of narrative emerges within the epistemology of social constructionism, and as such, this research considers these terms in their relationship to each other. In terms of this study's postfoundational positioning, it is also necessary to note that van Huyssteen does not use the terms "social constructionism" and "narrative" in the formulation of his theory of rationality (Müller 2005:79). Müller (2005:79) however, does point out that van Huyssteen clearly uses a similar line of thought to these metaphors "when arguing for a postfoundationalist rationality". While this will be discussed in more detail below, for now, in support of Müller's supposition we can refer to van Huyssteen's (2001:70) own words in which he refers to the familiar themes of social constructionism and narrative, including "interpreted experience" and "complementary interpretations":

Experiential accountability reveals another important epistemological overlap between theological and scientific modes of inquiry: we relate to our world epistemically only through the mediation of interpreted experience, and in this sense it may be said that our diverse theologies, and also the sciences, offer alternative interpretations of our experience.' Alternative, however, not in the sense of competing or conflicting interpretations, but of complementary interpretations of the manifold dimensions of our experience.

Returning to the discussion of social constructionism and narrative, and with reference to a postfoundational notion of practical theology, Demasure and Müller (2006:419) write about the relationship of a "family" of the "hermeneutics of Ricoeur, social constructionism and the postfoundationalist approach".

1.6.1 The hermeneutics of Paul Ricoeur

Paul Ricoeur (1913-2005) demonstrated the usefulness of narrative "by stating that stories provide an opportunity for both the creation of identity and the transformation thereof" (Loubser & Müller 2011:5). Demasure and Müller (2006:410) trace Ricoeur's development towards narrativity from "his study of hermeneutics". They trace Ricoeur's work from his "investigation of symbols" to a study on metaphors, and finally to a study of the text itself, the hermeneutic:

The interpretation of the text, in the broader meaning of the word, becomes the paradigm for interpretation of actions and even for the interpretation of (wo)man's identity (Demasure & Müller 2006:410).

This process of hermeneutics, using the terms of Ricoeur (1984:54) is a process of a threefold mimesis of prefiguration, configuration, and refiguration. In Ricoeur's (1984:54) words:

We are following therefore the destiny of preconfigured time that becomes a refigured time through the mediation of a configured time.

Demasure and Müller (2006:411–412) summarise that the prefiguration is the actions of people in the world; the configuration is the construction of the stories that tell of these actions; and the refiguration is the creating of a new perception of the world that leads to a change of actions (Demasure & Müller 2006:411–412). Demasure and Müller (2006:412) conclude from the work of Ricoeur:

Although it is impossible to change facts and events in life, it nevertheless seems possible to construct another story from the same facts, which means giving it another meaning.

1.6.2 Social constructionism

Demasure and Müller (2006:413) highlight the difficulty of defining social construction as "it encompasses a whole spectrum of quite different viewpoints". They do, however, offer helpful insight into the important concepts of social constructionism, namely, discourse, language, action, identity, and story (Demasure & Müller 2006:413–415). Burr (2015:74) writes that a "discourse refers to a set of meanings, metaphors, representations, images, stories, statements and so on that in some way together produce a particular version of events". This also infers then that there are multiple discourses for every event and that "every text can be considered as the manifestation of one or more discourses" (Demasure & Müller 2006:414). Here "text" is used as an expression of anything and everything which is "readable", whether "printed, visual, oral" or "auditive" (Demasure & Müller 2006:414).

With the social constructionist research focus on discourse, language is of crucial importance to the research process. It is language which "provides us with a structure that enables us to give form and meaning to our experiences" (Demasure & Müller 2006:414). Because such form and meaning are defined through language as a social construct, so language also opens the possibility towards an alternative construction (Demasure & Müller 2006:414). It is in this regard that Gergen (1999:148) explores how language can be utilised to change the construction of a reality through what he terms "a transformative medium". In this sense, language and action become inextricably linked in that language not only becomes a means of description but has the functional value towards action and change (Demasure & Müller 2006:414).

In reference to identity and personality, Demasure and Müller (2006:415) write that social constructionism counters the modernistic concept of the "self contained" individual, and propose the idea of a "relational self":

Most characteristics attributed to people, such as caring, friendliness, and shyness; receive their meaning in relationship with others. These characteristics can never be proven in isolation (Demasure & Müller 2006:415).

As such, identity is a social construction developed in relationships.

In their "Handbook of constructionist research" Holstein and Gubrium (2008:3) write that the leading idea of constructionism is that "participants actively construct the world of everyday life and its constituent elements". In reference to social constructionism, Gergen (2010:1)

writes that the phrase refers to a tradition of scholarship, including epistemology and methodology, "that traces the origin of knowledge, meaning, or understanding to human relationships". Gergen, Josselson and Freeman (2015:4), write that from "a constructionist standpoint, all knowledge claims issue from socially negotiated assumptions and values within a community". The consequence of this is not the generation of knowledge from "a reflection of the world", but that knowledge arises from "a historical and culturally situated account of the world in terms of the values and needs of a particular community" (Gergen et al. 2015:4).

In a developmental overview, Gergen (2010:1) traces the "early roots of social construct to Vico, Nietzsche, and Dewey" but also refers to Berger and Luckmann's 1966 volume, "The Social Construction of Reality," as the "landmark work" of social constructionism (see Berger and Luckmann (1991)). For Freedman and Combs (1996:23), Berger and Luckman's classic book describes "how ideas, practices, beliefs, and the like come to have reality status in a given social group". For Hermans (2002a:xii), Berger and Luckmann's thesis is that the experience of everyday reality "is taken for granted within society". However, this "taken for granted" reality is a social construct (Hermans 2002a:xii). Gergen (2002b:5) sees Burger and Luckmann, and also Karl Mannheim and Ludwick Fleck, as the pioneers in the field in examining how knowledge claims are "lodged within communities of understanding".

Gergen (2002b:5) considers three different forms of post-1960s critique as being "the watershed period" of social constructionist development. He refers to these as (1) the "ideological critique" in which "the moral and political significance of seemingly neutral claims to knowledge became manifestly apparent"; (2) the "literary/rhetorical critique" in which offered their own "descriptions and explanations of the world"; and (3) the "social-historical critique" in which the link was made between social processes and legitimizing knowledge claims (Gergen 2002b:5). Under question were "all authoritative claims to truth" and "all transcendent claims to facts, rationality, truth and objectivity" (Gergen 2002b:6). While these critiques didn't converge into a single consensus they did nevertheless open an active, open, and ongoing dialogue (Gergen 2002b:6).

In tracing the development of social constructionism it becomes evident that "there is no one school of constructionism" (Lock & Strong 2010:6). Gergen (1999:60) differentiates between the different forms that have developed:

1. Radical constructivism which has "deep roots in rationalist philosophy, that emphasizes the way in which the individual mind constructs what it takes to be reality" (Gergen 1999:60).
2. Constructivism as "a more moderate view in which the mind constructs reality but within a systematic relationship to the external world" (Gergen 1999:60).
3. Social constructivism in which "while the mind constructs reality in its relationship to the world, this mental process is significantly informed by influences from social relationships" (Gergen 1999:60).
4. Social constructionism in which "the primary emphasis is on discourse as the vehicle through which self and world are articulated, and the way in which such discourse functions within social relationships" (Gergen 1999:60).
5. Sociological constructionism in which "the emphasis is on the way understandings of self and world are influenced by the power that social structures (such as schools, science, and government) exert over people" (Gergen 1999:60).

It is helpful to briefly comment on the difference between constructivism and constructionism. In contrast to social constructionism with its emphasis on human relationships, Gergen (2010:1) refers to constructivism that "tends to trace the origin of people's constructions of the world to processes inherent in the individual mind". Gergen (2002a:286) stresses the point that a "pivotal concept in the constructionist movement is relational process" in which "social construction largely derives from its replacement of the individual as the fundamental atom of cultural life with relational process". Constructivism emphasises "internal constructions of reality" (Day 2002:63). Constructionism emphasises the construction of meaning through social interactions (Day 2002:63). This difference between constructivism and social constructionism is described by Gergen (1985:268) in an earlier article as a move from "an experiential to a social epistemology". As a social epistemology, social construction and narrative describe how reality is constructed within human relationships and the influence that such reality has "on the meaning of people's lives" (Freedman & Combs 1996:1). Gergen (1999:48) emphasises this point in making the claim that nothing, "as an intelligible world of objects and persons", can exist for us, "until there are relationships". Ricoeur (1996:455) writes that while human beings have no mastery over their "inner, intimate certitude of existing as a self; this is something that comes to us,

that comes upon us, like a gift, a grace, that is not at our disposal" which is nothing less "than that of the flesh or that of other human beings".

Not all authors consider the same sharp contrast between constructivism and constructionism. This is discernible in the claim of Schweitzer (2002:179) who writes that "constructivism does not mean limiting oneself to the individual mind at the expense of social interaction". Schweitzer (2002:180) even asks the following question:

Why should it not be possible to combine both approaches—a social constructionism which is open for the insights of constructivism, and a constructivism which is more intentional in respect of society and culture?

However, the basic difference does remain in that meaning, for the constructivist, is created in the individual mind and, for the constructionist, in relationships.

Hermans (2002a:xii) observes that even though an increasing number of publications on social constructionism appeared since the 1960s, "the concept of social constructionism has not been clearly defined". However, M. Gergen and K. Gergen (2003:2) do comment that:

... the pivotal assumption around which the constructionist dialogues revolve is that what we take to be knowledge of the world and self finds its origins in communal interchange.

Van der Ven (2002:291) refers to the "general insight" of social constructionism in which every human action, including private prayer, meditation and the religious and moral self, "from perceiving, thinking and feeling to interpreting, evaluating and communicating—is socio-historically and socio-culturally determined".

Gergen (1985:269), in broad terms, differentiates between an exogenic and an endogenic perspective. Within an exogenic perspective knowledge, which is a "pawn to nature", "mirrors the actualities of the real world" (Gergen 1985:269). This is an inductive approach in which "knowledge is built from experience" (Hermans 2002b:115). In contrast, within an endogenic perspective knowledge depends on processes endemic to human beings in which "we do not know the world directly" (Gergen 1985:269; Hermans 2002b:115). Instead of an "object-subject" relationship, Gergen argues for an "object-object" relationship in which "reality is social construction through discourse" (Hermans 2002b:115).

Hermans (2002a:vii) indicates that within the varied understandings, social constructionists do share "some presumptions about the nature of social reality and the way to analyze social reality in order to reveal its cultural and social dynamics". For Hermans (2002a:vii), the one crucial difference of opinion between social constructionists is whether "there exists a reality that is independent of our discourse about reality".

For Freedman and Combs (1996:16), the basic premise of social constructionism is that:

... the beliefs, values, institutions, customs, labels, laws, divisions of labor, and the like that make up our social realities are constructed by the members of a culture as they interact with one another from generation to generation and day to day.

Gergen (1985:267) in his earlier writings refers to the "terms in which the world is understood" as "social artifacts", that is, "products of historically situated interchanges among people". In his later writings, Gergen (2002b:6–11) offers what he refers to as the central suppositions which appear within the theories of social constructionism. This also needs to be understood as Gergen's own description of social constructionism and not a collectively accepted description. For example, Hermans and Dupont (2002:239) comment that there is "no canonical set of theoretical presumptions of social constructionism" and that it would be "absurd to look for such a canonical set". Nevertheless, it is still helpful to list the central suppositions described by Gergen (2002b:6–11):

1. "The terms by which we account for the world and ourselves are not dictated by the stipulated objects of such accounts" (Gergen 2002b:6).

Gergen (2002a:286) makes the bold statement:

that source from which all meaning is made possible—all that we deem to exist, that we hold valuable, that we cherish, that gives our lives a sense of worth and direction—issues from a source that is unfathomable".

As I understand Gergen, there is nothing inherent in what he (Gergen 2002b:7) refers to as "what there is" which demands a representation in communication. In a later interview Gergen (in Yang & Gergen 2012:131) answers that constructionism is an articulation which clarifies that which is already there. In contrast to a "correspondence theory of language" in which "there is no well-defined explanation of how words correspond to experienced realities", social constructionists indicate that it is not

possible to "depict the world using specific words" (Hermans 2002b:116). However, constructionists can use language to construct the world, or even "another world" (Hermans 2002b:116). Teasing this out, there consequently exists, for any "state of affairs", a "potentially unlimited number of descriptions and explanations" with no single "convention of understanding" (Gergen 1999:47). Immink (2002:158), reflecting on Gergen comments that "we are not locked within any convention of understanding", implying that whatever we have learned about our world could be otherwise.

2. "The terms and forms by which we achieve understanding of the world and ourselves are socially derived products of historically and culturally situated interchanges among people" (Gergen 2002b:7).

Building on the first point, descriptions and explanations do not result from "what there is", but rather originate within human relationships (Gergen 2002b:7). Indeed, constructionist thought will destabilise truth claims and foundational ontologies in that everything that "seemed natural in our understanding" can be understood "in terms of cultural location and function" (Gergen 2002a:279). This further implies that scientific knowledge "is not an accurate reflection of what exists, but a communal tradition of representation with deep roots in cultural suppositions, values, and institutions" (Gergen 2002a:280). This understanding of social constructionism rests on the notion that "language and all other forms of representation gain their meaning from the ways in which they are used within relationships" between people (Gergen 1999:48). In other words, as de Jong (2002:192) summarises from Gergen, "all language is performative in the sense that it creates reality". As opposed to the constructivist supposition that the individual mind creates meaning, in social constructionism "meanings are born out of coordinations among persons" (Gergen 1999:48). Flax (1990:35) writes that one of postmodernism's claims is that "the mind or reason is only an effect of discourse". Immink (2002:147) refers to the meaning within the individual's mind as owning that "meaning to social life and historical development" with the ability to "construct and reconstruct meaning and truth in a continuously ongoing process of social relationships". It is important to emphasise here that in Gergen's supposition, relatedness is not "in addition to the individual" nor that "individual self is only realized through participation in the whole", but rather that the "relation has priority over the related subjects" (Immink 2002:150). And these "relations are carried out in human interaction" as people encounter each other (Immink 2002:150). Immink (2002:150) concludes that any

"mental concepts" do not "presuppose the existence of a so-called human mind", but are rather "a byproduct in a theory on human interaction". The "human self" is then "not understood as an independent centre of consciousness, nor as a subject who has all kinds of mental capacities; rather, the human self is unfolded as a social artifact" (Immink 2002:150).

3. "The degree to which a given account of world or self is sustained across time is not principally dependent on the objective validity of the account, but relies on the vicissitudes of social process" (Gergen 2002b:8).

Descriptions and explanations may remain or change without regard to the changing or unchanging world that they describe.

4. "Language derives its major significance from the way in which it is embedded within patterns of relationship" (Gergen 2002b:9).

Language is given meaning through its use within relationships, and no meaning can be derived outside of relationships. As Gergen (1999:48) writes elsewhere, "meanings are born of co-ordinations among persons" and as a consequence, relationships "stand prior to all that is intelligible". As Hermans (2002b:119) reflects upon this point he writes that meaning embedded in "patterns of relationship ... preexist the individual" and any such constructed understanding "is generated by participation in a system of language or signs common to a given culture". Social constructionism, therefore, replaces Descartes' dictum, "I think, therefore I am" with "We relate, therefore I am" (Gergen 1999:221).

5. "None of the propositions making up the social constructionist web are candidates for truth" (Gergen 2002b:10).

Gergen (2002b:11) does not advocate constructionist arguments as truth claims but rather as an invitation "to enter a domain of intelligibility". The question for Gergen (2002a:280–281) "is not whether constructionist proposals are accurate or 'true'", but rather whether "from a constructionist standpoint we are moved to reflect on the value of the various forms of cultural practice invited by the way we talk—both realist and constructionist".

Gergen (1999:48–50) in his "An invitation to social construction" refers to two additional hypotheses of social construction which are not directly mentioned in the above suppositions:

1. "As we describe, explain or otherwise represent, so do we fashion our future" (Gergen 1999:48).

As such, social constructionism offers the "bold invitation" to socially construct and "transform social life" and to "build new futures" (Gergen 1999:49). As Hermans (2002b:117) reflects on the work of Gergen, he highlights two challenges for social constructionism, namely, to "sustain valued traditions", and to "create new futures". Gergen, Josselson and Freeman (2015:4) indicate that from the constructionist assumptions of human behaviour, which is highly malleable, and the values that "enter into the scientific process at every turn", research in itself is a means of giving expression to the researcher's "social, moral, and political values". This, in turn, leads to asking the question, "if all research is value invested, why not cast away the mask of impartiality and engage in research that can move the culture in what one believes are more promising directions?" (Gergen et al. 2015:4). It becomes then the responsibility of the researcher to not only "understand and explain human behaviour, but also to appraise the world about them, to offer criticism when appropriate, and to share their ideals for the future" (Gergen et al. 2015:4–5).

2. "Reflection on our forms of understanding is vital to our future well-being" (Gergen 1999:49).

There is the acceptance that there are no universal answers but instead a "celebration of reflexivity, that is, the attempt to place one's premises into question, to suspend the 'obvious,' to listen to alternative framings of reality, and to grapple with the comparative outcomes of multiple standpoints" (Gergen 1999:50).

Hermans (2002a:xvi–xvii) cautions against viewing Gergen's suppositions as a universal constructionism in which reality is reduced to words or language, but rather to acknowledge that "social reality is constructed, and can also be constructed differently if we use different concepts or change the description of our concepts". Social constructionism thus challenges the "individualist trend in the construction of meaning" in favour of socially or communally constructed meaning and the "change of meaning" (Hermans 2002b:118). On "change of

meaning", dialogue "is not just an exchange of ideas", but dialogue, "metaphors and narratives", allow for the creation of space "within relationships that transcend fixed meanings" and the potential to "create new realities" (Hermans 2002b:121, 124).

In a 2012 interview, Gergen (in Yang & Gergen 2012:126–127) refers to constructionism as a "metatheory of knowledge" and a "theory in practice" in which everything that is "called knowledge is a communal construction". In the same interview, Gergen (in Yang & Gergen 2012:131) answers that constructionism does three things: (1) it asks the question, "What is the practical value of embracing any particular construction of the world?" Constructionism is not about whether a construction is true, but whether it is useful (Gergen in Yang & Gergen 2012:131). (2) "Constructionism opens a space for critique" in which it becomes "aware of the values embedded in a given construction" (Gergen in Yang & Gergen 2012:131). (3) Constructionism is about "creating futures" and asks, "Could it be otherwise?" (Gergen in Yang & Gergen 2012:132). Constructionism is to live in possibilities in which people together create new futures (Gergen in Yang & Gergen 2012:131).

Burr (2015:2), who indicates that it isn't possible to offer a single description of social constructionism, prefers to talk about social constructionism as having a "family resemblance" in which, while there is no one feature common to every position, there are shared characteristics between the different positions. As such Burr (2015:2) concludes that a social constructionist position may be determined by an approach that adheres to one or more, and not necessarily all, of the suppositions Gergen outlines above. Burr (2015:24–25) also helpfully differentiates between a micro and macro understanding of social constructionism. Micro social constructionism, to which Gergen adheres, takes "place within everyday discourse between people in interaction" (2015:24). In contrast:

... macro social constructionism acknowledges the constructive power of language but sees this as a derived form, or at least bound up with, material or social structures, social relations and institutionalised practices (Burr 2015:25).

Burr (2015:26) then presents a synthesis between the micro and macro positions in which, for example, research can consider "both the situated nature of accounts as well as the institutional practices and social structures within which they are constructed".

De Jong (2002:192) also draws attention to the place of social constructionism in and for organisations. Using the metaphor of social constructionism, he refers to organisations as

being regarded as explicitly "human products", that is, the "products of social interactions" (de Jong 2002:192). This then has relevance in that constructionism provides the "scope for changing organisations", or "by changing the meaning that people assign to organisations and the intersubjective relations within them" (de Jong 2002:193).

With the emphasis on socially constructed interpretations of meaning and the value of storytelling, attention needs to be given to the narrative metaphor within social constructionism.

1.6.3 The narrative metaphor

Demasure and Müller indicate that the prominence given to narrativity developed from the growing realisation that meaning "is constructed or finds its expression in stories" (2006:410). During the 1970s two social workers, Michel White and David Epston, in a collaborative effort presented their work on narrative therapy (White 2009:59). They worked from the premise that not only is meaning or sense of experiences derived from stories but that "aspects of experience" are selected by persons which are expressed through stories (White 1993:36). In this regard, White (1993:36) writes:

... the narrative metaphor proposes that persons live their lives by stories—that these stories are shaping of life, and that they have real, not imagined, effects—and that these stories provide the structure of life.

The proposal is that because "action is prefigured through meaning-making", that it is stories that can "determine real effects in terms of the shaping of person's lives" (White 1993:36). The process of deconstruction is for persons to separate the "dominant or 'totalizing' stories that are constitutive of their lives" in order to "to orient themselves to aspects of their experience that contradict these knowledges" (White 1993:40). From these contractions, "unique outcomes" are formulated that "provide a gateway to what we might consider to be the alternative territories of a person's life" (White 1993:40).

The seminal premise of narrative therapy was in not seeing people as problems, but rather to work with people to develop alternative "stories that did not support or sustain problems" (Freedman & Combs 1996:16). While narrative therapy was developed by White and Epston, the seeds of narrative were already visible in the postmodern theory of Jean-Francois Lyotard (1924-1998) who argued that certain knowledge could only be gained through narrative (Loubser & Müller 2011:5). Paul Ricoeur (1913-2005), as mentioned

above, demonstrated the usefulness of narrative "by stating that stories provide an opportunity for both the creation of identity and the transformation thereof" (Loubser & Müller 2011:5). White also developed his ideas building on the work of Michael Foucault (Freedman & Combs 1996:14, 37; White & Epston 1990:viii). Foucault writes on language as "an instrument of power" in which the power that people have in society is in "direct proportion to their ability to participate in the various discourses that shape that society" (Freedman & Combs 1996:37–38). Freedman and Combs (1996:38) summarise:

[Foucault] argues that there is an inseparable link between knowledge and power: the discourses of a society determine what knowledge is held to be true, right, or proper in that society, so those who control the discourse control knowledge. At the same time, the dominant knowledge of a given milieu determines who will be able to occupy its powerful positions. To Foucault, power is knowledge and knowledge is power.

Important for the narrative metaphor then, these discourses of power are the "stories that have shaped (and been shaped by) the distribution of power in society" (Freedman & Combs 1996:38). For White (1993:35), narrative therapy is able to assist people for whom the dominant stories or narratives have prevented them from realising their preferred narratives.

Inspired by the work of White and Epston and in offering their brief description and understanding of social constructionism and the related narrative therapy, Freedman and Combs' (1996:1), in their seminal work, "Narrative therapy: the social construction of preferred realities" write:

Using the narrative metaphor leads us to think about people's lives as stories and to work with them to experience their life stories in ways that are meaningful and fulfilling. Using the metaphor of social construction leads us to consider the ways in which every person's social, interpersonal reality has been constructed through interaction with other human beings and human institutions and to focus on the influence of social realities on the meaning of people's lives.

However, the recent widespread use of the word "narrative" has led to a "meaning so diffuse, that is very difficult to reach a common understanding" (Dreyer 2014:2). Part of the difficulty in defining narrative is the "three-way product-act-object ambiguity" which refers to the different ways in which the word narrative is referenced (Lamarque 2004:394–395). The "product" is the "story told"; the "act" is the "telling of the story"; and the "object" is the "text

of a story" (Lamarque 2004:394–395). In this understanding, we can refer to the sharing of a narrative (product), or the telling of a narrative (act), or the reading of a narrative (object or text). Lamarque (2004:395) does, however, refer to the one common element of each form of narrative, namely narration.

Moen (2006:57), who refers to the narrative approach as "both the phenomenon and the method", writes:

... that the narrative approach is a frame of reference, a way of reflecting during the entire inquiry process, a research method, and a mode for representing the research study.

Helpful is Müller's (2013:4) distinction between "narrative metaphor" and "narratology". While the art orientated narrative metaphor refers to co-creating the stories of people's lives, narratology is "based on the knowledge of narratives as a phenomenon and the ability to analyse and interpret the narratives" (Müller 2013:4). The former is an "'art-based' approach to narrative", the latter is an "empirical-analytical" study of narrative (Dreyer 2014:2). In my own understanding, the emphasis of the narrative metaphor is the person who shares the story, the emphasis of narratology is the narrative itself. I agree with the way Dreyer (2014:5) puts this emphasis on the former in stating that the "primary beneficiaries of [metaphorical] research are the co-researchers and not the academic community".

For Loubser and Müller (2011:5), narrative therapy aims (1) "at guiding a client in deconstructing a self-negating narrative with the use of deconstructive listening and deconstructive questioning methods"; (2) at accompanying "the client in the process of externalising the problem and searching for unique outcomes, so that eventual new interpretations of a narrative are possible"; and (3) "successfully establishing and maintaining an alternative dominant narrative and therefore alternative interpretations" that reshapes "a person's outlook, attitudes and future behaviour". Along similar lines of thinking, van den Berg and Ganzevoort (2014:169) write that the future is open to a "series of alternative futures" and together we shape and change our future. This is not only about predicting a future, but creating a desirable future (van den Berg & Ganzevoort 2014:169).

Bringing narrative and social constructionism together "we see how the stories that circulate in society constitute our lives and those of the people we work with" (Freedman & Combs 1996:16). My opinion is that narrative needs to be understood in its relationship to social

constructionism. Müller concludes that in social constructionism through narrative our understanding of reality is not an individual construct but a social construction (Müller 2005:80). Pienaar (2014:5) confirms that "Müller's understanding of the narrative metaphor is thoroughly undergirded by a social-constructionist view of reality". Within this understanding, social constructionism is that metaphor in which "the experience of self exists in the ongoing interchange with others" and in which "the self continually creates itself through narratives that include other people who are reciprocally woven into these narratives" (Weingarten 1991:281). Gergen (2002b:16) refers to narrative as a rhetorical device within constructionist analysis through which:

... we can simultaneously create the sense of relationship among events, impart a directionality to them, imbue them with moral significance, and come to understand them as temporally located.

McLeod (1997:83) refers to the relationship of social constructionism and narrative by writing that it:

... is only by adopting a social constructionist perspective that the intrinsically social nature of narrative can be grasped: stories are not merely cognitive or individual products, but are shared.

Social constructionism thus serves well as a basis for a narrative approach which allows "us to think about people's lives as stories and to work with them to experience their life stories in ways that are meaningful and fulfilling" (Freedman & Combs 1996:1). Social construction and narrative thus link this study's epistemology to human relationships. While this will be discussed further, it does highlight the importance of the relationship between researcher and co-researcher, and the value that is placed on respect and ethical integrity.

Narrative based research, built upon the metaphor of social constructionism, brings this all together in inviting people in a local context to retell and relive stories to reveal "local knowledge" embedded in both the "dominant stories" of a community and the personal stories of each community member with the aim of reaching new possible preferred realities (Freedman & Combs 1996:33). Day (2002:75) summarises that while narrative does account "for what has been", it is also the "refiguring [of] the self that is to be". One of the key questions then for the narrative researcher becomes, not "What is the case?", but rather, "What ought to be the case?" (Gergen et al. 2015:5).

An important concept, as stressed by Müller (2012:13), for narrative approaches, and especially in narrative theology, is that "we are not talking about the study of stories, but about being storied". Müller and Müller (2017) summarise:

The narrative approach is not concerned in the first instance with data and truth within the story, but rather with the story in and of itself, and particularly with the telling of the story as a way in which we construct our realities.

However, before considering the metaphors of social constructionism and narrative in this postfoundational approach of practical theology it is necessary to discuss the relationship of social construction and narrative with religion, theology, and practical theology. Thereafter the themes of social constructionism, narrative, and a postfoundational approach of practical theology will be discussed.

1.7 SOCIAL CONSTRUCTIONISM, NARRATIVE, RELIGION, AND THEOLOGY

This section discusses the relationship that social constructionism and narrative has with religion, and more specifically, theology.

One of the views offered by social constructionism is not to understand religion as "one of the characteristics of the individual person", but rather as a relational practice with "negotiated understandings of meaning" (van der Lans 2002:26). This does not, however, exclude the importance of the religious experience of "inner dialogues between the self and another" (van der Lans 2002:32). Gergen (2002a:288) reminds his readers that the relational process of constructionism is not "limited to the human domain" but can and does acknowledge a God-human relationship. Hermans (2002b:121) stresses the point that "religious meaning cannot originate from the individual constructing his or her own 'sacred canopy'", but rather that such meaning is a social construct. Writing in the context of preaching, Immink (2002:161) refers to the God-human relationship in which human "utterances are the medium of God's discourse". That is, "in the act of human discourse God is performing his act of discourse" (Immink 2002:161). However, the meaning of these God-person and God-preacher dialogues are still socially constructed. This implies, and I will return this point later, that in the God-human relationship God is not socially constructed but a being in relationship with human beings. However, van der Ven (2002:306–307) does accept that the images we employ in our "religious speech acts", and "even the form and content of the speech acts themselves, are social constructions".

Building on the principle of social constructionism that language is social action, Day (1993:225), in his influential article, "Speaking of belief", writes that religious belief is dependent:

... on an audience by whom the believer can be understood, and there is no belief independent of the narrative forms that fund its construction, reformation, and communication.

As van der Lans (2002:29) comments on the article of Day, he contends that while individuals may have religious beliefs, such beliefs are "not the outward expressions of an inner state but elements in an ongoing process of negotiation about meaning". As Gergen (1993:235) comments on the article of Day, he concludes with the proposal that religious institutions would do well to regard beliefs, not as the "private possessions of unfathomable minds", but to rather consider how they operate within relationships which "gives honor to community, interdependence, and the inherent connection of all people". What this means, is that the key to studying an individual's religiosity, using the metaphor of social constructionism, is found within doing "research into communication processes in which individuals are involved" (van der Lans 2002:31).

But more than understanding the meaning and value of beliefs which are socially constructed, social constructionism also offers a "form of dialogical engagement with the wider culture" in that theology, within a constructionist framework, can:

... enter fully the public square of competing ideologies and thereby offer its scripturally rich visions of reality without relying on the pseudo-protection of metaphysics to "trump" the competitor thought-systems that surround it (Wallace 2002:100).

This constructionist framework challenges religious thinkers whose theology needs to stand on an equal footing with the sciences by being grounded on "a universal, metaphysical vocabulary" (Wallace 2002:101). Instead, the constructionist framework overcomes any threat as a result of "ideological differences and social change" and learns "to embrace diversity and polyvocality as opportunities for new growth" (Wallace 2002:101). With regard to diversity Gergen (1999:50) writes:

For constructionists such considerations lead to a celebration of reflexivity, that is, the attempt to place one's premises into question, to suspend the "obvious," to listen to

alternative framings of reality, and to grapple with the comparative outcomes of multiple standpoints.

While I'll return to this point in the following chapter, Wallace (2002:102), with regard to religious traditions, writes that:

... constructionism in theology permits serious, reflective dialogue with time-honored traditions, including the biblical traditions, that have engaged many persons' hearts and minds for generations.

Reflecting on Gergen, de Jong (2002:195) affirms that social construction does not first require a shared identity before meaningful dialogue can occur, but rather that identity, for individuals and organisations, "originates and develops through dialogue". Different religious organisations or denominations need only find the common ground of language and a commitment to dialogue to achieve a shared identity. I would surmise that the inability of different organisations to be in dialogue is because of the "belief" that there first needs to be a shared identity before meaningful dialogue can occur.

Related to this discussion, Wallace (2002:102), in highlighting the "deep affinity" that constructionism and theology share, writes that constructionism's aim is not to discredit religious faith, but rather that both are "committed to preserving the health and vitality of living traditions". There is, however, the need to do so "without insulating these traditions from serious scrutiny, vigorous criticism, and, at times, wholesale reconstruction" (Wallace 2002:102). Furthermore, it is the "new appreciation of tradition, narrative, and metaphor" that offer, for Schweitzer (2002:173), social constructionism and theology's shared interest in countering the "dominating influence of the culture of science and of factual knowledge". Gergen (2002a:285) advocates that constructionism renders invalid those "traditional binaries used to elevate science over religion—with the material over the spiritual, objectivity over subjectivity, determinism over voluntarism". Constructionism brings the "scientific and religious traditions to the table as equals" with the primary questions for constructionism being, "how do scientific and spiritual discourses (and practices) function within our relationships?" and "what are the reverberations for our lives together—here and now and beyond?" (Gergen 2002a:285). The outcome is "new dialogues", the producing of "new interpretations", and the opportunity to "consider alternative practices" (Gergen 2002a:286).

Adopting a constructionist approach over a constructivist approach, Day (2002:83–85) offers several ways in which constructionism can contribute to theology, and in particular pastoral theology. For Day (2002:83), constructionism that takes "seriously the narrative features of psychological functioning" needs to view a person "as a potential author of narratives"; needs to be sensitive to the place of narrative in religious traditions; and affirms that pastoral action is in itself "the negotiation of mutual meanings through joint or corporate story-making". The constructionist view is able to "underscore the performative character of language" in which questions are not a "search for causes or explanations or deep structures", but rather "a concern with consequences" (Day 2002:84). The constructionist view is able to offer "a certain humility as to its epistemological status" in which it is accepted that "knowledge is communal, knowledge is culture-bound, knowledge is a fluid, ongoing, process" (Day 2002:84). The constructionist view emphasises that "meanings are local, and that meanings evolve according to context, contingency, communicative capacity" which necessitates the role of the pastor "to encourage the person's full participation in the networks where meanings in religious community are made" (Day 2002:84). By way of summary, Day (2002:85) writes that pastoral theology would make use of the constructionist insights and concepts:

... in order to better understand how religious belief as a social construct contributes to human welfare, and how to reduce the deleterious consequences it has sometimes had in the inverse sense.

Besides the pursuit of understanding the meaning of an individual's religiosity the very nature of certain religions, and especially so Christianity, of being about people in relationships, makes a religious or theological endeavour a good partner to social constructionism. Immink (2002:148) builds upon the notion that "social constructionism is a theory to account for human discourse in terms of relationships". He (Immink 2002:148) then refers to practical theology as "the practice of faith in the human condition", which in turn means that:

... practical theologians reflect on faith as a human act and, further, on communicative processes which generate and cultivate faith. These processes are performed [*sic*] by human discourse (Immink 2002:148).

He then reaches the conclusion that practical theology "deals with human discourse" which then links it to social constructionism (Immink 2002:148).

However, there are challenges in the relationship between constructionism and theology. Wallace's (2002:108) concern centres on the concept of conscience and more specifically "conscience-driven ethical relations" which raises the question for constructionists:

Can conscience communicate to the self a mode of other-directed care that fundamentally calls into question all of the social relations and communal norms within which the self is embedded? (Wallace 2002:108).

Hermans (2002b:114) who supports the "idea of communal creation of meaning and the transformative power of dialogue" raises into question the concern of a constructionist framework that may argue against God as the "ultimate meaning". Hermans (2002b:125) does explore how Mikhail Bakhtin struggles "with the question of how to justify the dialogical process of the construction of meaning against the possibility of an ultimate meaning". It suffices to briefly say that even in a situation where no other human being is present there is a still construction on meaning in a relationship between the person and a deity (Hermans 2002b:138). Of course, this also assumes that the deity is not a social construction but a being in relationship with others. Schweitzer also points out that while theological "meaning is never without social relationships" there still exists the possibility, within the Christian church as a "creation of the Word", that "meaning creates community and sponsors social relationships". But even then, meaning is still shared and understood in social relationships.

Schweitzer (2002:177) picks on the point of "transformative dialogue" as an important concept in bringing social constructionism and theology together in that such transformative dialogue would be a central part of the interreligious and interdenominational dialogue. In particular, he sees the following elements of social constructionism as being important for such theological tasks: storytelling; active affirmation of others; coordinating discourse to achieve comprehension; self-reflexivity to question one's own position; and discovering new views together (Schweitzer 2002:177).

There is also the concern about truth claims. How does constructionism for theology address the concern about competing truth claims between different religions and how does it avoid "totalitarian consequences which may result from absolute truth claims" (Schweitzer 2002:181)? While it is not in the scope of this study to discuss this in detail, Schweitzer (2002:181) does seek to overcome this dilemma as he relies on the work of Gergen in attempting to "to widen our understanding of truth beyond the reference to 'facts'", and on the work of Berger and Luckman to indicate how "social constructionism can be quite aware

of the different kinds of truth claims as well as of the different functions such claims have to play in individual and social life".

The concern may also be expressed that organisations, including religious organisations, exist "by virtue of the fact that people agree that they exist" (de Jong 2002:194). What does this say about the "belief" that, for example, the church is the result of the work of God and has a divine order? De Jong (2002:194) does not see a conflict in that God chooses to work "through human agents, especially at a social level". It is here at the social level of people in relationships that meaning of the organisation is attributed and shared. A strength in the constructionist-theology approach is that there can be an agreement that organisations "and organisational change always arise from interactions between people" (de Jong 2002:194). Nevertheless, the challenge does remain for religious institutions which "profess to derive their norms and values from divine revelation" (de Jong 2002:207). These institutions, with sometimes unmovable top-down leadership structures representing these norms and values, make it more complicated to introduce change from the social level of those who are "from below" (de Jong 2002:207). One of the tasks for practical theologians then is to encourage and enable participation among "ordinary parishioners and church members" to cooperate with other institutions and under the guidance of church leadership in order to envision what can be achieved (de Jong 2002:208).

Relevant to the discussion on theology and social constructionism is to briefly mention the value of the discipline of ethics. In support of an ethical "counterweight" van der Ven (2002:304) offers the reminder that not everything socially constructed, even with theological backing, is necessarily ethically acceptable or permissible such as the Nazi state of Germany and the apartheid regime of South Africa.

Within constructionism, narrative, and especially when expressed as narrative theology, has a significant place in this conversation of a relationship to theology. While as with so many other descriptions and approaches there may be a general agreement on the importance of narrative for practical theology, there is not, however, an "agreement on the meaning of narrative for the theory and practice of practical theology" (Dreyer 2014:1–2).

Comstock (1987:687) refers to narrative theology as the "reflection on religious claims embedded in stories". Van Huyssteen (1989:767) builds upon this description and writes:

As a paradigm for postmodern theology, narrative theology grows directly from the deep conviction that temporal narrativity constitutes the substance of personal human identity: as such it is aimed at the ultimate interpretation of the 'story of our lives'.

It is also helpful to offer the insight of Andrews (2000:77–78) who writes that stories:

... are not only the way in which we come to ascribe significance to experiences we and others have had; they are one of the primary means through which we constitute and reconstitute our very selves. ... We become who we are through telling stories about our lives and living the stories we tell.

Müller (2012:12) takes this notion and links it to narrative theology and writes the following conclusion:

Narrative theology is about the realisation that stories are not only the means through which we give expression to our experiences, it is first and foremost the means through which we construct our experiences and our realities.

Müller (2012:12) further indicates that while we may through language form our stories, we are also "formed by them" and are part of "a never-ending process of storying and becoming; becoming and storying". While Comstock (1987:687) makes reference to Niebuhr's 1941 essay, "The story of our lives", as the historical starting point of narrative theology, it only "burst onto the theological scene in the early 1970s".

Within his description, Comstock (1987:688–689) differentiates between the "pure" and "impure" narrative theologians, and discusses these positions on the basis of their "description, explanation, and justification of the Christian religion". Pure narrative theologians are "antifoundational, cultural linguistic, Wittgensteinian-inspired descriptivists" who insist that the "Christian faith is best understood by grasping the grammatical rules and concepts of its texts and practices" (Comstock 1987:688). As such theology is a "descriptive and regulative enterprise" in which biblical narratives inform us what "Christians historically have done and believed" and what "Christians today should do and believe" (Comstock 1987:695–696). Van Huyssteen (1989:768) refers to this group as offering narrative "a special status in the construction of theological statements", but denying "abstract reasoning and philosophical categories" within the task of doing theology. In contrast, impure narrative theologians are "revisionist, hermeneutical, Gadamerian-inspired correlationists" who, while

they do not disagree "that stories are a critical and neglected genre in which important religious truths and practices are communicated", do not offer narrative an "unique theological status" (Comstock 1987:688). Within this view, Christian biblical narratives are considered to be "irreducibly infected with historical, philosophical, and psychological concerns" and need to be interpreted by the methods of these disciplines. (Comstock 1987:688). As such, sacred narratives, while presenting the "horizons of Christian identity" and the starting place of theology, are not the only starting places, and these narratives are "genuinely rivalled by secular narratives" which leads the theologian into the place of "public dialogue" (Comstock 1987:696, 701). Opposed to the "pure narrative theologian's" notion that theology is complete once the narrative is described and explained, part of the task of "impure narrative theologians" is to determine "whether Christian beliefs are rationally acceptable, whether there are ontological, moral, and epistemological grounds on which they can be justified" (Comstock 1987:704). These contrasting views illustrate that even under one umbrella, titled narrative theology, there are diverse and often conflicting opinions.

For clarification, a Wittgensteinian approach, of the pure narrative theologians, is related to the work of Ludwig Wittgenstein (1889-1951), whose later thoughts "on religion have been developed into Wittgensteinian fideism, which emphasizes the autonomy of the religious language game and denies the need for any justification of religious belief" (Evans 2002:124). The Gadamerian view, of the impure narrative theologians, is related to the work of Hans-Georg Gadamer (1900-2002) "who developed a philosophical hermeneutic that sees interpretation as a fundamental dimension to human existence" in which the "interpreter brings to the encounter his or her own horizon of meaning" with understanding occurring when there is a "fusion of horizons". (Evans 2002:48).

Of particular importance in the discussion of narrative and practical theology is the value that narrative places on the voices and stories of the marginalised, including but not limited to the elderly, children, the ill, and those in crisis (Müller & Schoeman 2004:9). This is the view of sacred texts which propose God's favour for the marginalised. See for example from my own faith tradition: Exodus 22:22; Deuteronomy 10:18; Isaiah 1:17; Luke 4:18-19; and James 1:27.

A narrative based practical theology is able to be a "small scale enterprise, which pays minute attention to particular situations", and especially so to the "small, marginalized,

unheard stories" (Müller & Schoeman 2004:9). As such, practical theology is thoroughly contextual and ethical as it pays "minute attention to seeing and understanding a particular phenomenon and to listen before moving into carefully chosen words" (Müller & Schoeman 2004:9). Müller and Schoeman (2004:9) write that such an approach is:

... a welcome feature amidst the past grandiosity of many theological enterprises which have sought to control and order the world rather than to understand it and to set particular individuals and communities free.

Before concluding this chapter, it is necessary to briefly consider the place of social constructionism and narrative within the epistemology of postfoundationalism.

A question that needs to be asked is whether the metaphor of social constructionism can work with the philosophy of postfoundationalism. This question is especially important as social constructionism did not emerge within a postfoundational understanding of reality. Is social construction then being forced into a postfoundational view? Or can it be employed within this philosophical viewpoint and epistemology? In support of the latter, Gergen (2002b:18) postulates that "a constructionist view of knowledge does not require any particular conception of communication" but is open to multiple perspectives. For Gergen (2002b:13) the very nature of constructionist dialogue is to "invite new forms of methodology, theory, and practice".

While Freedman and Combs, as proponents of the metaphors of social construction and narrative, do not refer to postfoundationalism many of postfoundationalism's familiar themes are evident in their understanding of rationality. This is illustrated in their four ideas of how narrative and social constructionism view the world, namely,

1. Realities are socially constructed.
2. Realities are constituted through language.
3. Realities are organized and maintained through narrative.
4. There are no essential truths (Freedman & Combs 1996:22).

Similarly, Gergen (in Yang & Gergen 2012:130) in his description of constructionism refers to themes shared with postfoundationalism such as a shared and open dialogue with other disciplines which he refers to as "the spirit of constructionism itself".

As already mentioned, van Huyssteen does not refer to narrative and social constructionism in his writings on postfoundationalism. However, it is argued that these metaphors of social constructionism and narrative within a postfoundational approach are indirectly supported in his writings. For example, Müller (2005:80) clearly does see the link between narrative, social constructionism and postfoundationalism and writes that the "shift of emphasis from individual to social, from subjective to discourse" is at the core of postfoundationalism.

In van Huyssteen's (2001:70) earlier writings the familiar themes of social constructionism and narrative, including "interpreted experience" and "complementary interpretations" are discernible:

Experiential accountability reveals another important epistemological overlap between theological and scientific modes of inquiry: we relate to our world epistemically only through the mediation of interpreted experience, and in this sense it may be said that our diverse theologies, and also the sciences, offer alternative interpretations of our experience.¹ Alternative, however, not in the sense of competing or conflicting interpretations, but of complementary interpretations of the manifold dimensions of our experience.

Later, in his seminal book, "Alone in the world?", van Huyssteen (2006a:25) writes:

Because of our irrevocable contextuality and the embeddedness of all belief and action in networks of social and cultural traditions, beliefs, meaning, and action arise out of our embedded lifeworlds. A postfoundationalist approach helps us to realize, however, that we are not the intellectual prisoners of our contexts or traditions, but that we are epistemically empowered to cross contextual, cultural, and disciplinary borders to explore critically the theories, meanings, and beliefs through which we and others construct our worlds.

It is the proposal of this research study that social construction and narrative form an important part of this study's epistemology and methodology which in turn is undergirded, shaped, and focused by the philosophical viewpoint and epistemology of postfoundationalism.

Here I rely on the conclusion of Müller (2005:86) who writes that a postfoundational practical theological narrative is:

... not only a paradigm-story, but also a method-story. It is an integrative narrative, which allows the practical theologian to participate in processes of both "story-telling" and "story-development", with integrity".

As such Müller (Müller 2009a:2) refers to "postfoundational theology as a comprehensive language" in which "the contextual and narrative approaches not only make sense, but is inevitable".

While reference has already been made to postfoundationalism, it is still necessary to offer a fuller description of the development of van Huyssteen's postfoundationalist notion of rationality.

1.8 THE DEVELOPMENT OF VAN HUYSSTEEN'S POSTFOUNDATIONALIST NOTION OF RATIONALITY

J. Wentzel van Huyssteen's academic career, which has focused on the topics of "theological method, philosophical theology, and theological anthropology", has held onto the persistent theme of "interdisciplinary theology" (Reynhout 2015:135). In my understanding, this relationship between the different disciplines, including religion and science, as well as the importance of context and problem-solving, is what hallmarks postfoundationalism. It is important to note that while van Huyssteen (2014a:221) uses the term problem-solving, this is not in the positivistic sense of providing solutions but rather in postfoundationalism's ability to open the way for new possibilities in response to a local context's "problem".

Reeves (2013:134–135) offers a description of van Huyssteen's postfoundationalism that highlights both "a negative and a positive strategy". The negative strategy is to show the failure of foundationalism and nonfoundationalism. The positive strategy is, in the words of Reeves (2013:135), to incorporate "the best arguments from both foundationalism and nonfoundationalism". This is referred to as postfoundationalism's "middle course" (Gregersen 2015:149) or "third option" that splits the difference between the modernist foundationalism and the postmodern nonfoundationalism (van Huyssteen 1999:117, 139, 2006b:140). This will also be discussed further in 1.8.2.

Reynhout (2006:1) presents an overview of van Huyssteen's development of a postfoundational concept of rationality in three phases. In the first identified phase, "Critical

Realism as a Rationality Model", van Huyssteen attempted to construct a model that justifies certain types of theological reasoning as "rational" (Reynhout 2006:1). In his model van Huyssteen identified three criteria that are necessary for theological statements to be considered rational: "they (1) depict reality, (2) have critical and problem-solving ability, and (3) are productive and progressive" (Reynhout 2006:6).

In the second phase, "The Interdisciplinary Shaping of Rationality in a Postmodern Context", van Huyssteen presents "a postfoundationalist epistemology as a response to the postmodern, nonfoundationalist challenge in contemporary theology" (Reynhout 2006:1–2). This postfoundationalist epistemology, for van Huyssteen, is the necessary "key component of a theory of rationality" that will be able to traverse "the complex, interdisciplinary dynamics operating between theology and science in a postmodern context" (Reynhout 2006:1–2). Within this second phase, van Huyssteen claims three resources for rationality in science and in theology, namely, "(1) the quest for intelligibility, (2) responsible judgment skills, and (3) progressive problem-solving" (Reynhout 2006:11).

In the third phase, "The Evolutionary Origins of Rationality and Human Uniqueness", van Huyssteen extended "the question of the origins of specific theological theories to the ultimate origins of human knowing in evolutionary history (evolutionary epistemology)" (Reynhout 2006:2). For van Huyssteen this "evolutionary epistemology" points to the "biological roots of all knowledge" which in turn accepts that all knowledge, scientific and religious, is "grounded in human evolution" (Reynhout 2006:12). This common origin becomes the basis for transversality in which interdisciplinary discourse is possible between theology and the sciences (see 1.8.2).

In summary, van Huyssteen (2006b:133–134) offers a description of a "postfoundationalist notion of rationality" along four lines of thought, namely, (1) the recognition of contextuality including how our reflection is entrenched in culture and traditions; (2) "the epistemically crucial role of interpreted experience or embodied, experiential understanding" and the manner in which tradition shapes the values that enlighten our reflection; (3) an exploration of "experiential and interpretive roots of our beliefs" and to reveal patterns that might be harmonious with what we regard as the tenets of our traditions; and (4) to view human rationality as a means, through transversality, to together assemble the "patterns of our interpreted, embodied experiences through rhetoric, articulation, and discernment".

It is these key concepts of postfoundationalism that need further exploration, context, transversality, and problem-solving.

1.8.1 Contextuality

The first key concept of postfoundational that I will expand on is that of context. Van Huyssteen (2014a:213) writes:

... as theologians we should acknowledge the radical contextuality of all our intellectual work, the epistemically crucial role of interpreted experience, and the way that disciplinary traditions shape the values that inform our reflection about God and what we believe to be God's presence in the world.

Undergirding this thesis is van Huyssteen's (2014a:212) understanding of rationality which makes the important claim that the "phenomenon of rationality" can no longer be referenced "abstractly and theoretically" but rather only within the context of "individual human beings, living with other human beings in concrete situations, contexts, and traditions". Van Huyssteen (2014a:212) writes:

In this sense human rationality is revealed as always person - and domain - specific. as we discover it as present and operative in and through the dynamics of our words and deeds.

Here is the firm understanding that, for the postfoundationalist, all human experience and reasoning is contextually "embodied, embedded in, and filtered through complex networks of belief" (van Huyssteen 2014a:217). This local context implies the historical context and the traditions, including canons of faith and belief, which are embedded in the stories of people, the co-researchers, and the researcher (van Huyssteen 2006a:24). What this implies is that hermeneutics, as the interpretation of contextual experiences, is a crucial task of postfoundationalism (van Huyssteen 2014a:217). The one thing a postfoundational practical theology cannot be is "a-contextual" (van Huyssteen 2006a:4).

1.8.2 Transversality

Another crucial component of postfoundationalism is the notion of transversality "that enables meaningful communication between the diverse disciplines" (Müller 2013:3). Van Huyssteen (2014a:213) writes of his postfoundationalist approach to interdisciplinary dialogue, that in addition to contextuality, the theologian also needs to take into account:

... an epistemic obligation that points beyond the boundaries of our own discipline, our local communities, groups, or cultures, toward plausible forms of interdisciplinary dialogue.

1.8.2.1 Transversality and evolutionary epistemology

Transversality has its roots in an evolutionary epistemology. The thesis of an evolutionary epistemology is built upon the understanding that the biological evolution of humans constrains and shapes our mental capacities (van Huyssteen 2014a:214). Within this epistemology, the theory of evolution is a theory of knowledge in that "the process of evolution is the principal provider of the organization of all living things and their adaptation" (van Huyssteen 2014a:215). Incorrectly, the word evolution has often been limited to the "origin of the species" but an evolutionary epistemology opens up how evolution has "shaped the way our minds work, and how we know the world" (van Huyssteen 2014a:215). This epistemology reveals that human knowledge grows as we adapt to the world around us, but not always necessarily with "an increase in the accuracy of depiction, or an increase in the certainty of what we know" (van Huyssteen 2014a:215). Important is that evolution and its related human cognition becomes a bridge between biology and culture that recognises "an interactive relationship between an embodied knower and something/someone that is known" (van Huyssteen 2014a:215).

Van Huyssteen (2014a:216) summarises:

... evolutionary epistemology "sets the stage", as it were, for understanding the deep evolutionary impact of our ancestral history on the evolution of culture, and eventually on the evolution of disciplinary and interdisciplinary reflection.

Significant for theology, and theology's relationship to other disciplines in the interdisciplinary conversation is the place of religious awareness and behaviour in the evolution of humankind (van Huyssteen 2011a:100). Research points to the emergence of Homo sapiens being uniquely endowed with "consciousness, language, imagination, symbolic minds and symbolic behaviour" which importantly "has always included religious awareness and religious behaviour" (van Huyssteen 2011a:100). The one shared attribute of every human society is religious awareness and behaviour (van Huyssteen 2011a:100). Evolutionary epistemology is built upon the understanding that "human mental life includes biologically unprecedented ways of experiencing and understanding the world, from

aesthetic experiences to spiritual contemplation" (van Huyssteen 2011a:101). Consequently, imagination, including religious imagination, "should not be seen as a separate mental faculty isolated from (and perhaps overruled by) other mental capacities" (Gregersen 2003:266). As van Huyssteen (2011a:101) reflects on Gregersen's argument, he concludes that imagination and religious imagination "can be found at the very heart of human rationality". Following this conclusion, van Huyssteen (2011a:102) hopes for an interdisciplinary agreement which will accept that "religious imagination and religious concepts should be treated equally with all other sorts of human reflection". Religious imagination can then be regarded as "an integral part of human cognition" inseparable from other cognitive endeavours (van Huyssteen 2011a:102). This, in turn, leads to the conclusion that in the evolutionary development of Homo sapiens, "the potential arose in the mind to undertake science, create art, and to discover the need and ability for religious belief" (van Huyssteen 2011a:102). What this means, with implications for interdisciplinary dialogue, is that early human behaviour cannot be "understood if we do not take this religious dimension into account" (van Huyssteen 2011a:102). However, there also needs to be the acknowledgement that "theology has an obligation to explore other issues that are crucial for understanding human uniqueness, issues that may not be empirically accessible" (van Huyssteen 2011a:102). Here then are the roots of an interdisciplinary approach in which neither theology nor the sciences can ever claim "sole possession" of human uniqueness as "a single perspective or discipline" (van Huyssteen 2011a:102–103). Rather it is the epistemic obligation of both theology and the sciences to explore shared interests, concerns, and reasoning strategies (van Huyssteen 2011a:103).

It is this postfoundational approach embedded in evolutionary epistemology that allows for theology to become public theology and interdisciplinary theology (van Huyssteen 2014a:217). In providing a description of public theology, van Huyssteen (2011a:95) writes:

... a theology that can and should claim the right to a democratic presence in the interdisciplinary, political and cross-contextual conversation that constitutes our public discourse, including the discourse in the secular academy.

As a public theology, and placed in the interdisciplinary space, the theologian works with the notion that "God used natural history for religion and for religious belief to emerge as a natural phenomenon" (van Huyssteen 2011a:108). Van Huyssteen (2011a:103) concludes:

For the scientist drawn to the more comprehensive, complementary picture of the dimension of meaning in which Homo sapiens has existed since its very beginning, theology may provide a key to understanding the profound tragic dimensions of human existence, but also why religious belief has provided our distant ancestors, and us, with dimensions of hope, redemption and grace.

Working within a relational ontology and postfoundationalism, embedded in an evolutionary epistemology, there is then a particular method for research. Van Huyssteen (2011a:104) describes such research as a postfoundationalist approach to interdisciplinary problems, the base of which is:

... to understand that we are rational agents situated in the rich, narrative texture of our social practices and traditions, and that our self-awareness and self-conceptions are indispensable [*sic*] starting points for interdisciplinary dialogue.

1.8.2.2 Transversality, universal rationality, and multiple rationality

To understand transversal rationality as a basis for the interdisciplinary aspect of postfoundationalism it is helpful to explain the concepts of universal rationality and multiple, multiversal, or diverse rationality. Universal rationality uses as its basis the idea of an absolute truth that is available to everybody (Müller 2011b:2). The overarching frame of reference is a universe of knowledge comprising absolute truths (Müller 2011b:2). Müller (2011b:2) points to the weakness of this approach in that it too easily leads "to an overestimation of one's own discipline and its possibilities". Linked to this weakness is the view that everything else, including other proposed rationalities, derive from this absolute, universal, and "unquestioned starting point" (Müller 2011b:2). Consequently, Müller (2011b:2) concludes that interdisciplinarity, by means of a universal rationality, is either extremely difficult or totally "impossible because it leads to a process of assimilation" and incorporation through which all points "of view are integrated into one's own domain of knowledge". At best, the proponents of this view only collaborate with other disciplines, but even then, only to strengthen and advocate their own universal rationality.

In countering a foundationalist universal rationality, multiple, multiversal, or diverse rationality rejects any notion of a foundational universal rationality or absolute truth in favour of "a diversity of opinions" (Müller 2011b:2). As such, multiple rationality may be referred to as nonfoundational or nonfundamental (Müller 2011b:2, 2013:3). However, by its very

description then, multiple rationality creates an even more difficult interdisciplinary task as there is no endeavour to "create mutual understanding" (Müller 2011b:2). Every and any position is a valid position. There are no obstacles of competing or conflicting rationalities (Müller 2009b:203). However, the question needs to be asked in the midst of such open-mindedness whether constructive collaborative discussions are even possible "in a situation where everything is relative and subjective" (Müller 2009b:203).

Moving beyond the limits of universal and multiversal rationality, postfoundationalism, with its epistemic goal of "a wide reflective equilibrium" allows for a transversal rationality that "points to the optimal, but fragile communal understanding we are capable of in any given moment in time" (van Huyssteen 2006b:148). Van Huyssteen (2006b:148) refers to this as the "safe but fragile public space" in which the practical theologian moves "back and forth between deep personal convictions and the principles that finally result from responsible interpersonal judgments". The practical theologian is in a fragile space in making him or herself more dependent on others. But the practical theologian is also in a safe space in being "more needed than ever" offering a unique contribution in facilitating "growth in a holistic understanding of reality" (Müller 2009a:8).

The basic notion of transversality is built on the notion that because rationality "resides in the domain of our social, communal, and institutional practices" (van Huyssteen 1999:136) rationality cannot be limited or exhausted by any one "particular discipline, research tradition or reasoning strategy" (Bennett 2015:193). As such the disciplines of religion, or the disciplines of natural science, or any other discipline, cannot claim an exclusive understanding of the world. The fuller understanding can only be achieved through a transversal working together. It is here that the collision course between the sciences and theology or religion can be circumvented in favour of "multidisciplinary approaches to interdisciplinary dialogue that take seriously the contextual, social, and historical dimensions" (van Huyssteen 2014a:209). Within the context, the transversal approach furthermore acknowledges the persons within the disciplines who bring into the conversation their own "theoretical, doctrinal, or personal stance and commitment" (van Huyssteen 2014a:210). To do otherwise, would be to limit the dialogue and outcomes by running the risk of falling on the modernistic universalistic notion that "all rational persons conceptualize data in one and the same way" (van Huyssteen 2014a:210). This, in turn, demands that the objective observer "is allegedly able to put aside, or rise above the prejudices of prior commitment to belief" and report the same data in the same way (van Huyssteen

2014a:210). In contrast, the transversal approach values both the dialogue between disciplines and values the persons engaged in the dialogue respecting their whole person and views.

1.8.2.3 Transversality: the ecotone of dialogue

Furthermore, within the transversal approach the dialogue between the different diverse disciplines does not occur within the confine of any one discipline, but in what van Huyssteen (2006a:43) refers to as the "transversal spaces" that exist "between the porous boundaries" between the disciplines. Müller (2011a:3, 4) refers to this as the "ecotone" of interdisciplinary dialogue. In the report of the SCOPE/MAB Workshop on Ecotones in 1987, an ecotone was defined as follows:

[A zone] of transition between adjacent ecological systems, having a set of characteristics uniquely defined by space and time scales and by the strength of the interactions between adjacent ecological systems (Holland 1988:48).

For Müller (2011b:4) this concept of ecotone is a "powerful metaphor for a postfoundationalist practical theology". In biology, the ecotone contains adaptable species from both sides of the ecotone which leads to a "greater than usual diversity of species" inhabiting the area (Müller 2011b:4). In practical theology, the ecotone metaphor describes the practical theologian as "mobile and highly adaptable" working in ecotone of the "fragile public space" of interdisciplinary dialogue (Müller 2011b:4).

As such postfoundationalism takes up a questioning third position against both the foundationalist universal rationality and the nonfoundationalist multiversal rationality (van Huyssteen 2006a:24). Postfoundationalism thus seeks to break through any of the traditional disciplinary boundaries by moving beyond the inflexibility and narrow-minded claims of a universal rationality in its attempt to "unify all faculties of knowledge into a seamless unity" (van Huyssteen 2006b:135). At the same time, it moves beyond the "relativity and subjectivity" of a multiversal rationality in which there is no collaborative effort towards a mutual understanding of rationality (Müller 2009b:203). In its moving beyond, this position is referred to as "post" and not "non" or "anti" foundationalism (Müller 2009b:204). It is within this postfoundational positioning that the term transversal rationality is used to describe a "third option" as a feasible and effective means of working between disciplines (van Huyssteen 2006b:140). However, this third option is not simply a move from modern to

postmodern as is the move from foundationalism to nonfoundationalism. There is rather an "intellectual to-and-fro movement between the modern and the postmodern" (van Huyssteen 1999:117). Schrag (1992:174) refers to this third option as the "splitting of the difference between modernity and postmodernity". Within this positioning, the "postmodern problematization of the classical, modern claims for universality is embraced" but also allowing postmodernism to be "used against itself by showing how the figure of transversality can more productively address the issues at hand" (van Huyssteen 1999:139). In response to the call for a third option, van Huyssteen (2006b:141) presents postfoundationalism as a "viable third epistemological option beyond the extremes of absolutism and the relativism of extreme forms of pluralism". Gregersen (2015:149) offers an example from the evolution debate to demonstrate how postfoundationalism can meet between both the modern and postmodern, the foundational and nonfoundational:

For example [from the modern]: accept science for what it is, the best bets we have for understanding the structure of the universe and evolution of life and humanity. But also [from the postmodern]: acknowledge that rationality remains person-and situation-relative, always undergirded by a flexible use of common-sense deliberations, reaping from many resources of human experience.

1.8.2.4 Describing the transversal relationship between disciplines

Osmer (2008:164) presents three contemporary theological models that describe the discourse between theology and other fields, the "correlational, transformational, and transversal" models. Within the correlational model, the discourse between theology and other fields is that of "mutual influence" (Osmer 2008:164). The model is criticised for "being preoccupied with questions of cognitive meaning and as privileging dialogue within the academic community" (Osmer 2008:167).

With the transformational model discourse between theology and other fields is understood as "a conversation between people who speak different languages" (Osmer 2008:167). Within this "language" model, theology appropriates the insights of other fields in an ad hoc manner, in which:

... the knowledge and methods of other fields are not appropriated as a system but in bits and pieces, just as we might take over words from another language without taking over the entire linguistic system. ... [However,] the knowledge of other fields

is placed in the service of the distinctive task of theology: Christian self-description and evaluation (Osmer 2008:169–170).

Osmer (2008:171) then presents the "transversal model of cross-disciplinary dialogue". In this transversal model, the relationship of different disciplines is "an interacting network of different fields" which meets "the human quest for intelligibility" through strengthened and networked "rational communication" (Osmer 2008:171). This differs from the transformational model in that networks are not considered to be distinct "language groups" but rather "transverse one another and share the common resources of rationality" (Osmer 2008:172). While transversality shares similarities with the correlation approach it is not merely the conversation between two disciplines but is "person- and perspective-specific" in which it "explores areas of overlap and divergence in a concrete dialogue between particular people or perspectives" (Osmer 2008:172).

In his discussion on the development of van Huyssteen's concept of transversality, Gregersen (2015:151) shares three ways in which the dialogue between science and theology takes place: (1) the "shared resources of reality between theology and the sciences" such as "logic and the search for order and intelligibility"; (2) the "overlapping elements of rationality" such as "the role of models and metaphors in theorizing, and our realist instincts guiding our search for truth"; and (3) the "distinctive forms of rationality" which are not easily shared between theology and the sciences, such as science's mathematical equations or theology's "search for meaning, value, and existential relevance" that has no "immediate analogue in the proper sciences". As I understand the challenge of transversality, the question is not, "Should the different disciplines be in dialogue?", but rather, "How can the different disciplines be in dialogue?"

In describing practical theology's relationship to the social sciences, Hermans (2002a:vii) advocates that practical theology starts in the theological reflection of practices and through analysis directs the transformation of these practices. Hermans (2002a:x–xii) then offers three ways in which practical theology and the social sciences can interact: (1) the "ancilla model" in which social science is an ancillary model of, and subordinate to, practical theology which draws insights from the social sciences; (2) cooperation (interdisciplinary or intradisciplinary) between practical theology and the social sciences in which there is an equal footing between the two and that share the same research question and aim albeit

with different disciplinary frameworks; and (3) "practical theology as social science" in which "practical theological concepts are subsumed under social-scientific concepts".

The concept of transversality is utilised in a number of disciplines that describes, in the words of Schrag (1992:149), the action of "lying across, extending over, intersecting, meeting and converging without achieving coincidence". In mathematics, transversality refers to a line that "intersects two or more lines or surfaces without logical contradiction or coincidence" (van Huyssteen 2000:429). In physiology, it refers to "the networking and the overlay of bands of fibers in the human body" (van Huyssteen 2000:429). In philosophy, it refers to "the dynamics of consciousness ... and the interplay of social practices" including the "remarkable ability to move between domains of intelligence with a high degree of cognitive fluidity" (van Huyssteen 2000:429). In pastoral care, transversality refers to "the multilayered dialogue of a team of diverse experts" (van Huyssteen 2000:429).

According to van Huyssteen (2000:429), transversality provides "a philosophical window to the wider world of communication through thought and action". At the same time transversality reacts against the modernist urge of universality and against the positivistic claim that science is the highest form of knowing (van Huyssteen 2000:429).

The metaphor of transversality describes the interdisciplinarity of postfoundationalism in that a transversal rationality has at its core an intersecting and converging cross-disciplinary or interdisciplinary discourse (van Huyssteen 2006b:135). For practical theology, postfoundationalism and transversal rationality describe the relationship between theology and other disciplines which "identifies different, but equally legitimate ways of looking at, or interpreting an issue, a tradition, or disciplines" (van Huyssteen 2001:79). In practice then, for practical theology, postfoundationalism and transversal rationality implies a collaboration, a working together, a true interdisciplinary dialogue and effort and goal towards a development of a preferred and shared reality (van der Westhuizen 2010:2).

Within this working together the partners are not attempting universal "absolutism" and the partners do steer away from "the relativism of extreme forms of pluralism" (van Huyssteen 2001:80). Within this approach the respondents of the interdisciplinary dialogue will engage in "rational communication across disciplinary lines" using that which is common to all forms of rationality: "interpretive strategies", justification of "claims through argumentation", and the disclosing of "truths that are fallible or subject to future reconsideration" (Osmer 2008:171).

In the words of Van Huyssteen (1999:280):

True interdisciplinarity in theology will therefore be achieved when our conversations proceed, not in terms of imposed "universal" rules, nor in terms of purely ad hoc rules, but when we identify this (postfoundationalist) space where both strong Christian convictions as well as the public voice of theology are fused in public conversation.

In reaching a fuller understanding of interdisciplinarity it is also helpful to compare it to other forms of cross-disciplinary actions. Osmer (2008:163–164) refers to "cross-disciplinary" dialogues as being one of four forms: intradisciplinary, interdisciplinarity, multidisciplinary, and metadisciplinary. However, these terms are not used in the same way by all authors. For Osmer (2008:163), intradisciplinary refers to "the conversation between various perspectives within a single field". In agreement with this definition, Müller (2013:2) refers to intradisciplinary as the "of borrowing concepts, methods and techniques from other disciplines that are then integrated within the study of another science". Interdisciplinary refers to the conversation between two different fields (Osmer 2008:163–164). Multidisciplinary refers to the simultaneous conversation between a number of different fields (Osmer 2008:164). Metadisciplinary refers to the "conversation about the nature of a discipline" (Osmer 2008:164).

Skinner (2008:447) offers a fuller description to these terms. He refers to multidisciplinary as bringing the different disciplines together to focus on a common problem but with each discipline maintaining an individual stance with their own perspectives and methodologies intact (Skinner 2008:447). In contrast, interdisciplinary brings the disciplines together in a way that sets the individual stance aside in order to integrate methods and concepts (Skinner 2008:447). Transdisciplinary, of which interdisciplinary may be considered a subtype, is the transcending of disciplinary boundaries "to create novel ways of thinking about the topic of interest and to advance methods of investigation" (Skinner 2008:447).

Pohl (2010:66) identifies a common pattern within the various definitions of transdisciplinarity, namely:

- (1) the focus on socially relevant issues, (2) transcending and integrating disciplinary paradigms, (3) doing participatory research, and (4) the search for a unity of knowledge beyond disciplines.

Loubser (2015:1–2) describes transdisciplinary research with reference to "the embodied contextually of knowledge" in which "knowledge is not separated from the knower and the knower's context". He stresses the point that:

Transdisciplinary research is more than bringing knowledge from different disciplines together, it is also getting to know the embodied persons who generated the knowledge (Loubser 2015:4).

Building on this, Loubser (2015:4) recognises the need for "empathic skills" which allow the researcher to "understand the world and the self of the other". Loubser (2015:8) also comments on the "art" nature of transdisciplinarity in which the researcher needs to develop the "skills that allow them to engage issues creatively and contextually". This is in contrast to the model of facilitation that is "an exact science" that advocates a specific method (Loubser 2015:8). I value the conclusion of Loubser (2015:8) who suggests that transdisciplinary researchers and theologians can benefit from the methods used to train actors as a means to develop creativity and imagination. What makes the initiative transdisciplinary is in the engagement of "real-world issues" that values and draws into the specific context the importance and validity of academic and non-academic knowledge generated in other disciplines (Loubser 2015:8). Here is the recognition that no single discipline meets the complexity demanded of any specific context (Loubser 2015:8). Furthermore, because these disciplines meet at the place of a shared rationality within the "transversal spaces" (van Huyssteen 2006a:43) or "ecotone" (Müller 2011b:4), they are not considered to be in contradiction of each other or in a competitive relationship in which they are "predatory in a reductive or assimilatory way" (Bennett 2015:196). Rather, the freedom created in the transversal space:

... allows for mutual influence and critique – the exchange of ideas and insights, models and reasoning strategies, in a non-assimilative, multidirectional manner" that allows for "optimal understanding of a given issue (Bennett 2015:196).

The participation is not just simply a means to plug the holes in each other's disciplines, but rather the different disciplines "interlock" to create a mutually supportive place in creativity and development (Bennett 2015:199). While the aim here is not to fully integrate the different disciplines, they will learn from each other and benefit from each other "by appropriating insights presented in interdisciplinary dialogue" (van Huyssteen 2014a:219).

Here the desire is not to try and convert theology into a "natural science", nor to view theology as a "nonscience", but rather for theology to emerge "as a reasoning strategy on par with the intellectual integrity and legitimacy of the natural, social, and human sciences" (van Huyssteen 2014a:218). This allows for theologians to enter into the transversal spaces with their "full personal convictions intact" while at the same time being "empowered to step beyond the limits and boundaries" of their own contexts and traditions (van Huyssteen 2014a:218).

The threat to interdisciplinarity from the sciences occurs when "science claims a reductionist, scientific world view as the only valid view" (van Huyssteen 2014a:219). But equally so, the relationship is threatened "when theology leaves behind the particularity of its own tradition(s) in favor of an abstract, generic religious metaphysics" (van Huyssteen 2014a:220). Van Huyssteen (2014a:220) also refers to the "natural limitations" in the relationship which is set by the "natural boundaries" of the disciplines. In this regard, van Huyssteen (2014a:220) refers to both the "interdisciplinary" task of sharing rich resources and an "intradisciplinary" task in which these "results of the multidisciplinary conversation" are carried back into the discipline in order to reimage "theological and doctrinal traditions". The desire remains though that theology and the sciences in the sharing of concerns "can indeed converge in their methodological approaches on specifically identified problems" (van Huyssteen 2014a:220). And it is here in the "overlap in their shared quests for intelligible problem-solving on an empirical, experiential, or conceptual level" that the sciences and theology work together (van Huyssteen 2014a:221).

While we cannot, nor even seek to, offer a universal definition of transdisciplinary research, in my words and understanding, multidisciplinary juxtaposes the disciplines, and interdisciplinarity and transdisciplinary infuses the disciplines. While van Huyssteen does not use the term transdisciplinary I would argue that his use of the term interdisciplinary could be understood in the scope of how transdisciplinary is defined above. Necessary to transdisciplinary research are the disciplines' shared "epistemic standards" that Bennett (2015:195–196) lists as follows:

... progress towards optimum intelligibility; the execution of responsible epistemic judgement for which suitable accounts can be articulated; an acknowledgement of the role of experiential accountability; and finally a willingness both to adopt a critical

stance towards that which is rationally compelling, and to open it up to critical evaluation outside of its disciplinary home.

1.8.2.5 Transversality and theology

The place of theology within the transdisciplinary conversation needs to be briefly mentioned. Ricoeur and Changeux (2002:ix) refer to two obstacles in the interdisciplinary dialogue. While they write about the relationship between the sciences and philosophy, the same concerns can be raised between the sciences and theology. On the one hand, they refer to the "prejudices of a public that places its trust in science" (Changeux & Ricoeur 2002:ix). On the other hand, they refer to the all-out concern of philosophy to survive (Changeux & Ricoeur 2002:ix). While the former reveals both an enthusiasm for science and a fear of its threat for humanity's future, the latter it considered to be so preoccupied with its "textual heritage" that it fails to share in the "recent developments in the sciences" (Changeux & Ricoeur 2002:ix). Van Huyssteen (2014a:211) sees these same obstacles in the relationship between the sciences and theology. He furthermore sees an even more daunting challenge:

... even if it wanted to, can a theology that has willingly abandoned all grand claims to a-historical, comprehensive all—inclusivity in a conscious shift to contextuality and locality, ever be a legitimate part of a multi-dimensional interdisciplinary conversation? (van Huyssteen 2014a:211).

In answer to his own question van Huyssteen (2014a:211) writes that theology can participate in the interdisciplinary conversation but "only through a carefully crafted model for interdisciplinary reflection" of which contextuality and transversality are key concepts. Van Huyssteen (2014a:211) also notes that in the conversation between disciplines, attention needs to be given to "the meaning of words and the proper disciplinary use of concepts". Failing to do so could result in a misunderstanding as the same words or concepts used by the disciplines may not mean the same thing (van Huyssteen 2014a:212). Yet, at this very juncture, which van Huyssteen (2014a:212) refers to as the "transversal intersection and tension", there is the possibility of the beginning of an interdisciplinary conversation.

Van Huyssteen (2014a:223) asks a further question as regards to a theology located in interdisciplinary conversations:

... is it at all possible to make sensible and rational choices between different viewpoints and alternative, competing research traditions?

Crucial to the answering of this question is a commitment and obligation from all participating disciplines to "articulate criteria for choice between diverse research traditions" (van Huyssteen 2014a:223). Here is the understanding that "there are no universal standards of rationality against we can measure all other beliefs or research traditions" (van Huyssteen 2014a:224). Here is the further understanding that no choice is necessarily a better choice than another, or that different choices cannot be critically compared (van Huyssteen 2014a:223). And finally, here is the understanding that creates an "interdisciplinary space that would not be totalizing in any reductionist sense of the word" (van Huyssteen 2014a:224). These understandings lead to the goal of allowing choices of views and judgments to lead into interdisciplinary conversations with the purpose of learning together (van Huyssteen 2014a:224). Van Huyssteen (2014a:212) understands the "interdisciplinary discourse" as:

... any attempt to connect or bring together disciplines or reasoning strategies that may have widely different points of reference, different epistemological foci, and different experiential resources.

This meeting place is marked by a transversal process that is complex and multi-levelled (van Huyssteen 2014a:212). This meeting place cannot be shifted into the confines of any one discipline but rather takes places within the "transversal spaces" between the disciplines (van Huyssteen 2014a:212). This meeting place also occurs within the understanding of what van Huyssteen (2014a:212) refers to as "common sense rationality" that is a "pre-theoretical reasonableness" that is shared by the "many faces of human rationality". Van Huyssteen (2014a:212) writes:

The origin of a rationality of interdisciplinarity, therefore, lies not in abstract theories of reason but in the everyday and ordinary means by which we make rational judgments and decisions, i.e., the performance of embodied rationality in everyday life.

Van Huyssteen (2011a:96) describes "common sense rationality" as being:

... always deeply embedded in the very human drive to pursue clarity, intelligibility, and optimal ways of understanding, as ways to cope with ourselves and our world.

It is in this sphere of the common sense of everyday life then, that "intelligibility, discernment, responsible judgment, and deliberation" is able to guide different persons within different disciplines into a shared interdisciplinary space (van Huyssteen 2014a:212). These problem-solving judgments apply to both theology and the sciences. And it is because, as van Huyssteen (2014a:213) observes, in using the "same kinds of interpretative and evaluative procedures to, broadly, understand nature, humans, and the social historical, and religious aspects of our lives", theology and the sciences can find a shared space for interdisciplinary conversation.

Conradie (2015:375) in his discussion on the place of Christian theology in multidisciplinary conversations builds upon the important point that Christianity theology and other disciplines together share a common task of "sense making" in which we together strive to understand and help the world. It is within this common task that the disciplines gather to each offer a unique and substantive contribution and at the same time being aware of their own limitations. Transversal reasoning, therefore, does not aim to transfer "data" from theology into other disciplines, nor to transfer "scientific data, paradigms, or worldviews" into theology, but it does aim at sharing "concerns and converge on commonly identified conceptual problems" (van Huyssteen 2014b:1044). This does require that "religious imagination and religious concepts" are regarded as being equal with all other human reflection (van Huyssteen 2014b:1046). Implied in this is the need to regard religious imagination as "an integral part of human cognition, [and] not separable from our other cognitive endeavours" (van Huyssteen 2014b:1046). However, van Huyssteen (2011b:75) doesn't argue for a "cognitive parity" that requires an "exact disciplinary equality". Rather, "cognitive parity" within a postfoundationalist approach is achieved in understanding that both theology and the sciences share "resources of rationality" (van Huyssteen 2011b:75). Van Huyssteen (2008:521) argues against any one discipline claiming "the final, dominant, and definitive word in interdisciplinary dialogue". Rather he calls for the notion of transversality that enables the honouring of "the nonhierarchical asymmetry between various disciplines" and most especially so between theology and the sciences (van Huyssteen 2008:521). The purpose of interdisciplinarity is, therefore, to be "non-hierarchical" in which:

... no one disciplinary voice, and no one set of judgements, practices or principles, will be able to claim absolute priority over, or be foundational for, any other (van Huyssteen 2006a:41).

These voices, even dissenting or prejudiced voices, of the disciplines do not attempt to dominate or assimilate each other as in universal rationality or move away from each other in a multiple rationality, but together to have as their aim to:

... point beyond the boundaries of the local community, group, tradition, or culture, towards a plausible form of interdisciplinary conversation (van Huyssteen 2001:79–80).

Here the axis of reason is shifted from the vertical hierarchies to favour the horizontal equality between the disciplines (van Huyssteen 2014a:218). It is within this horizontal domain that:

... embodied human reasoning now becomes a dynamic faculty of performative transitions that interconnect various strategies of rationality in our interpersonal and interdisciplinary communication (van Huyssteen 2014a:218).

1.8.2.6 Theology and revelation

In this interdisciplinary conversation, it is necessary to briefly comment on theology and revelation, the views on which, in my understanding, would either assist or hamper theology's relationship with other disciplines. Van Huyssteen (2011b:78) argues against a foundationalist "top-down" God-given revelation as the "objective fact that separates theological discourse from other modes of inquiry". In this regard, claims van Huyssteen (2011b:78):

... our beliefs cannot be warranted or justified by a notion of revelation that is seen to function as a given item of knowledge that is self-evident and beyond any doubt.

Along with this same line of thinking, Peterson (2011:23) acknowledges that while the revelation of "God's character, ways, and expectations for us can be received from God", such revelation is always interpreted within the context of community and culture. This also requires that the postfoundationalist theologian understands the claim that religious "moral codes and ethical convictions" that are "received" as opposed to being "invented or constructed", are in themselves "an interpretative enterprise, shaped experientially through our embeddedness in communities and cultures" (van Huyssteen 2013:307). Van Huyssteen (2011b:78–79) is not asking for the theologian to give up on personal convictions,

but he is asking that the theologian will step beyond the limitations of his or her "contexts and traditions in critical self-reflection".

For Conradie (2015:376) the unique and substantive contribution of Christian theology to the transdisciplinary conversation is in its "making sense of the world around us on the highly particular basis of God's revelation in Jesus Christ through the Spirit". However, Conradie (2015:376) does acknowledge that Christian theology is limited in its offering of "soteriological answers to ontological questions" and needs to rely more on other disciplines in the "ontological questions on what the world is like".

Thus, while this kind of practical theology will always begin in the local specific context the theologian and researcher will embrace a transversal interdisciplinary approach to reach beyond the local context and develop alternative preferred realities (van Huyssteen 2001:81). This embrace opens up a "public space" which allows for:

... thinking between more than one knowledge system or reasoning strategy, and for finding strong links between often very diverse disciplines (van Huyssteen 2001:81).

1.8.2.7 Transversality: a summary understanding

Transversality implies interdisciplinary discourse. It always does so in a manner that respects the "contextual integrity of the disciplinary boundaries" (Reynhout 2006:16). This necessitates that ideas as "data" are not carelessly transported across disciplinary boundaries. Van Huyssteen (2014a:211) notes the need to acknowledge the contributing disciplines each with their own "radically diverse perspectives" with their own "different and distinct methods of investigation". This means that the different contributing disciplines "cannot be reduced to each other or derived from each other" (van Huyssteen 2014a:211). The challenge is to consider new possibilities that are happening at the boundaries where the disciplines meet and overlap in their conversations, that is in the transversal spaces and ecotones. Van Huyssteen (2014a:213) again emphasises:

... no one isolated approach or discipline, and no grand, big materialist explanation for religion and for religious faith can ever provide a complete account of the complex phenomena we encounter in contemporary interdisciplinary theology.

In other words, the findings of the interdisciplinary dialogue are fed back into "the contributing disciplines to enlarge, clarify or challenge their respective understandings of the

area under exploration" (Bennett 2015:196). In my understanding then, the task of interdisciplinary dialogue is not the creation of a new discipline, but in the safe and fragile spaces of transversality to be a contributing practical theologian with other contributing members of other disciplines and to take the findings of our richer shared dialogue back into the place of practical theology, as they would into their own disciplines. Bennett (2015:196) does, however, add that the meeting in the transversal spaces may result in something other than only channelling the output of research back into the participating disciplines. The possibility does exist that this output, "like the dialogue which engenders them, exist and be supported in the shared rational space between the contributing disciplines; and thus they too would neither belong to, nor be fully constrained by these" (Bennett 2015:196). They would exist as a new "composite argument" as for example in acknowledging that a question raised in one of the contributing disciplines cannot be "completely answered from within any of them" (Bennett 2015:197–198).

"Transversality in postfoundationalism, in the words of van Huyssteen (2006b:143), helps then us to realise that:

... we are not the intellectual prisoners of our contexts or traditions, but that we are epistemically empowered to cross contextual, cultural, and disciplinary borders to explore critically the theories, meanings, and beliefs through which we and others construct our worlds.

More than just good methods, van Huyssteen (2006a:45–46) writes that there is an "epistemic obligation" which requires that theological reflection moves "beyond the boundaries of the local community, group, or culture, toward a plausible form of interdisciplinary dialogue".

Of course, transversality has an intentional purpose, and that purpose may in part be understood in the key concept of problem-solving.

1.8.3 Problem-solving

Van Huyssteen (Osmer 2008:34) writes that problem-solving as a central activity and a shared rational resource between research traditions is key to bringing "even widely divergent disciplines" together in an interdisciplinary conversation. As mentioned above, it is important to emphasise again that the use of the term "problem-solving" is not in the positivistic sense of providing solutions but rather in postfoundationalism's ability to open

the way for new possibilities in response to a local context's "problem" (van Huyssteen 2014a:226). Thus, the response of research is not a problem-solving session on behalf of others, but a response from within and with those in the local context. Even though theology and the sciences may have vastly diverse reason strategies, it is here that they "overlap in their shared quests for intelligible problem-solving on an empirical, experiential, or conceptual level" (van Huyssteen 2014a:221).

Van Huyssteen (2014a:224) offers criteria of what he considers to be "good theology", a crucial component of which is problem-solving:

... through our theological statements we should be able critically to identify and analyze real problems, and to construct theories that might provide valid and adequate solutions to those problems.

To this end van Huyssteen (2014a:224) lists several questions that the theologian needs to ask:

- What would qualify as a problem in interdisciplinary theology?
- What constitutes a shared interdisciplinary problem in theology and the sciences?
- What is it that sometimes makes one problem more important than another problem in interdisciplinary reflection?
- How would scientific problems be similar and different from problems in theology?
- What constitutes problem—solving in interdisciplinary theology?
- What criteria would be valid for a converging process of problem-solving in theology and the sciences?
- How are interpretative styles of problem-solving in theology similar or different from explanatory styles of problem-solving in the sciences?

Van Huyssteen (2014a:224–225) draws from the work of Larry Laudan on problem-solving and offers the conclusion that for the postfoundationalist who is committed to contextuality and transversality the focus needs to be "on the analysis of problems as the true focus of scientific as well as theological thought". Building from this view then, theories from every discipline are important and are only granted importance in their capability of offering "adequate solutions for real problems" (van Huyssteen 2014a:225). In the interdisciplinary space, it is problems that constitute the questions of theology and science, and it is the theories, and for theology, theories and doctrines, "which constitute the answers of

solutions" (van Huyssteen 2014a:225). Progress results when problems are solved, or when unsolved problems are transformed "into ones that have been solved as effectually as possible" (van Huyssteen 2014a:225–226).

Referring to the work of Laudan, van Huyssteen (2014a:225) indicates the two kinds of problems that need to be addressed, namely, "empirical and conceptual problems". Van Huyssteen (2014a:226) refers to empirical problems as anything that might strike us as unusual, such as the reality of evil or sin, "and thus as calling for an explanation within, first the Christian paradigm, and secondly, within an interdisciplinary research paradigm". Conceptual problems are "problems with the specific aim of providing a broader and richer theory of problem-solving than the merely empirical" (van Huyssteen 2014a:226). On the conceptual level, we see the "divergent and especially conflicting theories", such as Darwinian evolution by natural selection and the Biblical theories of creation, within the interdisciplinary conversation (van Huyssteen 2014a:226–227).

The task therefore of the theologian is to identify within the context these real problems (van Huyssteen 2014a:225). This then replaces a reductionist model of rationality and its need to prove theories. Instead, the theologian can "first ask whether a theory offers adequate solutions of meaningful, real problems in concrete situations" (van Huyssteen 2014a:225). Here is the shift, for the theologian, from the obsessing of truth claims to "thinking more pragmatically about the concrete capacity of theories for finding adequate and meaningful solutions for interdisciplinary problems" (van Huyssteen 2014a:226). For the postfoundationalist this means:

... finding the best available interdisciplinary reasons for making the most progressive theory choices, and thus guaranteeing a theory of intellectual growth (van Huyssteen 2014a:226).

For van Huyssteen (2014a:227), "progress" within postfoundationalist, interdisciplinary theology will be determined as follows:

... in the progressive and constructive quality of interdisciplinary theories it will be the solving, however provisionally, of empirical and conceptual problems that will be at the heart of a model for advancement or "progress" in interdisciplinary theology.

In other words, a theory progresses when empirical problems are provisionally solved, and a theory regresses when more conceptual problems are raised (van Huyssteen 2014a:227).

1.8.4 Summary: postfoundationalism in theology

It is helpful at this point to offer a summary that van Huyssteen (2014a:227–229) offers in his discussion on "Postfoundationalism in theology".

From the outset, it is crucial to reject the view that theology and science can only exist as rivals or at least are in opposition to each other (van Huyssteen 2014a:227–228). In this relationship, theology is neither shaped into "natural science nor rejected as non-science" (van Huyssteen 2014a:228). It is in this overlapping interdisciplinary space that:

... theological reflection emerges as a reasoning strategy on par with the intellectual integrity and legitimacy of the natural, social, and human sciences, even as it delineates its own domain of thought that in so many ways is also distinct from that of the sciences (van Huyssteen 2014a:228).

The postfoundational approach to interdisciplinary research is:

... non-hierarchical because no one disciplinary voice, and no one set of judgments, practices, or principles, will be able to claim any absolute priority over, or be foundational for any other (van Huyssteen 2014a:229).

Even though theology and science have different and sometimes even seemingly incompatible reasoning strategies, they nevertheless share "the resources of human rationality" (van Huyssteen 2014a:228) which Reynhout (2006:11) identifies as, "(1) the quest for intelligibility, (2) responsible judgment skills, and (3) progressive problem-solving". It is here that a multidisciplinary approach yields interdisciplinary results (van Huyssteen 2014a:228).

A postfoundationalist notion of rationality necessitates a public theology that seeks for "a more holistic, embodied way to think about human rationality" through interdisciplinary research (van Huyssteen 2014a:228). Within interdisciplinary research, the respondents will both "argue for the rational integrity of their own specific disciplines", but also "be free to pursue overlapping concerns, identify shared problems, and even parallel research trajectories" (van Huyssteen 2014a:228).

Transversal reasoning between theology and science is able to facilitate "different, but equally legitimate ways of evaluating issues, problems, traditions, or even disciplines themselves" (van Huyssteen 2014a:228). This allows for a meeting place of "multiple beliefs and practices", "habits of thought and attitudes", and of "prejudices and assessments" (van Huyssteen 2014a:228). In the words of van Huyssteen (2014a:229), human rationality is identified as a:

... practical, embodied skill that enables us to gather and bind together the patterns of our daily experiences, and then make sense of them through communal, interactive dialogue.

Through rationality as a "pragmatic skill":

... we seek to solve specific empirical and conceptual problems, be accountable to experience, and attempt to give the very best reasons for what we think feel and believe (van Huyssteen 2011a:96).

The interdisciplinary space allows for personal convictions to remain intact but at the same time to be "theoretically empowered to step beyond the limitations and boundaries of our own contexts, traditions, and disciplines" (van Huyssteen 2014a:228). Here, the value of this interdisciplinary space is realised as a new opportunity is created in which "a particular disciplinary tradition may actually generate questions which cannot be resolved by its own resources alone" (van Huyssteen 2014a:228). It is this realisation that leads to the crossing of disciplinary boundaries to receive support from other disciplines (van Huyssteen 2014a:228).

The postfoundationalist notion of rationality is thoroughly contextual in the sense that rationality is always contextually shaped as a social practice (van Huyssteen 2011a:96, 2014a:229). However, rationality is not "hopelessly culture and context-bound" (van Huyssteen 2014a:229). This leads to and enables "our theological reflection to aim for the reasoned coherence of a wide reflective equilibrium as the optimal epistemic goal of interdisciplinary dialogue" (van Huyssteen 2014a:229). Bringing this together, van Huyssteen (2011a:109) concludes by writing:

I would conclude that public, interdisciplinary reasoning has here negotiated a shared, transversal space where theologians and scientists can explore a wide reflective

equilibrium of agreement on what embodied existence means, and why it may have different, but equally important consequences for different disciplines.

Here the theologian benefits from:

... the scientific implications of human embodiment for imagination, for creativity, and for our propensities symbolic awareness and religious fulfilment" (van Huyssteen 2011a:109).

In the same overlapping space of interdisciplinary dialogue, the scientist benefits in:

... learning how these powerful symbolic and religious propensities cannot be discussed generically for all religions, but only come alive in the living faith of specific religious systems where they are augmented in ways that scientific methodology cannot anticipate (van Huyssteen 2011a:109).

What remains is to apply this postfoundational notion of rationality to the discipline of practical theology.

1.9 A POSTFOUNDATIONAL NOTION OF PRACTICAL THEOLOGY

From the building block of postfoundationalism, and the metaphors of social constructionism and narrative, Müller (2005:81) develops a postfoundational notion of practical theology in seven movements. In Müller's (2005:81) own words, he presents his seven movement approach for a "practical theological research process" as a translation of van Huyssteen's "description and summary of Post-foundationalist Theology ... into practical theological concepts". For Müller (2005:84), "interpretations of experiences are made, described and developed in collaboration with 'co-researchers'", and a "description of experiences" is continually informed by theological and other traditions of interpretation in order to understand how behaviour is influenced by these discourses.

While this will be discussed in Chapter 2, the following 7 movements describe Müller's (2005) approach for a postfoundational notion of practical theology:

1. "A specific context is described (Müller 2005:83).
2. "In-context experiences are listened to and described" (Müller 2005:83).

3. "Interpretations of experiences are made, described and developed in collaboration with 'co-researchers'" (Müller 2005:84).
4. "A description of experiences as it is continually informed by traditions of interpretation" (Müller 2005:84).
5. "A reflection on the religious and spiritual aspects, especially on God's presence, as it is understood and experienced in a specific situation" (Müller 2005:84).
6. "A description of experience, thickened through interdisciplinary investigation" (Müller 2005:85).
7. "The development of alternative interpretations, that point beyond the local community" (Müller 2005:86).

By adopting this postfoundational notion of practical theology, Müller (2005:74) aims to "move beyond the modernistic boundaries of Practical Theology, which tends to be formal and rationalistic", and at the same time avoid "the relativism of antifoundationalist theories". In this regard Müller (2009b) offers three important considerations of a postfoundational notion of practical theology:

1. To "listen to the stories in real-life situations" (Müller 2009b:204).
2. To reach by the means of transversal rationality beyond the local context towards interdisciplinary conversations that acknowledge how our epistemologies are shaped by experience and tradition, including faith, religion, art, science, and technology (Müller 2009b:205; Park 2010:2; van Huyssteen 1999:113, 156). Thus, while this model of rationality remains thoroughly contextual it will transversally "facilitate an interdisciplinary reach beyond one's own local group or culture" (van Huyssteen 1999:139–140).
3. To shift the emphasis from the individual to the social, and from the subjective towards the discourse, using socially constructed interpretations and meaning in which "a person is part of the development of a preferred reality" (Müller 2011b:3). Thus, the postfoundational notion of practical theology always understands that self is "in community, a self situated in the space of communicative praxis, historically embedded, existing with others: others that always include predecessors, contemporaries, and successors" (van Huyssteen 1999:148).

1.10 CONTEXT OF THE RESEARCH

Leading from the above discussion of this research study's positioning it is now necessary to share the context of this research. In this discussion, I, as a researcher, am in relation to the world I research and more specifically in relation to the people of the context in which I am researching. I am not more important than the story of others who will share in this research. The focus is never intended to be upon me. But, who I am, offers an important contribution in the stories I will hear, relate and describe. In the words of Pienaar and Müller (2012:7):

The emphasis is on the uniqueness of each researcher, and therefore on the surprising possibilities of a specific research story.

As I understand Pienaar and Müller (2012:7), this then necessitates that as a researcher I am in touch with my own story and it is my responsibility to make myself aware of how my own theological convictions are embedded in my story. Necessary for this research then, is for me to briefly introduce myself as a part of this research's story.

I, Alan, am a white 50-year-old male presently ministering in the coastal areas of Scottburgh and Pennington in the KwaZulu-Natal. I have been in full-time ministry in the Methodist Church of Southern Africa for 30 years. I am a theologian, and more specifically a practical theologian.

While I am presently ministering on the KwaZulu-Natal South Coast, I have served in a number of different contexts: The white middle-class congregations of Pinetown (1988); the predominantly Indian and coloured middle to lower classes congregation of Stanger and the surrounding areas (1989-90); the white working class of Grahamstown (1991-93), the white suburbs of middle to upper class in Pretoria East (1994-2001); the multiracial congregation of Lyttelton, Centurion, (2002-2006); the incredibly diverse (economic, cultural, race and age) congregation of the city centre of Pietermaritzburg (2007-2016); and the predominantly retired middle class white communities of Scottburgh and Pennington (2017). In the previous station, within the city centre of Pietermaritzburg, I have also worked alongside the Lord's Caring Centre team, under the banner of African Enterprise who regularly meets on business premises to offer a ministry of encouragement and support to employees and employers regardless of creed.

In each of these situations, the similar story is repeatedly told by many employees, regardless of position: a sense of tiredness, of over-work and being driven from one place to the next without a sense of ever coping and keeping up. Sadly, for some, stress has caused illness and burnout and even death from illness and suicide. Furthermore, many of those who are working are spending a significant amount of time at the place of work and only, if any, a couple of hours a week in church related activities. The "Workplace productivity survey" of 2010 quotes South African professionals as spending more time at work than of any other country (LexisNexis 2010:4). The report averages South African professionals as working 9.5 hours in the typical workday (LexisNexis 2010:7). While the report only references what they refer to as professional workers, the hours nevertheless are in sharp contrast to the number of hours, in any, in church related activities. Most church members in my local context are involved in church-related activities on an average of only 1 to 2 hours per week, with an additional 1 to 2 hours per week if part of a Bible study group.

I am asking the question: is there a better way for the church and chaplain to be involved in the lives of people to ensure wellness? Noting that the church is working in a multi-religious context with the genuine desire that all people achieve and maintain wellness an additional question is asked: Is there a contribution of the chaplain, not necessarily the Christian spiritual helper, in the workplace to help achieve and maintain employee wellness? It is also noted that corporates themselves are aware of the need to assist in employee wellness with the increasing number of wellness programmes that have been put in place in recent years (ed. Maiden 2013:2). However, while many of these programmes do incorporate a multidisciplinary team of helpers, including medical doctors, psychologists, and social workers, it is my observation that in the South African context, the corporate chaplain or workplace spiritual helper is not formally or overtly part of this team. It is my further observation, that where there are Christians, who are medical practitioners, counsellors, or facilitators, working in a corporate setting, it is not done overtly as Christian. They choose to be helpers who are Christian, not Christian helpers. In one conversation (30 May 2014) with a Methodist minister colleague who works as a professional organisational life-coach the following comment was made:

My company ... is not a Christian company. ... I'm a Christian who runs it but ... to position ourselves like that would be to commit professional suicide.

It is this context that leads to this study's research problem and questions.

1.11 RESEARCH GAP, PROBLEM, AND QUESTIONS

It is my view that God desires that wellbeing and wellness should be something every living creature experiences. The experience I have of the above-mentioned context arises from my work among members of the congregations I have served who are employees and through ministering on the premises of local businesses within the city centre of Pietermaritzburg. Within the local congregation, as with all the previous congregations, I have served, and within the businesses where I assist as a spiritual leader, it is observed how tired, over-worked, and burnt out many employed people are. The "Workplace productivity survey" of 2010 quotes South African professionals as spending more time at work than of any other country (LexisNexis 2010:4). Rothmann (2003:16) refers to a number of studies that refer to the negative effects of work in the local South African context. He quotes among police, 8.64% as having suicidal tendencies and 15% as suffering stress related problems (Rothmann 2003:16). He also refers to the studies in which 54.9% of psychiatric nurses and 29% of female teachers were shown to have experienced a high level of emotional exhaustion (Rothmann 2003:16).

The handbook "Fatigue prevention in the workplace" (WorkSafe Victoria 2008) refers to fatigue and the resultant negative implications that arise from working long hours or during the hours of natural sleep. In one South African study, fatigue was linked to reduced performance and productivity, and increased risk of accidents and injuries (Schutte 2010:54). The same study also referred to the increase of long-term health problems including digestive problems, heart disease, anxiety and depression, and a negative effect on women's reproductive health including the increased risk of miscarriage, low birth weight, and premature births (Schutte 2010:54). In another study (Rothmann 2008:14), exhaustion was linked to burnout. The term "burnout" is commonly used to refer collectively to "emotional exhaustion, depersonalisation and reduced personal accomplishment" (Rothmann 2003:18). Van der Colff and Rothmann's (2009:1) study refers to the negative effects of occupational stress which include:

... impaired performance and effectiveness, reduction in productivity, diminishing levels of customer service, health problems, absenteeism, turnover, industrial accidents, alcohol and drug usage, purposefully destructive behaviours, e.g. spreading of rumours and stealing ... and even suicide.

However, it should also be noted that not all work-related activities mean detrimental health. Some work activity may lead to positive outcomes with regard to well-being (Rothmann 2003:16). It has even been demonstrated that the lack of work may be linked to a number of detrimental effects including depression, alcoholism, psychological complaints and suicide (Rothmann 2003:16).

The point, however, is that in the South African context the employee is likely to spend a considerable number of hours in the workplace. This work may be detrimental or beneficial and the challenge is to create beneficial outcomes in the workplace for employees.

It is my overall aim to seek a means of contributing to wellness within the context of the workplace. I also have an increasing awareness of the place of spirituality in the workplace and the contribution that spirituality offers to the wellness of employees and to the overall functioning within the workplace (see 5.2.1). I seek to ask if corporates and wellness providers are aware of the place and value of spirituality and chaplains in the wellness of employees. I also want to ask that where there is an awareness of the value of spirituality in employee wellness if they can include chaplains as members of multidisciplinary wellness teams.

This lack of chaplains in the local context is highlighted against other countries where the concept and practice of corporate chaplaincy are well instituted (Garcia-Zamor 2003:358). It is also generally known that in our South African context the employed chaplain remains a formal part of certain organisations that have a long-standing relationship of offering spiritual help within prisons, hospitals, schools, the armed forces and the police. The question is: if chaplains form an integral part of maintaining wellness in these organisations, and the corporate organisations of other countries, why are they are seemingly overlooked in local corporate wellness programmes?

Van Huyssteen (2006a:7) writes:

...in knowing God, and in knowing the world, and our relationship to the world in relation to God, we may actually find and achieve something unique, i.e., humankind's "highest well-being".

It is my hope that the chaplain can have a role in assisting people to achieve and maintain this wellbeing and wellness.

The initial research proposal for this study has its roots in the reading of an article by Truter and Kotzé (2005:973) in which they claim: "Health is much more than the absence of illness; it is rather a 'high level wellness' and a life with 'meaningful life-possibilities'". It is my hope that my own ministry and pastoral intervention has contributed to the wellness of people who have sought help through the church. The question is whether this same form of assistance can be extended to, and will be accepted by, secular corporates and MDTs.

It is in this context that the important themes for this research study emerge: (1) corporate chaplaincy; (2) workplace spirituality; and (3) employee wellness. These themes of employee wellness and associated wellness programmes, spirituality and workplace spirituality, and chaplaincy have received significant attention in research studies and literature (see Chapter 5). However, the research gap exists in our South African context, of (1) what contribution chaplains can make through the MDT to achieve and maintain employee wellness; and (2) why chaplains, in the well-documented context of the benefits of spirituality in the workplace, are not overtly part of workplace employee wellness MDTs. This research gap also extends to the role of corporate or industrial chaplaincy in South Africa. This has been confirmed by the Information Specialist for Theology and Humanities at the University of Pretoria (Nsanzya 2015). The information specialist indicates that while in the South African context research does exist on military chaplaincy (Bredenkamp & Wessels 2012, 2014; Wessels & Bredenkamp 2009), there is a notable absence of research on other forms of chaplaincy (Nsanzya 2015). There is, however, international research conducted on corporate and industrial chaplaincy in the United States of America (Cook 2009; Eades 1988; Garcia-Zamor 2003; Kahne & Chaloner 2005; Nimon, Philibert & Allen 2008:234; Seales 2012), United Kingdom (Bell 2006; Reindorp 1993), and Australia (Michelson 2006), but even these offerings are minimal compared to other forms of chaplaincy and other helping professions.

Setting out the questions asked above, I would summarise the research questions as follows.

Primary question:

Does the corporate chaplain have a contribution to make through the multidisciplinary wellness team in achieving and maintaining employee wellness?

Secondary questions:

Are corporates and wellness programmes assisting corporates aware of the place of spirituality in the wellness of employees?

Why, in the South African context, has the chaplain been seemingly excluded from the wellness MDT?

What are the obstacles that prevent or make it difficult for the chaplain to be a member of the wellness MDT?

1.12 TITLE OF THE STUDY

The title of this research is, "Corporate chaplaincy, spirituality and wellness: a postfoundational practical theological exploration".

The subtitle, "a postfoundational practical theological exploration" describes the philosophical viewpoint, epistemology, and the theological discipline that shapes both the methodology and the methods of this exploratory research (see Chapter 2).

The description "corporate chaplaincy" is used intentionally to create a tension between the two words. They highlight that while in the South African context the role of the chaplain is readily accepted in certain organisations, such as the military and hospitals, it is not, by my observation, commonplace in corporates. The understanding of "corporate" is not only in the sense of a corporation as a legal entity, but includes the simpler "association of employers and employees in a basic industry" (ed. Mish 2003). However, as will be shared in the discussion of this research, the use of these two words "corporate chaplain" also pose a difficulty.

The title includes the basic desire of this research to contribute towards the wellness of employees. The title conveys that this contribution towards employee wellness may be achieved by incorporating the chaplain as a member of the MDT. The title also links the role of the corporate chaplain with workplace spirituality and wellness. The co-researcher interviews and the thickening of the discussion through an exploration of traditions of interpretation, including interdisciplinary respondents, literary resources, and theological tradition, will unpack these important concepts conveyed and implied in the title.

While these themes will be discussed in Chapter 4 and 5, what follows is a brief discussion of the terms wellness, spirituality, and chaplaincy.

1.12.1 Wellness

The term "wellness" was coined by Halbert Dunn in the 1950s who defined the term:

... as an integrated method of functioning which is oriented toward maximizing the potential of which the individual is capable, within the environment where he is functioning (Dunn 1959:447).

Section 5.1 will consider the roots of wellness in the ancient biblical word *shalom* and will consider wellness from Western, alternative, and African perspectives. The term "employee wellness" is self-explanatory as a reference to the wellness of employees, and "employee wellness programs" as the instituted programmes in, or associated to, the workplace to motivate, maintain, or obtain wellness for employees. While it will be discussed in detail (see 5.1) it is important to note that one of the difficulties is the variety of definitions of employee wellness with one study listing no less than 14 different definitions of wellness in the workplace (Sieberhagen, Pienaar & Els 2011:5).

While the scope of the study is limited to employee wellness there too needs to be an acknowledgement of corporate wellness and workplace wellness, not just for the wellbeing of the employee, but for the institution itself.

1.12.2 Spirituality

In biblical testimony, "spiritual" is a reference to "someone within whom the Spirit of God dwelt or who lived under the influence of the Spirit of God" (Sheldrake 2007:3). However, as with the term wellness, several different definitions of spirituality are offered. This is especially so in a context in which spirituality is increasingly viewed outside the domain of religious experience (Janse van Rensburg et al. 2014:401; Lepherd 2015:568). For this research, spirituality is defined as that part of human experience that refers to the inmost being, the spirit or soul, searching for and experiencing the deepest values and meaning by which a person seeks to live. Spirituality is that which connects us to ourselves, to God or a belief system, and to each other and all reality. Workplace spirituality is both spirituality as it relates to employees in the workplace and the spirituality of the workplace itself.

Among the obstacles in developing a workplace spirituality, is the scepticism that arises out of the lack of a definition of what spirituality is and spirituality's complex relationship to religion (van Tonder & Ramdass 2009:1). Of interest are the benefits of spirituality in the workplace that include both an effect for the organisation and for the employee.

1.12.3 Chaplaincy

Chaplaincy has a long history in standing alongside people to offer support, care, and healing in a professional capacity in schools, hospitals, the military, police, and prison services. Within this history of chaplaincy, the predominant role has been to provide pastoral and spiritual care (Carey & Cohen 2009:353; Williams 2008b:9). As will be discussed, one of the challenges for chaplains to become members of corporate MDTs is for corporates to recognise the value of spirituality in wellness and to overcome the ignorance of the complementary and supporting roles that chaplains are able to fulfil (Carey & Cohen 2009:363; Williams 2008b:13–14).

Having positioned this research, the next task is to describe the theoretical framework and research methodology.

CHAPTER 2: THEORETICAL FRAMEWORK OF THE RESEARCH STUDY

This chapter discusses this study's research framework and methodology which uses a postfoundational notion of practical theology.

2.1 RESEARCH METHODOLOGY

Van Huyssteen (2014a:220) writes that within a postfoundational epistemology there is no "blue print" for "doing science and theology". Rather, both rely upon "a community that converses with itself but also seeks to engage in dialogue across disciplines because of the relational resources that these various research strategies share" (van Huyssteen 2014a:220). Within this community, there are those theologians, as will be seen below, who have prepared the way in formulating a postfoundational notion of practical theology that acknowledges and values the context, is intentionally interdisciplinary, and aims to problem-solve.

In order to grow a better understanding of the context and to explore new possible preferred alternative realities, I am using a postfoundational epistemology and methodology informed by Osmer's (2008:4) four questions of practical theology and Müller's (2005) seven movements of his postfoundational notion of practical theology (see 2.3). These two approaches are brought together under three headings, (1) acknowledgement, (2) discussion, and (3) response (see 2.3 and Figure 4). Before discussing how Osmer and Müller's approaches inform this study's methodology, the following section discusses the important concepts of this study's research methodology.

2.2 DISCUSSION ON THE RESEARCH METHODOLOGY AND METHODS

The design of this research is best described as a multimethod qualitative design. The multimethod qualitative approach weaves together the methods from several qualitative research perspectives, including exploratory, descriptive, narrative, and phenomenological research. While this will be discussed in 2.2.2, it needs to be noted that this qualitative design contrasts with a mixed methods approach which brings together both qualitative and quantitative methods. What follows is a discussion on the concepts of qualitative research and of the multimethod approach. Thereafter, the important concept of the co-researcher and methods of study will be discussed.

2.2.1 Qualitative research

In the task of acknowledgement, discussion, and response, the methods of qualitative research are chosen. As the name implies, qualitative research does not rely on the large numbers of quantitative research. Typically qualitative research will focus "in-depth on relatively small samples, even single cases ($n = 1$), selected purposefully" (Patton 2005:1635). Apart from the limited number of "samples" qualitative research varies widely in its application. Leedy and Ormrod (2005:147) do however refer to two common aspects in the varied approaches to qualitative research, namely, that the research will observe phenomena in natural settings, that is, in the "real world", and second, those phenomena will be studied in "all their complexity".

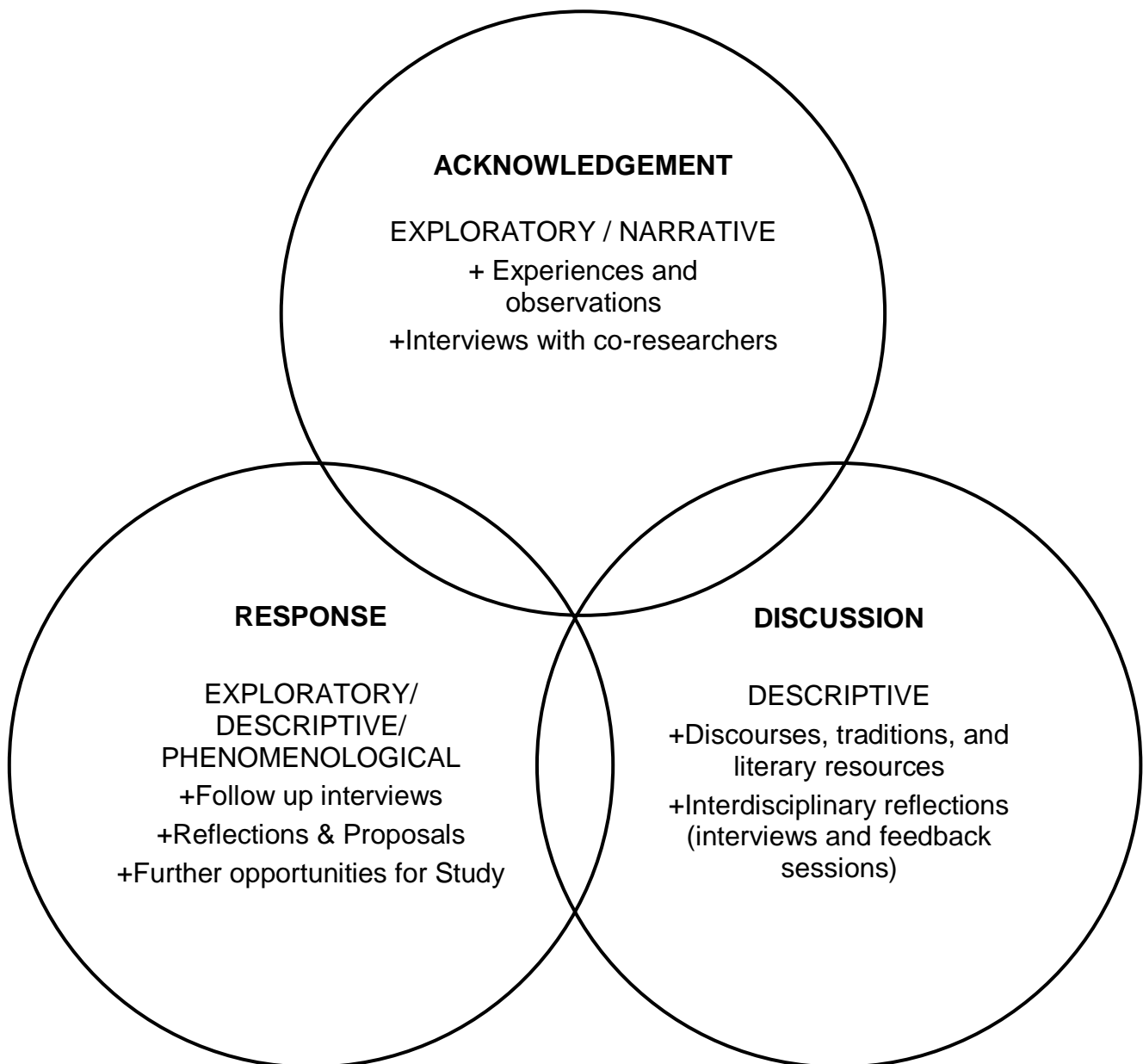
Suter (2012:347–348) provides a comprehensive comparison between quantitative and qualitative research approaches. Suter (2012:347–348) mentions the following differences between the two approaches: Quantitative approaches conduct the analysis after data collection whereas qualitative conducts analysis along with data collection. Quantitative approaches use instruments with psychometric properties whereas the researcher is the instrument in a qualitative approach that relies on the skill of observation, recording, and reflecting. The approach is fixed prior to data collection in quantitative research, whereas in qualitative research, the approach continues to emerge during the research. Quantitative approaches favour standardised tests and instruments that measure constructs, while qualitative approaches favour interviews, observations, and documents. While quantitative approaches perform data analysis in a prescribed, standardised, linear fashion qualitative approaches perform data analysis in a creative, iterative, nonlinear, and holistic fashion.

The methods used in this study's qualitative research embrace a multimethod qualitative design approach that crisscrosses the boundaries between the different qualitative research perspectives.

2.2.2 A multimethod approach

As indicated above, the design of this research is a multimethod qualitative design that weaves together the methods from several qualitative research perspectives, including exploratory, descriptive, narrative, and phenomenological research (see Figure 2). This also fits into one of the more recent pursuits of Practical theology, namely, the move towards a "coalescence of approaches" and a "complementarity of methods" (Dingemans 1996:91).

Figure 2: Multimethod approach



Heitink (1999:87) refers to this pursuit as an "integrative practical theology", that brings a number of approaches together, albeit under possible tension, to "cross-fertilize each other".

The multimethod design is different to a mixed-method design in that the former does not necessarily cross the boundary between qualitative and quantitative methods (Vogt, Gardner & Haeffele 2012:7). For this research, the multimethod design used is qualitative and is set apart from the mixed-method design of both qualitative and quantitative methods.

The purpose of exploratory research is to contribute new insights into the topic of research (Babbie 2008:98). One of the marks of exploratory research is that its task will raise

questions for further study (Suter 2012:374). The purpose of descriptive research is to deepen exploratory research in order to provide "a very detailed and precise idea of the way things are" (Adler & Clark 2011:14). Phenomenological research is associated with "lived-experience" in which the purpose of research is to explore how "experience becomes embedded in consciousness and what meaning that carries" (Suter 2012:366). Thus, phenomenological research is related to the study of the nature and meanings of phenomena, and in particular the understanding of how these phenomena "appear to us through experience or in our consciousness" (Kafle 2013:181). Narrative research, while related to phenomenology focuses on the "life story method, in which people describe their life experiences via storytelling" (Suter 2012:369). The difference lies in that while phenomenology focuses on people's internal perceptions of the phenomena of the world, narrative research understands that the meaning given to these phenomena are socially constructed (Bushe & Marshak 2015:22; Langdrige 2007:4). In this regard, narrative research helps capture the "voice of the participant and offers a collection of themes that help us understand the phenomenon being investigated" (Suter 2012:369). Each of these research perspectives is in contrast to being confirmatory in which the research aim is to test a hypothesis (Suter 2012:353). The task here is to learn and understand, or in the headings I am choosing to use, to acknowledge, discuss, and respond.

A multimethod design approach is adopted, as the tasks and aims in the different interviews require different approaches. For example, in meeting with chaplains, the primary task is one of description. The primary task is to describe the role and value of chaplains in organisations. However, in meeting with a person who had journeyed for several years under the care of an employee assistance programme, the approach is narrative in creating the opportunity for the co-researcher to tell her story. In meeting with executives of employee wellness organisations, the approach is exploratory in which the primary aim is to explore the value that chaplains may have in employee wellness and the obstacles that prevent the inclusion of chaplains in MDT's. I would also propose that these research methods come together in phenomenology in which the task is to explore, discover, and narrate, the experiences of people, and the organisations they represent.

I think that this design fits in well with the view that "most people, perhaps all, organize their understanding of themselves in the form of stories or narratives" (Vogt et al. 2012:38). I would thus propose that this multimethod qualitative design fits into a postfoundational approach that reaches out and encompasses the metaphors of social constructionism and

narrative. This I would propose is supported by postfoundationalism's notion of transversality (see 1.8.2) not only in terms of crossing the disciplines but also in crossing the boundaries of different research perspectives and approaches.

What is clear is the prominent place that the people and their experiences have within the research process. The role of these people, or in the context of this research, the co-researchers, is discussed in the following section.

2.2.3 Co-researchers and purposeful sampling

In the conduct of interviews, this qualitative research views each of the persons interviewed as co-researchers. For clarification, these co-researchers are differentiated from the interdisciplinary team who are referenced as respondents (see 2.3.2 and Chapter 4).

The term "co-researcher" is used in the context of the work of David Epston (2004:31) in which "sufferers and therapist" work together for the "co-production of knowledge". In this approach, Epston does not claim nor seek to be objective, but rather, in the context, "to generate knowledge" that is able to "influence in preferred ways a person's relationship" to the context (Epston 2004:31). As such, in the process of this study the methods of research do not view co-researchers as simply a means of data collection, indicated by the term "subject", but valued and respected participants who are partners in the research process. It is with this in mind that Müller and Schoeman (2004:9) write that an important part of their research is not merely to serve their "own objectives as researchers", but needs to "benefit and be of value" to the co-researchers.

In my relationship with the co-researchers, I too need to be aware of my own prejudices that influence the way in which I see and regard the co-researchers. Osmer (2008:59) invites researchers in this process of observation and description to:

... put aside their preconceived perceptions, interpretations, and judgments and adopt the viewpoint of someone who is encountering people and activities for the first time.

Furthermore, I need to remember that I am a researcher alongside the co-researchers who themselves are the experts in the contexts of their lives. In this regard, I have and will adhere to the guidelines contained in the documents, "Policy and procedures for responsible research" and "Code of ethics for scholarly activities" (cf. University of Pretoria 2007, 2012)

that highlight justice and credibility, and an attitude of beneficence, respect and professionalism.

The selection of co-researchers is by means of purposive or purposeful sampling. Purposeful sampling is chosen to ensure the relevancy of the interviews to the topic of discussion (Schensul 2012:84). Purposeful sampling selects "information-rich" persons for research that are related to the purpose of the inquiry and is in contrast to random sampling's "statistical probability theory" (Patton 2005:1635). As such, I have purposefully selected chaplains working within the context of spiritual helping, a manager of a mental health hospital, the CEO of a local Hospice, a corporate life-coach, and persons involved in corporates with involvement in, or oversight of, wellness programmes, including one person having journeyed under the care of an EAP (see Chapter 3).

I have obtained informed consent from each co-researcher (see Appendix Chapter 6:). The consent form has (1) communicated the purpose of the research; (2) made each co-researcher aware of the right to withdraw from the research at any time they deem necessary; (3) obtained permission to use the content of the interviews in this research; and (4) clarified that participation is voluntary, without payment, and that all interviews are confidential. I have used aliases, unless mutually agreed upon otherwise, to protect the identity of the co-researchers.

2.2.4 Methods of research

In this section, I will briefly outline the methods of research in the employ of qualitative interviews, the process of recording and transcribing the interviews, and the process of feedback loops.

2.2.4.1 Qualitative interviews

I have conducted the initial process of acknowledgement in a series of qualitative semi-structured interviews using a multimethod design approach to better understand the context of employee wellness and the place of spirituality and chaplaincy in employee wellness. I have selected semi-structured interviews in which the process is initially guided by a topic of reference with some prepared questions (see Appendix 2). I have conducted the semi-structured interview in a manner that allows the co-researchers to freely narrate their stories with minimal interference from myself. While an extensive list of questions was originally prepared, I only used a few of the questions in the interviews as most co-researchers were

willing to share their stories and experiences with little prompting. The introduction to the research had already been communicated through the consent letter. In most instances, only an introductory comment was needed to begin the interview process with most of the co-researchers speaking freely. Only some interviews needed a little more prompting through further questions.

During these interviews, in the task of observation and description, Patton (2002:260–261) outlines the characteristics of the qualitative researcher which includes paying attention; writing descriptively; being disciplined in recording field notes; being skilled in separating the detail from the trivia; affirming and triangulating observations; and being aware and honest regarding the strengths and limitations of one's own perspective.

To balance my own reflections with the interpretations of the co-researcher stories it is necessary to realise that I cannot be or even desire to be, objective or neutral. I do agree with the way Müller (2012:13) voices this: "The criterion for good research is no longer objectivity, but rather subjective integrity". Müller and Schoeman (2004:9) write that aim of research "is to listen to stories and to be drawn into those stories". Rodriguez (2002:4) describes narrative "as a way of being in the world" that "assumes no separation between the world and us".

In using a metaphor of social constructionism, I am not a "distant observer" but a participant in the relationship (van der Lans 2002:33). I agree with the conclusion that Gergen, Josselson and Freeman (2015:7) reach, in which there is an abiding sense that knowledge is not "about" the co-researcher, but "with" the co-researcher. They indicate that from the constructionist assumptions of human behaviour, research in itself is a means of giving expression to the researcher's "social, moral, and political values" (Gergen et al. 2015:4). However, it nevertheless remains my task as the researcher to guide, through questions and reactions, the co-researcher into constructing a self-narrative (van der Lans 2002:33). As a researcher then, I need to continually affirm that these narratives I receive are the valued stories of the co-researchers and that as I hear these stories I become part of their stories and will have an influence on the outcome. However, I need to ensure that my own story and influence must not overpower the stories of the co-researchers or distract them from the preferred alternate stories that need to arise in the local context.

Freedman and Combs (1996:40) list a set of questions to help maintain a narrative and social constructionist position. It is important to note that these questions were not drafted

in the context of research but for therapy. However, these questions are applicable and usable within a research context. Furthermore, while I cannot make the claim that I adhered to these questions in every moment of every interview, they did allow me during, and in reflection afterwards, to consider my own narrative positioning:

1. Am I asking for descriptions of more than one reality?
2. Am I listening so as to understand how this person's experiential reality has been socially constructed?
3. Whose language is being privileged here? Am I trying to accept and understand this person's linguistic descriptions? If I am offering a distinction or typification in my language, why am I doing that? What are the effects of the various linguistic distinctions that are coming forth in the therapeutic conversation?
4. What are the stories that support this person's problems? Are there dominant stories that are oppressing or limiting this person's life? What marginalized stories am I hearing? Are there clues to marginalized stories that have not yet been spoken? How might I invite this person to engage in an "insurrection of knowledges" around those marginalized stories?
5. Am I focusing on meaning instead of on "facts"?
6. Am I evaluating this person, or am I inviting her or him to evaluate a wide range of things (e.g., how therapy is going, preferred directions in life)?
7. Am I situating my opinions in my personal experience? Am I being transparent about my context, my values, and my intentions so that this person can evaluate the effects of my biases?
8. Am I getting caught up in pathologizing or normative thinking? Are we collaboratively defining problems based on what is problematic in this person's experience? Am I staying away from "expert" hypotheses or theories? (Freedman & Combs 1996:40).

Rubin and Rubin (2005:81) also list personality traits, that may influence the interview process, such as aggression, passiveness, intensity, gregariousness, anxiety, and empathy. Another important concept is ethical balancing. Rubin and Rubin (2005:35,104) indicate that the researcher may choose not to represent everything when what is heard and shared may bring harm to the co-researcher. This maintains respect for the co-researcher.

Crucial to the postfoundational notion of practical theology, is for me, as the researcher, to focus not only on the description of experiences but to draw out the co-researchers' own interpretations and meanings of their experiences (Müller 2005:302). The methods of facilitation and recording used are within the metaphors of narrative and social constructionism. If reality is constructed then understanding and meaning can be achieved by deconstruction with the purpose of leading to new, alternative and preferred stories (Freedman & Combs 1996:89). Deconstruction is derived from the work of Jacques Derrida (1930-2004) who "first introduced deconstructionism to philosophy in the late 1960s as part of the poststructuralist movement" (Lockyer 2004:243). For Freedman and Coombs (1996:46) the value of Derrida's deconstructionism is in examining and illustrating "how the meaning of any symbol, word, or text is inextricably bound up in its context". Because the intended meaning as offered by the co-researcher is not always the interpreted meaning received by the researcher/interviewer, it is necessary to look for "gaps in our understanding" and "ambiguities in meaning" to prompt further questions with the purpose of allowing new meanings and constructions to emerge (Freedman & Combs 1996:47). It is important to underscore that the purpose of filling in the gaps is not towards the goal of gathering all the facts but to affirm and thicken the understanding of the social construction of meaning. In the process then, there is the intentional shift from deconstructive listening to deconstructive questioning (Freedman & Combs 1996:57). The aim of deconstructive listening is to "open space for aspects of people's life narratives that haven't yet been storied" (Freedman & Combs 1996:46). The shift to deconstructive questioning:

... invites people to see their stories from different perspectives, to notice how they are constructed (or that they are constructed), to note their limits, and to discover that there are other possible narratives (Freedman & Combs 1996:57).

This enables people to see that the narratives which are constructed are not inevitable and as such can be constructed differently, that is a new preferred reality (Freedman & Combs 1996:57). Noting the debate in which deconstructionism has been both praised and denounced (Lockyer 2004:243–244), I do think there is value in the approach of unpacking meaning both through deconstructive listening and questioning. In the context of this research, deconstruction refers to the unpacking of the co-researcher stories and the study of literature as they contribute to the meaning of the context. Deconstruction analyses these stories in partnership with traditions for the purpose of affirming "situatedness and

belonging" and offers meaning to the stories and new alternative and preferred realities (Demasure & Müller 2006:419).

The metaphors of narrative and social construction are not only designed for hearing and collecting "data", but for participating in the lives of those who are sharing their stories. As such it is crucial that methods of facilitation and recording allow the co-researchers to come to a meaningful understanding of their own story and to help the co-researchers develop an alternative preferred reality. The method cannot just be about research, it has to be about the lives of real people and their futures, hence the use of a narrative social constructionist approach that values people and their stories. Müller and Müller (2017) emphasise that:

The process of storytelling has meaning in and of itself, and not just the content of the story that can be broken up into fragments and analysed by means of themes, codes, and even computerised analysis.

In making people and their stories a priority, Freedman and Combs (1996:44) refer to the work of Anderson and Goolishian to emphasise that their task is to "listen for what we don't know". While writing from a therapeutic positioning the title of Anderson and Goolishian's (1992:25) chapter, "The client is the expert", underscores the value and the position of the "client" in therapy and is applied in the research context to the co-researcher. Valuing the "client" as an expert, Anderson and Goolishian (1992:25) emphasise a "not-knowing approach" that aims toward that which is not yet known. Hermans (2014:122) refers, in the development of practical theology, to a description of the researcher who is decentred "as a privileged holder of knowledge" who is now part of the process into the "unknown" or "new knowledge". Müller (2012:13) refers to this "not-knowing position" in the form a "doubt" metaphor in which the theologian is no longer regarded "as the guardian of religious tradition, but as the one that can formulate on the one hand the value of the traditions of interpretation ... [and] at the same time express doubts about those interpretations".

Important in this research context is not to allow my understandings, explanations, and interpretations, as the researcher, to be limited by "prior experiences of theoretically formed truths, and knowledge" (Anderson & Goolishian 1992:28). Anderson and Goolishian (1992:37) indicate that a not-knowing approach necessitates not using "pre-planned or pre-known" questions. However, in the context of research in which the field of research, not the outcome, is informed by my initial interest, some questions that initially situate the

conversation within the research field are helpful. Yet, not-knowing listening dictates the way questions are asked and stories are explored.

In this process, it is my task to identify the dominant story that arises within the traditions and context. In following the work of Michael White, Freedman and Combs (1996:57) advocate that these dominant stories can subjugate the lives of people and become problem-saturated. It also needs to be noted that often the local culture which includes attitudes and practices may support the problem-saturated story (Freedman & Combs 1996:195). As mentioned above, through the methods of deconstructive listening and questioning, it is hoped that space may be opened to identify "preferred directions" and to develop a new alternate and preferred story (Freedman & Combs 1996:118). As such I advocate Müller's (2005:85) proposal that a postfoundational notion of practical theology is not only about "description and interpretation of experiences", but is also "about deconstruction and emancipation".

This discussion of the methods of research also needs to relate the practicalities of the interview process.

2.2.4.2 Recording and transcribing the interviews

With the consent of the co-researchers, and again with the interdisciplinary team of respondents, all the interviews were audio recorded and formatted to digitised audio files. It is my view that the audio format is less obtrusive than video recording and captures the entire conversation which is referred to as needed. With the desire to offer respect to the co-researchers and in wanting to be sensitive I gave the opportunity for the co-researchers to choose the venue where we would meet. While this may have made the co-researchers more comfortable during the interviews some of the locations chosen, such as restaurants, were not ideal in terms of the noise which had an impact on the audio recording of the interviews. I would assume that such locations were chosen as they were neutral and safe, bearing in mind that for many of the co-researchers this would be their first time meeting me. However, I do think that creating a safe place and being sensitive to the co-researchers outweighed the inconvenience of poor audio recordings. For the interdisciplinary team of respondents, with their consent, I chose venues better suited to audio record the conversations.

The audio recording program I chose to use is Recordium (<http://recordiumapp.com>). This application, running on an iPad, allows for in-session highlighting. I did jot down key words during the interviews so I could keep check of anything I wanted to raise or feedback to the co-researcher. Relying on the audio-recording, I chose to avoid a thorough note-taking process which would distract me from fully hearing and participating in the story. During this research, the support for the Recordium software ended. I choose to switch the recording application to Voice Record Pro 7 (<http://www.bejbej.info/app/voicerecordprot7>).

I transcribed each interview. In being faithful to the audio recording, this even includes the nonsensical words such as "um". However, where these nonsensical words have no bearing on the conversation, I have not included them in the quoted text for the sake of flow. Where I have intentionally left words out, or where the co-researcher has a break in a sentence I have indicated this by the use of an ellipsis. Where the co-researcher has expressed something which I could not phonetically transcribe, I have indicated these with the use of square brackets, for example, [Alan laughs]. Where words were unintelligible on the recording, as for example because of background noise, three question marks (???) have been inserted. I have chosen to do the transcribing myself. This has allowed an in-depth revisiting of the interviews. The transcription of an interview can be viewed in Appendix 3. The software that I selected for the transcribing of the interviews is InqScribe (<http://inqscribe.com>). In addition to being able to listen to the audio file at various speeds, and the typing of notes, this software allows for timestamping within the transcription. This feature allows for easy navigation between the notes file and the audio file.

2.2.4.3 Feedback loops

While reflection and interpretation have already started during the interviews as I listen and learn, an intentional reflection follows the interviews in listening again to the interviews and transcribing them. Recurring feedback loops are utilised as a means of ensuring that the relationships between myself, the co-researchers, and later in the process, the interdisciplinary respondents, develop a thicker understanding and interpretation of the story. The conversation can never be one-way and the listening can never be objective. While the very process of sharing in the stories of people becomes a feedback loop of listening, interpreting, and relating, the further means of establishing a feedback loop is established in offering the stages of this research back to the co-researchers, and in the later part of the research, to the interdisciplinary respondents. In each instance, I emailed a

summary of the interview to the respective co-researcher or respondent so they could acknowledge that the story is heard as it was intended to be heard (see Appendix 5 and Appendix 11). Each chapter in its draft form was submitted to each co-researcher and respondent for feedback and comment (see Appendix 6 and Appendix 12).

In this way, the loop becomes more of a spiral in which there is a recurring feedback between myself, the co-researchers, and the interdisciplinary respondents, that informs and creates further feedback for all the participants. The purpose of this feedback is not only summative but formative and helps in thickening the themes of the research (Osmer 2008:224). As such, these interviews and feedback sessions, as per the exploratory approach of the research, thickened the themes that were acknowledged in the co-researcher stories and helped developed through the dialogue with the interdisciplinary respondents and other discourses, the response of this research and the raising of questions for further study.

In the method of this research, this process may well place me, as the theologian-researcher, in a fragile space in making myself more dependent on others, but it is also a safe place in which I, as researcher, am also more needed than ever in offering a unique theological contribution (Müller 2009a:8).

What follows is an outline of the methodology and the three-stage research of acknowledgement, discussion, and response.

2.3 OUTLINE OF THE METHODOLOGY AND THE THREE STAGES OF THIS RESEARCH

The theoretical framework of this research uses a postfoundational epistemology and methodology informed by both Osmer's (2008:4) four questions of practical theology and Müller's (2005) seven movements of a postfoundational notion of practical theology.

Some questions need to be answered. As Osmer does not present his four questions as a postfoundational methodology, is it appropriate to use his methodology in a postfoundational methodology? As Müller (2005) does present his seven movements as a postfoundational notion of practical theology, should I not just use these seven questions as the template for this methodology? Part of my reasoning is in Müller's comments to our class of 28 August 2014, in which he considers his seven movements more as map offering direction than a method for practical theology.

While Osmer (2008), in his book "Practical theology" does not present his methodology as a postfoundational approach of practical theology, I do, however, think it is compatible with a postfoundational notion of practical theology. For example, Osmer (2008:viii–ix) does refer in his book to the influence of van Huyssteen and mentions in particular, "cross-disciplinary issues" which is a key component of postfoundationalism.

Müller (2005:81) does present his seven movement approach for a "practical theological research process" as a translation of van Huyssteen's "description and summary of Post-foundationalist Theology ... into practical theological concepts". However, in his talk (lecture on 28 August 2014), Müller shared the development of the seven movement approach of a postfoundational practical theology and emphasised the point that it was not intended to be an outline for a thesis or research study, but rather a map for developing research. As such, I am not using the seven movements as a template of the research design but as that which informs and offers direction to this research.

Osmer and Müller both present their work to enable the task of practical theology. I propose that their approaches can meet in a postfoundational notion of practical theology that emphasises contextuality, transversality, and preferred alternative realities. With regard to context, Osmer (2008:34) asks the question "What is going on?" in order to understand "what is going on in the lives of individuals, families, and communities" in the local context. This meets with Müller's first to third movements in which "a specific context is described", "in-context experiences are listened to and described", and "interpretations of experiences are made, described and developed in collaboration with 'co-researchers'" (Müller 2005:83–84). With regard to transversality, Osmer (2008:173) builds his method upon the notion that the "conversation between theology and other fields is a part of all the tasks of practical theological interpretation". For Müller (2005:84), a "description of experiences is continually informed" by theological and other traditions of interpretation in order to understand how behaviour is influenced by these discourses. With regard to preferred alternative realities, both are asking similar questions, "What ought to be going on?" and "How might we respond?" (Osmer 2008:129, 174) and how may alternative interpretations be developed that "point beyond the local community?" (Müller 2005:85–86).

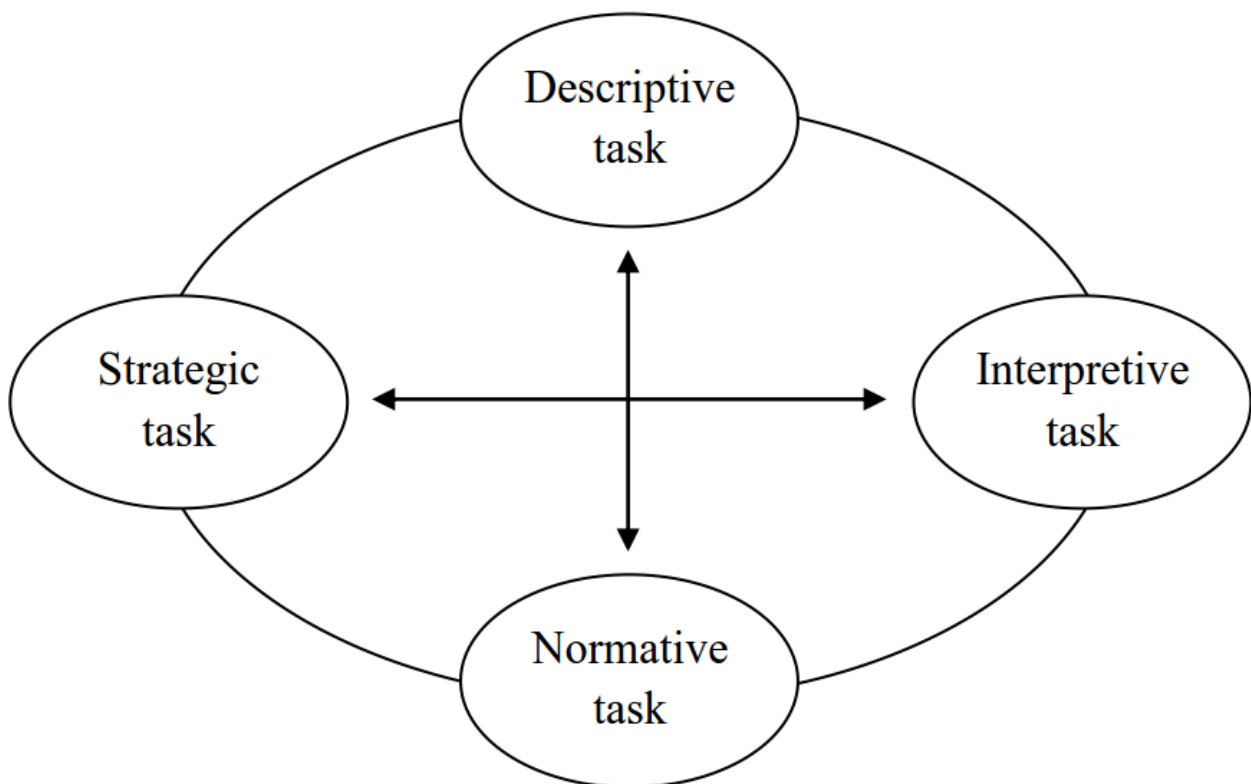
However, is there a reason to bring the approaches of Osmer and Müller into a single methodology? In answer, I do think that both approaches offer unique lenses that enrich this study's threefold methodology of acknowledgement, discussion and response.

Osmer (2008:4) asks the following four questions under four task headings:

1. What is going on? (Descriptive task).
2. Why is this going on? (Interpretive task).
3. What ought to be going on? (Normative task).
4. How might we respond? (Strategic task).

These four questions and tasks are graphically depicted by Osmer (2008:11) in Figure 3: The four tasks of practical theological interpretation. The illustration demonstrates that while the four tasks are distinct they are also connected to each other as the practical theologian constantly moves between the tasks (Smith 2010:101).

Figure 3: The four tasks of practical theological interpretation



Müller (2005) offers the following 7 movements as an approach for a postfoundational notion of practical theology:

1. "A specific context is described" including the description of the local context and my own relationship with the context, a description of my epistemological understanding, and positioning within practical theology (Müller 2005:83).

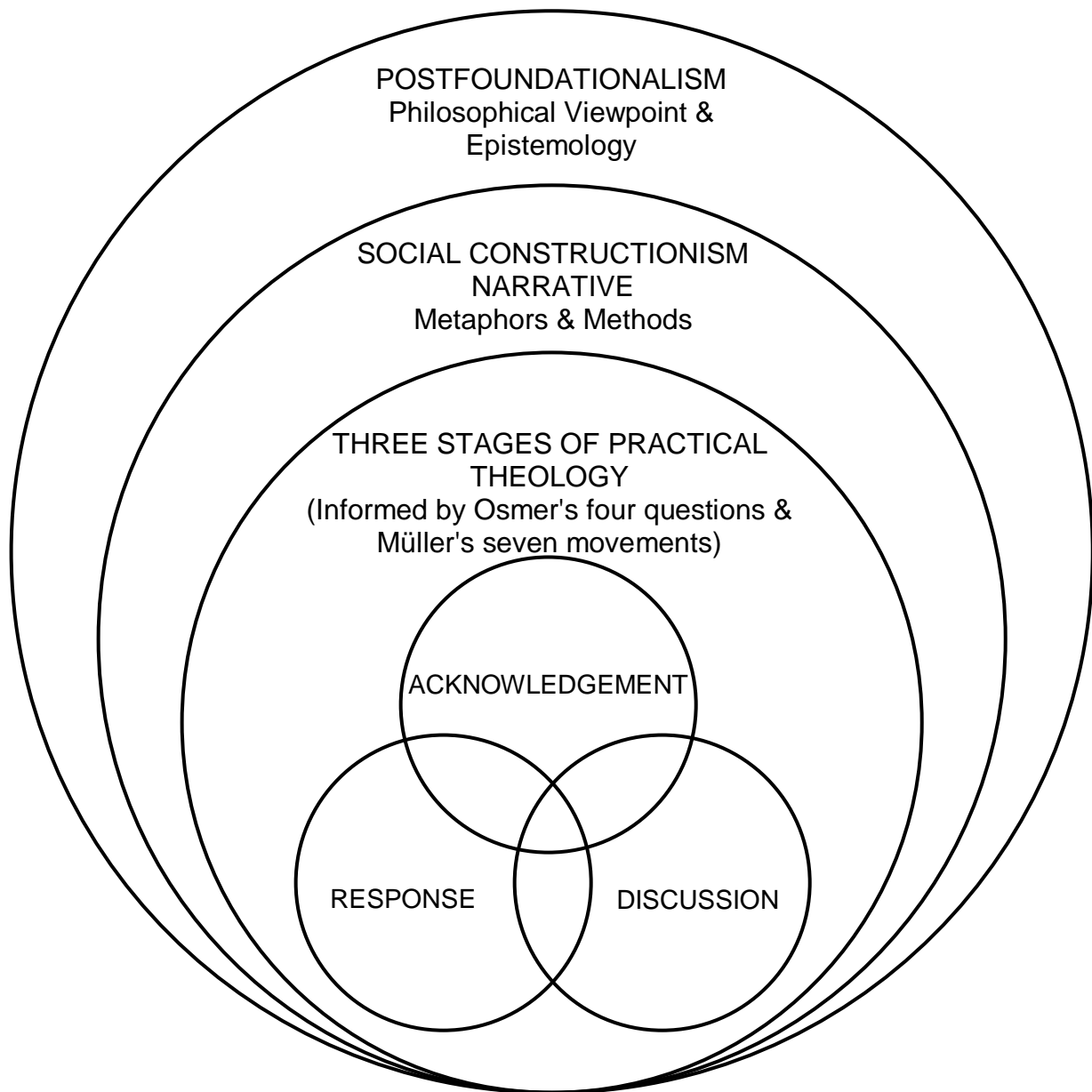
2. "In-context experiences are listened to and described" by means of empirical research including a description of the research methods and how they support the epistemological understanding described under movement one (Müller 2005:83).
3. "Interpretations of experiences are made, described and developed in collaboration with 'co-researchers'" with the key thought being on understanding the interpretations of the co-researchers (the persons interviewed – a fuller description of the term will follow in the next section) themselves (Müller 2005:84).
4. "A description of experiences as it is continually informed by traditions of interpretation", including the theological traditions of interpretation, in order to understand how behaviour is influenced by these discourses (Müller 2005:84).
5. "A reflection on the religious and spiritual aspects, especially on God's presence, as it is understood and experienced in a specific situation" (Müller 2005:84).
6. "A description of experience, thickened through interdisciplinary investigation" (Müller 2005:85).
7. "The development of alternative interpretations, that point beyond the local community" with the possibility of broader application (Müller 2005:86–87).

It is my proposal to use these two approaches of Osmer and Müller to inform this postfoundational approach of practical theology under the headings of acknowledgement, discussion, and response (see below). However, as soon as I mention three headings or three stages, it is important to stress that they do not necessarily refer to a step-to-step sequential progression. This equally applies to the four questions and the seven movements. While there is a general progression from a beginning to an outcome there is more of a to-and-fro movement than an ordered sequential movement. Two images that come to my mind are the differences between a river and the ocean, and the differences between a developing film photograph and a developing painting. A river flows in one direction and the water that passes never sees the same place twice. However, an ocean wave surges onto the beach and then pulls back into the ocean. At the approaching high tide, it surges further with each subsequent wave. A film-based photograph slowly develops in a chemical solution and the entire picture, subject and background, takes form. An artist, however, paints a detail first here, then there, and right up until the end there may be

sections of the painting that are completely untouched and blank. Once the painting is complete, it may duplicate the same scene as the photograph but the way in which the picture took shape and developed is vastly different. I have adopted a notion of practical theology that is more of an ocean wave surging and retreating than a river's linear progression and of an artwork in which parts are slowly coloured in, sometimes the "subject", at other times the background. The final picture is complete, but the method is not as sequential, as the following discussion may portray the methodology to be. In referring to this research as an artwork, the writing of Leavy (2015:17) in "Method meets art" has been helpful, not in the sense of developing a new method, or even new research tools, but in the understanding that research may be viewed as a craft in which researchers "compose, orchestrate, and weave". When method meets art, research becomes not merely the application of research instruments and tools but an artwork of creativity and intuition in which the researcher is also an instrument within the practice of "reflection, description, problem formulation and solving, and the ability to identify and explain intuition and creativity in the research process" (Leavy 2015:17). In this regard, I value Janesick's (2001:539) concept of an "artist-scientist" which brings art and scientific inquiry together in the person of the researcher. Müller (2013:1) too refers to this when he refers to the different roles of the practical theologian as "an exegete or a dogmatist", and at times, "an artist and a poet". I have also allowed the inspiration of art-based research to culminate in a fiction story in the epilogue of this research.

Adding to the positioning of this study's practical theology research in Figure 1, Figure 4 offers an overview of this three-stage approach of a postfoundational methodology using the metaphors of social construction and narrative. The three stages of practical theology are overlapping and depict a to-and-fro movement as the task moves from acknowledgement through discussion to a response.

Figure 4: Research methodology for a postfoundational notion of Practical Theology



The research methodology of this study uses a postfoundational notion of practical theology that is informed by Osmer's (2008) four questions of a practical theology and Müller's (2005) seven movements of a postfoundational notion of practical theology. This following section looks at the how these two approaches have informed this methodology under the headings of acknowledgement, discussion, and response (see Figure 5).

I have used the term "stage" to differentiate from the "tasks" of Osmer and the "movements" of Müller. The three stages could equally be described as tasks or movements.

2.3.1 Acknowledgement

The first stage is to acknowledge the context of this research, and more importantly the people and co-researchers within the context. This stage meets within the postfoundational understanding of contextuality (see 1.8.1). This stage's title was difficult to finalise. The words observation and listening were both considered. While this stage does observe and listen I was not wanting to communicate an objective manner of observing or listening as would occur in positivistic approaches. In wrestling with this concern with my supervisor, we finally decided on the word acknowledgement. This is an acknowledgement of the context in which this research process begins. This is an acknowledgement in which the researcher becomes part of the co-researcher's story. This is an acknowledgement that the co-researcher is an expert in the context of their lives and I am a learner. This is an acknowledgement that respects the co-researcher, the co-researcher's story, and the context in which the story occurs or refers. The word conveys the important notion that co-researchers are not "used" for this research but are acknowledged as valuable contributing persons in partnership in this research. This idea is similar to what Redstone (2004:6), in the context of narrative therapy, indicates when she writes about acknowledging the significant contributions that those who consult her make to her sense of identity as a therapist and as a person.

In the qualitative design of this research, an important focus of the research is to observe by listening to the stories of people that contribute meaning to the research questions and themes. This stage of the research has already begun before the formal research study, as my own experiences and observations have contributed to the decision to conduct the research and have identified the initial themes of the research, namely, corporate chaplaincy, workplace spirituality, and employee wellness. In preparing to conduct this research a preliminary interview was conducted in order to explore the above mentioned emerging themes, and to establish possible contacts for further interviews (see 3.1). This initial interview also helped clarify the research problem and research questions.

This acknowledgement stage is informed by the first task question of Osmer with the first, second, and third movements as proposed by Müller.

The descriptive task in which Osmer (2008:30 ff.) asks the first question, "What is going on?", is expressed as "priestly listening" in which we observe and gather information. More specifically the question "What is going on?" is a question that seeks to understand "what is

going on in the lives of individuals, families, and communities" (Osmer 2008:34). The aim of this task is to "interpret the texts of contemporary lives and practices" (Osmer 2008:33). As such, and linked to the word "priestly", this task of acknowledgement is not an impersonal, mechanical or uninvolved gathering of information, but is embedded in what Osmer (2008:33) refers to as "a spirituality of presence". Even when the task is to describe "circumstances and cultural contexts" it does so with the attitude of attending with the people of the circumstances and cultural contexts (Osmer 2008:37, 39). I value the subtitle of Rubin and Rubin's (2005) book, "The art of hearing data", that emphasises the task of "hearing", of listening. Müller and Schoeman (2004:8) make the point that "Data", as it relates to the stories of co-researchers, "is not supposed to be analysed or scrutinized in the first place, but to be heard".

As regards to a spirituality of presence, Baart's (2002:3) theory of presence explores what he refers to as a "presence approach" in which the pastoral worker is intentionally and sincerely present in the lives of those cared for. His findings offer an insight into the unique role that the pastoral helper would be able to offer. He describes this role metaphorically as an "acquaintance, friend, brother or sister, good neighbor or parent" (Baart 2002:3). De Roest (2012) mentions in his article, with the fascinating title "God at street level", that the marks of this presence are being attentive and approachable, mutual recognition, and unconditional acceptance. For de Roest's (2012) this relationship sets the pastoral worker apart from other helpers, such as social workers. In the conversation of a spirituality of presence, it is also worth noting Ganzenvoort's (2009:1) description of the "hermeneutics of lived religion" (see 1.4.2). What this further emphasises is that this study is not only about research, it is also about being present in the lives of people, to learn, to grow, and to encourage.

This task meets with Müller's first to third movements, in which "a specific context is described", in which "in-context experiences are listened to and described", and in which "interpretations of experiences are made, described and developed in collaboration with 'co-researchers'" (Müller 2005:83–84). In the first movement of describing the specific context, the researcher conducts interviews, interprets these interviews from a metaphor of social constructionism, and conducts research on related narratives (Müller 2005:83). In the second movement, a researcher, or team of researchers, conducts research using a narrative approach in the listening to stories to "gain understanding of the in-context experiences" (Müller 2005:83). The third movement, in which interpretations of experiences

are made, describe and develop the story in collaboration with "co-researchers" (Müller 2005:84). The research moves from the observation or acknowledgement of experience to the co-researchers' own interpretations of their own stories (Müller 2005:84). The researcher's task here is not in the first instance to look for data but to look for meaning given by the co-researchers (Müller 2004:302). As such, the researcher interprets by means of constant feedback loops with co-researchers to describe both meaning and interpretation given by the co-researchers (Müller 2005:84). In this research, this stage of acknowledgement is conducted by means of qualitative semi-structured interviews with persons associated with corporate wellness programmes and chaplaincy. The interviews are semi-structured as they focus upon themes of corporate chaplaincy, workplace spirituality, and employee wellness. Feedback is offered and obtained via email responses, with the invitation for follow-up interviews.

In this research, this stage acknowledges the local context and my own relationship with the context. To help understand the local context of corporate chaplaincy, workplace spirituality, and employee wellness, qualitative semi-structured interviews have been conducted with persons related to employee wellness, including an employee under the care of an EAP, three chaplains, the manager of a mental health hospital in Pietermaritzburg who has experience in working alongside corporate wellness programmes, the CEO of the local Hospice in Pietermaritzburg, executives of three prominent wellness organisations, and a pastor working as a corporate chaplain. In terms of the research design, these interviews, aligned with narrative and exploratory research methods, gather new insights with regard to the themes of corporate chaplaincy, spirituality in the workplace, and employee wellness.

Being qualitative research, the aim here has not been to meet a required target number of interviews to create a dataset but to ensure that there is an adequate number of interviews from a variety of sources that are able to make a significant contribution in addressing the research problem and questions. More important than totalling the final number of interviews is the purpose in choosing who, and why, to invite as a co-researcher (see Chapter 3). Of course, the question is still asked, even if only in my own mind, "How many interviews is enough?" This is partly due to my own previous research using quantitative methods in which more was always better. In this qualitative research, a saturation point could be argued to have been reached, in that many of the themes are repeated in subsequent interviews (Baeke, Wils & Broeckert 2011:261; Groenewald 2004:11). However, I rather value the question, "Why do I feel like these are not enough?" (Baker & Edwards 2012:39).

From this insight, the question of the number of interviews, for me, becomes not, "Have I reached the target number of interviews?", but rather, "Am I feeling that these are not enough?" This, for me, links in with the researcher as an artist who looks over her painting and does not ask, "Have I used all my paints?", but rather, "Is more paint needed?" As I reflect upon the co-researcher interviews it is with the artist's satisfaction that there is the feeling that there is enough paint on the canvas.

These initial interviews acknowledge the value of spirituality in the contexts in which the co-researchers work and begin to explore the primary research question, "Does the corporate chaplain have a contribution to make through the wellness MDT in achieving and maintaining employee wellness?"

2.3.2 Discussion

The second stage is to discuss what is acknowledged. It meets within the postfoundational understanding of transversality (see 1.8.2). Initially, the title selected for this stage was "description" but this was too closely associated with the title of Osmer's (2008:4) "descriptive task" used in the previous stage. Müller (2005:83–87) also uses the word "description" across the movements and not just in those informing this stage. To avoid confusion, I then opted for the title "discussion" with its definition, "talk or write about (a topic), examining different issues or ideas" (eds. Soanes & Stevenson 2004). The talk about and the examining is a collaboration between a team of respondents and myself as we together discuss and explore the emerging themes from the co-researcher stories along with the insights from traditions of interpretation. This stage of discussion is divided into two chapters. Chapter 4 is the discussion on the interdisciplinary process. Chapter 5 explores and weaves the discussion from the interdisciplinary feedback with the traditions of interpretation, including literary research and theological tradition, to thicken the dominant themes arising from the co-researcher stories.

This stage is informed by Osmer's second task question and with Müller's fourth to sixth movements. The interpretive task asks the second question, "Why is this going on?" (Osmer 2008:79). This task is expressed as "sagely wisdom" that seeks out reasons for the phenomena observed in the descriptive task (Smith 2010:104). Osmer (2008:82) links sagely wisdom to three qualities: "thoughtfulness, theoretical interpretation, and wise judgement". Thoughtfulness links this task to the acknowledgement of the local context in which persons are treated with "consideration and kindness" (Osmer 2008:82) Theoretical interpretation embraces the theories of the arts and sciences to comprehend phenomena

(Osmer 2008:83). For Osmer (2008:84), wise judgement, with its relationship to interpretation and thoughtfulness is the ability to interpret phenomena in three interconnected ways:

(1) recognition of the relevant particulars of specific events and circumstances; (2.) discernment of the moral ends at stake; (3) determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place.

In applying these to the research it is the task of the researcher to better explore particular phenomena and their contexts (Osmer 2008:113).

This task meets with Müller's fourth, fifth and sixth movements. Following on from the initial interviews in the acknowledgement section, the identified themes are further thickened and deepened by movements four and five. These movements include a "description of experiences as it is continually informed" by theological and other traditions of interpretation, and "reflection on the religious and spiritual aspects" – experience of the presence of God (Müller 2005:84–85). In the fourth movement, both theological, traditional, and organisational discourses, need to inform the experiences, including perceptions and behaviours, observed in the initial movements (Müller 2005:84). The task of the researcher is to explore "how current behaviour is influenced by these discourses" as the researcher listens to the co-researchers and further listens "to the literature, the art, and the culture of a certain context" (Müller 2005:84). In the fifth movement, the researcher does not attempt to force God-talk into the present situation. Rather, the researcher undertakes, using the metaphors of social constructionism and narrative, to hear and understand both the researcher's and especially so the "co-researchers' religious and spiritual understanding and experiences of God's presence" (Müller 2005:84–85). As this research is done out of my own Christian context of calling and ministry, and within the discipline of practical theology, the Christian traditions of Scripture and ecclesiastical history offer a meaningful contribution to this understanding. Within this Christian tradition, there also needs to be both the confession of belonging to a tradition and at the same time keeping "a critical distance from that tradition" (van Huyssteen 2006a:114).

This task is again further deepened by movement six in which a "description of experience" is "thickened through interdisciplinary investigation" (Müller 2005:85). Here, within an understanding of postfoundationalism, is the notion of transversality to enable "meaningful

communication between the diverse disciplines" (Müller 2013:3). This movement allows for conversation with both theological and other disciplines in order "to listen carefully to the various stories of understanding" and to integrate them all into the research study (Müller 2005:85). This is achieved by means of both a literature study and interviews with professional respondents from other disciplines (Müller 2005:85). While this is a complicated, difficult, and challenging part of the process it is at the heart of transversality and postfoundationalism (see 1.8.2).

In this research, this stage of discussion is thickened through a dialogue with an interdisciplinary team including a clinical pastoral counsellor, a human resource officer, an arts therapist, a medical practitioner, a psychologist, two psychiatrists, a social worker, and business professional to inform and guide the research and outcomes. One of the psychiatrists is a retired Methodist minister. The other a practising Buddhist. The retired medical practitioner is training as a Methodist deacon. These interdisciplinary team members were selected both from relationships developed through the church network and the network arising from the interviews with the co-researchers and respondents (see Chapter 4). Within this qualitative research, the criterion is not the number of interviews or follow-up interviews held but rather to ensure that in terms of the interdisciplinary focus that there is a widespread of interviews that touch upon the spiritual, social, psychological, medical, and business spheres. The professions selected are chosen due to their link with employee wellness and the multidisciplinary helping team. Each, from their own area of expertise, guides the research in pointing to traditions and discourses that add value and meaning and understanding to the study. Interviews with members of an interdisciplinary team, including feedback sessions, help guide the process and thicken the description of experience. Here the task is to explore the place of spirituality in employee wellness, to explore the role of corporate chaplains, and to explore what obstacles may prevent these chaplains from serving as part of corporate MDTs.

2.3.3 Response

The third stage is to develop and explore a preferred alternative reality for, and possibly beyond, the local context. This stage meets within the postfoundational understanding of "problem-solving" (see 1.8.3). It is important to emphasise again that the use of the term "problem-solving" is not in the positivistic sense of providing solutions on behalf of others, but rather in postfoundationalism's ability to open the way for new possibilities in response

to a local context's "problem" (van Huyssteen 2014a:226). This vision for the future is necessary in that the absence of a "desirable future story" makes the present problem-saturated dominant story "an unbearable place" (van den Berg & Ganzevoort 2014:181). This stage opens the door for further opportunities of study as further questions are asked. This stage is informed by Osmer's third and fourth questions and Müller's seventh movement.

Bridged to the previous stage of discussion this normative task of practical theological interpretation asks the third question, "What ought to be going on?" (Osmer 2008:129), and is expressed as "prophetic discernment". Prophetic discernment "seeks to discern God's will for present realities" (Smith 2010:107). Osmer includes in the normative task, (1) "theological interpretation" which uses "theological concepts to interpret episodes, situations, and contexts" (Osmer 2008:130–131); (2) ethical reflection on "universal ethical principles" and the norms and values which are part of the present practice "to guide practice" (Osmer 2008:131, 149); and (3) "examples of good practice" which "offers a model of good practice from the past or present with which to reform ... present actions" and which "can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition" (Osmer 2008:152). This is where we imagine with the co-researchers, respondents, and community how we may do things differently.

Under the heading of "response", I have also included the pragmatic task in which Osmer (2008:174 ff.) asks the fourth question, "How might we respond?", which he expresses as "servant leadership". The task of servant leadership is to offer an "alternative to the ways of the world" which serves as "a catalyst of social transformation" (Osmer 2008:191–192). More specifically, Osmer (2008:192) describes this task of servant leadership as follows:

Servant leadership is leadership that influences the congregation to change in ways that more fully embody the servanthood of Christ.

Here, the task of practical theology is to form and enact "strategies of action that influence events in ways that are desirable" (Osmer 2008:176).

The third and fourth questions of Osmer meets with the seventh movement of Müller, the "development of alternative interpretations, that point beyond the local community" (Müller 2005:85–86). While Osmer adopts a more overt strategic action-based approach for what ought to be, and how we might respond, Müller's response is subtler as an alternate

preferred story develops within the narrative. While their strategies may differ their aim remains similar, namely, to enable a preferred new alternative outcome. In this movement the task of the research, with the co-researchers and respondents, is to move beyond acknowledgement and discussion to "allow all the different stories of the research, to develop into a new story of understanding that points beyond the local community" (Müller 2005:85). While this new story will not become a generalisation with universal application, it will have possibilities "for broader application" (Müller 2005:85–86). Alongside focus groups, workshops and seminars with all stakeholders, the key words of this movement are deconstruction, emancipation, and dissemination (Müller 2005:85–86). While the research remains sensitive, the task of the researcher is boldly to deconstruct negative discourses and boldly to develop new alternative stories (Müller 2005:86).

With regard to a future story, Ricoeur (1984) writes about what he refers to as "refiguration" in which a proposal is made for a possible future world. Ricoeur (1984:54) in reference to his concept of a threefold mimesis writes that we are following "the destiny of preconfigured time that becomes a refigured time through the mediation of a configured time". Building on this thinking, van den Berg and Ganzevoort (2014:166) refer to practical theology as a "future-orientated discipline". They write that the future is open to a "series of alternative futures" and together we shape and change our future (van den Berg & Ganzevoort 2014:169). This is not only about predicting a future, but creating a desirable future (van den Berg & Ganzevoort 2014:169).

Van den Berg and Ganzevoort (2014:177–182) detect three attitudes towards the future that build on the work of Don Browning's five levels of practical reasoning: "vision, obligation, social-environmental context, rules-roles, and tendencies-needs". The first attitude, linking in with Browning's visional and obligational levels, is referred to as the "utopian-perspective" that focuses on the preferable but non-possible (van den Berg & Ganzevoort 2014:178). Being "non-possible", this perspective may be seen as "an escape from reality, but it nevertheless breaks open the problem-saturated stories of the present that offer new possibilities and hope (van den Berg & Ganzevoort 2014:179). The second attitude, linking in with Browning's tendency-need and environmental-social levels, is referred to as the "prognostic-adaptive" that focuses on the probable which may be preferable or non-preferable (van den Berg & Ganzevoort 2014:179). It is here that the prophetic voice raises the issues of a probable future and calls for a life change (van den Berg & Ganzevoort 2014:181). The third attitude is referred to as the "designing-creative" that focuses on the

possible and preferable (van den Berg & Ganzevoort 2014:181). This attitude is not so much a prophetic voice of what may happen, but "to envision what we want to see happen" and to facilitate and create desirable events to occur (van den Berg & Ganzevoort 2014:181).

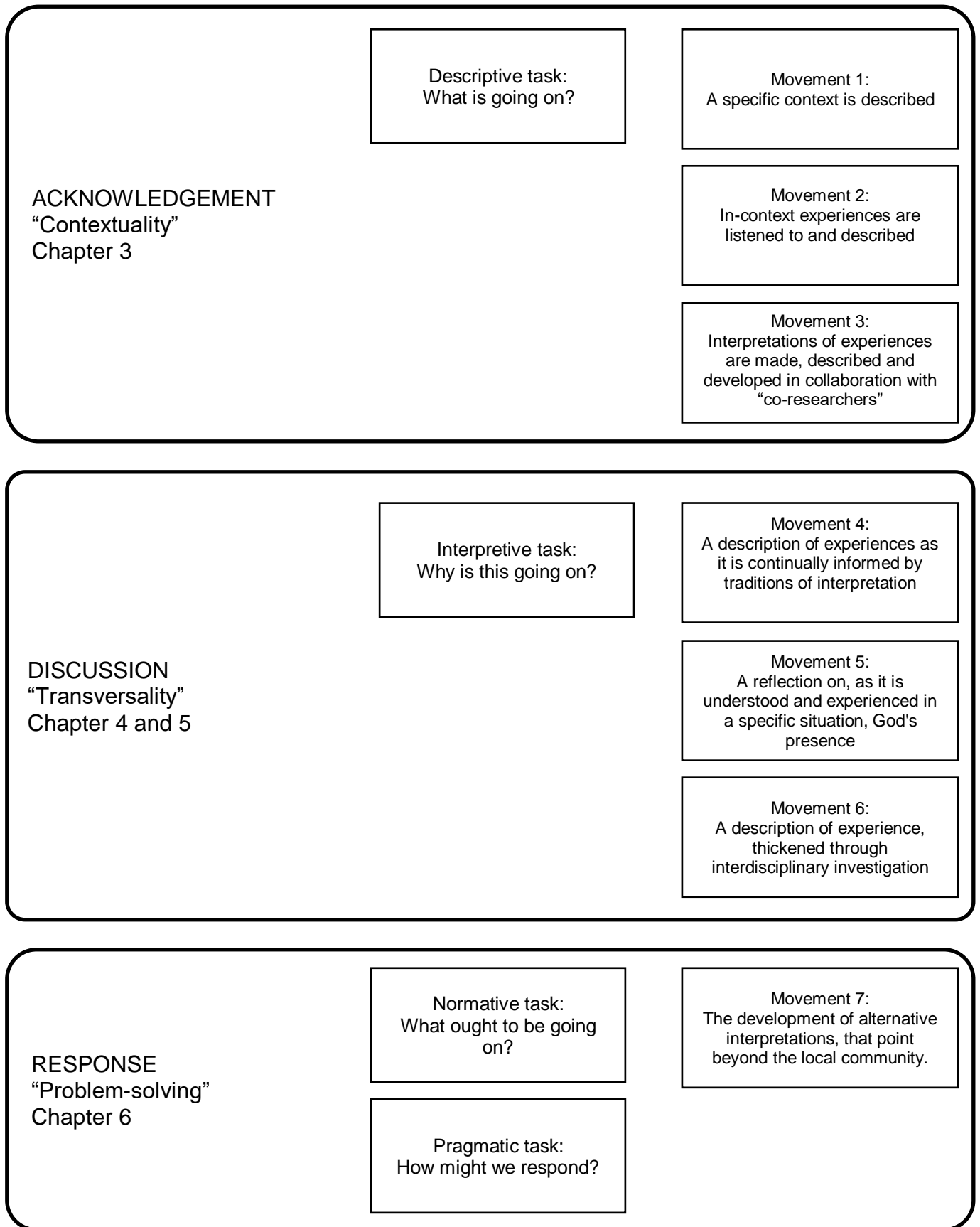
In this research, this stage of response occurs as descriptions and interpretations from the co-researchers and the interdisciplinary respondents' feedback combine to explore possible preferred alternative outcomes that offer something in the local context which has possible broader applications beyond the local context. As pointed out above, it is important to stress that the purpose here is on the words how "might" we respond? The purpose is not the attempt to develop a "should" of a new norm or model. Furthermore, the possible response to the "how?" and "what?" arises out of the story within the local context. This response is not a problem-solving session on behalf of others, but a response from within and with those in the local context.

In the context of this research, this stage will respond to ways in which spirituality, through the participation of corporate chaplains, or an alternate to the chaplain, can be embraced for employee wellness. This response, therefore, includes what is needed, or what needs to be overcome, to include chaplains, or their alternates, into corporate wellness MDTs.

This response will also conclude with a short fictional story. Leavy (2015:56) indicates the main advantage of fiction as a research practice is to develop "empathy in readers". This empathy allows readers to build relationships with the fictional characters of the story and so identify with the themes of this research. This practice is not to supplant the other research methods but serves as an additional means of communicating the outcomes of the research.

With this description of the research design and methodology, the following chapters continue the research using these three headings of the stages of this research: acknowledgement, discussion, and response.

Figure 5: Three stages informed by Osmer's 4 questions and Müller's 7 movements



CHAPTER 3: ACKNOWLEDGEMENT OF THE CO-RESEARCHER STORIES

The first stage of this research is to acknowledge the context of this research, and more importantly the people, or co-researchers, within the context. This stage meets within the postfoundational understanding of contextuality (see 1.8.1). This is an acknowledgement of the context in which this research process begins. This is an acknowledgement in which I, as the researcher, become part of the co-researcher's story. This is an acknowledgement that the co-researcher is an expert in the context of their lives and I am a learner. This is an acknowledgement that respects the co-researcher, the co-researcher's story, and the context in which the story occurs or refers.

This stage of the research has already begun before the formal research study. My own experiences and observations have contributed to the decision to conduct this research, and in establishing the themes of corporate chaplaincy, workplace spirituality, and employee wellness. In preparing to conduct the research, I held a preliminary interview to begin the exploration of these predetermined themes, and to establish contacts for further interviews (see 3.1). This preliminary interview also helped clarify the research problem and research questions.

This acknowledgement stage is informed by the first task question of Osmer and the first to third movements proposed by Müller (see 2.3.1). The descriptive task in which Osmer (2008:30 ff.) asks the first question, "What is going on?", is expressed as "priestly listening" in which we observe and gather information. This task meets with Müller's first to third movements, in which "a specific context is described", in which "in-context experiences are listened to and described", and in which "interpretations of experiences are made, described and developed in collaboration with 'co-researchers'" (Müller 2005:83–84).

In this research, this stage acknowledges the local context and my own relationship with the context. To help acknowledge the local context of corporate chaplaincy, workplace spirituality, and employee wellness, qualitative semi-structured interviews have been conducted with an employee who has journeyed for several years under the assistance of an EAP during a time of illness; a prison, police and school chaplain; a corporate chaplain; the CEO of the local Hospice in Pietermaritzburg; a corporate life coach, executives of three prominent South African wellness organisations; a registered clinical consultant with experience in the major wellness organisations; and a clinical psychologist and manager of

a mental health hospital who has experience in working alongside corporate wellness programmes (see 3.3).

The co-researchers I have selected for the interviews are because of their relationship to the helping profession. Of the chaplains interviewed, only one is in the employ of a corporate. The police, prison and school chaplains are, however, recognised and employed as full-time chaplains in their respective organisations. The necessity to include these chaplains in this research serves as a reminder of the lack of corporate chaplains serving in the South African corporate workplace. The stories of these chaplains are included as they provide a helpful acknowledgement of the necessary place of spirituality in the wellbeing of the persons under their care. It is here, that the contrast between these chaplains, and their organisations, and the corporate chaplain is acknowledged that opens the way to consider the obstacles and opportunities that may exist for corporate chaplaincy.

The persons I have selected are either because of personal relationships through the church network or on the recommendations of persons I had contacted through the research process. On the recommendation of my supervisor, I held a preliminary interview with Lourens Terblance (4 November 2014), a professor in the social work department of the University of Pretoria. This interview led to several important contacts with persons working in the wellness industry. My own relationship with the Methodist church opened the door to those ministers serving as the prison, police, and school chaplains, and with Hospice and the mental health hospital. Working alongside African Enterprise I was given the opportunity to meet with a life and business coach. During one of the supervisor's contact weeks, another student put me in contact with a corporate chaplain employed by a construction firm.

These initial interviews seek to acknowledge the value of spirituality in the contexts in which the co-researchers work. Here the task is to acknowledge the place of spirituality in employee wellness, to acknowledge the role, or possible role, of corporate chaplains, and to acknowledge what obstacles may prevent these chaplains from serving as part of corporate wellness MDTs. See 2.2 for a discussion of the research methods used for these interviews.

With these co-researchers, several important themes for this research study have emerged. After each interview a summary was sent back to the co-researcher (see Appendix 5). After all the interviews were conducted, a summary list of emerging themes was given back to all the co-researchers for comment (see Appendix 6). Out of this process, the final list of

emerging themes, that would be discussed with the interdisciplinary team of respondents, appears in 3.4. The task of this chapter then is to identify and to acknowledge these themes. The teasing out or thickening of these highlighted themes will be the task of Chapter 4 and 5.

As they help set the context of the research, the preliminary interview and the interview with an employee is provided in their own sections. I have integrated the remaining interviews under the headings of the emerging themes. For the reader who wants to reference the interviews separately, these, with the exception of the preliminary interview, are provided with a full write up in Appendix 4. Where appropriate these write-ups include verbatim stories. For the sake of flow, and where they do not change the meaning of the stories, I have removed the disfluencies.

3.1 PRELIMINARY INTERVIEW

A preliminary interview (4 November 2014) was conducted with Prof Lourens Terblanche of the social work department, University of Pretoria. The purpose of the interview was to begin the exploration of the research gap and research questions. The purpose of the interview was to also establish a contact base for co-researchers in the field of EAPs and EWPs.

Terblanche (ed. Maiden 2013:17) has served as the chair of the National EAP Committee and was instrumental in establishing and implementing EAPs in South Africa. Of interest to this study, Terblanche (interview 4 November 2014) observes some of the difficulties of the chaplain as a member of the EAP team. One difficulty is because religious practitioners and spiritual helpers are not registered to a professional body with accountability and reporting structures, and continuing education requirements. This is exacerbated by what Terblanche acknowledges as many spiritual helpers being "free-spirited" and who are not held as accountable as other registered helpers, such as social workers, psychologists, and nurses. Furthermore, adding to the already complex relationship of MDTs, Terblanche notes that chaplains, notably in the Police and Military, held elevated positions of rank over some of the other helping team members. A further strain on the appointment of religious helpers is religious pluralism, which, while not unique to South Africa, remains complex in the South African context.

3.2 INTERVIEW: EMPLOYEE

In the research proposal, I had not intended to interview the employees assisted by wellness programmes. I am aware that this may have been perceived that the research is deciding for employees without the participation of employees, but it does need to be noted that the link between spirituality and wellness within wellness programmes for the benefit of employees is already well documented (see Chapter 5). As such, the co-researcher interviews were initially planned to be conducted with only persons overseeing and associated with the wellness programmes. However, one such interview with a person who had journeyed for several years under the assistance of an EAP during a time of illness has been conducted. I have included her story, because it highlights several concerns in the relationship between employer and employee, and between the wellness programmes and the employee. I have also chosen to present this interview write up here as this interview helps set the context of this research. Remaining faithful to the co-researcher's story I have chosen to keep most of the interview in its verbatim form. However, while only an extract of the interview appears in this chapter I refer the reader to Appendix 4.1 for the full interview write up.

Marion (alias) who is 59 years of age was medically boarded from a prominent South African bank. This is her story from an interview conducted on 14 January 2016:

[Marion] I think the first thing that really went wrong is when the bank closed my position down in Maritzburg which was some seven years ago and gave me the option of ... going to Durban or taking a ... retrenchment package which was not financially viable. So, then I started to travel to Durban, which caused a lot of strain on my normal day-to-day living and wellbeing, and then ... four and half years ago I contracted the cancer. And I never really fully recovered from that because I always had pain down this side ever since then. ... The biggest trouble started not January past, [but] the one before. I actually compiled a list of what worried me in my workplace. And why I was feeling I'm not getting anywhere ... and I sent that list to my boss. She didn't even respond. She didn't even say, "Yes I received it". Nothing. So, I sent it to her two weeks later and she then still didn't respond. Then I cc'd the third time ... the boss in Joburg. And then she responded ... And even though my points were pertinent points, ... it was all just swept under the carpet. So, then they transferred me. ... And I just became more anxious, and also the fact that I wasn't well, [and] I was doing all the travelling. I just

became more and more angry. So, I had been on anti-depressants since I had the cancer because the medication you take to prevent the cancer brings on depression. So, when I became depressed at that time, I had also at [that] time fallen and broken my ribs. So, I was in a lot of pain and ... stuff around that time when I was diagnosed, and they put me on anti-depressants then, and they said I would probably have to stay on it until I'm finished with the treatment which is this coming year in August only. So, I'm still on anti-depressants. But they changed my anti-depressants in this time when I was going into crisis and I was having panic attacks at work, and panic attacks at home and ... there just seemed to be no, no way out. ... There was no way for me to talk to the boss anymore, no matter how I had brought the problems to her attention. Yet, ... the year before I left, I was still the top achiever around all this. ... I had an appointment with my psychiatrist anyway to renew my script. And even when he saw me he said, "What's happened?" You know, he could see straight away. And we just decided there and then, I can't ever go back to work, it just, it will kill me. ... He booked me off sick for three weeks and he said, "Make up your mind finally". But he recommended that I don't go back. ... Before the three weeks was up I went down to [my boss] and said I wanted to take early retirement. ... And then she said, "Well let me board you, that will go quicker." So, I had not really considered boarding before. ... So, then I said, "Ok, if you can do it, that's fine, I will go that way." And after that, I just sat back and waited for them to come to me. ... I was boarded from the 1st of August. And I last worked on the 18th of December the year before. So that's the time it took to board me.

Having shared the background to her story, I prompted Marion with the following question, "And during that whole time was there any link in with an employee assistance programme or a wellness programme from the bank's side?"

[Marion] The wellness programme phoned you from time to time, to find out ... especially if you are on depressant medication, but it's very superficial. "Are you okay? Are you eating right? Are you taking your medication?" You know, that type of stuff. And, they did phone me once or twice. And then once I didn't go back to work ... once they saw I was off sick for more than a month, then they started phoning me again, and saying, you know, "What's happening? You haven't been back to work". You know, cause they can see on our records that we haven't been back to work. And I just said, "Well ...", ... I just couldn't go to work anymore. They were ... you know it was just getting too hard at work. And then they started to phone me about once every two

weeks. But still very superficial. They never suggested that I see anybody. They asked who I was seeing. ... And just, "Are you resting enough?" "Are you sleeping enough?" But nothing, like, in depth of, "What is your problem? What can we actually do to help you?" I didn't feel supported at all. I felt that they phoned because ... they had to tick that they'd phoned me. I did have that little bit of contact with them. ... But also, long before I was boarded it stopped. ... After that, they never phoned back. ... It would be every two weeks, then every month, and then it just stopped.

[Alan] Okay. Was the first contact from the wellness programme when you were away from work? Or had anybody, a supervisor, or boss, suggested to you that here is a place of help within the organisation.

[Marion] No. Nothing like that ... nothing like that. No, my boss said ... I mean, my boss had known ... in fact she was actually very kind to me while I was having treatment for cancer and all of that. But even at that time she never suggested wellness programme or anything.

[Alan] And how well known is the wellness programmes to the employees? Do the employees know where they can get help? And that help does exist in the organisation?

[Marion] We did get information from our medical aid which runs the wellness programme ... to say there is a wellness programme. I'm sure everybody is aware of it. But, you know, when you're in crisis, it's very different to try and reach out to something that you're just aware of. Whereas if someone in work had noticed your crisis and actually put you in contact with these people it would be a very different thing. Yah, if you're in crisis like that you don't think. I mean I didn't think to contact them and say, "Ooh, I'm in crisis at work". And they didn't contact me certainly at that time.

[Alan] So this was ... if I'm just putting this all together. This was all offsite? There was no wellness personnel on the premises, one to one meetings? It was all linked to the medical aid ... not an internal team of helpers.

[Marion] No. It's the [bank's] wellness programme but it's run by the medical aid. And it was all telephone. There was no other contact but telephone.

The second part of the interview was to explore Marion's own thoughts of spirituality during her illness and the boarding process. I began with the following question, "The second part is just to explore your own thoughts during your time of illness, and even now, what place does spirituality have for you in coping with the illness, coping with the decision of the boarding, and everything else, that's work related or life related? What place does your own faith and spirituality have in that?"

[Marion] My spirituality was always very important to me, but I had ... before been through ... [a] big crisis when I got divorced. And ... then I had a lot to do with John (alias, a Methodist minister) and saw him a lot of times. And I think this time I was more prepared to see to my own spirituality while this was all going on. ... There were two people at work that were Christian and they did help me a bit, you know when I would be down they would say, "Ah, no, come on let's pray", or something like that. But it was just purely workmates. Yah, it was never any other way ... and I didn't feel that my spirituality was wavering because I'd been so surefooted since the previous crisis I had with my divorce. John had to lead me every step of the way. So it's like I knew the ropes, you know.

[Alan] Do you think that it would've made a difference to you and your well-being if there was a ... a person like John who was serving as a chaplain or a counsellor or a carer that was available to employees in the workplace?

[Marion] I think it would mean a lot to employees, yes, and I think that a lot of employees in the workplace today need that. Because things are really tough. ... I know that [name of psychologist deleted] ... she referred to my workplace as a toxic workplace when ... we discussed what was going on and all that. ... And also, the mixture of different religions at work also has a big impact on how people respond. And I think that it's almost as if Christianity ... when you're a Christian it's almost like people are trying to hide that. But the people who are Moslem and ... it's like that they are more out there with their faith. Now for me, it was never like that. I was always very outspoken, and known about my Christian faith. ...

[Alan] I'm quite interested in your comment about Christians who were more reserved or quiet and other faiths were more outspoken. Do you think that it was just an indication of personality or did the company discourage it or anything like that?

[Marion] I don't think the company discouraged it, no. I think it's probably just, you know, for so long I think ... it's almost like people are with race now, you know. For a long time ... white people were seen as oppressors and I think ... as far as ... other religions in the workplace are concerned for a long time Christianity was the only one that was really acknowledged and therefore now, it's almost like you have to almost be ashamed of being a Christian, but... I never fell for that and displayed that. I think that didn't go down well.

After allowing Marion a few moments to reflect, she continued her story from my prompt of whether she would have benefited if there was a carer or a counsellor in the workplace?

[Marion] I definitely would have benefited if there was someone that I could speak to right on the premises, especially because ... [name of psychologist deleted] had to teach me coping mechanisms with that panic attack that I was getting because it was just ... it was just out of control, I couldn't breathe, I couldn't, you know. ... So, she had to teach me how I could cope through that without going into that total panic.

[Alan] Yes. Was it important for you that she was a Christian psychologist?

[Marion] Yes, I wanted to only see a Christian psychologist. ...

[Alan] And in the phone calls when the wellness folk contacted you, you mentioned that they didn't refer you to anybody, did you ever ask of them for their recommendations, or ... I mean they were ... you mentioned they were quite superficial, and I mean, you didn't ... you didn't enquire anything of what they could offer or do?

[Marion] No... no, I didn't really ask them, but, the one girl that phoned me did one day say, ... she said how do you occupy your days now that you're not working, and I said, "Well, Tuesdays I go to Bible study", and then she said, "Oh, you pray", I said, "Yes I do". "Oh, you must pray". Then after that she ... whenever that particular girl phoned me again she would say "I hope you're still praying". So she was obviously also a Christian. But, it was only, you know, it was also not anything in depth. She just, you know, said, "I hope you're still going to Bible study and praying". Because I had said that's what I do.

In bringing the interview to a close I enquired if there was any further comment that Marion wanted to make. This led to a further interchange.

[Marion] What I think is very, very important, is that people ... when people find themselves in that position ... when they, and if you ever had the time to counsel or be with someone in that time, most important thing for people to realise is that the day after you've gone someone else does your work and it carries on. ... The bank just carried on regardless. There was never even a loss when I was gone. ... I should have never let it go that far. I should've picked myself up before I had reached that very low point. And stood up for myself and even if they pushed me out that would've been fine ... it would have been better for me rather than to let myself get to that very low point where I let myself get to. And only now after a year do I feel I think have recovered.

[Alan] Should coping with an illness be the person's own problem, or do you think the institution should have taken a little bit more concern for you?

[Marion] I definitely think the institution should have taken more concern. I think that bosses should be more aware of what their staff is going through. And should be trying to give guidance and help. ... But from the fact that I was suffering panic attacks, and ... she must've known something was wrong. And yet she never never tried to help me.

[Alan] So she never took any initiative in trying to connect you with any person who could help, or anything like that?

[Marion] Nothing. ...

[Alan] Your immediate superiors let you down?

[Marion] They did let me down. They did let me down.

[Alan] Yah, and in the wellness programme and phone calls, now that you reflect on it, do you think they should have offered more?

[Marion] Yes, definitely, definitely. They definitely were just ticking off that they'd phoned and that's it. You know, they had to phone me every whatever, and they had a diary card ... I could just see them sit with their diary card and ... it was very superficial. Really, really superficial. So, I never felt after any of those phone calls that it had done me any good.

[Alan] What would you have expected from them? What do you think would've been helpful for you?

[Marion] I would've definitely expected them to try and find out a bit more about what was actually happening in the workplace, what was actually, you know, and ... for them to be more involved on that level. But they were just ... very, you know, stand back from it, and that's it. ...

As Marion relates her story there are several important emerging themes that will be acknowledged in the following section along with the emerging themes from the remaining interviews.

3.3 EMERGING THEMES FROM THE INTERVIEWS

The purpose of this section is to acknowledge, from the co-researcher stories, the emerging themes on the topics of corporate chaplaincy, workplace spirituality, and employee wellness. Only brief extracts from the interviews will appear here, and I refer the reader to Appendix 4 for the full write-up of these interviews.

Interviews were conducted with the following co-researchers:

1. Marion (alias, interview, 14 January 2016) who is 59 years of age was medically boarded from a prominent South African bank (see interview above in section 3.2 and Appendix 4.1)
2. Nelson (alias, interview, 11 June 2015), an ordained Methodist minister served as a police chaplain for 14 years. His experiences ranged from starting as a police chaplain in the stations to being the general secretary of Africa Police Chaplains (see Appendix 4.2).
3. George (alias, interview, 12 January 2016), a retired Methodist minister served as a prison chaplain from 1981 to 2007 in KwaZulu-Natal, totalling more than 25 years of experience. Prior to prison chaplaincy, George also assisted as a defence force chaplain at 7SAI in the then Eastern Transvaal (see Appendix 4.3).
4. Matthew (alias, interview, 14 January 2016) is presently working as a private school chaplain having worked for more than 10 years in youth-related ministries as a church youth pastor, and in Scripture Union (see Appendix 4.4).
5. Henk (interview, 27 August 2015) is the only corporate chaplain interviewed who serves in an organisation called "Word Business" as the full-time pastor and mentor of a large engineering company (see Appendix 4.5).

6. Warren (interview 17 April 2015), a former Anglican priest, is the present CEO of the Hospice care facility in Pietermaritzburg where he has served for the past six years (see Appendix 4.6). While Warren is not working directly with EAPs, I wanted to pursue a conversation with Hospice to learn from their model of care and the understanding of spirituality in care.
7. Vezi (interview 16 March 2015) has his own coaching consultancy and serves as a corporate Life coach with a focus on organisational development, systems and workplace teams. Vezi is also the co-founder of Fruitful Connections which concentrates on coaching and youth empowerment in schools and universities (see Appendix 4.7).
8. Jeanette (interview 6 March 2015) is a senior executive of employee wellness in large wellness organisation. She has more than 30 years of experience in the field and has worked in three of South Africa's major wellness providers (see Appendix 4.9).
9. Anupama (alias, interview 4 March 2015) is a manager within a large EAP service provider and serves on the board of EAPASA (see Appendix 4.8).
10. Michelle (alias, interview 4 November 2015) is the team leader of clinical services in a large wellness provider with many years of experience in the employee wellness industry (see Appendix 4.10).
11. Shirley (interview 25 August 2015) is a registered clinical consultant with experience in the EAP field. She has assisted a number of large South African wellness providers including EOH, ICAS, and The Careways Group. She also works in private practice as a registered counsellor with specialisation in trauma (see Appendix 4.11).
12. Michael (alias, interview 17 April 2015), a clinical psychologist, is the hospital manager of a mental health facility (see Appendix 4.12).

The purpose of this chapter is to acknowledge the context of this research, and more importantly the people, or co-researchers, within the context. As the stories of each co-researcher were shared, there are several themes that have emerged. While it is the purpose of Chapter 4 and 5 to thicken these themes, it is for this chapter to acknowledge the themes that have emerged that relate to employee wellness, workplace spirituality, and corporate chaplaincy. These themes emerge from my observation in listening to the co-researcher stories and then co-creating the final set of themes with the co-researchers (see Appendix 6).

3.4 SUMMARY LIST OF EMERGING THEMES

1. Employee wellness
 - 1.1. Perceived superficial assistance
 - 1.2. Employer or supervisor responsibility
 - 1.3. Person-to-person, "in-house" workplace assistance
 - 1.4. An "in-house" wellness programme with a separate identity to the corporate
 - 1.5. Voluntary versus compulsory participation
 - 1.6. Stigma linked to "in-house" wellness programmes
 - 1.7. Relationship between helpers and corporates
 - 1.8. Relationships between helping team members
 - 1.9. A win-win for corporates and employees
2. Workplace spirituality
 - 2.1. Significance of spiritual help
 - 2.2. Spiritual gap in wellness programmes
 - 2.3. The need to differentiate spirituality from religion
 - 2.4. The need to communicate the benefits of workplace spirituality
 - 2.5. Threat of Secularism
 - 2.6. Spiritual care through affiliates
 - 2.7. Inadequate spiritual training of affiliates
 - 2.8. Spiritual care through "outside" helpers
 - 2.9. Chapel and spiritual spaces
3. Corporate chaplaincy
 - 3.1. Religious plurality
 - 3.2. Registered professional body of chaplains, religious practitioners, and spiritual helpers
 - 3.3. Standardised training of chaplains
 - 3.4. The recognition of women as chaplains
 - 3.5. Overt spirituality or religiosity in the workplace
 - 3.6. Discredited religiosity

- 3.7. The perception of being a watchdog or whistle-blower
- 3.8. Limited funding
- 3.9. The alternative safe space of corporate chaplaincy
- 3.10. Overseeing of projects
- 3.11. The challenge of instituting corporate chaplaincy in established corporates
- 4. Future possibilities
 - 4.1. Alternative forms of spirituality
 - 4.2. Wellness days
 - 4.3. The person of the corporate chaplain
 - 4.4. Team of volunteers
 - 4.4.1. Outside volunteers
 - 4.4.2. Internal volunteers
 - 4.4.3. Support groups
 - 4.4.4. Spiritual helpers employed in corporate positions
 - 4.4.5. Referrals top outside helpers

3.5 ACKNOWLEDGEMENT OF EMERGING THEMES

The purpose of this section is to acknowledge the emerging themes from the co-researcher stories (see 3.3 and Appendix 4). I will limit the discussion on these themes in this chapter, with the purpose of Chapter 4 and 5 being to discuss and explore these emerging themes.

The emerging themes are grouped under the three headings of employee wellness, workplace spirituality, and corporate chaplaincy. There is also a final group of themes that point to future possibilities.

3.5.1 Employee wellness

While difficult to isolate from the themes in the other sections, in this section I have grouped those emerging themes that relate predominately to employee wellness. Even though the themes of this section highlight several concerns, what immediately strikes me is the immense desire that the co-researchers have for the wellbeing of people.

3.5.1.1 Perceived superficial assistance

Stories were shared of ineffective or superficial assistance. These concerns relate to the perceived role of helpers and the scope of work offered by helpers. While both corporates and wellness providers offer assistance through EAP structures the question is asked as to how effective the EAPs are in their practice.

While Marion (alias, interview, 14 January 2016), an employee, was under the care of a wellness programme, her own experience was that of superficial assistance. While the structures were in place of a workplace supervisor and a wellness programme, neither met the need of allowing Marion to adequately express her concerns and find what she considered necessary help. From the work's perspective, the only solution was, at first, to find an alternative position for Marion, and later to medically board her. It needs to be noted that Marion had already sought outside medical help, which could be the reason for the wellness programme's perceived aloofness. Nevertheless, it did seem for Marion that the wellness programme working alongside the bank's medical aid scheme was only ticking off the checklist items. Marion repeatedly used the word "superficial" to describe the help that was offered. While telephonic contact is better than no contact, the question is asked whether in certain situations something more personal is required, for example, person-to-person and onsite workplace care. Marion shares:

The wellness programme phoned you from time to time, to find out ... especially if you are on depressant medication, but it's very superficial. "Are you okay? Are you eating right? Are you taking your medication?" You know, that type of stuff. And, they did phone me once or twice. And then once I didn't go back to work ... once they saw I was off sick for more than a month, then they started phoning me again, and saying, you know, "What's happening? You haven't been back to work". You know, cause they can see on our records that we haven't been back to work. And I just said, "Well ...", I just couldn't go to work anymore. ... And then they started to phone me about once every two weeks. But still very superficial. They never suggested that I see anybody. They asked who I was seeing. And I said, "Well, ... I was seeing ...", ... she's a psychologist. ... And I had been under the care of Dr [name deleted] the psychiatrist, and ... I said, "I'm seeing these two people". And they [the EAP] were just ... that's it. And just, "Are you resting enough?" "Are you sleeping enough?" But nothing, like, in depth of, "What is your problem? What can we actually do to help you?" I didn't feel

supported at all. I felt that they phoned because I ... they had to tick that they'd phoned me. I did have that little bit of contact with them. ... But also, long before I was boarded it stopped. ... They definitely were just ticking off that they'd phoned and that's it. You know, they had to phone me every whatever, and they had a diary card ... I could just see them sit with their diary card and it was very superficial. Really, really superficial. So, I never felt after any of those phone calls that it had done me any good. ... I would've definitely expected them to try and find out a bit more about what was actually happening in the workplace, what was actually, you know, and ... for them to be more involved on that level. But they were just ... very, you know, stand back from it, and that's it.

While Marion's concern is about EAPs, Nelson (alias), a police chaplain, (interviewed on 11 June 2015), notes a similar concern in chaplaincy. Nelson, sharing in the context of police chaplaincy, expresses that the role of the chaplain was all too often ceremonial than functional in which chaplains simply shared in the ceremonial Bible reading and prayer. Jeanette (interview, 6 March 2015) confirmed the concern of ineffective chaplains serving as spiritual helpers:

I spoke [to] one of the councillors in the call centre, she worked for many, many years for the police services, and she said although there ... [are] the chaplains, and whatever, they are so underutilised that they don't even have work. They are there because it is a tick box. There must be someone like that. She says, "He will be available Sunday to preach at that specific place, but the real support that those people are supposed to be providing, is not really happening". And it's almost like, less and less and less available.

In this network of employee, workplace, and wellness programme, these concerns of superficial help also ask point to the role of the workplace supervisor or line manager.

3.5.1.2 Employer or supervisor responsibility

Linked to the previous theme is the theme of the employer's or supervisor's responsibility in guiding an employee into an EAP. Throughout her story, Marion (interview, 14 January 2016) expresses the feeling that her superiors in the corporate, either did not help guide her into the wellness programme or did not support or monitor her progress while within the wellness programme. While the organisation would argue that information in this regard is

generally supplied, the reality is, as expressed by Marion, that in a time of crisis the ability to do this by oneself is diminished. While her superiors were aware of Marion's illness and the resultant stress, she still felt ignored or overlooked when trying to express the concerns she was needing to deal with. With desperation Marion exclaimed:

I actually compiled a list of what worried me in my workplace. And why I was feeling I'm not getting anywhere ... and I sent that list to my boss. She didn't even respond. She didn't even say, "Yes I received it". Nothing. So, I sent it to her two weeks later and she then still didn't respond. Then I cc'd the third time ... the boss in Joburg. And then she responded ... And even though my points were pertinent points, like, you know, the noise level in the office is unacceptable, people ... stand around talking, don't do their work, and others had to do their work, you know, pertinent points with proof and everything, it was all just swept under the carpet. ... There was no way for me to talk to the boss anymore, no matter how I had brought the problems to her attention.

There was also the failure on the corporate's side to help guide Marion into the work wellness programme:

My boss had known ... in fact she was actually very kind to me while I was having treatment for cancer and all of that. But even at that time she never suggested wellness programme or anything. ... I definitely think the institution should have taken more concern. I think that bosses should be more aware of what their staff is going through, and should be trying to give guidance and help. ... Some people run to the boss' office with everything. ... I wouldn't run to her office and say, "Ooh, I'm so down", or whatever. But from the fact that I was suffering panic attacks ... she must've known something was wrong. And yet she never never tried to help me. ... There's no like genuine care for what is going on, you know.

While Marion acknowledged that the corporate's medical aid scheme advertised the wellness programme, she did not, due to the crisis, think about it as a possibility:

We did get information from our medical aid which runs the wellness programme ... to say there is a wellness programme. I'm sure everybody is aware of it. But, you know, when you're in crisis, it's very different to try and reach out to something that you're just aware of. Whereas if someone in work had noticed your crisis and actually put you in

contact with these people it would be a very different thing. Yah, if you're in crisis like that you don't think. I mean I didn't think to contact them and say, "Ooh, I'm in crisis at work". And they didn't contact me certainly at that time.

These concerns point to the themes of educating supervisors in their role of identifying workplace concerns, guiding employees into the wellness programmes, and supporting employees under the care of EAPs.

3.5.1.3 Person-to-person, "in-house" workplace assistance

Linked to the need in Marion's story (interview, 14 January 2016), one of the ways to overcome superficiality in helping relationships is to utilise one-on-one caring relationships. Also, while contracted EAP's are providing wellness services to corporates the question is whether more effective help can be offered through an "in-house" or onsite programme of help. To note, and for discussion in another theme, there is a concern of the stigma that may be linked to onsite help programmes.

In favour of person-to-person and in-house helping relationships, Henk (interview, 27 August 2015), as a corporate chaplain, expresses the value in his role being clearly identifiable and for the chaplain to be approachable and, most importantly, available. George's (alias, interview, 12 January 2016) experience led him to conclude that the most successful form of spiritual care was in one-to-one interviews with those under his care. Jeanette (interview, 6 March 2015) offers a concern that the spiritual needs of people are not being met with a concern of there not being an immediate access to help:

I feel very ... how can I say ... this [spiritual care] is something important that I would like to support ... because I know this is where the gaps are, and maybe somebody, and some staff with employees, like you say, that sit in your congregation feel that they are falling through the cracks because there is nobody really supporting them today. It's maybe Wednesday, I need someone to talk to now, but it's not supported and it's not given to me by a toll-free number.

While Marion (interview, 14 January 2016) was linked to a wellness programme the help was only telephonic. It needs to be noted that the telephonic help offered to Marion could have led to a person-to-person helping session. Yet, Marion still expresses the value of an "in-house" helper who is available to immediately address employee crises and concerns:

I definitely would have benefited if there was someone that I could speak to right on the premises, especially because ... [name of psychologist deleted] had to teach me coping mechanisms with that panic attack that I was getting because it was just out of control, I couldn't breathe, I couldn't, you know, it was like a side show for the office. So, she had to teach me how I could cope through that without going into that total panic.

With regard to spiritual care, Marion reveals her concern for the limited place that the "outside-of-work" spiritual helper has in the lives of those in crisis. For Marion, most of her time was spent in work-related activities and travelling to and from work. Only a small number of hours per week allowed her to have contact in a spiritual support setting.

3.5.1.4 An "in-house" wellness programme with a separate identity to the corporate

One of the benefits of a contracted EAP is that the help offered is separate to the identity of the corporate which may overcome any conflict of interest between the employee and the corporate. A challenge does arise with an in-house wellness programme if there is no such separation between the wellness programme and the corporate.

Henk (interview, 27 August 2015), a corporate chaplain, manages "Woordsake" [Word Business], an organisation that is devoted to the care of employees and the overseeing of social projects. The organisation is funded by and is part of an engineering company, yet with its own identity and scope of operation. In Henk's experience, the value of a company establishing its own in-house wellness programme is clearly evident but the necessity of having a separate identity within the company is equally emphasised. The first area of "Word Business's" focus is that of "mentoring" or "coaching" the employees. This in-house benefit allows for the chaplain to be identifiable, approachable, and available as a helper. The separateness from corporate prevents a helper holding a corporate position from becoming an obstacle in the helping relationship. For example, the question is asked whether the helping relationship would be hampered if the helper was also the supervisor of the employee? It is this separateness that offers the employees the assurance that everything shared in the mentoring relationship is confidential and separate from the normal HR management of employees. Henk comments:

I engage from "Word Business" with [the employees], so they know it's not from [name of the company deleted]. ... Yah, I'm the pastor, so I engage with them from that point of view, [but] I don't ... do any performance reviews or anything like that.

Related to this theme of "in-house" spiritual helpers, the co-researchers acknowledge that all too often the church and her spiritual helpers stand so far removed from society that the question of the church-related spiritual help in the workplace is raised. From Henk's experience (interview, 27 August 2015), the value of an in-house chaplain or organisation meeting the wellness needs of the employees helps overcome the "disconnect" that may at times exist with church and businesses. For Henk, this "disconnect" is between the church and professional people and their businesses. Henk explains that at times the church is unable to relate to professional people, and equally so, for professional people to relate to the church. In Henk's words, it becomes necessary for "somebody to infiltrate somebody's world" in which the chaplain from within the corporate can better relate to professional people in their own professional environment. Henk comments:

I see the business people who are in their own cycle, understanding money markets, understanding investments. And the church world is over here, and they're functioning in a different way. And these two wheels, the people that understand business can't understand the [church] model. ... So, if they look at the church, they want to see the business side of it, and sometimes they just see the business side of it.

Chaplaincy, rooted within the business itself, creates the opportunity of sharing with business people where they spend a significant amount of their time as employees.

3.5.1.5 Voluntary versus compulsory participation

Arising from the theme of supervisor responsibility, when an employee need is detected, should the employee be compelled to accept the assistance of the wellness programmes, or should participation remain voluntary?

From George's experience (interview, 12 January 2016) in the prison context and Henk's experience (interview, 27 August 2015) as a corporate chaplain, one-on-one contacts are the most effective where people are free to voluntarily choose to accept the help offered. From Matthew's (alias, interview, 14 January 2016) experience, persons who are compelled to attend sessions with a chaplain are not going to be as productive as those in which persons voluntarily choose to meet with a chaplain. Matthew acknowledges that with

compulsory participation "they're forced to be there, they have to sit through it, and I think it puts a lot of people off".

However, it also needs to be asked if there is not a place for a supervisor to insist, or at least encourage, that an employee meets with a chaplain. We do not see a difficulty in insisting that an employee with a broken arm go to the doctor. Should not an employee with a spiritual or emotional concern, which could be just as debilitating, be compelled to meet with a chaplain?

3.5.1.6 Stigma linked to "in-house" wellness programmes

A further challenge with an "in-house" form of help is the stigma that may be attached to those who are visibly seen as needing help. From Vezi's experience (interview, 16 March 2015) as a life coach, there is a negative perception with which helping programmes may be perceived by employees:

If wellness is some office that sits in the corner where they put a psychologist, a social worker, and they refer people, you know, again, it gives that stigma. ... It's a kind of reactive structure where ... if they don't know how to deal with you, you know, you get referred to that office. ... So, a lot of employees that really need intervention will not ... show it, because they don't want to be sent to the wellness office. It's reactionary, it's got a stigma, and so, however ... whatever model that you look at ... chaplaincy, I think, ... you probably need to think about, how do you do that without attaching this reactionary stigma that we've seen, I think, with wellness.

Should the in-house programme be implemented, measures need to be taken to avoid the stigma that may be associated with such a programme.

3.5.1.7 Relationship between helpers and corporates

The relationship between the helpers and the corporates, may either enhance or become an obstacle in the helping process. This applies both to the help offered by wellness providers and the "in-house" helpers.

Each of the chaplains interviewed in the context of the prison, police and school indicated how important these working relationships are. While it is again noted that their work is not in the context of corporate chaplaincy, the same warnings are highlighted in the respective relationships between helpers and employers, or supervisors.

Nelson (interview, 11 June 2015) reported that if police chaplains remained subservient in their role as a ceremonial chaplain who was called upon to read the Bible and pray and respond reactively to trauma, all was well. When chaplains became proactive and influential in the leading of programmes, the view towards chaplains changed. It was now that rank came into play. Chaplains were junior in rank with many senior officers who ignored the chaplain's attempts to carry out their new duties with the simple snide, "Who are these people?" When chaplains attempted to institute something, they were outranked with the simple directive, "No, you can't". For many senior officers, the chaplain's role was only to conduct funerals, visit in hospitals, and to complete the required reports. Even in counselling relationships, junior ranked chaplains who were on a par with a captain's rank found it challenging and difficult when they were required to counsel senior ranking brigadiers and generals. While formal rank insignia may not exist in corporates the same hierarchal structures are often present.

From the experience of George (interview, 12 January 2016), superiors need to support the chaplain and the aims of the chaplain's work. One of the challenges in the prison system was the hierarchy structures. While George indicates that his own relationships with commanding officers and heads of prisons were very good, George shares that the testimony of other chaplains is that not all these officials were as supportive.

From Matthew's experience (interview, 14 January 2016) as a school chaplain, relationships in which the chaplain is required to work affect the helping role. In Matthew's context, the school board does not fully support the work of the chaplain. Even with the constitution of the school supporting the role of the chaplain, certain significant persons, such as board members, do not grasp or value the role offered by the chaplain, or a role other than what they deem the role to be.

A further tension in the relationship, as in the experience of Nelson (interview, 11 June 2015), is where the chaplain is of a different religious affiliation to that of a superior. This will be acknowledged under the theme of religious plurality below.

However, as George (interview, 12 January 2016) and Henk (interview, 27 August 2015) report, there are situations in which positive supportive organisational relationships have resulted in effective chaplaincy work.

3.5.1.8 Relationships between helping team members

The same above theme of relationships is related to those working together in a helping team. From George's sharing (interview, 12 January 2016), the prison chaplains worked alongside other professionals in a helping team, namely social workers, psychologists, and medical practitioners. This team approach became a priority after the prison services changed to correctional services with a far greater emphasis on rehabilitation. The wellness helping process is hampered if the helpers do not offer each other the respect for person and profession, with a spirit of cooperation. Nelson (interview, 11 June 2015) indicated that in the relationship between the police chaplains and other helping professionals, the chaplain general had appointed social workers who were initially directed by the chaplains. However, tensions in the relationship grew which resulted in the work of the social workers being independent of the chaplains. Later psychologists were appointed who sided with the chaplains. When the EAP within the police was established, the chaplains, psychologists, and social workers were "forced ... to form a team that would work". Later on, HIV practitioners and sport biokineticists were appointed to the EAP teams. The EAP was rebranded as "Employee health and wellness". But the same previous relationship tensions led to the challenges and difficulties for the different professions to work together as a team.

3.5.1.9 A win-win for corporates and employees

One of the purposes of corporates is productivity and profitability. It is not difficult to understand that corporates will make an investment in the wellness for employees that will result in greater productivity and profitability. From Anupama's (alias, interview, 4 March 2015) experience as a wellness provider executive, there is a difficulty for wellness providers in determining the balance between the wellness of employees and the associated costs to employers. While the wellbeing of the employees is of utmost concern to the wellness provider, it is the employers who remain the paying clients of the wellness programmes. This does raise the question of the motivation of wellness programmes. Do they exist because the wellness of employees is paramount in its own right, or do they exist as a means of increasing profitability? Or to put it in another way, is the investment in wellness first for the sake of well employees or for profitability? However, should there always be a question of conflicting priorities between the two? Can there not be an understanding that there is a win-win for corporates and employees?

Michael (alias, interview, 17 April 2015), a clinical psychologist and mental health hospital manager, confirms the possibility of a win-win approach as he comments:

Wellness is really driven by profitability increasing, ... and maybe that isn't a bad thing. It can be a win-win for people and for organisations, that there is increased profitability, but that there is increased wellness, and increased health, and increased spirituality.

Michael also, however, observes the reality that when profits are under pressure that there is the likelihood that wellness programmes could be cut:

It's fascinating, because I've had a friend, a clinical psychologist, who worked almost predominantly in the EAP consulting field, and he had an incredible business and was doing exceptionally well, and 2008, 2009 hit, and the first thing to go in the organisational kind of milieu was the wellness budget. It just got scrapped. Like overnight it just went from this to that [demonstrating a substantial decrease with his hands], and in two years he went from having a client base like this, and a very profitable and successful business, to having nothing. And he had to go back into kind of clinical work because the organisations in terms of the recession ... it was almost ... ironically it was ... and it's paradoxical because what people really needed was to be well under those circumstances, but the first thing that went, that was considered a peripheral, was the wellness budget, it was just scrapped.

It is interesting to note from Henk's story (interview, 27 August 2015) that while the work of "Word Business" adds to the profitability of the company in having employees who are well, the benefit of profitability was not the motivation for a programme to cultivate wellness. This is seen in the company's commitment to tithe for the appointment of a chaplain and wellness regardless of a return on investment.

3.5.2 Workplace spirituality

While it is not possible to neatly "box" the themes together in their own categories as the themes are overlapping, I have grouped in this section those themes that relate predominantly to workplace spirituality.

3.5.2.1 Significance of spiritual help

In the interviews conducted, there is an overwhelming acknowledgement of the value of spirituality in the lives of people, for wellness and wellbeing, and for the workplace. However,

as will be acknowledged in the separate theme below, there is a gap that exists in not adequately offering spiritual help in the workplace. Yet, even within the gap, there are examples of limited spiritual help that is being offered. Some of these forms of limited spiritual help are offered through wellness providers that will pair an employee with a religious practitioner (see 3.5.2.8), or through an affiliate who can offer spiritual help (see 3.5.2.6). Each of these instances emphasises the significance of spiritual help.

As an employee, Marion (interview, 14 January 2016), was able to express the value of spirituality during a number of life crises and most especially during her illness and medical boarding process. However, this acknowledgement stands in contrast to the gap that exists in wellness programmes in which the overt focus on spirituality is largely absent. From Marion's experience, spiritual support was secondary to other forms of workplace help and only featured at her request and initiative, and then mainly through non-EAP personnel.

Speaking from within a wellness provider organisation, Anupama (interview, 4 March 2015) confirmed that spirituality is considered to be a "spoke" in the "wheel" of wellness or a "leg of wellness". Within this wheel of wellness, spirituality is linked to meaning in life:

The non-seeing part of a person is a spiritual person. When people look for meaning that's where they go, whether it's a religion, or an all-embracing belonging, or whatever. It really is about getting to know themselves and being confident in what they can do as a person.

From Shirley's experience (interview, 25 August 2015), as a clinical consultant for wellness providers, there is the general acceptance of the value and contribution of spirituality in the care and wellness of employees. However, Shirley also acknowledges that wellness providers seldom consider the role of spirituality in wellness. This position is challenged by those instances in which employees do request spiritual help. Shirley shares:

When you start in a wellness company, you don't even think of how spirituality, religion, all those things would play a role in that industry. But honestly speaking, coming from [name of wellness provider deleted], we started to get cases where now an employee would say, ... "I need to see a pastor", or, "No, never mind, I don't want to go through therapy anymore, I'll go through the church".

Michelle (interview, 4 November 2015), a wellness provider executive, comments that while spiritual care is affirmed to have value in the help offered to employees the question on the "how?" remains unanswered:

Everybody has a specific spiritual connection or orientation, but, as I'm saying, and that's my personal opinion, I'm not talking on behalf of my company, but in my opinion, I think it can surely make a difference, but the 'how' is the issue.

Warren (interview, 17 April 2015) acknowledges that while not an overt part of the Hospice philosophy there are religious and spiritual elements in the relationships between carers and patients:

We've got to be open to the reality of the cultures and the demographics of the people we work with. I would say as many as 70% of all our patients claim to be Christian. I would say that almost 90% of my staff are Christian or claim to be, you know, Christian. With very few exceptions actually. And so, there are natural interactions that take place that I would not define as spiritual, I would define as religious, but work both for my staff and work for the patients, simply because of the shared religious connection. And I'm not in any way inclined to change that.

From the Hospice story, the approach of referring patients to religious organisations too highlights the place and value of spirituality in the care of patients. To further clarify the place of both spirituality and the place of the spiritual helper, Warren asks and answers the question, "Is there a need for spiritual counsellors? Yes, there is." To support his answer, Warren offers a helpful story which he retells in his training sessions:

There's a lovely story, and it's not my story, I use it in my training, of a patient in a Hospice in the US. ...This patient was reasonably terminal and kept expressing to the nursing staff that he was in pain. So, the nursing staff did what they did. They increased levels of morphine, which is perfectly good and right response to someone expressing that they are in pain. When you are sore you take something for the sore. You don't ignore the sore. So that's what they did, but the patient kept saying that he was in pain. Until a nurse, and I don't know the details of the story, until a nurse said, "Well, where does it hurt?" And that ask was obviously the right question in that case, and the patient now ... felt in a secure enough, safe enough environment, that they could talk about their spiritual pain. It was not a physical pain. So, when somebody

says, I'm sore, or I'm in pain, the immediate response is, well it's a physical thing. But a spiritual counsellor would then say, or maybe should be saying, well, where does it hurt, why does it hurt, what do you want to do about the hurt? Or how can I help you process the hurt? So, and so what happened is that in that particular patient's case, someone was brought in, and the patient was given an opportunity to discuss this with a professional counsellor, and the hurt was gone. And I'm told that the patient died not so long after that.

Referring to the benefit of spiritual work in the prisons, for prisoners and staff, George (interview, 12 January 2016), comments that their purpose was realised in "just bringing people back to a realisation and perhaps that deep inner longing to be in a deeper relationship with God". There certainly was a yearning for meeting a spiritual need and in one female prison, there was a waiting list of prisoners who desired to be part of the Alpha Course which could only cater for 50 prisoners at a time. George was able to relate this wonderful story which testifies to the value and effects of spiritual work within the prisons:

Except for a few minor glitches, I found that the heads of prison and staff were very, very excited and positive about spiritual care happening in the prison. There was a very interesting guy, and I've forgotten his surname, and he was the head of prison out at [name deleted], and he almost gave you the impression of being one of these guys who given half a chance he'll have a bottle in his back pocket and he'll take a swig and carry on with his job. And he said to me one day, he said, "You know 'dominee' [minister], when you people started with this religious care thing," he said, "I thought it was the biggest load of hogwash under the sun, and I was convinced I wasn't going to be going along with this". But he said, "But, of course, I had to". And he said, "But, I noticed something that happened. He said, "When the spiritual workers came in and they held a service for the prisoners," he said, "you know, when the prisoners were singing, when the Bible was being read, and there was preaching," he said, "there was a strange stillness that came over the prison". And he said, "You know, more importantly", he said, "when the ... spiritual worker left", he said, "that atmosphere stayed here". And he said, "you know, it made my job so much easier" [laughs]. And I said to him at the time, "Well that's actually great news to hear, to know that there's a kind of calming influence". And he said, "It affected the prisoners," he says, "but, it affected me also". He said, "I just realised how wonderful this was,

that God's word was being proclaimed and that there was this opportunity for singing, and for people praying".

Demonstrating the value of spirituality for wellness, Michael (interview, 17 April 2015) shares from a previous work experience in which the wellness facility did employ a spiritual helper:

I'll give you an example. A facility that I did work at previously, I think that because ... it was a smaller organisation and, one of the things that we were able to do quite overtly there is that we brought on a pastoral counsellor onto the team. So, she was employed by the company, and her sole focus was a spiritual focus. And so, she provided spiritual care, pastoral care, for the people in our treatment. ... Most of the people that were referred to that facility were Christian, so by default that kind of worked that she was also coming from a Christian perspective. ... She wasn't ordained as an Anglican minister, but she had done two levels of Christian counselling, and so she had two certificates behind her, but probably her main qualification was a relational qualification. She had worked as a senior nurse within that environment, and her skill base and her compassion and care were well-known to the staff and she played a spiritual director role for a number of the staff. And people were very keen that she supports the patients there from a spiritual perspective. And so, it was when the proposal was made to the owner, the director, that her role no longer be a nursing role, but be a pastoral counselling role, he was accepting of that.

Henk (interviewed on 27 August 2015), a corporate chaplain, says that the value of spirituality and the help given is not just for the sake of the employees but for the company as a whole as the chaplain helps guide the company's vision and planning. This also requires that management is prepared to be vulnerable as God's Word may speak challenging words into these discussions. It equally requires a bold chaplain to offer an opinion on matters of principles and decisions from "from a biblical point of view".

Exploring the acceptance of religion and spirituality in the workplace I put the following question to Vezi (interview, 16 March 2015), a Christian, who works as a life coach, "Are there groups, corporations, that you're working with, who are intentionally saying, that we are not wanting this to be religious based or Christian based?" Vezi's answer also confirms the value of spirituality in the workplace:

No, not at all. This is the interesting thing. ... I think as a society in South Africa I think there's not any deliberate rejection of Christian values. No, I have not found any hostility. For example, I think a good example, when I run workshops ... I ran a huge process last year, two years ago where I trained, I think it must have been 200 senior managers at [name deleted] Municipality, and I was quite candid about ... what I call the dearth of spirituality in the workplace, and the tendency of the workplace to pretend that we are not spiritual beings. And as I started to explain this, I had a huge interest from a lot of senior managers who were saying, you know, "We want to hear more about this, because we think you are right, there are just things that we don't have tools available in our workplace, in terms of policies, and in terms of ... whatever we have at our disposal, we realise that there are conditions in the workplace ... that our tools are not able to deal with". So, if anything, I think what I found is that in the workplace is actually wanting some answers from us. When I say us, as Christians. It just doesn't seem that the church has been organised enough to actually engage in a practical way with the workplace. ... I had Muslims, who are saying that, you know, "I've never seen it that way", and they wanted to know how more they can engage with this. And so, there is a genuine interest to really find out more about what we have to offer as a church, as Christians, as followers of Christ.

Vezi was also able to relate the value that he places on spirituality in the workplace context where without spirituality something is missing:

Understanding wellness from the corporate perspective, I think, as you engage more with wellness practitioners, they will start to say that, you know, "There are some limits that we hit, there are some walls that we hit all the time", and that's the sense that I've got from other coaches to say that they often hit walls.

I see spirituality at the top of the value chain that leads to behaviour. So, if I ... have a behavioural trait that needs to be changed in the workplace, notwithstanding what policy I put in place, notwithstanding what punitive or incentive I put in place, if this behavioural trait is driven from a very deep spiritual level, there's no way I'm going to have any impact on that, or there's no way that I am going to be able to leverage for better outcomes unless I understand this formation.

While Vezi confirms the value of spirituality, an all too common theme, as will be acknowledged next, is the lack of understanding the benefits of a workplace spirituality.

3.5.2.2 Spiritual gap in wellness programmes

The co-researchers confirm the value of spirituality in wellness. However, the co-researchers also acknowledge the gap within wellness programmes resulting from either a lack of focus on workplace spirituality or in not appointing chaplains. Michelle (interview, 4 November 2015) acknowledges that the emotional support presently offered through wellness providers is with respect to an employee's "personal emotional problem", "trauma", "relationship problem", "stress-related workplace problem", and a "range of problems in the workplace". While Michelle, a wellness provider executive, acknowledges the value of spiritual care in emotional support, there is no present scope within the care offered through the company formally to include corporate chaplains. Michael (interview, 17 April 2015) comments that the wellbeing of employees, in the context of the mental health hospital he manages, is linked to a wholeness approach of biopsychosocial-spiritual. However, Michael adds that while the biopsychosocial helpers are a formal part of the hospital's wellness programme, the chaplain or spiritual helper is not a formal member of the helping team. While spirituality is recognised as an important component of wellness, this is either in the hands of a spiritually-aware practitioner or met via the request of the person being helped. Anupama (interview, 4 March 2015) confirms that spirituality "is something that is lacking in the EAP fraternity". This stands in contrast to the well-developed team within the EAPs that address other aspects of wellness, such as that provided by psychologists, social workers, nurses, attorneys, and financial advisors. Anupama, mentioning religious plurality and cultural diversity (see 3.5.3.1), shares that while spirituality is viewed as a "spoke" within the "wheel" of wellness, the wellness providers "struggle with how do they make that a reality". Jeanette (interview, 6 March 2015) oversees a call centre of a major wellness organisation staffed by social workers and psychologists. The employees of the contracted companies can call in using a toll-free number for assistance in a wide range of wellness-related fields including legal, financial, clinical, social work, psychology, and nutrition. After an assessment, the employee may be referred to a specialist. However, in the fields covered there is one notable omission, spirituality. Jeanette comments:

We look at diet and financial and legal because those are also the services that we give them, legal and financial services. But when it comes to the spiritual part of the wheel of life of the person we don't give any attention to that any longer. There's a lot of reasons and ... we can talk about it, but, ... and I ask them [the call centre employees], how will they feel about this? And, immediately all of them said this is a

huge gap in the corporate world, a huge gap. Because, I mean, they speak to a lot of people, you understand, and I've done a lot of research in the past and I've been involved in EAPs for the last 30 years. ... I mean, just the people in the call centre who gets a lot of calls and do telephone counselling and refer people said this morning, "Jeanette, many times people feel, when I speak to them I can hear that they're overwhelmed. They really do not just need a psychologist. They need someone that they can go and sit with, a pastor, a priest, or whatever.

Jeanette expressed with grief that spiritual care was not offered and expressed with genuine concern that it would be helpful to find means to address this spiritual gap to provide holistic care through wellness organisations. However, with dismay, Jeanette also expresses, "I really don't know how we are going to close that gap. I really don't know".

An interesting insight is that in decades past, church ministers were on the official provider lists to whom employees could be referred to. Jeanette (interview, 6 March 2015) shared how in the past couple of decades there was an intentional move from enlisting religious practitioners within the wellness industry and suggests that the reasons for the shift related to the religious diversity in the workplace (see 3.5.3.1) and the influence of secularism (see 3.5.2.5).

Other reasons cited by the co-researchers for this spiritual gap within employee wellness include the misunderstanding of spirituality's relationship to religion (see 3.5.2.3), and not communicating the benefits of workplace spirituality, especially that of the relationship of workplace spirituality and profitability (see 3.5.2.4).

However, some wellness providers have responded to spiritual needs, even if only in limited and informal ways, through the spiritual care provided by affiliates (see 3.5.2.6) and volunteers (see 3.5.2.8). Yet, even these responses are not without concern, such as the lack of the spiritual training of affiliates (see 3.5.2.7) and the potential abuses of volunteer helpers (see 3.5.3.5 *ff.*).

An interesting point that Shirley (interview, 25 August 2015) raises, and a further reason for the present gap in spiritual care, is a catch 22 situation in which the wellness companies do not offer spiritual help because client companies and employees are not regularly requesting this form of help, but client companies and employees may not be asking for this form of help in that it is not known that such help could be offered by wellness companies. Either

corporates need to express this as a need for their employees, or wellness companies need to "sell" the concept to their client companies. Shirley shares:

But we've got different religions, "Are you going to be able to cater for my Muslim, are you going to be able to cater for my Jewish, or this or that?" So again, it goes back to corporate mentality. Are we going to be able to sell it as a wellness company? And is that company going to receive it? So, it's a Catch-22, 50-50.

From Jeanette's experience (interview, 6 March 2015), and because wellness organisations are service providers and businesses, they will no longer provide a service which is no longer requested, and neither are they seeking to offer a service which is not requested. Until corporates request this form of help again it is unlikely that wellness organisations will be able to reintroduce spiritual care on their own. Even where the wellness provider may acknowledge the need for spiritual help and workplace spiritual helpers, the lists of service providers are determined by the requests and demands from corporates. It thus comes down to whether it is the client company who will request spiritual support without it already being offered by wellness companies; or whether it is the wellness companies that would explore its implementation without first being requested by client companies.

3.5.2.3 The need to differentiate spirituality from religion

It became immediately apparent from the interviews that there is a need to differentiate spirituality from religion. This was made evident in some cases by the co-researchers expressing the need to make the differentiation, indicating the resultant confusion and obstacle that arises when the difference is not understood, or the two concepts are deemed to be synonymous. With some co-researchers, it was obvious that they themselves did not understand the difference, using the two terms interchangeably. The difficulty when using the two terms interchangeably is that when a problem or obstacle arises for one, then it becomes an obstacle for the other as well. For example, Jeanette (interview, 6 March 2015), indicates that one of the difficulties for workplace spirituality is in seeing religion and spirituality as synonymous. In situations, such as the conflict as a consequence of religious plurality, when spirituality is not differentiated from religion, then spirituality will be viewed with the same hesitancy as with which religion is viewed. Anupama (interview, 4 March 2015), a manager within a wellness provider, also shares that while spirituality is affirmed as an important part of the wheel of wellness, there is a misunderstanding of what spirituality is, including confusing spirituality with religion. Anupama confirmed that where there is a

conflict in the workplace due to religious difference, spirituality is also sidelined along with religion. In addition to the sensitivity surrounding matters of spirituality, and in support for a definition or better understanding of spirituality, the lack of a focus on spirituality is partly, in Anupama's words, the result of corporates seeing spirituality as something "warm and fuzzy". Anupama indicates that this contrasts with other helping disciplines, such as psychology or social work, which are well defined and recognised in EAPs and deemed to be more developed in their task and ability. For corporates, Anupama's understanding is that part of the "fuzziness" regarding spirituality is its lack of an accepted definition including its purpose, aims, and implementation.

Warren (interview, 17 April 2015), a former Anglican priest and present CEO of Hospice Pietermaritzburg, confirms that there is the need to clarify the difference between spirituality and religion, or what he refers to as, "ritualised" religion. For Warren, while spirituality is identified as an important part in the care of patients, ritualised religion may even be an obstacle to such care. This is especially so in a society of religious plurality where religious helpers may feel compelled to proselytise in the workplace. Yet, the place of spirituality in wellness and well-being is affirmed with the need expressed for spiritual helpers and counsellors.

It was in Warren's early years in his relationship with Hospice that he began to appreciate the difference between religion, or more specifically, ritualised religion, and spirituality. Part of the difficulty in understanding the difference, in Warren's own words, is that the definition or understanding of spirituality is "to a certain extent still now, quite nebulous, quite undefined". As he reflects on this difference and the value of spirituality within caring relationships, Warren comments:

[I] found myself in an opportunity that allowed me access to people who were reasonably vulnerable, people who were not necessarily dying, but who were sick, and may well have been dying. I didn't always know all the details, but I approached those individuals and their families from a very typical Christian/Anglican perspective and was well received 9 times out of 10. But in that process, began to realise that sometimes what we are taught to say as part of the ritualised expression of faith doesn't always gel, or is not always needed by the patients and or their families. ... And in increasing numbers of interactions with patients and their families found that it was the spiritual more than the religious that was benefiting them more.

To further clarify the difficulty of religion, as opposed to spirituality, in care relationships Warren comments:

I think in the very few experiences that I've had in my many years of providing care, I have found that religion is often less helpful, and indeed in a few cases even detrimental to the well-being in the very broadest understanding of well-being, of the patient, and to a certain extent the family. I find that in many cases that I have been involved in, that when religion is involved, when a minister of religion, be it a priest, a minister of religion, an Iman, it doesn't really matter, the approach is less of concern, less out of concern as ... and more so in terms of dogma or ritual. Now that is my criticism of it, it may not necessarily be how they as ministers of religion perceive it.

The problem arises, that when spirituality and religion are equated, the difficulty of religion in the workplaces is superimposed upon spirituality in the workplace.

Vezi (interview, 16 March 2015), too expressed the lack of understanding between religion and spirituality. While Vezi does acknowledge that "in practice, a lot of spiritual formation is informed by religion", religion and spirituality are not synonymous to the extent that "some of the spiritual people are not necessarily even religious". This leads to an understanding in which the complexity of religious plurality, or other religious related obstacles, need not become an obstacle to the development of workplace spirituality and the assistance of a workplace spiritual helper.

The misunderstanding of the relationship between spirituality and religion is not just among corporates or employees but among care providers. For example, for Michelle (interview, 4 November 2015), spirituality is something less than religion, a "compromise". As such, spirituality is not considered a favourable option in the care of employees. Michelle comments:

But I think in a certain sense for me spiritual has a specific connotation. I don't know how to express myself with that [laughs]. For me it's ... if you say spiritual, ... you are ... sort of denying your own belief system. It's a general thing ... it's a generic thing, it's a safe way of not saying, "I'm a Christian". ... So, when people are talking about spirituality, for me, it has the connotation when I was standing in exclusive books and I'm seeing mind, body and spirit. ... And for me, it has something like astrology or something like that.

As unclear as the definition of spirituality is, and its relationship to religion, what is clear is the need to define both spirituality and their relationship to each other.

3.5.2.4 The need to communicate the benefits of workplace spirituality

While the above acknowledges a value of workplace spirituality, the present context of a workplace spiritual gap in employee wellness necessitates the need to communicate the benefits of a workplace spirituality and the role of a corporate chaplain. Vezi (interview, 16 March 2015) highlights this communication need and shares that there is a refusal, or at best, a hesitation, to acknowledge, in the workplace, employees as spiritual beings or the place that spirituality has in wellness and productivity.

From Henk's story (interview, 27 August 2015), as a corporate chaplain, it is evident that an investment in the wellness of employees has a benefit not only for employees but for the company as a whole. While I will discuss the documented and researched benefits of workplace spirituality in Chapter 5, in this acknowledgement of emerging themes, one of the reasons why corporates and wellness providers do not embrace workplace spirituality is because it is perceived to have unproven benefits. For example, the lack of understanding the relationship between profitability and workplace spirituality is evident in the sharing of Anupama (interview, 4 March 2015). While Anupama acknowledges the need for corporate chaplains, especially during times of trauma and grief, she comments that wellness providers have not been able formally to embrace or implement spirituality into its wellness programmes because it is difficult to "show a return on investment" on spirituality in the workplace. In Anupama's opinion, until spirituality can "prove" itself as offering a "bottom line" impact on wellness, it will likely remain outside the mainstream wellness programmes. The "bottom line" is what it will cost to establish a spiritual programme against the profits that will result. Anupama refers to a "numbers game" in the profession in which everything is measured:

I'm very passionate about it, I really like the whole spirituality aspect. And I really want to push diversity, but I can't prove it in a boardroom, and that's where it counts. ... And when you talk spirituality ... faith is something you can't measure. ... So I think that's the dilemma, is that when you're talking about taking this leg of wellness into a numbers game, you can't measure that.

While Anupama indicates that the value of other helping professions is well documented with the proof of productivity and profitability, she does not acknowledge the same of workplace spirituality and spiritual helpers. As such, an important theme is how to make employees, corporates, and wellness providers aware of the existing research that does demonstrate the return on investment for companies that implement spirituality into their wellness programmes.

Shirley (interview, 25 August 2015) confirms that the contribution that workplace spirituality offers to wellness needs to be communicated to overcome the existing "narrow-minded" approaches to wellness. Shirley says that too often the wellness providers, driven by profit, "are wearing 'oogklaps' [eyeflaps]" that prevent them from seeing "all the other branches that might assist", including spirituality. For Shirley, the maths of the problem is simple, the offering of a spiritual component to wellness is "business for the wellness company, and benefits for healthy employees, [and] happy employees, are more productive". However, for Shirley the appointment of corporate chaplains would still come down to "a business decision":

Well, honestly speaking, ... obviously for them, because it's a business, they always think business. It's, "How many people are asking for that?" ... And it goes back to what are they catering for on the bigger picture, not just one individual, or two individuals, and that's how ... because those kind of calls are just seeping through the cracks. ... So, it's more corporate, it's more business, and think business, think bringing in money, and not hiring one person, or minister to come and sit here, and they get ... one client after a long time. ... How much money we are going to be bringing in, or how much money is it be going out? Are we going to be paying that person [the spiritual helper] for just sitting here and waiting for that one call? Or are we making a good business move? Because it's business, business, and business.

As will be discussed in Chapter 5, the research on understanding the benefits of workplace spirituality is already well documented. The need is how to communicate these workplace spirituality benefits to wellness providers, corporates, and employees.

3.5.2.5 Threat of Secularism

Another theme linked to the above sections is the question of the appropriateness of a workplace spirituality in the context of growing secularism. While the co-researchers

acknowledge the value of spirituality, the wellness providers and corporates have conceded to the pressure of secularisation. Jeanette (interview, 6 March 2015) shares from her experience that over time, "corporates did not want spirituality to be part of the corporate life", with corporates stating that "it shouldn't be there". Jeanette comments:

So, unfortunately, I think, you know, as what's happening in the schools, in many schools, where religion and spirituality, is not being acknowledged, it's also part of what's going on in the corporate world.

Michael (interview, 17 April 2015) unpacks this further:

I think the corporate mindset is that corporate life and business life and work life is not a spiritual activity, it's a secular and professional activity. And it has nothing to do with the church or its religion, and you must leave it ... the two shouldn't have any connection. In fact, I've had so many people, when I've asked them the question around, like, particularly if they are a business leader and they are navigating certain decisions in rather sort of questionable ways, and I've challenged them on that. They kind of ... they come back as, you know, "Business is business, and ... you can't bring your religion into your business world, the two are irreconcilable." You know, you have to do certain things within the business world to ... you work within that governance, and within that rule set, and so there seems to be a very strong kind of wall between, like, business is business and it doesn't have ... I suppose maybe that's the thing around wellness, ... business isn't business, business is people, people are people, and people are biopsychosocial-spiritual beings, and so we need to look at the spiritual aspect of things again.

While Vezi (interview, 16 March 2015) confirms that there is a place for workplace spirituality and the corporate chaplain, he indicates that there is a real risk in corporates distancing themselves from what is perceived to be religious or spiritual:

However, as you're probably aware is that in Europe, in US, there's kind of a pushback against spirituality, ... particularly Christianity. ... I don't see it so much in South Africa yet, but we do generally follow those trends.

While this "trend" is sometimes referred to as a growing secularism it is also in some instances a shift away from Western Christianity with the embracing of alternative forms of spirituality, such as the mindfulness.

Despite the obstacles that stand in the way of developing a workplace spirituality and in appointing corporate chaplains, there are initiatives by the wellness providers to meet spiritual needs, even if only in a limited way, through their affiliates (see 3.5.2.6) and volunteers (see 3.5.2.7).

3.5.2.6 Spiritual care through affiliates

Noting the gap of spiritual help within the wellness programmes, the co-researchers report on certain initiatives to offer spiritual help, even if only informal. As an informal system of help, the form of help is dependent upon the policies or personnel of the wellness programmes. For example, as will be acknowledged in the next section, one wellness provider enlists the help of "outside" religious practitioners, while another provider's policy does not allow for this. However, in the informal means of responding to the employees' spiritual needs, all the co-researchers in wellness organisations, indicate that there is the practice of requesting the spiritual help of affiliates who are on the provider lists. Unfortunately, even though a call centre helper may offer spiritual assistance by linking an employee with an affiliate who is prepared to offer spiritual support, there is no formal follow through. This form of informal help is also dependent on a relationship between wellness providers and affiliates in which the providers are aware of the religious or spiritual positioning of the affiliates. Sourcing this information is a concern, as Jeanette (interview, 6 March 2015) shares that:

... it's very difficult for us in the wellness industry because the therapist that's on our list do not have to divulge any information about who they are, from what religion they are, and whatever. ... People will call in and say, "I would like to see a counsellor, but this person must be Christian". So, we are not allowed [to ask the counsellor], because we are registered with various councils, like the social work counsel, and the psychology counsel. ... We cannot if we have a therapist here in Centurion ask that person, "Are you are Christian, or are you a Muslim, or are you whatever?" They don't want to divulge that information because they provide clinical services.

Yet, it does seem that some wellness providers have overcome this and in the relationship with their affiliates have established an informal system of spiritual help. In this regard, Anupama (interview, 4 March 2015) shares from her experience that they have as a wellness provider developed a "network of councillors throughout the country" who would be able to, in addition to their professional area of expertise, offer spiritual support. However, from Anupama's experience, the difficulty in this is that there are not necessarily enough affiliates in every geographical area who can assist in matters of spirituality.

Michelle (interview, 4 November 2015) shares from her experience their employ of affiliates who can offer spiritual support and adds the suggestion of using outside spiritual helpers:

Our approach with our affiliates is also that we guide them to say, "If an employee goes there, you go with the employee", in terms of a spiritual approach. ... A lot out of our ... affiliates are Christians indeed, and they also, you know, if the employee goes in that direction, they will also support them, and do it in alignment with a person's beliefs. But we respect people's individual preferences and we do not do spiritual counselling per se, but if the employee prefers to have a discussion in that direction, we will do that. We won't ignore it. ... We had requests in the past where people, specifically the Indian people might call in and say I want to be seen by a Muslim counsellor. Then we will say we can try and see in that area if there is a Muslim person, but we cannot guarantee that. If we can refer [them] to one, it's good, we can do that. But when people say, "We want a Christian marriage counsellor", then we will say, "We can see", we can have a look on our network; there might be people, but remember, it's social workers, psychologists, it's not pastors on our network. ... So, we can say, "We do respect that, but maybe it's good if you can consult with someone at your church maybe, [but] if you prefer a Christian counsellor ... we cannot guarantee that".

While some wellness providers can match employees with affiliates who provide spiritual support, Shirley (interview, 25 August 2015) shares that it is the practice of those wellness providers to only assist in this way when requested so by the employee:

My personal view is that it would really be helpful ... because a lot of people are going through spiritual changes, religious ... you know, people are trying to find, this and that, and to actually give somebody that aha moment, and say, "Hey we've got a list of pastors in Durban, wherever, wherever, do you want to go and talk to them, or a minister?" ... "Are you a Christian?" And if they say, "Yes", you like, well, there we go,

just as much as somebody, a client, calls and says, "I'm going to pray about it", and you like, well okay, I can start speaking about prayer, I can motivate with God's word, and you can motivate with Scripture. That person has already allowed you to tap into that. But should they mention nothing like that, I can't go and say, ... "Well pray sister", it's going to be offensive. But the minute somebody says, you know, "I'm praying about it", that's when you can say well, "Do you want to go and speak to a spiritual leader? You know, "Do you mind, do you have one in your organisation, and you want me to organise somebody for you?" "Yes", well here we go, "Great". And, if you want to still see somebody face-to-face, go ahead, you know, then you are tapping into both worlds, and it helps ... it helps. ... Personally, I think there should be a space created for it, just like a person's health, and they're also dealing with mind, let's also deal with spirituality.

Michael (interview, 17 April 2015) confirms that spirituality in wellness relationships is often only driven by the person seeking help:

... it would be driven by the healthcare user, like if they said to their psychiatrist, you know, "Really a big part of my life is my relationship with God, and whilst I'm here I want to meet with my pastor regularly", that could be facilitated, but it would be driven by the person.

As much as the wellness providers have attempted to find alternative ways to meet employee spiritual needs, the concern is raised regarding the spiritual training of those called upon to help.

3.5.2.7 Inadequate spiritual training of affiliates

While the wellness providers all acknowledge the value of spirituality and may attempt to pair employees with affiliates who can assist with matters of spirituality, the question is raised whether these affiliates are adequately trained to offer spiritual care.

While, in Marion's story (interview, 14 January 2016), the helper in the call centre was sympathetic to Marion's spiritual need, the spiritual help offering was little more than an acknowledgement. Marion shares:

The one girl that phoned me did one day say, ... she said, "How do you occupy your days now that you're not working?" And I said, "Well, Tuesdays I go to Bible study",

and then she said, "Oh, you pray", I said, "Yes I do". "Oh, you must pray". Then after that ... whenever that particular girl phoned me again she would say "I hope you're still praying". So, she was obviously also a Christian. But, it was only, you know, it was also not anything in depth. She just, you know, said, "I hope you're still going to Bible study and praying".

Anupama (interview, 4 March 2015), Warren (interview, 17 April 2015), and Shirley (interview, 25 August 2015) express the need, in certain instances, for specialist spiritual counsellors. The questions are asked whether additional training can be offered to affiliates and if this additional expectation would distract from their first professional priority. With regard to these questions and in referring to the suitability of spiritual care in work of social workers, Warren (interview, 17 April 2015) comments:

I think ... the way around it is to sufficiently equip current staff who are employed as professionals in other fields, to be able to at very least identify and maybe begin to open up discussions around spiritual issues. The idea here would be to make use of social workers. I really think social workers should be skilled enough to touch on this, and to at least to begin to open up. My concern is that having opened it up, you then enter into a realm of time and energy and process, that would take them away from the bulk of patient care. Now, we should be making allowances for that, in all seriousness. But if I've got 100 patients needing documentation to go and get an ID document, and one patient who needs to spend 50 hours in counselling, my social workers are going to deal with the hundred, not the one, because my funding that I do get for social workers, limited as it is, is based on numbers ... quantity, not quality. Being rather simplistic there. ... And for me, that is the biggest concern. ... How do we maintain the priority of spirituality, within a set of competing priorities?

Another informal system adopted by wellness providers is to refer employees to "outside" spiritual helpers, such as religious leaders.

3.5.2.8 Spiritual care through "outside" helpers

From Jeanette's story (interview, 6 March 2015), there was a system in decades' past in which religious practitioners were included on the wellness organisation provider lists. As the structure is already part of the EAP story in South Africa, the question is if it is possible to reintroduce this part of the care programme. Jeanette acknowledges that while the lack

of formal spiritual support is a gap in the care offered to employees there remains an informal offering of spiritual help dependent on the call centre personnel. Jeanette comments:

... if someone calls in, or someone has a problem in the workplace, specifically in, say for instance a company like [name deleted], and the person feels constantly, you know ... I've got this part of my life that is not filled but he doesn't know who to go to. He can't go to my HR manager because my HR manager is a Muslim – he will not understand my needs. Now I'm phoning the call centre. Unfortunately, we can't refer you, we do not have spiritual support. So sometimes we send people away without any real support. ... In my specific call centre, because I'm managing it, but the next person that will take over from me might be different, but I definitely will say to the people, "Tell the person that you are going to call the person back ... just see in that area what kind of churches do they have, Muslim temples, whatever a person's need is, and just refer the person".

Anupama (interview, 4 March 2015) confirms that in certain cases, where an affiliate cannot be found to offer spiritual support, an appeal may be made to a religious organisation in the area to offer assistance. But this would be considered to be "outside of the EAP process" with no formal follow-up.

However, this informal assistance is not a standard across wellness providers. Michelle (interview, 4 November 2015) acknowledges that they do not refer any employees to outside spiritual helpers who are not registered affiliates on their provider lists. As best they would suggest that the employee consults with a religious leader in their community. One of the reasons cited in not making outside referrals is the lack of a registered professional body for religious or spiritual helpers (see 3.5.3.2).

3.5.2.9 Chapel and spiritual spaces

The co-researchers made several references to a building, venue or space reserved for spiritual expression. However, in each instance, it was also acknowledged that with the benefits of such a space there are possible complications. Michael (interview, 17 April 2015) shares the need that has been expressed for an earmarked space identified for spiritual expression and spiritual care:

Before we met up, I just needed to respond to one or two urgent emails. And one of them was also a feedback from a survey that we are doing with all our hospitals, and

seeing what some of the requests are from our users, and from the referral agents, and actually one of the recommendations that I quickly saw in the summary of that report was that we need to establish ... and the recommendation is, a quiet room that could be a space for people to be in kind of like contact with God, a meditation space, a prayer room, kind of a multipurpose room for helping people just have a time of contemplation, prayer, or quietness. ... Just like we have a kind of consulting rooms for our psychologists, you know, there could be a prayer room, where a minister of religion could meet with their congregant to pray together and to make a spiritual recovery part of the bigger picture of recovery.

Shirley (interview, 25 August 2015) also refers to the need for a spiritual place or space for employees in the workplace to be more in touch with their spiritual needs. However, Shirley also indicates that this would depend on profitability. Can the corporate afford the physical space? Can the corporate allow employees to frequent the space during working hours? Will employees abuse this privilege and decrease productivity? Or, will it contribute to wellness and increase productivity? Shirley shares from her own experience:

You know maybe having, even if there is no room, but allowing people to have their space in terms of: should you guys want to create a group for prayer, or maybe in the morning, two minutes or whatever, do that, it's okay. And I've noticed that it's happening in the clinics, in the hospitals, government hospitals. You know, when I went to give birth there, before they start work they get together. It's not in a space where it's a secluded room, but there by the reception, "Come ladies, let's get together", they pray, they sing, and then they start work. And that was also motivating, like wow, I'm in a safe space, you know what I mean? But, now it's ... eek, no, there isn't that five minutes to actually come together, even for two minutes, pray, thank you so much for this day. ... Because again of different cultures, different religions, so let's not even make space for such things. Why? ... And I think it goes back to, well, not to be biased myself, but ... if majority of our employees are Christian, let's provide them with that, and if there are those who at 12 o'clock they need to go pray, let's give them a room. It might not be a chapel, but it's a room. So, we're catering for everybody, you know. If you are a Muslim and you need to go pray at 12, you know, you're there. Then us, that want to go into the chapel, we're there, will go, you know. ... Because, now that I think about it, I think during my lunch hour if I'm feeling kind of alone, I would go to the chapel and pray.

From George's experience (interview, 12 January 2016), and related to the challenges of religious plurality below, while allocated space for the religious groupings had obvious benefits they also posed challenges as older buildings for this purpose were based on Christian design and did not meet the approval of other faith groups. A need was expressed for a neutral venue into which each group could bring their own religious artefacts. Matthew (interview, 14 January 2016), a school chaplain, reveals that the venue if used for other purposes, may be counter-productive to the work of a chaplain:

It's always a constant push against the organisation structure, and besides that, chapel's linked with everything else in the school. So, the boys are just bombarded, that's where they get crapped on every week because we have headmaster's assembly, and we have head boy's assembly in the chapel, and then it's my assembly, and then it's sports assembly. And so, this place, that's supposed to be a place of safety and security, and coming together, to get a sense of grace, just doesn't happen. We don't have that place. And I think that affects the spiritual ... the spirituality of the school significantly.

From Warren's experience (interview, 17 April 2015), the theme of a dedicated place or space highlights the place of spirituality, but any building immediately raises the question or problem of religious identity in a religious plural society. However, it is affirmed that a sanctuary need not be confined to a dedicated building or associated with a religion. This need could be met through a dedicated space, such as a gardened area, for quiet, reflection and counselling. In a workshop (22 July 2015) that I had attended a couple of weeks before my interview with Warren, he used the phrase, "from chapel to storeroom". I was intrigued by these words and wanted to hear his story. While the story highlights the practical difficulties of providing physical space, it is also a metaphor of the shift away from overt spirituality, or at least, ritualised religion, in the spiritual care that is offered:

So, I'd have to go and look at the plaque to give you a date as to when it was built, but this Hospice has been around since 1983, so it's been around a long time, and has obviously developed over time. As part of that development ... I think it was originally commissioned as a chapel, was built, it was funded via various people ... So, it was built as a chapel, and the idea behind it was to create a space where people could go to be quiet. It had an obvious Christian flavour to it, and it was used initially ... as a quiet area to help or to be with patients. So, volunteers would take a patient, they would

sit and they would talk, and they would counsel and things like that there. It was also used on odd occasions to conduct memorial services, and the odd funeral. ... It was used ... as a place where staff and volunteers could just withdraw and be quiet, and things like that. And I think it was used quite extensively in the past. But what has happened is that the number of volunteers has decreased, which is unfortunate. The number of patients has increased which means that the staff is more pressurised to deal with them and to get to see them, and things like that. And so, they get back to the office in the afternoon and they're are doing reports, so the paperwork has increased. So, the time available to staff and volunteers has diminished in terms of which they can set aside to go and meditate, for another, to use a phrase, a word. ... Because the space was not being physically used, it simply acquired things [Warren laughs]. So, you know, ... you need to use this space, so you move whatever is in it out of the way, ... even it is just for only for an hour or so, but you move it into a chapel because it's not being used. ... And so, over time what's moved in, is just not moved out. And, when I started here, about five years ago now, well, "Stop calling it a chapel, call it a Sanctuary, and make it available". And I put my foot down. I actually drew a line in the sand and said, "You will do this", ... "this is a non-negotiable as far as I am concerned". Staff, volunteers, patients, people in the street, need a quiet space. It never really worked, even though I drew a line in the sand. And that may well have been the wrong way to approach it. So, what has happened now ... there's some chairs and tables in there, so it's used as a place for people to do report writing. ... I know some of my staff have lunch or tea in there. But the space is still available, and for me, that's the most important thing. It's not cluttered, well I say that I hope it's not cluttered when we go there just now [Warren laughs]. ... I think there are other ways to create space, and having said that, ... a building gives expression to a certain set of religious principles. I'm not sure that spirituality requires a building, so we have some of the most magnificent gardens around, and often I will see people ... I take a stroll, I try to take a stroll every day, it doesn't always happen, ... and for me, that's more important than having a space. And, you know, sometimes, just to go and stand at the river for 10 minutes is more than enough. So, yes, from chapel to storeroom, that's happened. I'm not sure whether it's reversible. I think the need for space is more important than the need for quiet. But there are other places where one can be quiet (Warren, interview, 17 April 2015).

3.5.3 Corporate chaplaincy

In this section, I have grouped those emerging themes that relate to corporate chaplaincy. Again, these themes are linked to and overlap with the themes already acknowledged. Related to the above-mentioned benefits of a workplace spirituality, the value of the chaplain is in meeting the spiritual needs of employees, increasing wellness, and positively affecting the productivity of the corporate. The one recurring theme in discussing spirituality and chaplaincy is the complexity of religious plurality in the South African context.

3.5.3.1 Religious plurality

The dominant theme of religious plurality becomes an obstacle for developing a workplace spirituality when spirituality is not differentiated from religion. Religious plurality can lead to workplace conflict and when not differentiated from spirituality, the consequence is not only an avoidance of religion but spirituality as well. This theme is linked to the old adage of "Never discuss religion or politics with those who hold opinions different to yours" in which religious tensions are deemed better to avoid than to deal with (Willis & Porter 1839:774). Marion (interview, 14 January 2016) reflects on this adage from her own experience:

... there's the kind of two general laws, we don't talk politics, we don't talk religion because as soon as we bring those two elements into the conversation or the workplace, we're going to divide, and ... and there's going to be problems.

From Jeanette's experience (interview, 6 March 2015) as a wellness provider executive, a major complication in including corporate chaplains in wellness teams is the tension that exists due to religious plurality. The complexity is exacerbated where a helper of one religious affiliation assists a person of a different religious affiliation. Jeanette clarified that while the move to exclude spiritual helpers was gradual it did come to the point where no "spiritual leader" was included on any provider list. Jeanette shares from her story:

[In] the corporate world, you know, companies find that there ... [is religious] conflict. Over the last 10 years, it was more visible, and we became more aware of it in the EAP field where there was issues in the workplace. Sometimes conflict, because people start talking, "You're a Muslim, and I'm 'di di di da' and I'm a Christian", and that's why they all started, you know, challenging each other with the religion, and now it's almost, and I don't know if I'm going to be quoted, but I must say to you, it's almost like a no-go area in the workplace. You ... have your own religion but it's private, it's absolutely

private. You are not allowed to talk about it, or discuss it, or become in conflict with other colleagues. It's just another area that's ... I mean I can remember as far as eight years ago, and in a company where I was working at that stage where the call centre staff would say to me, Jeanette, "We would like to start the morning by having just a prayer". And it didn't go off well with everybody because I would say 90%, 99%, of the people in the call centre were Christians, and there was 1% that were Muslims. So, they would not join the other team and they were extremely upset. And then it would go to the CEO, and the CEO would say, "No prayers". "You cannot do this in the workplace. If you want to pray go and sit in your lunchtime and sit somewhere in ... one of the cubicles or whatever and have your private prayer". ... The same kind of thing that happened to us in the EAP, that's what happened in most of the companies. They're not allowed to have prayers, start the day with prayer or scripture or discussions or whatever. There's too many religions, too many differences in spiritual beliefs and so on, and, and I think ... they tried to prevent any conflict in the workplace by focusing only on work - no spiritual support.

Similarly, for Michelle (interview, 4 November 2015) an obstacle and potential conflict, arising from religious plurality is when the corporate chaplain represents a religious organisation or a religious belief without consideration of the employee's belief system:

I can just mention that, I think it was 2012 somewhere, we had a complaint of an employee who went to one of our social workers, and she was in Soweto, and she was doing social work, counselling, social counselling, and then she went over [to] the traditional healing side, and the person was quite upset and uncomfortable, and you know, it ends up in a complaint.

From Vezi's experience (interview, 16 March 2015), the main obstacle to the placement of a corporate chaplain and related to the challenge of religious plurality is the tension that may arise from competing religious groupings:

Because of that [pluralism], I think there is an unconscious fear that if, as a leader, I introduce spirituality and I bring a pastor, priest, an Imam, ... or, you know, whatever religious leader, then I'm going to have to bring in a Sangoma, I'm going to have to bring in so-so. ... If I do that, what am I opening myself up to, you know, in this environment? And, what about, for example, witchcraft. ... And so, I think that's

probably in my mind the biggest obstacle, the pluralism, religious pluralism, and the implications.

A further complexity of religious plurality for both Jeanette (interview, 6 March 2015) and Matthew (interview, 14 January 2016) is whether employees would voluntarily meet with a chaplain knowing that the chaplain did not represent their own religious affiliation, and vice-versa. This is also linked to the theme of the person of the chaplain acknowledged under the future possibilities below, as some of the co-researchers did indicate that with the right attitude and outlook a chaplain could serve in a religious plural setting (see 3.5.4.3).

From Anupama's story (interview, 4 March 2015), a further difficulty in appointing corporate chaplains is that religious practitioners and spiritual helpers do not all have the same qualification. While one group may have a criterion of a higher degree, other groups may have spiritual leaders without any formal or recognised training. Unlike other helping professions, for corporate chaplains, there is no registered professional body that regulates the qualifications and work conduct. This theme of a need for a registered professional body will be acknowledged as a separate theme below (see 3.5.3.2).

The same religious tensions in corporates and wellness providers are observed in the traditional forms of chaplaincy in the South African police and prison services. The lessons from these sectors need to be acknowledged by corporates. The problem within these traditional forms of South African chaplaincy is the previous dominance of Christianity and the appointment of Christian chaplains within these contexts. While not everyone in these organisations was Christian, Christianity was the dominant religion and the formal form of spiritual help. In the present dispensation, the complexity of religious plurality came to the fore. By way of example, from Nelson's story (interview, 11 June 2015), the Christian police chaplains were originally expected to minister to all the police members regardless of creed or faith, "across the board". Later there was an appeal to have chaplains of other faiths ministering to their own members. During the time when the chaplaincy was reactive, the multi-faith context did not pose too many problems in that the chaplain simply responded to a situation and visited the person of concern. However, with the launch of Christian programmes and related Bible teaching material, it became more challenging with the requirement to develop programmes for groups other than Christian religious groups. Increasingly, other faith groups resisted the ministry of Christian chaplains and the related Christian programmes. In certain areas, station commanders who were not Christian

blocked the running of the Christian programmes in their stations. During this time of transition, senior officers made the appeal for other faith chaplains. The Divisional Commander of Personnel Services was Hindu. She said, "I'm Hindu ... I need a Hindu Pandit". Jackie Selebi, the National Commissioner too claimed the need for a ZCC chaplain. In a follow up to our initial interview (email, 14 March 2016), Nelson was able to further elaborate:

Jackie Selebi ... called to have a ZCC Chaplain for political reasons in the organization. I was instructed to go and visit ZCC Head Quarters in Polokwane Moria, to speak to the Bishop about the possibility of appointing one of his men as a Chaplain because females are not allowed to practice as Priests in that environment. The Bishop was very hesitant until a post was advertised by SAPS, and one ZCC "Moholo" priest applied but was not successful as he had no ordination certificate from the ZCC, because they don't ordain their Moholo's but just appoint them to practice as a "Moholo" [Moholo - Literally meaning an Elder].

The challenge of working with different religious groups also presented difficulties for George (interview, 12 January 2016) in prison chaplaincy. While this borders on the amusing, I relate George's experience with a group of Rastafarians:

A group of them had been arrested and when and landed up in prison. And, they were wanting certain foods and they wanted water from a stream to prepare their food etc. So, the head of prison phones me and says to me, "Hey Reverend, come and help me here, I don't know what's going on with these guys". I went up there and sat down. I think they were a group of seven of them, and I said, "Ok guys, tell us, what do you need?" ... I think there were one or two of our staff who were actually Rastafarians as well, and they said, right, they'll help, and try and explain things if we get confused. And they said, "No, their vegetables must be washed in water from a stream, from the mountains", and all this kind of thing. And I said, "Can you guys get the water". "Yah", they'll get their water. And I said, "Yah, ok". "We'll get this; we'll get that". And just as we're finally closing up, we seem to reach a point where everybody was happy. I said to these guys, "Is there anything else, or are you happy to go?" And then the one says, he says, "No, we ...", he wants to know what about their herbs. And, I said, "Herbs?" And the one guy taps me and says, "Dagga, Mfundisi [minister], dagga". And I said, [laughs] "No, ways, you not getting those herbs ... the rest you guys can have".

While religious tension will probably sadly remain in the context of religious plurality, the resulting obstacle in developing workplace spirituality can be overcome, even if only in part, by differentiating spirituality from religion.

3.5.3.2 Registered professional body of chaplains, religious practitioners, and spiritual helpers

In discussing the possible role of the corporate chaplain or workplace spiritual helper a recurring theme was the lack of a registered professional body of corporate chaplains and workplace spiritual helpers that guarantee a standardised minimum training, continuing education, and an accountability system including ethical conduct. From Warren's experience (interview, 17 April 2015), the lack of a registry of religious or spiritual helpers makes it difficult to appoint corporate chaplains. Warren suggests that a registered professional body, as required for nurses and social workers, with a standardised level of qualification and a structure for of accountability and ethics, would assist with the appointment of corporate chaplains. For Jeanette (interview, 6 March 2015), and noting that the wellness providers had previously utilised religious practitioners from well-known and established churches, a registered professional body of spiritual helpers would be a helpful step towards re-establishing this form of help. Jeanette too indicated that a professional body would also meet the concerns about helpers from lesser known or fringe religious communities. Jeanette shares from her past experience when religious leaders were still affiliates of the wellness programmes:

You know what we did is ... we had people that developed the network. So ... we have got a big chart ... of the whole of South Africa, and we have plotted them in various colours. So, in this town, there's maybe six different colours of those little thingies, pins, and we know that ... this is religious people, this is dieticians, and whatever. So, we had that kind of support. And we had those contacts. Various spiritual leaders, I mean we've used them in the past. It's just gone in the last 10 years. ... It was something that was offered, and it was at no cost. We didn't pay the spiritual leaders. They were just supporting our effort to make sure that this person that is in crisis are been serviced in general. ... We, the people that were doing that kind of service, they would contact, say for instance ... the head of the church ... and ask them, "Can you give us people in the following areas that we might contact, if we need". So, we got that through them. Or sometimes you would phone someone in Centurion, and maybe it's a NG Kerk

[Church] person, and we would say, "Listen, I'm looking for a "dominee [minister]" in Pretoria East", or whatever, and they would be able to give it. So then you build up your network. But there was no requirements because it was for us the importance of linking that person to the right people. The only thing is, ... I'm not sure if that, you know, I've never come up or got involved with one of these churches that were not really registered. We never had any of those funny laypeople that are not really involved with a well-known church. ... From our side, there was no expectations. It was only, you know, people that belonged to a specific church, but say for instance there becomes such a body [of registered religious practitioners] ... that body will ... allow us to get people that are known to that body, like registered whatever the case may be.

From Anupama's story (interview, 4 March 2015), the need to further explore the formation of a registered professional body that formally oversees registered religious practitioners and spiritual helpers is important to create a standard of education qualifications with continuing education programmes to ensure that those who assist are adequately qualified. In addition, for Anupama, the professional body needs to oversee matters of ethics and values. While established religious organisations may offer an acceptable formal qualification and accountability structures, these are not standardised across all religious bodies. In commenting on her experience of considering the employ of corporate chaplains, Anupama shares:

When you're looking at your network, being a regulated profession, we have to abide by EAP standards, we have to abide by clinical standards, you know, in terms of confidentiality and all of those things, and I think the fact that if you have different spiritual people, what's the governance that comes with that? So that's where ... the challenge comes, in terms of the regulation. So, if I say okay, let's look at including Christian counsellors, we know there's some sort of regulation in terms of them, they usually have ethics that they stand by, because it's pastoral, they have to study towards it and that kind of thing. Then, we have a traditional healer, and it's a calling, and we, still as a country, don't have any regulation about them, and then that becomes a bit fuzzy.

An interesting point made by Anupama acknowledges that even though a standardised qualification could be guaranteed through a registered professional body, being qualified

"doesn't mean that you going to be a good EAP counsellor". This, of course, applies not only to corporate chaplains but all the helping professions.

In support of a registered professional body, Michael (interview, 17 April 2015) shares a number of questions that need to be explored on the theme of a registry for helpers:

Would that pool of people be referral based? To what extent would they interface with the other professionals? How do you determine the level of competency of those practitioners? In the professional setting, it's very easy because on an annual basis I can request from all the doctors and people that we work with on a referral consulting basis, request their proof of registration with the HPCSA. I can request access from the HPCSA to make sure that there are not any kind of cases outstanding around misconduct with any of our professionals, so there is a way to kind of ensure that the people that we're interfacing with, are safe in a way. But now, how do you benchmark a group of religious workers? What would be the criteria be from a multi-faith perspective in terms of who's got what qualification? Who's got what kind of backing from their religious community to be a kind of a certified or a person that's considered competent to deal with faith-related or spiritual issues? So that's an area that's ... a bit of a minefield in itself, and so I think at the moment [name of mental healthcare facility] is just trying to do the basics well, and as we grow we'll probably get to a point where we will try to address those things.

Michelle (interview, 4 November 2015), who in noting the complexity of religious plurality, indicates that the main obstacle of appointing corporate chaplains is that they do not belong to a registered board which raises the question of accountability:

So, I think one of the obstacles might be that the people that we use should be registered with a specific body, a professional board. Because if we experience problems with counsellors we can address that. I think the supervision of that might be a problem. Just in our world we've never given thought to incorporate that because it's such a wide range of religious beliefs [or] ... systems that people have. To make provision for all of them is quite, you know, I mean, to make provision for one counsellor, emotional counsellor, in specific areas is already a challenge. ... It's outside the scope of what we do, and what I'm trying to say, is if we refer to a pastor outside the scope of what we do, the moment they are unhappy, they say, "You sent me there".

Another sub-theme, under the need for a registered professional body, raised by Michelle is the risk undertaken by the corporate or wellness provider in utilising either unregistered employed or volunteer helpers:

And in our world, where we really need to have strict guidelines, boundaries, everything needs to be spelt out because ... the affiliates also need to know what they can, and what they cannot do. ... So, it's really a risk to take people on board and you don't know their credentials, and you don't know the training that they have. At least we know that our people had a proper training, need to meet certain standards, clinical standards. But, it's a difficult thing for us, and risk, to let strangers loose on our employees because we are accountable in the end.

Shirley (interview, 25 August 2015) raises an added concern that if it were not possible to have a single registered professional body for all the religious affiliations, the challenge would be to create a standard across the very diverse religious groupings. By way of example, Shirley indicates the difference in the training and required qualifications of a Christian minister and a traditional Sangoma. As this is a complex theme, I have listed it under its own theme in the following section.

3.5.3.3 Standardised training of chaplains

Related to the theme of a registry of spiritual helpers is the standardised training of chaplains. The present difficulty in employing corporate chaplains without an affiliation to a registered professional body is that there is no uniform standard or qualification for these helpers. While some chaplains completed several years of intensive training, others may simply, as Michelle (interview, 4 November 2015) comments, have had "bush training for two days, or whatever, and say, 'I'm a pastor' because we get that". Shirley (interview, 25 August 2015) compares the difference in the training and required qualifications of a Christian minister and a traditional Sangoma. Anupama (interview, 4 March 2015) refers to some of the training of spiritual and religious leaders as "fuzzy". Michael (interview, 17 April 2015) acknowledges the same qualification concerns across the diverse religious bodies. Jeanette (interview, 6 March 2015) shares the previous wellness provider practice of working alongside the mainline churches to utilise the services of religious practitioners. In this relationship between the wellness provider and the church, ordination certificates of religious practitioners offered some form of accountability through the religious body and an

expectation of competency. Jeanette indicates that, in the present context, this is no longer the guarantee in that some religious practitioners are not formally trained.

To offer one example, Nelson (interview, 11 June 2015) shares within the context of police chaplaincy that while recent developments advocated the appointment of chaplains from different religious affiliations, this introduced a new challenge arising from different standards of qualification. While the police force committed themselves in appointing chaplains of other faiths, it became evident that some of the candidates "could not make the grade". This accepted "grade" required an official ordination certificate and a theological qualification which not everybody could meet. Some "ministers" were self-ordained. Others may have had the impressive titles of a "bishop" but with no formal training. While mainline churches had previously appointed their chaplains, in this time of transition candidates of other faith groups responded to advertised positions. In the words of Nelson, the police "messed up" this process of profiling potential candidates and in the making the appointments. Some persons appointed had been "ordained in two days, three days, and they came in their numbers". In one of the provinces, a Methodist local preacher responded to an advert that read, "We need a preacher from an ecclesiastical denomination". He was not an ordained religious practitioner and had no formal ministerial training, but the local authorities nevertheless appointed him as a chaplain. While head-office stopped this particular appointment, it highlighted the problem of non-qualified candidates who were offering themselves as chaplains. The same qualifications concerns apply to the appointment of corporate chaplains.

3.5.3.4 The recognition of women as chaplains

Linked to the above themes of religious plurality and the standardising of training is the theme that not all religious bodies adhere to the same requirements of the person appointed to be a spiritual helper, and in particular, in those traditions that do not acknowledge women as spiritual leaders or helpers. In the interview with Nelson (interview, 11 June 2015), the question of working in a multi-religious context highlighted that in certain traditions women are not appointed as religious leaders or helpers. The question needs to be asked how in these situations the absence of women would hamper the helping role, especially noting those contexts where woman-to-woman help would be a preference.

3.5.3.5 Overt spirituality or religiosity in the workplace

An interesting observation from the interviews is among those helpers who are religious but feel constrained not to be overtly spiritual or religious. This raises the question of whether this response from the side of the helper is because of how the helper perceives the help will be received or an experience of a reaction against overtly spiritual help. This concern was already evident in the process leading up to this research when a Methodist minister colleague (conversation, 30 May 2014) who works as a professional organisational life-coach said, "My company ... is not a Christian company. ... I'm a Christian who runs it but ... to position ourselves like that would be to commit professional suicide". Michael (interview, 17 April 2015), a Christian, who works as a psychologist makes the following insightful comment:

I suppose that the dichotomy is that we live in a society that's overtly spiritual, Christian, by its inclination of how people identify themselves on a census basis. But there are strong elements of our community that are strongly secular and professional, and ... they don't really kind of respond well ... to a full integration of the spiritual into the psychological into the biophysical, biochemical and also socio-cultural perspective.

My interest in wanting to hear Vezi's story (interview, 16 March 2015) is that he is working with employees in the workplace as a life coach and is a Christian. I did want to hear how his own Christianity influences his work. I thus followed the interview introductions with the question, "With your own work with corporations, are you presenting yourself as a Christian coach?" Vezi answered:

No. And I wish I had at the beginning. But ... it's really part of ... my own evolution ... because what I found is that my training as a coach was very much secular with a lot of leanings to new age, and that taught me a lot about how the world system works, and it actually given me quite a good contrast against what Christ taught. However, ... even though my coaching, my training, was very much secular I'm beginning to realise, and it really helped me, because it put a lot of understanding of human behaviour in my knowledge-base. However, a lot of the coaching ... that I do is firmly based on my Christian convictions. ... I actually use that platform to start to say that the real and the only solution I know to the condition of mankind is what Christ came to teach us. ... And so, I, in my individual coaching ... invariably they will ask, because when you've done a good diagnosis, which is part of what coaching is, when you've done a good

diagnosis of the condition of the mind, invariably the question comes up, "How do I deal with this? How have you dealt with this?" So, it's really then I present it as my testimony. However, in my normal routine, when I work with corporates, I will do coaching, a lot of it around, for example, the condition of the mind, and the origin of the condition of the mind. I base it firmly on what I understand from Christ has taught us. And often I will mention that this is where I derive my understanding, but not in a typical evangelistic way.

While Vezi does not view himself as a Christian life coach, the description of his method confirms that Christianity both informs his methods and when the opportunity allows, is even overtly presented as Christian based. However, there is the caution to not be overtly evangelistic.

From Matthew's experience (interview, 14 January 2016) and in terms of a multi-faith context the attitude of the chaplain towards other religious groups is another important issue. Matthew indicates that should the chaplain understand his or her role to proselytise employees overtly this would surely lead to conflict and division within the organisation. However, Matthew admits that he would only be able to work in a multi-faith context where his role is as an evangelist, which suggests that not every chaplain would be able to work in a multi-faith context:

If I had to speak from my perspective, I think I would struggle a lot if someone had to offer me a secular chaplaincy position, because I would ... I don't know ... I would feel untrue, I mean to myself, and to my calling unless I saw it very much as an evangelistic tool.

Henk (interview, 27 August 2015), as a corporate chaplain, does not see his position in terms of evangelism or the company as being an "evangelistic field". Employees are free to participate in the helping relationships without feeling pressured into any belief system. It is, however, interesting to note that part of Henk's story includes employees who have come to know Christ, which indicates that there is at least a non-overt evangelism in the workplace.

From Warren's experience (interview, 17 April 2015), a difficulty arises when spiritual helpers, working within the boundary of religion, seek to impose their own religion, or religious views, upon those whom they are caring for:

Indeed, the one case, and the person's name is forgotten, but even their affiliations will remain unknown, I asked them directly, I said, "If you happen to go into a person's house who is not sharing your particular religion, and you provided care to them, would you feel compelled to proselytise in some manner?" And his answer was. "Yes". And I said. "Thank you, bye". You cannot ... it's not part of the Hospice philosophy.

Proselytising is not, in Warren's words "part of the Hospice philosophy", as it has the potential to create conflict in any non-homogeneous religious organisation, including the workplace. These experiences of Matthew, Henk, and Warren, serve as a reminder and caution in the appointment of corporate chaplains.

3.5.3.6 Discredited religiosity

As spirituality is usually viewed through a lens of religion, another obstacle for developing a workplace spirituality is that religion is at times identified with religious leaders or organisations that are perceived to have discredited themselves. Michelle (interview, 4 November 2015) indicates that the question of the religious group's credibility is raised with unhelpful practices among religious leaders and members that create a distrust of religious leaders and helpers. These perceptions may certainly cloud the views that corporates have in considering help from helpers affiliated to religious bodies:

I must say, I often tell my husband, that I sometimes experience more, what can I say, soft-hearted people in the workplace than in the church. Sad to say that. And more kindness and more people openly saying, "I'm a Christian", here in the workplace myself, than in the church community. More criticism in a church community, than here.

Also, the unhelpful conduct of religious persons in the workplace may discredit religious and spiritual activity. Michelle continues to share:

Even if I think of our own workplace, also considering the workplace as a workplace, there was a certain stage that the people started praying together in the morning and that it became sort of an irritation for the other people because they continued praying and praying, praying, and the other people needed to do the work, and it caused conflict, so it was stopped. And it's sad actually that it turned out that way. ... So I think management is also hesitant to allow any religious thing because, for some people, it might be okay, [for] others it might not be.

3.5.3.7 The perception of being a watchdog or whistle-blower

Another obstacle against corporate chaplaincy is the perception that the chaplain would monitor unethical or criminal behaviour. In the interview with Michael (interview, 17 April 2015) it is asked whether corporate chaplains, with their religious affiliations, may be considered as unwelcome watchdogs or whistle-blowers:

I've had so many people, when I've asked them the question around, like, particularly if they are a business leader and they are navigating certain decisions in rather, sort of, questionable ways, and I've challenged them on that. They kind of ... they come back as, you know, "Business is business, and ... you can't bring your religion into your business world, the two are irreconcilable." You know, you have to do certain things within the business world to ... you work within that governance, and within that rule set, and so there seems to be a very strong kind of wall between, like, business is business.

Even though the corporate chaplains may be present foremost as workplace spiritual helpers, the ethical system that they represent may be seen as an obstacle if employers and employees feel that they will be reported for any unethical practices. This relates to the theme of the assurance of confidentiality acknowledged above under the theme of an "in-house" helper being separate from the corporate (see 3.5.1.4) and the theme of the person of the corporate chaplain (see 3.5.4.3).

3.5.3.8 Limited funding

One of the obstacles in appointing corporate chaplains is the perceived limitation of funding. Of course, this is also linked to the above theme of the benefits of workplace spirituality which does indicate that spirituality can increase profitability which would validate the funding of corporate chaplains (see 3.5.2.4). But in the present context of an absence of corporate chaplains, the question remains among corporates and wellness providers of the link between spirituality and profitability and more specifically whether corporate chaplains could be funded out of increased profits. Related to this theme is that there is presently no funding for chaplains through medical aid providers. Michael (interview, 17 April 2015) shares that the medical aid providers do not acknowledge the full scope of biopsychosocial-spiritual care:

So, I'll give you an example. When we employ within our therapeutic team, an occupational therapist and they provide help for one of the health users here ... their professional service is recognised by the funders as having value. ... Medical Aids would then compensate us for the engagement between that professional and the health care user. And so, there's a way for us to compensate for the cost of that professional by the funding through the medical aid. So, if there was a religious worker here, and we had to employ them, how would we be able to generate revenue based on the service they provide? So, would the Medical Aids recognise the value that a religious worker would bring to their client, and would they compensate us as a service provider for bringing that religious worker into our multidisciplinary team? And there things become very interesting, because the funders generally are, and I mean it's pretty well known in the industry, that the Medical Aids will try pay for as little as possible. So, it's a massive kind of tension around the medical community, and healthcare institutions like us to try and make a case for, "This is valuable to your clients who deserve a service based upon the fact that they, you know, they remunerate you, and they're paying for this". But the Medical Aids are the paymasters, and they have that power to determine what they will and won't pay for. And so, I'll give you an example. At the moment we, because we value the biopsychosocial-spiritual, ... want them to get well. So [we] want to prioritise physical wellness as well. We know that exercise is still one of the best antidepressants on the market, and to get people physically well, the mind-body connection is massive. So, one of the simplest things that we can do here, is we can try and get people physically active and help them understand the impact of exercise and mood regulation and mood enhancement. And so, we appoint biokineticists as trained professionals to engage with our clients to help them understand the value that exercise can play, and also so that ... when they start exercising they can do it in a way that is good for them, understanding their limitations, and we don't want people to get injured, especially if they are not used to physical exercise, things like that. So, we've had a model where people have benefited from biokineticists being part of our multidisciplinary kind of group of consultants. ... So, our patients have access to our bios on a Monday, Tuesday, Wednesday, Thursday. There's four groups a week from four until five, where there's group that exercise and it's facilitated by a trained biokineticists, four years of training, certified, and these two individuals have a real heart for mental health care and so they understand the needs of our patients. ... What happens now is like the Medical Aids have just said, "Well we

don't recognise that as having value, why should we have to pay for a biokineticist, when your patients that are here have mental health problems?" ... There's only one funder that will actually cover a submission of seeing a biokineticist within a psychiatric environment, the rest don't, and so now we have to look at the viability of this as a service that we provide because we're like footing the bill for it, and, you know, "Is it sustainable?", and we have to look at alternatives. So that's one of the things I'm doing now, do our OTs have a skill-base to introduce human movement exercises through their understanding of kind of rehab OT and things like that? But we might have to end up pulling the plug on our biokineticists just based on an arbitrary decision that the funders made that they ... won't pay for this, and they don't. You can send the codes to them as much as you want, they just won't honour it. ... I think that if you understand how a lot of these things are driven by ... wellness is really driven by profitability increasing, ... and maybe that isn't a bad thing, it can be a win-win for people and for organisations, that there is increased profitability, but that there is increased wellness, and increased health, and increased spirituality.

Even if this could be a source of funding, Warren (interview, 17 April 2015) offers the insight that not all employees are members of a medical aid.

3.5.3.9 The alternative safe space of corporate chaplaincy

While Marion (interview, 14 January 2016) shares that it is possible to find spiritual help outside of the workplace, not all employees are necessarily able to or want to seek the help of their own religious leaders. Linked to the above theme of the benefits of an "in-house" wellness programmes, George (interview, 12 January 2016) shared his own experience in which employees chose to approach him for assistance instead of going to their own local church's minister:

The presence of a chaplain opened the door for many of the staff who perhaps who weren't members of your church or one of the mainline churches. ... In a time of crisis, the chaplain would be available, if there is, for example, a death on the prison premises of a staff member, family etc., you had the opportunity to reach out immediately. Not that you took over from their own "dominee" [minister], or pastor or whatever it was. And when folk came to you, because they get to know you, and then the guy will come along and say to you, "Ah, chaplain, Reverend," whatever he calls you, "I'm having marital problems". ... I would always do the initial counselling, but I would say to the

guy, "Piet, we've got to notify your dominee, your dominee will want to know". "But, but I don't want to go and talk to my ... I can't talk to him". And I said, "He will want to know because he will want to pray for you, he will want to help you as far as he can". "Let's at the end of the session ... let's phone him, we can ... I can tell him what's happened, and we can set up an appointment for you to go and see him". ... Sometimes it didn't work, sometimes the guys wouldn't honour the visit. As you know, they would come back to you and they would say, "Sorry dominee, I just couldn't do it".

The corporate chaplain is accessible not only to employees who are not affiliated to religious organisations but to those who are, it also becomes a means of offering spiritual help in an alternative safe space.

3.5.3.10 Overseeing of projects

While the priority of a corporate chaplain would be to develop workplace spirituality as means for employee wellness, the added value from Henk's story (interview, 27 August 2015) as a corporate chaplain is in overseeing the company's social and outreach projects within the general community. Henk describes this role as having the task of "serving the whole community". Henk also makes himself available to assist other corporates and business people with the challenge and support to operate on godly and biblical principles, and for corporates to contribute to society for the common good. One of the successes of this story is that the whole company shares in what Henk is doing. As such, even this outside work becomes a workplace morale booster that positively affects productivity. Whatever Henk's achieves becomes an achievement of the entire company:

The company will release me, and say, alright do that. And then it becomes part of the company's ministry. Because now you share those stories with the people and they feel like, listen, this is what [name of the company deleted] is doing actually. ... They feel that everybody in the company has contributed to that.

While social projects may not be the mandate for every corporate chaplain, it is a helpful means to unite an organisation with a common cause, offers a morale boost, and makes a meaningful contribution to the community.

3.5.3.11 The challenge of instituting corporate chaplaincy in established corporates

In Henk's story (interview, 27 August 2015) as a corporate chaplain, the model of "Word Business" is a wonderful example of what can be achieved when there is the commitment to run a company on godly principles and to care for the employees. Henk does, however, indicate that the success of "Word Business" is because of the principles on which the company was founded. Henk recalls that the three directors who formed the company in 2008 did so with the commitment that they were "building this [company by] giving a tenth for God's work from the first deal". Henk reflects, that "if you don't apply [principles] at the beginning it's not part of it. ... So [to] try to apply something to a business that's already there ... it's not going to work". The question is whether it is possible to implement the same structure of spiritual help, with a chaplain, in an already established company where these founding principles were not in place from the outset. The question would be even more pertinent in already established companies with religious plurality. While the question may be explored, it is noted that it seems easier to establish chaplaincy from the outset or, at least, to have the principles for chaplaincy established from the outset.

3.5.4 Future possibilities

One of the outcomes of a postfoundational approach is to explore with co-researchers the future possibilities for a preferred alternative reality (Müller 2011b:3). While again noting the overlapping between themes, I have in this section grouped those themes that acknowledge some of these future possibilities.

3.5.4.1 Alternative forms of spirituality

An interesting observation made by Michael (interview, 17 April 2015), which also highlights again the need to differentiate between spirituality and religion, is offered in the question of, why has spirituality gained recognition in wellness through the concept of "mindfulness" and not through established Western religion? This becomes an even larger concern when it is remembered that traditionally wellness, including health care, had been a prominent feature of religion and the church in the West (Koenig 2000:385). The question, linked to the theme of secularism, that needs to be asked is if corporates could accept spirituality when understood from a different guise to Western religion, and in particular Christianity. Michael comments:

I suppose that the dichotomy is that we live in a society that's overtly spiritual, Christian, by its inclination of how people identify themselves on a census basis. But there are strong elements of our community that are strongly secular and professional, and ... they don't really kind of respond well ... to a full integration of the spiritual into the psychological into the biophysical, biochemical and also sociocultural perspective. ... But, I would say that there is generally an absence from what I've seen of really, sort of, trying to say we will rigorously try and look at the spiritual from a doctor driven behaviour, unless that person really believes that that's an important part of treatment for themselves. ... And so, like a big focus in mental health in the last 10, 20 years, has been around, you know, "Let's look at things from a bigger perspective, and let's look at things from a spiritual perspective". And, particularly as the West has become romanticised by the philosophy of the East and, kind of, mindfulness-based treatment. There's been a lot of research that's gone into the value that meditation can play in recovery, in healing, the value that mindfulness-based therapy has. ... So, within our programme, we have therapists that do mindfulness-based treatment from a group approach. And really underlying it, is that it's to say, "Listen, we need to look at things spiritually". And this is a very non-threatening way of exploring spirituality around being mindful and understanding, you know, what meditation is, and to try and also present that in an inclusive way around. This isn't an Eastern practice, this isn't a western practice, it's a multi-cultural practice, and you need to kind of make it your own. So, if you are a Christian you need to kind of see this from a perspective of what is meditation from the Scriptures and kind of, you know practising the presence of God, and if you are a Hindu, you know, what does it mean to meditate? And if you are a Muslim what does it mean to make, to have a sacred time with God? And so, to try and ... it's always difficult to do it in a multicultural, multi-religious kind of environment, but I think there's been ways to do it by using ideas around meditation, and relaxation. And so typically I think relaxation based approaches used to be a very kind of generic way of saying, you know, it's almost based more on the physiology, about teaching the physiology of how to relax. But, I think that with the development of mindfulness, which exploded internationally, it's gone deeper than that, and that relaxation should be, kind of, considered to be way of being, and... we look at philosophies or approaches or practices that are as an antidote to, kind of, the hazards of modern life.

3.5.4.2 Wellness days

As Anupama (interview, 4 March 2015) reflects upon the dilemma of how to introduce spirituality in the EAP, the wellness provider she represents seeks out alternative means to meet the spiritual needs of people. These include the hosting of "fun events", "wellness days", educational events, and "mindfulness workshops" in which the programmes are designed to "build in that kind of coping where you look at yourself as a whole, and your spiritual self".

3.5.4.3 The person of the corporate chaplain

This section builds upon the acknowledgement by the co-researchers of the value of a workplace spirituality linked to the role of a corporate chaplain. While this theme has already been referred to above, it is necessary that the person, or personality, of the chaplain, does not in itself become an obstacle. From George's experience (interview, 12 January 2016) as a prison chaplain, the relationships with other faiths and sects could be strained, but he did maintain a good relationship with leaders of other religious communities. My own observation in his telling of his story is that this is largely the result of his own attitude towards other religious groups. By way of example from George's sharing:

The whole emphasis of spiritual care or religious care was related to the policy of correctional services which, if I remember correctly, says more or less, every offender has the right to receive spiritual or religious care from his chosen faith, dash, church. And so, very strong relationships developed between myself and the Muslim faith, and also the Hindu faith particularly, those two. The Muslims were very glad of the opportunity to minister to their people. A very interesting little incident, one of the Maulanas ... I first met him in Maritzburg when I was here, and when I was transferred to Westville, I think a year or two later, he was also down there. And on his deathbed, it was the most amazing ... sorry, he was an Iman, his son was a Maulana. [On] his deathbed I got a phone call from his son, who said to me, "Reverend George, its Maulana [name deleted] here," and he said, "My dad is dying, and he's asked that you please come and pray for him". I said to him, "Maulana, I will do that with pleasure, but you know that I pray in the name of Jesus Christ". And he said, "Reverend George, it doesn't matter, that is what my father wants". He says, "for so many years you've been friends and he wants you to come and pray for him". I went along to the hospital ... there was this ward filled with family, and there was this Iman, and he was busy dying,

and he was still able to communicate and he said to me, "thank you for coming". And I laid hands on him and prayed in the name of Christ. And he died that night. This was very interesting, and I've always said, "I found it most amazing that he has a guy on his deathbed, who's Muslim and he asks for a Christian minister to come and pray for him". How God solves that one, I don't know [laughs]. But, that's for God to do.

On the whole, George's experience was a positive one. Considering the complexity of working with prisoners and especially so within a multi-religious context the one thing that stood out for me was the respect that George has for all people. George's story reveals that his positive experience was not shared by all chaplains who expressed difficulties with other religious groups and officials in hierarchical structures. In George's own words:

Alan, I suppose I've always tried to respect people for who they are, and what they are, from the lowest and up to the highest, and to try and give the same respect to all.

Any attitudes of being condescending, patronising, paternalistic, or arrogant, would compromise the relationship and the effectiveness of the work done. Here is the realisation that not everyone will be suited to be on a team with persons of different faiths, or in a coordinating role overseeing a multitude of different faith helpers, or suited to be in a chaplaincy role sharing with people of different faith groups.

Shirley (interview, 25 August 2015) indicates that while the role of a corporate chaplain can be a person overseeing persons of different religions, it does require the "right" person who is able to broaden their own perspectives and to remain non-judgmental. In the same way that social workers and counsellors are required to be non-judgemental, so corporate chaplains can be non-judgemental and respecting of all the employees and their respective religions:

I think it goes back to even [the] basics. When we are taught as therapists, you do not judge your culture, and if it means you need to broaden your perspective in terms of being that right person. ... Now am I willing to broaden my channels? And if yes, then that person is going to be right, because they will not be biased ... or judgemental.

In this regard, the chaplain needs to manage the relationship between the chaplain and the corporate, and especially between the chaplain and the company's employers or directors. There needs to be a relationship of trust in which the chaplain is released to do the work of

a chaplain and to maintain confidentiality. This equally requires integrity and the honesty of the chaplain who could easily abuse the freedom given to the position.

3.5.4.4 Team of volunteers

Should the appointment of corporate chaplains not be possible, one of the future possibilities is to build a team of volunteers either from within the corporate or from without. The use of volunteers widens the support base, which could represent a wide array of different religious groups. From George's experience (interview, 12 January 2016) of working in a plurality of denominations, faiths, and cults, the challenge of religious plurality was made easier using volunteers who would assist with the spiritual care of their members. Regardless of religious affiliation, people in need can feel comfortable and accepted by volunteers who are members of the same religious tradition. However, in sharing with George, several practical concerns did emerge regarding the management of a large team of helpers. Are the volunteers working pro bono, or would there be an expectation of some form of remuneration? Where there is remuneration, as seen in the context of the prison work volunteers, how does one curb the abuses that may result? What is the motivation behind each volunteer? If it is the genuine desire to help and care for those of the same religious association, there could be a wonderful outcome. But, for example, if the volunteer sees this as an opportunity to proselytise, one does not need to stretch the imagination as to the problems that would result. As acknowledged in the previous section, when working with a team of helpers, the relationship of the coordinating person towards the other helpers and between the helpers themselves, becomes paramount.

George shares that sadly, even with the careful selection of volunteers, there were those who abused their positioning as volunteers. For example, a session fee would be paid to volunteers for services held. In addition, travel costs would be met, including the paying of AA rates where a private vehicle was used. This led to some volunteers becoming "professional" volunteers where the first priority was to secure as many sessions as possible in order to collect the related fees and reimbursements. However, there were many spiritual helper volunteers who took their vocation seriously and were of great benefit in the care of prisoners.

The enlisting of volunteers becomes one helpful means of offering spiritual help with or without a chaplain. A resident chaplain does however immediately offer a means to train and oversee the volunteer team. As the theme of volunteers is broad I have chosen to

consider several sub-themes including the use of volunteers, support groups, and spiritual helpers employed in other corporate positions.

1. Outside volunteers

Learning from the Hospice model, one means of help is through outside volunteers. Of these volunteers, many have been religious practitioners, who provided, in addition to other forms of help, spiritual care to patients. Warren (interview, 17 April 2015), the CEO of Hospice Pietermaritzburg, admits that over time, with the dwindling number of volunteer ministers, a gap did result in the offering of spiritual care. One of the reasons the number of volunteers dwindled had to do with accountability:

Part of the reason for the demise here in those individuals is that we had to bring in accountability. So, they had to sign contracts, even though they would be voluntary contracts, well, contracts with no pay. ... So, as soon as I said to the volunteer counsellors, spiritual counsellors ... I said, "Right, I need stats from you", which is required, and, "Here are the forms that you have to fill in". "No, but we don't want to do that". So, I said, "Well, this is part of being accountable, I need to record what you are doing in the lives of these patients, because the patient can hold Hospice accountable, and they have a right to do so." Although I know of very few instances where that has transpired. "You are offering this counselling, this care, as a volunteer, as a Hospice volunteer, and as a Hospice volunteer you need to be accountable to Hospice, and that means to me as the person of the CEO". And a lot of them would not agree to that, and that's where it began to fall down. And it wasn't just spiritual counsellors who fell away like that, it was ordinary, or volunteers who were providing just general care as well, wouldn't agree to it. So, volunteers are an absolute necessity. Volunteers are, as my chairperson keeps saying, "The life-blood of the Hospice movement". And he's right. But they have to be accountable.

While volunteers can provide a base for spiritual help, these issues of accountability need to be acknowledged.

2. Internal volunteers

With corporate accountability structures, using existing employees or existing members of MDTs in a spiritual role may overcome the concern raised about the accountability of outside volunteers. However, as already indicated in the theme of the spiritual training of affiliates,

the same concern over the lack of specialised training exists for these employees who may want to volunteer as spiritual helpers. Warren (interview, 17 April 2015) remarks that while the "social workers' focus on psycho-social issues, of which spirituality is one" makes them particularly suited to offer spiritual care, they "often find themselves ill-equipped to deal with them". From Warren's experience, there does, however, exist the possibility to train present employees to deal with spiritual issues. But even then, there is the concern for staff who already work at maximum capacity. Either spiritual matters will be given less priority than their primary services, or the primary services are at risk of being neglected:

I think there's ... ways around it, and for me, the way around it is to sufficiently equip current staff who are employed as professionals in other fields, to be able to at very least identify and maybe begin to open up discussions around spiritual issues. The idea here would be to make use of social workers. I really think social workers should be skilled enough to touch on this, and to at least to begin to open up. My concern is that having opened it up, you then enter into a realm of time and energy and process, that would take them away from the bulk of patient care. Now, we should be making allowances for that, in all seriousness. But if I've got 100 patients needing documentation to go and get an ID document, and one patient who needs to spend 50 hours in counselling, my social workers are going to deal with the hundred, not the one, because my funding that I do get for social workers, limited as it is, is based on numbers ... quantity, not quality. Being rather simplistic there. It is something that can be done, but it is not ... it has become a non-priority. And for me, that is the biggest concern. ... How do we maintain the priority of spirituality, within a set of competing priorities?

3. Support groups

In addition to the one-on-one helping relationships, the development of support groups could meet a spiritual need. However, it is noted that not all corporates would support the formation of such groups along religious or spiritual lines due to the concern that these groups may negatively impact performance and productivity should they create religious tension or take employees away from their work. The irony is that while the concern may be a consequence of less productivity, it has already been acknowledged in the theme of the benefits of workplace spirituality that there is the possible increase in productivity and profitability. Anupama (interview, 4 March 2015) indicated that one large South African company does

encourage these spiritual networks and groups within the company, with the recognition that these groups have a positive outcome for wellbeing and productivity.

4. Spiritual helpers employed in corporate positions

Still relying on employees for help and overcoming the concern of accountability and adequate training is the model of employing trained chaplains or workplace spiritual helpers for corporate business positions. Here the helper would be a trained spiritual helper and a trained corporate professional. Anupama (interview, 4 March 2015) shares this possibility of qualified spiritual helpers offering themselves in business positions or as an affiliate with another helping professional in order to also offer their spiritual expertise. A further interesting development in the conversation with Anupama is that, as a social worker, she felt the need to complete an MBA to "learn to talk business". She shares, that while her "passion is people" her pitch in the boardroom needs to match the business setting:

So, when I talk to the boardroom, my pitch is totally different as to when I'm talking to employees. When I'm talking to employees, it's all about you. It's all about how we can assist you and your family, and that's my passion. I became a social worker because of that, and I see the corporate world as my community in which I can do that. And when I walk into the boardroom it's funding; I want the money to do that. ... So, when you talk to the board, you're going to talk bottom line, you're going to talk how much of money you're going to save by having the service in the organisation.

If corporate chaplains, due to the obstacles, are not likely in the near future to have a formal place in corporates or EAP teams then perhaps in the same manner they need to "clothe" themselves within the business context, not to covertly deceive the organisation, but through the vehicle of business skill, or under the banner of the other recognised helping professions, to also offer qualified and experienced spiritual support and care.

5. Referrals to outside helpers

From Warren's experience (interview, 17 April 2015), spiritual counsellors are not employed by Hospice but volunteers are welcomed if they are able to follow strict criteria. In practice, as already noted, this, unfortunately, means a diminished number of volunteers, including those who could offer as spiritual helpers. Another alternative is to refer patients to "outside" religious practitioners who are not necessarily affiliated with the organisation:

What we do now with the lack of spiritual counsellors, is we tend to make referrals to ministers of religion. And, in order to protect ourselves, we make referrals to ministers of religion identified by the patient, so [it] doesn't become a matter of Hospice saying, "You must visit this person", but "I want to visit that person." So, the person, the patient themselves, or their family, will identify a particular, minister of religion. ... It's their identification, it's not us, so we will simply say to that patient or their family, "Listen ... there are issues here that we are unable to resolve. We recommend that you visit a ... your minister of religion", and we then ... we step back.

This becomes a revisiting of a previous model of care adopted by wellness providers who did include spiritual and religious persons on their provider lists.

This chapter has acknowledged the stories of the co-researchers and has identified the emerging themes as they relate to employee wellness, workplace spirituality, and corporate chaplaincy. Within these themes the acknowledgment stage begins to identify some of the obstacles in developing a workplace spirituality and the appointment of a workplace spiritual helper. Finally, the acknowledgement identifies some future possibilities for a preferred alternative reality in which possible alternative forms of developing a workplace spirituality, including the person of the chaplain, are suggested. Having acknowledged the themes arising from the co-researchers' stories it now becomes the task of Chapter 4 and 5 to discuss these themes with the partnership of an interdisciplinary team of respondents and traditions of interpretation.

CHAPTER 4: DISCUSSION OF THE INTERDISCIPLINARY PROCESS

Building on the emerging themes acknowledged in the previous chapter this second stage is to discuss the dominant themes. It meets within the postfoundational understanding of transversality (see 1.8.2). The qualitative design of this research now thickens the important themes of the research and includes interviews with an interdisciplinary team and traditions of interpretation, including literary resources and theological tradition. This discussion stage begins with the discussions of the interdisciplinary process (Chapter 4) and continues with the exploration of wellness, spirituality, and chaplaincy in the context of the corporate workplace (Chapter 5). This stage is informed by Osmer's second task question and with Müller's fourth to sixth movements. Here, within an understanding of postfoundationalism, is the notion of transversality to enable "meaningful communication between the diverse disciplines" (Müller 2013:3).

The interpretive task of Osmer (2008:79) asks the second question, "Why is this going on?" This task meets with Müller's fourth to sixth movements. In the fourth movement both theological, traditional, and organisational discourses, need to inform the experiences, including perceptions and behaviours, observed in the initial movements (Müller 2005:84). The task of the researcher is to explore "how current behaviour is influenced by these discourses" as the researcher listens to the co-researchers and further listens "to the literature, the art, and the culture of a certain context" (Müller 2005:84). In the fifth movement, the researcher does not attempt to force God-talk into the present situation. Rather the researchers undertake, using the metaphors of social constructionism and narrative, to hear and understand both the researcher's and especially so the "co-researchers' religious and spiritual understanding and experiences of God's presence" (Müller 2005:84–85). This task is again further deepened by movement six in which "a description of experience" is "thickened through interdisciplinary investigation" (Müller 2005:85). This movement allows for conversation with both theological and other disciplines in order "to listen carefully to the various stories of understanding" and to integrate them all into the research study (Müller 2005:85). This is achieved by means of both a literature study and interviews with professional respondents from other disciplines (Müller 2005:85). While this is a complicated, difficult, and challenging part of the process it is at the heart of transversality and postfoundationalism (see 1.8.2).

For the transversal process, which includes a discussion of the co-researcher themes (see 4.1) and feedback on two of the co-researcher stories (see 4.2), the following interdisciplinary professionals were requested to, and agreed to, assist:

1. Wendy, a retired medical practitioner with 45 years of experience who is presently training to serve as an ordained deacon with the Methodist Church of Southern Africa. Wendy's medical experience is within primary level care and community-based health care. Part of her experience is serving in a public hospital as senior medical superintendent. The first interview to discuss the emerging themes was on 20 October 2016 (see Appendix 8.1). A second interview to discuss the two co-researcher stories was held on 14 November 2016 (see Appendix 10.4).
2. Sylvia (alias), is one of five human resource (HR) managers of a tertiary institution representing more than 4,000 employees. Sylvia has 25 years of experience in HR. The first interview to discuss the emerging themes was on 24 October 2016 (see Appendix 8.2). A second interview was held to discuss the two co-researcher stories on 14 November 2016 (see Appendix 10.2).
3. André holds a DTh in Clinical Pastoral Counselling with 27 years of pastoral counselling experience. Andre is the CEO of HospiVision, an organisation that provides spiritual care, counselling, and support in several South African hospitals, and has served in the organisation for 20 years. An interview to discuss the co-researcher themes was held on 27 October 2016 (see Appendix 8.3).
4. Linda, a registered social worker, with 16 years of experience, holds a master degree in social work. A written response to the two co-researcher stories was received on 14 November 2016 (see Appendix 10.3).
5. Patrick (alias), is a chartered accountant with 22 years of experience. For the past 17 years, he has served as a partner of a financial services company with oversight of group operations, including human resource management and internal controls, and is responsible for assisting clients with business consulting and company restructuring. An interview to discuss the co-researcher themes was held on 1 November 2016 (see Appendix 8.5).

6. Carol, an arts therapist is a registered music therapist and registered guided imagery and music therapist. Carol has 12 years of experience as a registered therapist and 16 years' experience prior to that as a pastoral care worker. Carol co-directs the Music Therapy training course at the University of Pretoria, heading up Clinical Training and supervision of students and is course leader for the BMus (Hons) Music Communication Course. Carol is currently completing a PhD in Mental Health. An interview to discuss the emerging themes was on 27 October 2016 (see Appendix 8.4). A written response to the two co-researcher stories was received on 13 November 2016 (see Appendix 10.1).
7. Kate (alias), a clinical psychologist in private practice with 16 years of experience. Her experience includes working in a psychiatric and general hospital, in community service, and in private practice. An interview to discuss the two co-researcher stories was held on 25 November 2016 (see Appendix 10.5).
8. Carl (alias) is a psychiatrist with more than 37 years of experience. Carl has experience as a private practitioner, as a professor of psychiatry, and has served on the World Psychiatric Association. A written response to the two co-researcher stories was received on 11 December 2016 (see Appendix 10.6).
9. Lennart, a psychiatrist with 33 years of experience, has a pathology background in morbid anatomy and chemical pathology with a special interest in Neuropsychiatry. He has served as the Registrar in the Department of Psychiatry, UKZN. As the former director of Psychiatric Services, Life Esidimeni, he gained insight and experience working in a corporate world in a company responsible for the care of 12 000 patients in 14 institutions. Lennart is the current convenor of the South African Society of Psychiatrists (SASOP) Spirituality and Religion Special Interest Group and is a consultant to the Commission on Culture, Religion and Language Rights. He continues to lecture in The Department of Psychiatry, Nelson Mandela Medical School, Durban. Lennart was instrumental in his work at the Chamber of Mines in introducing EAP to South Africa. Lennart is a practising Buddhist. A series of discussions on the co-researcher themes were held with Lennart on 7 March, 20 March, and 18 April 2017, as well as having access to his presentations and a number of email communications (see Appendix 8.6).

These interdisciplinary team members were selected both from relationships developed through the church network and the network arising from the interviews with the co-researchers and respondents. I am aware that most of these persons represent a Christian perspective in their professional practices. However, there is the advantage that the interviews and correspondence were conducted on a platform of trust that had already been established. While there may be the concern of bias in these relationships I trust the integrity of these persons to be faithful to their respective disciplines.

Within this qualitative research, the criterion is not the number of interviews or follow-up interviews held but rather to ensure that in terms of the interdisciplinary focus that there is a sufficient spread of interviews across the spiritual, social, psychological, medical, and business spheres. The professions selected were chosen due to their link with employees, wellness and or the multidisciplinary helping team. Each from their own area of expertise guides the research in pointing to traditions and discourses that add value and meaning and understanding to the study.

I have chosen a double approach with this interdisciplinary team, the feedback of which will be integrated with an exploration with literature to thicken the themes (see Chapter 5).

In the first approach of the discussion stage of this research, the list of emerging themes of (see 3.4) was shared with each participant and in an interview, a discussion on the themes was held. The full first draft of Chapter 3 was made available to each respondent should they have chosen to reference any of the emerging themes. Extracts of Chapter 1, that defines the context of research with the research problems and questions, were also circulated. The letter issued to each team member is recorded in Appendix 7. The interviews were transcribed and a summary of the interview may be read in Appendix 8. These summaries were submitted to the respondents for feedback (see Appendix 11).

The following interdisciplinary team members shared in these interviews: Wendy, a medical practitioner; Sylvia (alias), a human resource manager; Andre, a clinical pastoral counsellor; Carol, a music therapist; Patrick (alias), a businessman; and Lennart, a psychiatrist. A summary of each respondents' contribution follows at the conclusion of this section (see 4.1), with the responses contributing to the thickening of the themes in Chapter 5.

In the second approach of the discussion stage of this research, an interdisciplinary team was invited to give feedback on two of the co-researcher stories. A description of the second

approach will be discussed in 4.2 and will include a summary of each disciplines' perspective. These summaries will then be woven into the thickening of the themes.

The summary of each interview was submitted to the respondent for feedback. The drafts of Chapter 4, 5 and 6 were submitted to each co-researcher and respondent to share the discussion from the various disciplines and to keep the dialogue open for further feedback (see Appendix 12).

For the sake of readability, where the same respondent is referenced several times in a flow of text, only the first instance will be referenced.

4.1 FEEDBACK ON THEMES

The feedback from the first approach will be woven into the exploration of the themes (see Chapter 5). While the detailed record of each respondent's feedback can be read in Appendix 8, it is helpful here to include here a brief summary of each discipline's perspective.

4.1.1 Medical Practitioner (Wendy, interview 20 October 2016)

Wendy offers a helpful understanding of the relationship between spirituality and wellness, which in turn raises a concern about the absence of spiritual care in wellness programmes. Wendy suggests that the difficulty in implementing spirituality into wellness programmes is the lack of a set spiritual work protocol, the lack of an understanding of what spirituality is, the stigma that may be attached to those seeking spiritual help, and religious plurality. While Wendy indicates that spirituality and religion are not the same, the person of the corporate chaplain is perceived as adhering to a religious tradition. This does lead to the question of whether there can be a corporate chaplain who is respected by employees affiliated to different religions, and whether the chaplain can understand and respect the different religions of employees. Wendy also expresses a preference for helpers who work within, and thus understand, the workplace context.

4.1.2 Human Resource Manager (Sylvia, interview 24 October 2016)

Sylvia understands spirituality as a means of wellness but acknowledges the difficulty imposed by religious plurality. There is the interesting question whether spirituality can be addressed separate from religion, and whether a chaplain can be neutral with respect to a plurality of religious beliefs. The person of the chaplain is also highlighted with the understanding that the chaplain's attitudes, conduct, views about proselytising, would all

influence outcomes. Sylvia shares that in the person-to-person HR-employee relationships, there is an opportunity to offer limited spiritual support, but with the caution not to do so in a way that imposes religion. Sylvia shared that attention is offered by the organisation to spiritual spaces, such as religious buildings, for the exercise or practice of spiritual beliefs.

4.1.3 Clinical Pastoral Counsellor (Andre, interview 27 October 2016)

From his experience of leading a team of spiritual counsellor volunteers in South African hospitals, Andre could refer to several themes arising from the co-researcher stories. He highlights the difficulty in the use of the word chaplain which has a religious identity and favours the use of the title "spiritual counsellor" or "spiritual caregiver". This, in turn, highlights the relationship between religion and spirituality, and the need to understand the difference. Referring to spirituality, Andre makes the connection between spiritual intelligent organisations, values, and profitability, and offers this as a motivating point to corporates to introduce spirituality into their wellness programmes. Andre refers to EAP services and the difficulties for corporates in contracting these services out. These difficulties include the delay in finding help and the stigma that may be attached to using the service, both which Andre suggests may be overcome by assistance through helpers in the workplace. Andre recommends the additional spiritual training of existing in-place wellness affiliates as it is cost effective and the structures of help are already in place. Andre outlined the process of volunteer recruitment, screening, training, and contracting of volunteers, all of which will be a useful resource in considering the service of spiritual volunteers.

4.1.4 Arts Therapist (Carol, interview 27 October 2016)

Carol, as an arts therapist, emphasises the place of spirituality in wellness. Of importance is the understanding of spirituality being transformational, and the value attached to spiritual spaces. Carol expresses the need to differentiate between spirituality and religion with the insight that it becomes limiting to view spirituality from the context of religious beliefs. There is also the concern that institutionalised religion may hinder the wellness process where religious opinions may either stigmatise mental illness and the treatment of mental illness or devalue other forms of help in favour of a spiritual-only approach. This emphasises the need to adequately train and regulate spiritual helpers so helpers can respect the needs of all employees and other helpers of the multidisciplinary team.

4.1.5 Business leader (Patrick, interview 1 November 2016)

Patrick confirms the desperate place in which employees find themselves with regard to family issues, financial needs, and illness. He confirms that employee wellness affects productivity. Patrick shares a helpful approach of employee assistance on three levels. The first is to train line managers to "have a heart of caring for their teams and understanding that issues of a private nature are going to come to work". The second is to contract an independent coach to nurture employees in the workplace. While the coach was originally appointed to assist with a recruitment process, the role developed into helping employees become better in their work, and eventually to assist employees with any form of problem. Independent helpers are preferred as they may help overcome any suspicion of information being fed back to management. The third level, when necessary, is to make referrals to the outside of workplace spiritual helpers, medical practitioners, psychologists, and social workers. While Patrick is a practising Christian and the care that he personally offers as a senior staff member is from a Christian perspective, he does clarify that in a religious plural company he needs to develop trust and respect with each person irrespective of their religious beliefs. Patrick shares that the challenge of religious plurality can be addressed through a system of shared values, and building relationships of trust and care.

4.1.6 Psychiatrist (Lennart, interviews 7 and 20 March 2017, and 18 April 2017)

The interviews with Lennart included two of his presentations to the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (15 March 2017) and to the Nelson Mandela Medical School (3 April 2017).

In the first interview (7 March 2017), a valuable discussion was held regarding the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Commission). The relevance of this discussion links in with the theme that one of the reasons religion or spirituality is treated with caution in the workplace is because of a mistrust of religious leaders who have discredited the religious community. Related to this is the theme of understanding the meaning of spirituality, and the factors that induce spiritual experiences. It is the experience of Lennart that these factors that induce spiritual experiences through unethical means continue to discredit religious leaders and organisations. Regarding the theme of profitability, Lennart comments that a cost to profit analysis will determine whether spirituality will become part of wellness programmes. Here is the reminder that businesses primarily exist to make profits. This led

to the helpful discussion in which Lennart, as part of the team who introduced EAP to South Africa, shares the need to validate the reasons for adopting a wellness programme with the understanding that "it is cheaper to rehabilitate a person than to employ a new person and retrain them". In the conversation on religious plurality Lennart confirms that "having a single person ministering a spiritual offering of help in a multicultural society is a difficult thing". One of the reasons is the difficulty to fully understand the religious positions of a person with a perspective other than your own.

The second interview (20 March 2017) included a preview of the presentation to the CRL Commission (15 March 2017). The presentation offers a helpful overview of the South African Society of Psychiatrist's heraldic symbol signifying the four areas of care, namely, (1) neuroscience, (2) social involvement, (3) culture, spirituality and religion, (4) and holistic integrative. Lennart confirms that these four areas of care do not simply operate alongside one another, but are interconnected. Consequently, a neglect of any one area of care diminishes the other three areas as well.

Lennart discusses the differences between spirituality and religion, including their "common evolutionary origin" in "the spiritual experience" that begins in "the brain". The presentation explains the "chemistry of the spiritual experience" that "begins in the brain and is then experienced by the mind". Consequently, spiritual experiences may be elicited by any number of triggers, such as "drug induced spiritual experiences", "epileptic phenomena", "induction of the spiritual experience: electromagnetic waves", "fasting", and "experiential events" such as "trance induced e.g. drama, music, lights etc.", "revelation e.g. words with affect and persuasion", or "near death experience".

The third interview (18 April 2017) reflected on several of the co-researcher themes. Within the theme of the call for a registry of religious or spiritual workers, Lennart emphasises the need, from the perspective of the CRL Commission, for a registry or religious organisations. While the origination of spiritual experiences is of interest to Lennart the point is made that regardless of the origin of these experiences, religion, biology, or other, there remains a need, in the workplace, to address spiritual issues. Linked to this same theme and considering the high religious awareness in South Africa, Lennart points out that it is surprising that spiritual care is not a formal part of caring for employees. The discussion again returned to the difficulty in understanding the definitions of religion and spirituality, with a call from Lennart to find alternative terms that could be readily accepted in the workplace.

Lennart shares a personal family story that illustrates the complexity of religious plurality and the misunderstandings that exist between different religious positions. His reflections include the reading of a text that illustrates the contributions that may be offered through other religions.

4.2 FEEDBACK ON CO-RESEARCHER STORIES

The second approach of the interdisciplinary discussion relies on the understanding of transversal rationality of the sixth movement of Müller (2009b:207) in which he initially presented four questions to an interdisciplinary team:

1. When reading the story ... what are your concerns?
2. What do you think is your discipline's unique perspective on this story?
3. Why do you think your perspective will be understood and appreciated by people from other disciplines?
4. What would your major concern be if the perspective of your discipline might not be taken seriously?

These questions offer new lenses, built upon "a platform for transversal understanding between the different disciplines", through which to reflect upon two of the stories (Müller 2009b:221).

It needs to be noted that Müller (2009b:226–227) did later amend these questions to accommodate an empathetic reflection by the interdisciplinary team on the co-researcher's situation:

1. When reading the story of ..., what do you think would his/her concerns be?
2. How would you formulate your discipline's unique perspective on these concerns and why is it important that this perspective be heard at the interdisciplinary table?
3. Why do you think your perspective will be understood and appreciated by researchers from other disciplines?

It is a shortcoming in this section of the research not to have utilised these amended questions which is an oversight on my part. As I already had received the responses from

the interdisciplinary team members and noting the incredible offering of time to do so, I chose, in consultation with my supervisor who is the originator of these questions, not to resubmit the updated questions. I am grateful, despite my oversight, for the manner in which the interdisciplinary team members did respond to the original questions in a way that reflected an empathetic response with a deep concern expressed for the wellbeing and care of employees.

For this first approach, only two of the stories were selected as I wanted to respect the time which was generously offered by the interdisciplinary team members. It was difficult only to select two stories as each story added incredible value to this study as is evident in the number of themes that emerged in Chapter 3. The two stories selected were the interviews with Marion (interview, 14 January 2016) and Anupama (interview, 4 March 2015) (see Appendix 4.1 and 4.8). Marion's story was selected as it provides a helpful overview of the context of employee wellness from the perspective of an employee who had been medically boarded. Anupama's story was selected in that as a manager of an EAP service provider her story led in part to several of the emerging themes. The interdisciplinary team members that participated in the feedback on the two interviews included Carol, a music therapist; Sylvia, a human resource manager; Linda, a social worker; Wendy, a medical practitioner; Kate, a clinical psychologist; and Carl, a psychiatrist. Three of the respondents, Carol, Linda, and Carl offered written feedback which is included in Appendix 10. Three of the respondents, Sylvia, Wendy, and Kate, chose rather to meet for an interview to offer their feedback. These interviews were transcribed and the summary is presented in Appendix 10.

The introductory letter issued to each team member is recorded in Appendix 9. A draft of the summary discussion was submitted to that interdisciplinary team member for feedback (see Appendix 11).

While only a summary of each respondent's contributions is presented below, the feedback will be woven into the exploration of Chapter 5 in which the themes from the co-researcher stories are thickened. I refer the reader to Appendix 10 for the full write-up of these interviews.

4.2.1 Reflections from each discipline's perspective

While each discipline comes from a unique perspective of help there are similarities in the concerns raised. The common denominators between all the interdisciplinary team

members include the concern for the wellbeing of employees, the difficulty in detecting employee needs, the need for supervisor training in caring relationships, and the willingness to work alongside other helping disciplines. Other dominant themes include a balance between the needs of the employer and the employee, and the priority of at-work face-to-face helping relationships.

What follows is a brief reflection from each respondent's perspective. This is not exhaustive in the contribution offered by each discipline, but it does highlight the contribution offered by each respondent.

4.2.1.1 Arts therapist (Carol, written response 13 November 2016)

In valuing the employee, arts therapy emphasises the need for the employee to be heard and supported not only within the therapy of its own discipline but alongside a multidisciplinary team of helpers. The therapy includes "non-verbal, projective, and embodied techniques" which complement the more traditional verbal approaches to therapy. The place of spirituality is acknowledged and considered important in "promoting health and in the process of healing".

4.2.1.2 Human resource manager (Sylvia, interview 14 November 2016)

Sylvia speaks into the context of this research's concern for employee wellness in accentuating the increasing number of unwell employees. The discipline of human resources (HR) highlights the employer-employee relationship with an emphasis on the value of the employees as the foundation stones of any institution. While HR does serve the interest of the institution, its method is to first "look after the interests of the people". Sylvia highlights the sensitive relationship between profitability and the helping services offered. She appeals that the decision to institute helping processes not be made on costs incurred but by the help that is offered. There is also the recognition that employees may not be able adequately to respond to their own needs and may require the support of workplace supervisors and wellness programmes.

4.2.1.3 Social worker (Linda, written response 14 November 2016)

Linda emphasises that the discipline of social work, from an understanding of systems theory and resilience theory, places value on the person of the employee in the workplace in a holistic way. There is an emphasis on not viewing an employee as a "commodity". There is the view that this focus on the whole person not only leads to employee wellness but also

a better performing organisation. With reference to spirituality, social work, in assessing people, includes spirituality. In a MDT, this overcomes the problem of some disciplines not being able to address spiritual issues overtly.

4.2.1.4 Medical practitioner (Wendy, interview 14 November 2016)

While there would be medical practitioners who take a different stance to Wendy I value Wendy's understanding of physical care alongside psychosocial-spiritual care. Wendy's perspective helped me overcome a personal bias in seeing medical practitioners valuing their discipline above any other helping discipline. It was insightful to know that sometimes it is simply that the physical is easier to diagnose and treat. In the broader understanding of health workers, the role of traditional healers needs careful consideration. This too highlights the complexity of religious plurality and Wendy asks whether one person, as a corporate chaplain, can fully respect and understand the diverse religious and belief systems.

4.2.1.5 Clinical psychologist (Kate, interview 25 November 2016)

Kate acknowledges that as there are as "many different psychologists as there are people". These differences relate to the way the spiritual beliefs of people are acknowledged and addressed. Kate highlights an important theme in the tension between the employer and the employee, with an emphasis on needing to value the employee as a person and not just in terms of the value the employee adds to productivity. Kate considers it is her discipline's contribution that employers and employees understand the value of personhood and to enable employees to not put their own needs aside for the needs of the corporate. Kate highlights the challenge of workplace stigma and the need for employers to ingrate previously unwell employees back into the workplace. Kate's own practice demonstrates that a helper from one religious position can refer to spirituality across different religious belief systems. But, Kate does acknowledge the need to keep within the scope of her discipline and to encourage "clients" to find spiritual support from their own spiritual leaders.

4.2.1.6 Psychiatrist (Carl, written response 11 December 2016)

Carl highlights the need to see not only the need for helping disciplines to work together but that the different disciplines are interrelated in contributing towards total wellness. Carl appeals that spirituality, alongside religion and faith, not be viewed as a possible business commodity that contributes towards the bottom-line, but as an integral part of wellness. As

such, Carl appeals for wellness providers to embrace and implement the research that is being done on workplace spirituality.

4.3 REFLECTION ON THE TRANSVERSAL PROCESS

Before continuing with the thickening of the themes in the exploration of Chapter 5, I want to offer a few reflections on the process of transversality. As per the method of transversal rationality, the respondents of each discipline were invited to share their own unique perspectives. It was a privilege to be able to see how these responses all wove together in their genuine concern for the wellbeing of employees. At times, a discipline offered a unique outlook. At other times, an outlook was shared with the other disciplines. In reflection, each unique response complemented the other disciplines' responses and offered a contribution to the whole. None of the responses was so far removed from the other disciplines or in opposition to the other disciplines that it couldn't be understood or respected. The value of this process has not only been in seeing how the different disciplines complement each other, but also how the process served to widen my own perspective and especially so, to challenge several assumptions that I had ignorantly made. I will discuss those assumptions in Chapter 6. Chapter 5 now continues the discussion of the second stage of this research and weaves together the discussion of the interdisciplinary team with the traditions of interpretation, as the dominant themes of wellness, spirituality, and chaplaincy, are explored in the context of the corporate workplace.

CHAPTER 5: DISCUSSION OF WELLNESS, SPIRITUALITY, AND CHAPLAINCY

The discussion of the second stage continues in this chapter of exploration. The discussion incorporates the feedback of the interdisciplinary team of Chapter 4 with the traditions of interpretation. The task is to explore and thicken the dominant co-researcher themes of wellness, spirituality, and chaplaincy, in the context of the corporate workplace. The latter part of this chapter's discussion will explore the obstacles that stand against the development of a workplace spirituality and the placement of a corporate chaplain in the wellness MDT (see 5.4).

5.1 EXPLORING WELLNESS AND EMPLOYEE WELLNESS

My observation leading to this research (see 1.10) is borne from the concern in which many employees find themselves in being unwell. The desperate need for wellness is echoed in the co-researcher stories and the interdisciplinary team's feedback. The respondent, Patrick (interview, 1 November 2016), a business leader, reflects on the concern for unwell employees:

... we recognise that people are increasingly taking strain. Financially, I think that they're concerned from a world perspective what's going on, they're concerned from our country perspective what's going, people are feeling marginalised. Financially, pressures are huge on people. So, there's massive struggles. And I know people are coming to work with a burden that is so huge it definitely is having an impact on their work. Productivity is nowhere near where it could be.

Marion's story (interview, 14 January 2016) is a personal account of being unwell in the workplace and the struggle for wellness (see 3.2). Carl, a psychiatrist (written response, 11 December 2016), reports that Marion's story of distress is a "common scenario" for many employees. Kate (interview, 25 November 2016), a clinical psychologist, shares the same concern and adds that with appropriate intervention, Marion's medical boarding may have been prevented. Wendy, a medical practitioner, (interview, 14 November 2016) takes this concern a step further and indicates that unwell employees are at times seen as workplace "problems", the remedy of which could be to remove the "problem" employee from the workplace. Sylvia (interview, 14 November 2016), a human resource manager, speaks into this context of this research and highlights the desperate place that employees find themselves in and notes an increase in the number of employees being prescribed anti-

depressants. Sylvia further refers to the harsh corporate environment of "do more with less people" that leads to the further breakdown of employees.

Substantial literature exists to demonstrate the value, for employee and employer, of wellness in the workplace. The term "wellness" was coined by Halbert Dunn in the 1950s referring to "an integrated method of functioning which is oriented toward maximizing the potential of which the individual is capable" (Dunn 1959:447). Although the term wellness is only decades old, its roots within the Christian and Judaic context are ancient and may be linked to the biblical *shalom* (שָׁלוֹם) which comprehensibly describes the concept of wellness as "well-being" (Kittel, Friedrich & Bromiley 1985:207). Smith-Christopher (2009:212) writes that the:

... root shlm (שָׁלוֹם) has many meanings ranging from the basic conceptual notion of well-being, safety, and contentment to the more traditional understanding of shlm as a status absent of warfare and violence.

In this regard, Theron (2008:24) indicates that the modern concept of wellness may be "applied to life in general, to economic situations, to health, to societal issues and to almost every area of life".

Theron (2008) offers an overview of humanity's response in the pursuit of wellness. From a Western perspective he refers to (1) the "medical model" in which health is measured by "the absence of disease and the presence of high levels of function" (Theron 2008:27); (2) the "holistic model" with its reference to "health as the presence of well-being in all the departments of human life" (Theron 2008:29); and (3) the "wellness model" in which health is not a state but "a process or force" (Theron 2008:29). This wellness model is captured in the "Ottawa Charter for Health Promotion":

Health promotion is the process of enabling people to increase control over, and to improve, their health. To reach a state of complete physical, mental and social well-being, an individual or group must be able to identify and to realize aspirations, to satisfy needs, and to change or cope with the environment. Health is, therefore, seen as a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities. Therefore, health promotion is not just the responsibility of the health sector, but goes beyond healthy life-styles to well-being. (World Health Organization 1986)

From an alternative therapies perspective, Theron (2008:29–30) refers to the methods often frowned upon by the proponents of the Western medical model which may be described as:

... a variety of therapeutic or preventive health care practices, such as homeopathy, naturopathy, and herbal medicine that are not typically taught or practiced in traditional medical communities and offer treatments that differ from standard medical practice.

From an African perspective, Theron (2008:31) refers to an "undisputed link with religion" in which:

... health is seen as wellbeing of mind, body and spirit, living in harmony with one's neighbour, the environment and oneself and in all levels of reality – physical, social, spiritual and supernatural ...

and in which:

... healing in African cultures refers to the divine, human or spirit-mediated intervention in the situation of ill-health, aimed at the restoration of good health (Theron 2008:31).

Manala (2005:54) builds on the view that for Africans, health, sickness, healing, and death, are inseparably related to religion.

Consequently, different definitions of wellness emphasise different core aspects of wellness which may include a person's intellectual, physical, emotional, spiritual, social, career and environmental domains (van Lingen & de Jager 2011:79).

Since 1948 the World Health Organization (2003) has defined health as the "state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". The respondent Wendy (interview, 14 November 2016), a medical practitioner, refers to health as being "not just the physical absence of a physical disease, but it's the whole social, mental, physical, spiritual wellbeing of a person to make them really healthy". Related to this concept of wellness, and with it the implications for the methods of attaining and ensuring wellness, is that the philosophy underlying the wellness concept is salutogenic, that is, of protective methods, as opposed to being pathogenic that focuses on the eradication of disease (van Lingen & de Jager 2011:78).

Truter and Kotzé (2005:973) take this further in their claim that "Health is much more than the absence of illness; it is rather a 'high level wellness' and a life with 'meaningful life-possibilities'". This wellness with its meaningful life-possibilities is linked to the concept of "Quality of life" (QOL) (Clark et al. 2011, 2013:316; Magezi 2008:268; Twycross 2003:5). The World Health Organisation (1998:4) defines QOL as:

... the individuals' perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, level of independence, social relationships, personal beliefs and their relationship to salient features of their environment.

Within my own Christian context, I value the definition of healing and wellness as described within the Anglican Prayer Book (Church of the Province of South Africa 1989:489) that confirms wellness as "healing of the body, of the mind, of the emotions, of the memories; for healing too of relationships and of society", and the partnership between the work of religion and spirituality with the medical profession.

In pursuit of wellness for employees, corporates have witnessed the growth of wellness programmes.

5.1.1 Employee wellness programmes

In the inaugural issue of *Journal of Workplace Behavioural Health* (2005), and later published in the book "The integration of employee assistance, work/life, and wellness services" (eds. Attridge, Herlihy & Maiden 2013), several important topics on employee wellness and related programmes are discussed tracing the roots of EAPs to the industrial social services that first emerged in the late 1800s. This initiative began with the introduction of social service works and:

... "welfare secretaries" who were employed to oversee the development and management of medical care, washing and bathing facilities, lunchrooms, loans, insurance, savings plans, job training, citizenship training for immigrants, housing, recreation, and family care (Maiden 2005:xxxv).

In the 1900s many of these initiatives gave way to "to union-sponsored assistance and counselling programs" (Maiden 2005:xxxvi). In the 1940s, the "occupational alcoholism

programs" emerged to address alcohol related concerns within the workplace (Maiden 2005:xxxvi). Only in the 1970s did a "broader range of services" develop into the employee assistance programmes (Maiden 2005:xxxvi). Maiden (2005:xxxvi) offers an overview of the further development of these EAPs:

In the late 1980s and early 1990s the continuum of work-based human services continued its evolution from an intervention model focusing on the "troubled employee" to incorporation of health and wellness programs aimed at prevention and health promotion. This era also saw a major shift in outsourcing what traditionally had been internal, employer staffed EAPs, to external contracted specialty vendors.

Richard, Emener and Hutchison (2009) explore in depth the development of the EAP and what they refer to as the Employee Enhancement Programmes of "Holistic Health" out of the alcohol-related programmes between 1900 and 1955. They (Richard et al. 2009:34) further explore the "need and rationale" for EAPs and the structure, organisation and programme planning of EAPs.

Similar programmes were instituted in South Africa by The Chamber of Mines in the mining industry in 1983 (Sieberhagen et al. 2011:2). The interdisciplinary team respondent Lennart (interview, 7 March 2017), a consultant psychiatrist, was a member of the team who introduced EAP to South Africa and shares one of the main reasons for adopting the wellness model:

You know I brought EAP to South Africa. ... When I worked with the chamber of mines, that was one of the things that we looked at, we looked at workplace function and we sold the whole concept to management by saying that, "It is cheaper to rehabilitate a person than to employ a new person and retrain them". And with that sales gimmick we got them to buy into EAP. So, we started with EAP on the mines, and then, of course, EAP spread into a whole lot of things.

While wellness programmes were soon adopted by other industries it was with resistance to the point that in a 2003 report less than half of the top 100 South African organisations had established EAPs (Sieberhagen et al. 2011:2). However, as a result of the extensive study and related benefits, throughout the world, and more recently in South Africa (Harper 1999:1), wellness programmes are given a prominent place in organisations (Kumar 2014; Patel et al. 2013:172).

What complicates the discussion is that there is no universally accepted definition of employee wellness (Sieberhagen et al. 2011:5). One study refers to 14 different definitions of wellness in the workplace ranging from "health" to "self-development" to employee benefits, services and responsibilities, to "wellness management" (Sieberhagen et al. 2011:5). As many definitions exist, so do different models, with interestingly coined terms, of implementing wellness including the "'cube' model of health"; the "wellness model for higher education institutions"; the "'iceberg' model"; the "multilevel wellness model"; the "perceived wellness model"; and the "wellness model" (van Lingen & de Jager 2011:79). One working definition of EWP's may simply be the organisation's "intervention strategies intended to promote the well-being of employees" (Sieberhagen et al. 2011:2).

Stanwick, Stanwick and Muse (1999:18–19) identify four basic levels of intervention based wellness programmes including (1) communication such as newsletters and notice boards; (2) assessments such as "health screenings" and appraisals; (3) education programmes such as "weight management", "stress reduction", "behavioural modification", and "disease management" programmes; and (4) offering a supportive environment such as fitness centres and health-food kiosks.

Within the development of employee wellness programmes, significant research has been devoted to determining the outcomes of wellness for both the employee and the organisation.

5.1.2 Outcomes of employee wellness

Patrick (interview, 1 November 2016), from his experience as a business leader, shares that:

... the key issue is that what I have noticed over time is, there is definitely a benefit to an organisation when management actually invests in people's lives and actually care about them beyond just the workplace. I suppose the question becomes, "In what ways can you help?" ... I don't think there's any doubt that if you do take people seriously and you do seriously seek to help there's no doubt that there's a benefit to both organisation and individual.

With regard to the employee and organisations, a study by the Milken Institute (DeVol & Bedroussian 2007:5) observes that wellness is both a vital component of individual well-being and employee productivity. A Harvard study (Baicker, Cutler & Song 2010:1),

observes that in addition to the health and cost-saving benefit to the employee, the value of wellness programmes for the organisation is to (1) reduce health care costs; and (2) decrease absenteeism. These two organisational benefits feature predominantly in related literature and appear consistently alongside other organisational benefits of wellness programmes such as presenteeism; the meeting of labour legislation requirements; improved industrial relations and cooperation; increased employee commitment, morale, performance and productivity; reduced employee turnover; recruitment tool; and a reduction in accidents (Gornick & Blair 2005:18; Richard et al. 2009:63; Sieberhagen et al. 2011:2; Stanwick et al. 1999:21–22; Stephenson & Delowery 2005:316–317; van Scheppingen et al. 2014).

What is notable then, is that one of the main reasons to establish wellness programmes is for the increased profitability of the organisation (Milner et al. 2015:514; Richard et al. 2009:235). In one South African study (Patel et al. 2010:204) it is concluded that there is "an encouraging association between engagement in a health promotion programme and lower inpatient costs" which translates to a cost saving, return of investment, for employers and increased productivity (see also Baicker et al. 2010:12; Naydeck et al. 2008:146; Raizel 2003). These outcomes are accompanied by the observation "that investments in health can lead to business benefits because healthier people are more productive" (Zwetsloot et al. 2010:155).

It is interesting to note from the story of the co-researcher Henk (interview, 27 August 2015), that his work as a corporate chaplain through the organisation "Word Business" adds to the profitability of the company in having employees who are well. However, he too mentions that the benefit of profitability was not the motivation for a programme to cultivate wellness. This is seen in the company's commitment to tithe for the appointment of a chaplain and wellness regardless of a return on investment.

As one would expect from the title of "wellness programme", improved employee health and life satisfaction have also been extensively reported (Attridge 2005:42; Herlihy & Attridge 2005:72; Kolbe-Alexander et al. 2012:4; Merrill 2013:895; Merrill, Aldana, et al. 2011:782; Merrill, Anderson & Thygerson 2011:1011; Richard et al. 2009:57,234; Sieberhagen, Rothmann & Pienaar 2009). In the pursuit of wellness, "financial difficulties, marital problems, depression, stress, drug and other substance abuses addictions or dependencies" have all been the concern of wellness programs (Courtois et al. 2005:76). In

addition, and sadly in the local South African context, violence and crime, including armed robberies, and their related stress activators, have also necessitated an employer response via helping programmes (Fourie, Rothmann & van de Vijver 2008:35).

Linked to wellness and in particular the concept of QOL is the coined phrase "work-life" which is widely used in literature, especially in reference to a balance or equilibrium between work and personal life or lifestyle (Courtois et al. 2005:78; Gornick & Blair 2005; Herlihy & Attridge 2005; Lockwood 2003). While work and leisure are ancient in their roots, the dichotomy of work-leisure can be traced back as "a product of industrial capitalism" of the 1800s (Burke 1995:137). The phrase "work-life balance" is more recent and the concept may be linked to programmes of the 1930s (Lockwood 2003:2) and Kanter's (1977) seminal book, "Work and family in the United States". However, the phrase "work-and-life balance" is generally accepted to have been coined by Tom Brown in 1986 (Devaney 2015; Lockwood 2003:2).

These outcomes raise the question of whether the primary value of the employee is as a producer or as a person. This concern of priority will be discussed next.

5.1.3 A win-win for employees and corporates

This theme within the co-researcher stories was initially referred to above in 3.5.1.9. Looking through the corporate lens, it is not difficult to understand that corporates would make an investment of wellness for employees that will result in greater productivity and profitability. Business organisations need to give priority to productivity and profitability as the nature of their business. It must be emphasised that the stories of Anupama (interview, 4 March 2015), Jeanette (interview, 6 March 2015), and Michelle (interview, 4 November 2015), the co-researchers representing the employee wellness industry, all express a genuine concern for the wellbeing of the employee. However, even within the wellness industry, there does seem to be a priority first for the wellbeing of the organisation. This is noticeable in the order of benefits listed on the Employees Assistance Professionals Association's (EAPA) website:

... an EAP is a workplace program designed to assist: (1) work organizations in addressing productivity issues, and (2) "employee clients" in identifying and resolving personal concerns, including health, marital, family, financial, alcohol, drug, legal, emotional, stress, or other personal issues that may affect job performance (EAPA n.d.).

Furthermore, this balance between wellness and profitability does seem to regulate the level of wellness care that is offered. From Anupama's experience (interview 4 March 2015), it is a task of wellness providers to determine the balance between the wellness of employees and the associated costs to employers. While the wellbeing of the employees is of utmost concern to the wellness provider, it is the employers who remain the paying clients of the wellness programmes, and it is this that determines the level of care that is offered. This productivity or profitability concern already had its roots within the development of EAPs in South Africa. The interdisciplinary team respondent Lennart (interview, 7 March 2017), a consultant psychiatrist and member of the team who introduced EAP to South Africa, shares that wellness programmes were introduced into the Chamber of Mines because it "is cheaper to rehabilitate a person than to employ a new person and retrain them". This does raise the question of the motivation of wellness programmes: Do they exist because the wellness of employees is paramount for the employees' own sake, or do they exist as a means of increasing profitability for the employer?

Referring to the co-researcher Marion's story (see 3.2) several of the interdisciplinary team respondents comment on the perception that the need for employee wellness leans of the side of profitability. Wendy (interview, 14 November 2016), a medical practitioner, deems that the unwell Marion was seen, not as a person, but as a "problem":

... for her to be almost left, and in the end to say, "Oh well," you know, "we'll just board you", ... it almost sounds like a shrug of the shoulders and say, "No, at least we've got rid of one problem from our lives and you can go", without sensitivity to the person's needs.

Linda, a social worker, (written response, 14 November 2016) values the person of the employee and calls for the understanding of the employee not as a commodity but as a holistic person who is part of a greater system. Linda writes:

My first concern for Marion is the complete lack of response or even acknowledgement of her boss to her initial emails. She was reaching out for help, trying to be proactive in her own care and trying to identify where she was struggling, but this was not acknowledged. She describes herself as a 'top achiever' and my concern is what value is placed upon her as a person.

Kate (interview, 25 November 2016), a clinical psychologist, expresses a similar concern that the needs of the organisation seem to outweigh the needs of the individual. Kate comments that:

... this is what Marion articulates very, very well, ... as she became iller and iller the company distanced themselves further and further from her because she wasn't of value to them, because she wasn't being productive ... until the point is they, "Let's hasten this process to medically board you because that will actually be quicker to get rid of you". So, in other words, she is a battery, and when her battery ran out it was about quickly getting in another battery to replace her. It wasn't about her.

Later in the interview, Kate returned to this concern within Marion's story:

She [Marion] says, "Even though I was going through all of this, I was still the top performer". So often, it's that sense of that person just putting their personal needs aside so that they can continue, you know, giving to the company. To the company, they're just the battery. But they will actually put their personal needs aside. ... Another purpose of therapy is to try and find out what do you need. And, do you need to suffer in this way in this organisation that's not going to recognise you? And to try and help them to see their value outside of the organisation as a human. So, your value doesn't depend on whether you're the top performer, but you're majorly depressed, and ... you're feeling hopeless about life. Your value is not your performance. So maybe that's the difference between psychology and the EAP programme, I'm not sure. Yah, and then I think a very common theme ... of people that come to see me that are in this particular situation is feeling discarded by the company, that they've given so much over the years, and then this one thing happens, and they're just thrown away.

As Sylvia (interview, 14 November 2016), a human resource manager, reflects on the interview with Anupama, her main concern is the wellness provider's link between profitability and services offered. Sylvia describes from an HR perspective the tension between the employee and the organisation:

... while you're there to ensure the success of the organisation, by implication, the organisation first consists of staff. So, while you're looking after the interests of the organisation you've got to look after the interests of the people. ... So, you're there ... obviously to ensure your organisation runs smoothly from an HR perspective, but when

you talk HR it means you're talking about your people. ... It's a very difficult ... you can't say categorically, I'm there in the interest of the organisation ... because what is your organisation? It's your people. And so, from an HR perspective, you've got to look after your people, if you're looking after your organisation.

But even in Sylvia's own response, there is still a productivity lens through which the employee is viewed. For example, Sylvia replies that the employee, as the "organisation's foundation", is the most important "resource" upon which productivity or profitability is built. While for Sylvia, the question of introducing the services shouldn't be, "What will it cost the organisation?", it still is asked through the same productivity lens, "Is it going to benefit the organisation?" As Carol (written response, 13 November 2016), an arts therapist, reflects on the interview with Anupama, she highlights the concern that any decision to implement models of help "has more to do with economics and productivity than it has to do with the people requiring care and intervention". Kate (interview, 25 November 2016) notes Anupama's genuine concern for the needs of the employee but also acknowledges the "tension" between the "service profession" and the "corporate environment", that is expressed in the questions, "What is the cost to the company? What's it going to cost us?". For Kate then, "it's not the individual that's the priority". Kate elaborates:

I would see it as two things that affect the corporate world, there's illness, 0 to -10. So, people who are actually really suffering and that suffering is impacting on their lives and therefore their work performance. ... [This] is a very real issue for companies if you're thinking about illness, whether it's physical or mental, affecting your employee absenteeism, ability to perform in the workplace. ... The person is not going to feel motivated, they're not going to be able to make decisions easily, they're not going to be able to initiate tasks easily ... so, that's going to affect their performance. So, that's one part of what a corporate is going to look at, ... "How do we get help for the person who is ill?" And then, from feeling 0 to 10, how do we optimise wellbeing. But that's about increasing their profit margins, it's not about, "How do we create meaning for this person necessary in their work environment?"

The concern, for Kate, in her experience, is that the needs of the corporate outweigh the needs of the employee:

This I hear from people all the time, you know, "As long as I can be sort of more or less productive it doesn't matter how sick I actually am to the company". ... You might not

even be able to get out of bed, you might not even be able to shower, but somehow you have to show up at work.

For Kate, then, her own discipline's task of psychology, is to demonstrate that there is more to the employee, and more to the motivating need for employee wellness, than the relationship between the employee and productivity.

While Wendy (interview, 14 November 2016), a medical practitioner, favours a balance of priority given to both employer and employee, she raises the concern whether corporates will be able to move beyond the need to first look at "the bottom line" before considering the help that can be afforded to employees.

The co-researcher Michael (interview, 17 April 2015) shares an account which seems to indicate the order of priority between employee and corporate:

It's fascinating, because I've had a friend, a clinical psychologist, who worked almost predominantly in the EAP consulting field, and he had an incredible business and was doing exceptionally well, and 2008, 2009 hit, and the first thing to go in the organisational kind of milieu was the wellness budget. It just got scrapped. Like overnight it just went from this to that [demonstrating a substantial decrease with his hands], and in two years he went from having a client base like this, and a very profitable and successful business, to having nothing. And he had to go back into kind of clinical work because the organisations in terms of the recession ... it was almost ... ironically it was ... and it's paradoxical because what people really needed was to be well under those circumstances, but the first thing that went, that was considered a peripheral, was the wellness budget, it was just scrapped.

These respondents emphasise the value personhood of employees and highlight the need to see the employee more than just in terms of their ability to be productive. As such, they conclude that the decision to implement and invest in wellness programmes should not be determined solely on whether there will be a return on investment, but on the decision of what is necessary for the wellness of the employee. The argument is that while wellness programmes need to serve the needs of the corporation that funds it, the manner of care should always first value personhood so that employees are understood as being far more than agents of productivity.

This value of personhood is an important emphasis within my own Christian context. The New Interpreter's Dictionary of the Bible (Sumney 2007) comments on the "the value of human beings":

The NT [New Testament] has a very positive view of humanity. While no NT writer takes up the subject of the nature of humanity for its own sake, but always in the service of explicating other teachings, the value it places on humanity remains clear. Humans are creatures who are intimately related to God and responsible for their behavior. The NT sets a high moral standard for humans and expects them to fulfill it. Only a high view of the value and nature of humans allows such demands to be reasonable. ... In the Gospels, Jesus always refers to humans as so valuable he comes to deliver God's message and to give himself for them.

In my own short-sightedness, I have been too eager to argue that wellness programmes need to always first value personhood regardless of the cost. This short-sightedness overlooks the reality that someone needs to meet this cost. While I would still object to the only deciding factor of employee wellness being whether it is profitable, an investment in the productivity of an institution may be a means to increase awareness and programmes for the wellbeing of employees. The goal, therefore, needs to be of meeting both the needs of the employer and the needs of the employee, emphasising both the value of the person and the organisation. I favour the language of a win-win for corporate and employees. The co-researcher, Michael (interview, 17 April 2015) suggests the possibility of a win-win approach as he comments:

Wellness is really driven by profitability increasing, ... and maybe that isn't a bad thing. It can be a win-win for people and for organisations, that there is increased profitability, but that there is increased wellness, and increased health, and increased spirituality.

Linda (written response, 14 November 2016) offers a helpful insight towards this mutual helping relationship:

My concern is that it's like the corporate business world and the helping profession world speak different languages and they need to learn to speak the same language in order to talk to one another! One cannot live without the other. Business-minded people need to learn to understand the complex needs and workings of their employees as real human beings - not just seeing them as commodities. Helping

professionals need to try to understand how 'big business' thinks about things in order to talk their language and help them understand. The truth is, we need each other. There is not a lot of financial input into helping professions, by and large, and so in order to keep them sustainable big business needs to invest in many different levels - in education, in mental health, in spiritual wellness - this affects the well-being of our whole nation.

Patrick (interview, 1 November 2016), a business leader, offers an insight into the employer's response to the wellbeing of employees over the past few decades. Patrick's words are a helpful response that helps bridge the gap between the value of an employee as a person and the employer's requirement for employee productivity:

I think something that I've noticed having come out of an accounting profession is, mindsets of management towards staff have slowly started to change. Where historically the business owners employ people, they did a job, and stayed at home and work was done, and you didn't bring home to work, and you just do your job. And there was no real thought about caring, understanding who I am, developing. It was just, "Do a job, go home". And I think, I always had a heart that people come to work for more than just work. There's far more in your interactions than just working. And I think you've picked up a theme of benefit to employee, benefit to employer when you start to actually go beyond just coming to the job and actually embracing lives, and significance of lives that they're not just here to get work done. And you see it when people leave. When people leave it's not just skills that go, it's a whole personality that goes. And you actually feel a hole and no one else will just replace that hole. You end up having to reshuffle a job because someone else won't just exactly slot into that job. And that's when you realise that a person brings far more to work than just a skill set. And so, I've always over time seen the significance of investing in people. The most significant way to invest in people is to just care for them, and that then opens opportunity.

No profitable corporation can exist without productive employees, and no wellness programme can exist without funding. Well employees are productive employees, and productive employees are profitable employees. While it is difficult to separate wellness from profitability, I would propose that the priority of the care of employees needs to be more than the goal of maintaining or increasing productivity. While wellness programmes need to serve

the needs of the corporation that funds it, the decision to value wellness should always first value personhood.

A wellness programme related theme that also needs to be discussed in this section is the difference between the effectiveness of the "in-house" and the "outside" wellness programme.

5.1.4 "In-house" or "outside" wellness programmes

A dominant theme in the co-researcher stories and the interdisciplinary team's feedback is the debate on the effectiveness of an "in-house" versus "outside" wellness programme. By "in-house" I refer to any wellness programme that is based and staffed in the employee's workplace. "Outside" refers to any wellness programme in which employees have access to offsite assistance, usually via telephone, and where referrals are made to offsite affiliates. While this theme is not specifically on developing spirituality for wellness, the discussion has bearing on this research in that the same discussion will feed into the placement of corporate chaplains. The strengths of an outside wellness programme include the way confidentiality may be maintained separate from the corporate and without the stigma of an in-house programme in which employees may be seen requesting help. The strengths of an in-house programme include the immediate access to help in a context that is understood by the helper. As will be seen, there is a third option in which helpers can be in-house, but maintaining a separate identity to the corporate, thereby gleaning the strengths of both approaches.

From the co-researcher stories, the question is asked whether more effective help can be offered through an in-house or onsite programme of help as opposed to contracted EAP services (see 3.5.1.4). Three major South African wellness providers were consulted through the co-researchers Anupama (interview, 4 March 2015), Jeanette (interview, 6 March 2015) and Michelle (interview, 4 November 2015). The simple reality of their successful industry and the demand for their services demonstrates a need for outside of workplace services that are contracted in by corporates. The comments that follow also in no way diminish the genuine concern for the wellbeing of employees as expressed by Anupama, Jeanette, and Michelle, and their organisations.

With regard to spiritual care, Marion (interview, 14 January 2016), as an unwell employee, reveals her concern for the limited place that the "outside-of-work" spiritual helper has in the

lives of those in crisis. For Marion, most of her time was spent in work-related activities and travelling to and from work. Only a small number of hours per week allowed her to have contact in a spiritual support setting. This too leads to the question whether there is a better way for chaplains or workplace spiritual helpers to be present where employees spend a major portion of their time, that is, in the workplace.

While Marion was under the care of an EAP, she referred to the telephonic help of the wellness programme as "very superficial". The respondent Carol (written response, 13 November 2016), an arts therapist, shares the concern that "the wellness programme did not seem to manage Marion in a thorough, holistic manner as she did not feel heard or supported". Wendy (interview, 14 November 2016), a medical practitioner, also expresses a preference for in-workplace face-to-face care as opposed to the telephonic system offered in Marion's contact with the EAP. Marion (interview, 14 January 2016) confirms that more effective help may have been found from an in-house helper who could immediately address employee crises and concerns.

Supporting the need for in-house care, Linda (written response, 14 November 2016), a social worker from a position within systems theory, indicates that employees are not able to enter the workplace with everything else in one's life left at home. You come to work as a whole person, difficulties and stresses and all, and there is a need in the workplace to address those concerns. Wendy (interview, 20 October 2016), a medical practitioner, confirms the value of finding support in the workplace, and especially so by those who understand the local context of the workplace:

I know the wellness people ... speak about having a list of people they can contact from various religious denominations and things like that. But I'm not sure that that is the total answer because you're only calling them in ad hoc. They're not actually aware of the dynamics or the pressures within the working place. ... [You] need somebody who's within that environment, who spends a reasonable amount of time within that environment to understand and who's even able to come alongside people at teatime or something. Just go and join the group for tea, at teatime, and have a general chat. But unfortunately, sometimes if it's a stranger coming in everybody shuts up, "I'm fine. I'm fine".

From his experience, Andre (interview, 27 October 2016) was able to comment on EAP services and the difficulties for corporates that arise when these services are contracted out.

These difficulties include the concern of delays in finding help, the stigma that may be attached to using the service, and the perceived disadvantage of using these services.

Andre comments:

If I have a crisis I have to now call the call the centre and say I have a crisis and then maybe tomorrow they will send out someone to come and talk to me, and I only have three or four or five sessions with a counsellor and the fact that I have utilised the external EAP service means that that now comes on my service record, that I've accessed the EAP. There's seems to me then a bit of stigma associated to accessing wellness programmes because it kind of indicates that I'm not coping, and ... I don't want people to know that I'm not coping. For us, ... as spiritual care departments within the hospital, the benefit is, the person can just walk into the office and they can say, "I need to speak to someone", and we would have a counsellor or find a counsellor that would speak to them, and it's not recorded anywhere.

Of interest, is Andre's comment that seeking help from an outside EAP may result in a workplace stigma. The co-researcher Vezi (interview, 16 March 2015) indicates that the same stigma may be found in employees seeking help from an in-house programme or helper. It needs to be noted that regardless of the form of help, there is always the need to minimise the stigma that may result.

One suggestion, to overcome the shortcomings of both the in-house and outside programmes, is to build upon the strengths of both by developing an in-house programme with a separate identity to the corporate. The co-researcher, Henk (interview, 27 August 2015), is a corporate chaplain who manages "Woordsake" [Word Business], an organisation that is devoted to the care of employees and the overseeing of social projects. The organisation is funded by and is part of an engineering company, yet with its own identity and scope of operation. In Henk's experience, the value of a company establishing its own wellness programme to operate within the workplace is clearly evident but the necessity of having a separate identity within the company is equally emphasised. The first area of "Word Business's" focus is that of "mentoring" or "coaching" the employees. This in-house benefit allows for the chaplain to be identifiable, approachable, and available as a helper. However, the separate identity from corporate helps overcome a potential obstacle in the helping relationship. It is this separateness that offers the employees the assurance that everything

shared in the mentoring relationship is completely confidential and separate from the normal HR management of employees without repercussions from senior management.

The respondent Patrick (interview, 1 November 2016) shares these concerns regarding an in-house programme that may create feelings of mistrust by employees. In their employee of a coach, Patrick indicates that to overcome mistrust, the decision was to use the services of an independent outside helper, but within the workplace. Patrick shares that if the relationship is built on:

... trust, if people feel they can trust you, they will go into that space. If they don't, they will probably keep it at a more superficial level, and that's their choice and right to do that. We felt that because of this journey an independent person was always better. ... The minute you employ someone, the challenge with that is that they have an obligation to employer and the staff member doesn't see the independence. Our own perspective on it is that when it comes to any kind of input, be it medical, be it psychological, be it spiritual, be it coaching, that those people should be independent.

Later in the interview Patrick (1 November 2016) says that the employees:

... need to know that they can have an opinion that's not necessarily the same as the directors or the shareholders and that their income is not dependent on the directors and shareholders. ... And that was the strength of having someone like [name deleted] on team as a coach, and that, if he needed to, with permission, share some challenging stuff with us. ... The minute they're in the line of command people feel compromised.

The feedback indicates a value in the in-house, on-site, offer of help to employees. This allows the immediate access to help in a context that is understood by the helpers. However, concerns over stigma and confidentiality need to be addressed. Strict protocols and value systems need to be put in place to secure confidential relationships so that no employee is disadvantaged through the helping relationship. An in-house programme with its own personnel that maintains an independence from the corporate may help meet this requirement, or to enlist the services of a wellness provider or of helping professionals who are able to provide onsite workplace assistance.

I now turn the focus to the second major theme, that of spirituality, and its relationship within the workplace to wellness.

5.2 EXPLORING SPIRITUALITY AND WORKPLACE SPIRITUALITY

Within biblical testimony, "spiritual" may be described as a reference to "someone within whom the Spirit of God dwelt or who lived under the influence of the Spirit of God", (Sheldrake 2007:3). However, as with the term wellness, there is no universally accepted definition of spirituality. This is especially so in a contemporary secular context in which spirituality is often viewed outside the domain of religious experience. Even within my own Christian context, this difficulty is acknowledged:

Spirituality is a term whose meaning has changed radically in the past fifty years, and no one definition is generally accepted either by practitioners of the spiritual life or by scholars who study the subject. ... Today the term spirituality is not necessarily religious in meaning, much less Christian, and often has little or nothing to do with the divine Spirit (Schneiders 2009:366).

The interdisciplinary team respondent Wendy (interview, 14 November 2016), a medical practitioner, acknowledges that the difficulty in addressing spiritual needs is both the complexity of each unique individual and the lack of a commonly accepted definition of spirituality in that "there's no full understanding of what it is".

The topic of spirituality has a prominent place in literature with books that include a more traditional stance of the association between spirituality and religion such as in the series "World spirituality: an encyclopedic history of the religious quest" (Cousins 1985b) to a more contemporary view in which spirituality is not necessarily dependent on religious experience such as "Selling spirituality: The silent takeover of religion" (Carrette & King 2005). The seminal work of Koenig, McCollough and Larson's (2001) "Handbook of religion and health", considers more than 1200 studies and 400 reviews to explore the relationship between religion, spirituality and health. Journals devoted to spirituality include "Spiritus: A Journal of Christian Spirituality"; "The international journal of religion and spirituality in society"; "Journal of Management, Spirituality & Religion"; "Psychology of religion and spirituality"; and "Spirituality in clinical practice".

The term has been given a variety of meanings and interpretations (Koenig, King & Carson 2012:37). Carrette and King (2005:1) indicate that their book emerges out of a "frustration with the lack of clarity and critical discussion of the concept of spirituality". They use as a departure point the notion that there "is no essence or definitive meaning to terms like spirituality or religion" (Carrette & King 2005:3). For Gross-Schaefer (2009:27) the term spirituality "has become an overused and abused term that has been applied to so many situations and concepts that it has ceased to have any precise meaning". The co-researcher, Anupama (interview, 4 March 2015), gives voice to this uncertainty and refers to spirituality as something which has become "warm and fuzzy".

Among the wide array of definitions are those who simply understand spirituality as "piety" or "otherworldliness" (Kourie 2007:22). Some consider the term as referring to "escapism", others to "full human maturation", and either which may be accompanied by "distinctively bizarre" or "deeply creative" activities (Kourie 2007:22). For many, spirituality always "involves God and a religious perspective" (Gross-Schaefer 2009:27). Others have disconnected spirituality from religion or religious experience (Gross-Schaefer 2009:27; Hendrix & Hamlet 2009:4; ed. Holder 2005:5; Kourie 2007:24; Sheldrake 2007:1). Within this view, the focus of spirituality may simply be "on creating a more caring and effective community" (Gross-Schaefer 2009:27). Karakas (2010:91) refers to more than 70 definitions of spirituality which Roof (2015:587) broadly categorises under 3 headings: (1) "connectivity", (2) "shared purpose or visions", and (3) "interest in a higher purpose".

The term "spirituality" in its Western modern use only appeared in the seventeenth century but has a rich history in its development in which Carrette and King (2005:34–38) identify four main historical phases:

1. The "early biblical usage" in which spirituality is a reference to "the moral sense of life" in the sense of a moral life in the Spirit of God (Carrette & King 2005:34).
2. The "Christian Hellenistic influence" of the New Testament period and early centuries of the Christian church, in which spirituality is polarised as "spirit" and "matter" (Carrette & King 2005:34–36).
3. The "ecclesiastical jurisdiction and property of the medieval period" in which spirituality in relation to "persons and property" was defined as either "spiritual or temporal" (Carrette & King 2005:36).

4. The modern term of spirituality emerging in the seventeenth century "signified the devout or contemplative life in general" with a soon to be developed emphasis of a spirituality associated "with the interior life of the individual soul" (Carrette & King 2005:37). It's interesting to note that this development in France coined the word *spiritualité* from which our English word "spirituality" is derived (Carrette & King 2005:37).

The classic work of Mitroff and Denton (1999:83) offers a definition of spirituality as "the basic feeling of being connected with one's complete self, others, and the entire universe" with the emphasis on "interconnectedness". This same concept is integrally part of African spirituality in which "life is viewed and experienced as one indivisible whole, a single unit in which all components work in unison" (Manala 2005:53). In bringing wellness and interconnectedness together, Magezi (2008:268) indicates that the "environment where well-being flourishes is in the context of relationships", and Eckersley (2005), "wellbeing comes from being connected and engaged, from being suspended in a web of relationships and interests".

A dominant theme in the discussion of workplace spirituality is its relationship to religion. This relationship of spirituality to religion is not only relevant in understanding the meaning of spirituality, but the association of spirituality to religion is an identified obstacle for the development of a workplace spirituality and will be discussed as a separate theme (see 5.4.1).

Hermans (2014:118) differentiates between spiritual experiences and religious experiences. He refers to spiritual experiences as "experiences of ultimate meaning" that are existentially relevant and unexpected (Hermans 2014:118). Religious experience as "experiences related to human acting and suffering in the name of God" (Hermans 2014:118). These religious experiences are also not necessarily spiritual experiences as they do not always involve, for those who experience them, ultimate meaning (Hermans 2014:118, 120). Carmody et al. (2008:393) write:

Spirituality has become differentiated from religiousness and the practice of religious behavior to emphasize more humanistic values and personal qualities in which a person's sense of meaning and purpose in life beyond material values plays a central role. In this sense, spirituality has emerged as an important component of quality of life and well-being.

The interdisciplinary team member, Lennart (interview, 7 March) a consultant psychiatrist, shares a presentation that offers a definition of spirituality as the "experiential side of religion". Within this understanding, the significance of spirituality's relationship to religion is particularly relevant in the South African context with the presentation indicating that, in 2007, only 8.08% of South Africans expressed a "non-religious" positioning (Nelson Mandela Medical School, 3 April 2017).

Andre (interview, 27 October 2016), a pastoral counsellor, understands religion as a "subsection or whatever of spirituality". This prioritises the place of spirituality and does not diminish it to a religious only experience.

There is also growing support for those who view spirituality as being something other than religion (Hendrix & Hamlet 2009:4; Janse van Rensburg et al. 2014:401; Karakas 2010:91; Koenig et al. 2012:37–38; Kourie 2007:24; Lephherd 2015:568; Marques 2008:24,25; Roof 2015:587; Schneiders 2003; van Tonder & Ramdass 2009:7). In their early study, Mitroff and Denton (1999:86,89-90) identify divergent attitudes towards religion and spirituality with a significant 60% who held a negative view of religion but a positive view of spirituality with one respondent commenting:

Not only do you not have to be religious in order to be spiritual, but it probably helps if you are not religious, especially if you want your spirituality to grow and be a basic part of your life (Mitroff & Denton 1999:87).

Authors such as Harris (2014) seek a definition and practice of spirituality outside of religious experience as his book's subtitle reveals, "A guide to spirituality without religion". It is increasingly observed that while in many parts of the world, participation in organised religion is in decline, there is a growing interest in spiritual experiences (Culliford 2002:1434). This is partly as a result of a postmodern culture in which spirituality "has come to mean whatever people wish and has wide applicability and appreciation in this age of individualism" (Koenig et al. 2012:38). However, while there is growing support for a spirituality that is not embedded in religion, it cannot be overlooked that "the overwhelming spiritual experience in the world is aligned with religion" (Roof 2015:588).

An interesting observation made by the co-researcher Michael (interview 17 April 2015), which also highlights the misunderstanding between spirituality and religion (see 3.5.2.3 and 5.4.1), is offered in the question of why spirituality has gained some recognition in

wellness through the concept of "mindfulness" and not through established Western religion. The question needs to be asked if in many corporates spirituality could be accepted if understood from a different guise to Western religion, and in particular, Christianity. Linked to the theme of needing to differentiate between spirituality and religion, this observation leads to alternative means by which spirituality may be introduced into wellness programmes (see 3.5.4.1 and 6.3).

Other definitions of spirituality include the concepts of "knowledge and love" (Schneiders 2003:165); the "spiritual core" of the inner person (Cousins 1985a:xii); the search for meaning, values and purpose in life (Sheldrake 2007:1–2; Tanyi 2002:506); and "self-transcendence" (Schneiders 2005:16; Woods 2006:xix).

From this plethora of definitions Hendrix and Hamlet (2009:4) share the model of Pokora who developed a "typology that groups the various meanings of spirituality into four categories": (1) "Linking spirituality", a link between a person and God or higher power; (2) "Path spirituality" of developing "a closer relationship with the Divine"; (3) "Incorporeal spirituality" that differentiates spiritual from matter; and (4) "totalizing spirituality" in which everything, including matter, actions and thoughts, is spirituality.

From their study of 20 definitions of spirituality, Nooralizad, Ghorchian and Jaafari (2011:15) define spirituality in terms of three components: interpersonal, intrapersonal and super-personal.

Howard (2002:234) concludes that:

Whatever one's underlying belief system, everyone has a spiritual life, just as they have an unconscious, whether they like it or not.

Petchsawang and Duchon (2012:191) propose that:

... there seems to be an emerging consensus that spirituality is a multifaceted construct that is about finding a connection to something meaningful that transcends our ordinary lives.

While Carrette and King (2005) indicate that it is not possible to reach a universal definition of spirituality, their question in response to valuable experiences nevertheless remains, "What is it ... that makes them 'spiritual'?" (Carrette & King 2005:48).

A different perspective on spirituality is offered by the respondent Lennart (20 March 2017), a consultant psychiatrist, who explains the "chemistry of the spiritual experience" that "begins in the brain and is then experienced by the mind". Consequently, spiritual experiences may be elicited by any number of triggers. This could include "drug induced spiritual experiences – e.g. Psilocybin", "epileptic phenomena", "induction of the spiritual experience: electromagnetic waves", "fasting", and "experiential events" such as "trance induced e.g. drama, music, lights etc.", "revelation e.g. words with affect and persuasion", or "near death experience". Commenting on the example of fasting, Lennart indicates that:

You have a spiritual experience from fasting. So, we know that fasting is a very important part. If you want to induce a spiritual experience in people, you do a whole fasting number, no food for five days, water only, and they will have some sort of experience, that's how the brain works.

Building upon a definition for spirituality, Pawar (2009b:375) simply describes "workplace spirituality" as a reference to "employee experiences of spirituality at workplace". For Nooralizad, Ghorchian and Jaafari (2011:14) it is the "spiritual side of the organization" and the view of humanity "as a spiritual being". But this is not as simple as already portrayed in noting the difficulty in defining spirituality.

As in the discussion on spirituality, the research on workplace spirituality is not only from a religious perspective but also from an organisational perspective (Duchon & Plowman 2005:807). This is evident in the special edition of the "Journal of Organizational Change Movement" which was issued to explore "the leading edge in research on spirituality and organizations" (Neal & Biberman 2003). In this special edition, Benefiel (2003:368) describes "four trails" that outline the research of spirituality in organisations: (1) "The quantitative trail" that demonstrates "how spirituality in the workplace contributes to organizational performance". (2) "The broad "why" and "how" trail" that asks, "Why should spirituality be integrated into organizations?" and "How can spirituality be integrated into organizations?" (3) "The deep "how" and "why" trail" that discovers how spirituality is manifested in organizations, and what "impact a spiritual organization has both on individuals and on organizational performance". (4) "The radical "how" and "why" trail" that gets beneath "the explanatory theories of how organizational transformation occurs" and to "deepen the 'why' of why spirituality should be integrated into organizational life".

Gupta, Kumar and Singh (2014:79,84) consider workplace spirituality under four "dimensions of spirituality": (1) "meaningful work" that "provides opportunities for creativity, leading to happiness and joy that will ultimately increase employee's level of job satisfaction"; (2) "sense of community" and the resulting "harmony derived from working for a common cause"; (3) "organizational values" which "are the most important spiritual factor for satisfaction"; and (4) "compassion" leading to satisfaction as people demonstrate a desire to lessen suffering in others. They indicate that spirituality in the workplace "is about people who have a common connection, magnetism, and togetherness with each other in their work unit and about the organization as a whole" (Gupta et al. 2014:80).

Duchon and Plowman (2005:807) follow a similar approach and settle on the following definition of workplace spirituality from the reference point of the workplace and three key components, "inner life, meaningful work, and community":

Workplace spirituality is defined as a workplace that recognizes that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. (Duchon & Plowman 2005:809).

Van Tonder and Ramdass (2009:9) build their research upon five dimensions of spirituality: (1) "cognitive-perceptual expressions of spirituality, which include beliefs, attitudes and perceptions regarding the nature and importance of spirituality"; (2) "experiential expressions of spirituality, which include spiritual, religious, mystical peak, transcendental and transpersonal experiences"; (3) "existential well-being, which is expressed through a sense of meaning and purpose"; (4) "beliefs in paranormal phenomena of a psychological nature"; and (5) "religiousness, which entails religious beliefs and attitudes and religious behaviour and practice".

Marques (2008:24) defines workplace spirituality as:

... an experience of interconnectedness and trust among those involved in a work process, engendered by individual good-will; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence.

Kolodinsky, Giacalone and Jurkiewicz (2008:466) indicate that the main emphasis from literature is on individual spirituality rather than organisational spirituality and categorise individual spirituality under three headings: (1) "spiritual well-being"; (2) "spiritual distress" and (3) "spiritual development". They (Kolodinsky et al. 2008:488–489) then share "three distinct conceptual understandings of workplace spirituality": (1) "the incorporation of one's own spiritual ideals and values in the work setting"; (2) "a more macro-level view of the organization's spiritual climate or culture"; and (3) "the interaction between an individual's personal spiritual values and the organization's spiritual values".

With reference to these definitions, workplace spirituality is influenced by four organisational areas (Pawar 2009a:245): (1) culture (see also Hoffman 2003:203); (2) organisational climate (see also Duchon & Plowman 2005:823,824); (3) leadership (see also Duchon & Plowman 2005:823,824; Fry 2003:693; Pfeffer 2003:28); and (4) organisational practices (see also Pfeffer 2003:28).

One of the responses of this research needs to be the suggestion of an understanding of workplace spirituality that may be embraced by employees and corporates (see 6.2). This understanding needs to overcome the difficulty that the relationship between spirituality and religion poses for the development of workplace spirituality (see 5.4.1). For now, I would describe spirituality as that part of human experience that refers to the inmost being, the spirit or the soul, searching for and experiencing the deepest values and meaning by which a person seeks to live. As such, spirituality is not just the fourth component of the biopsychosocial-spiritual being. Rather, spirituality is that which connects and gives meaning to the biopsychosocial. Spirituality is that which connects us to ourselves, to God or a belief system, and to each other and all reality. While not all people will consider spiritual experiences within a religious context, I still acknowledge that religious experiences do lead to spiritual awareness and spiritual development. As difficult as spirituality is to define, what is not difficult is to see its positive impact on wellness as will be discussed in the following section.

5.2.1 Benefits of workplace spirituality

Of interest of this study is to explain the benefits, or otherwise, of spirituality in the workplace that include both an effect for the organisation and for the employee.

For Carol (interview, 27 October 2016), spirituality, as a means of wellness, is "transformational". She writes, that as an arts therapist:

... you are aware that the arts work at deeper at levels. And so, clients are sometimes taken to places that are beyond them or places ... that they deeply resonate with that are ... that can only be described as spiritual experiences, and that they find as being extraordinary meaningful and often transformational. ... The whole notion of spiritual wellness is about transformation.

Within recent research the listing of the outcomes of workplace spirituality are numerous and may be summarised as follows: solving the problems of anxiety and stress (Gupta et al. 2014:79; Marques 2005:150), burnout (Karakas 2010:94) and the related poor work performance (Gupta et al. 2014:79); increased physical and mental health (Jurkiewicz & Giacalone 2004:135); better social and family interactions (Gupta et al. 2014:80); feeling "less alienated from work, self and others", concern for the environment improved ethical behaviour, "stronger more cohesive vision and purpose" and team building (Lips-Wiersma & Mills 2002:186); improved ethical behaviour and ethical wellbeing (Lips-Wiersma & Mills 2002:186; Pawar 2009a:245–246); increased joy and serenity (Karakas 2010:94; Tanyi 2002:506); increased trust and altruism (Marques 2005:150); "advanced personal growth" and "enhanced sense of self worth" (Jurkiewicz & Giacalone 2004:135); increased creativity and intuition (Lips-Wiersma & Mills 2002:186; Sheep & Foreman 2012:24); job satisfaction (Altaf & Awan 2011; Chawla & Guda 2010:165; Gupta et al. 2014:80; Karakas 2010:94; Riasudeen & Prabavathy 2011:36; Sheep & Foreman 2012:24; Usman 2010:185); organisational commitment (Chawla & Guda 2010:165; Fry 2003:693; Karakas 2010:94; Marques 2005:150; Pawar 2009a:250; Sheep & Foreman 2012:24); leadership effectiveness (Freeman 2011:128; Lips-Wiersma & Mills 2002:186); reduced absenteeism and staff turnover (Gupta et al. 2014:80; Karakas 2010:94; Sheep & Foreman 2012:24); less friction and frustration (Kolodinsky et al. 2008:468,475); increased job performance and productivity (Jurkiewicz & Giacalone 2004:135; Karakas 2010:94; Marques 2008:24–25); profitability (Mitroff & Denton 1999); and providing an organisational competitive advantage (van Tonder & Ramdass 2009:2).

Other researchers argue against these outcomes in that most of the research "has largely been of a conceptual, theoretical and quasi-empirical nature, with empirical research on workplace spirituality notably in short supply" (van Tonder & Ramdass 2009:2). Poole

(2009:577) offers an overview of the seminal works between 1976 and 2004 and "reviews the arguments made thus far, using those sources most commonly cited as providing 'evidence' that organisational spirituality adds value to the bottom line". As Poole (2009:587) concludes her investigation she comments on the same difficulty in defining spirituality as discussed in the previous section, but nevertheless concludes that:

... workplaces that nourish their employees gain their increased commitment and discretionary effort. Whether or not this represents 'organisational spirituality' depends on the definition in use, and ultimately on the felt experience of the employees in question.

The respondent Carl (written response, 11 December 2016), a psychiatrist, notes that there "is confusion in [the] general understanding of the concept of 'spirituality', particularly when it comes to business and the 'bottom line' – money". However, he does confirm that "the bottom line depends on the mental wellbeing of the workers – which business is prepared to pay for".

The respondent Andre (interview, 27 October 2016), a clinical pastoral counsellor, highlights the link between spiritual intelligence and values, and the effect on the corporation's bottom line profitability:

One of the ways in which I would motivate this to a company is I would say, "If we have a spiritual intelligent company, it would mean that the company and the staff would be committed to values like respect, responsibility, integrity, love, fairness, service". So, if you have a workforce that commits themselves to these values it will definitely have an impact on the bottom line. ... Particularly if you have a value based, or a value driven spirituality, and people commit to those values, not because it's on the wall somewhere, because they've integrated that, and you can do that through various spiritual care activities. That certainly would have a positive impact on the bottom line.

In a review of 140 articles Karakas (2010:92) refers to workplace spirituality outcomes as falling into three categories: (1) "Human resources perspective: Spirituality enhances employee well-being and quality of life"; (2) "Philosophical perspective: Spirituality provides employees a sense of purpose and meaning at work"; and (3) "Interpersonal perspective: Spirituality provides employees a sense of interconnectedness and community". Lepherd (2015:571) offers two broad categories with regard to the outcomes of spirituality in the

workplace: (1) "Peace of mind" that is associated with the "concepts of harmony, comfort and the alleviation of suffering that can be both physical and psychological" and (2) "Self-fulfilment" which in reference to a person's inner being is related to a "person's ability to fulfil that being" which allows a "person to 'be', to know himself/herself and 'to do'", in other words, "self-actualization".

Building on these outcomes and of particular importance to this research study is the link between workplace spirituality and employee wellness. The World Health Organisation (1998:4) advocates that:

"Subjective" perceptions, experiences, beliefs and expectations influence "objective" health status and functioning in physical, psychological, and social domains.

A shared co-researcher story is the significance of spiritual help (see 3.5.2.1). As an employee, the co-researcher Marion (interview, 14 January 2016), was able to express the place that spirituality fulfilled during a number of life crises and most especially during her illness and medical boarding process. Speaking from within a wellness provider organisation, the co-researcher, Anupama (interview, 4 March 2015), confirmed that spirituality is a "spoke" in the "wheel" of wellness, or a "leg of wellness". The co-researcher, Shirley (interview, 25 August 2015), shares that among wellness providers there is the general acceptance of the value and contribution of spirituality in the care and wellness of employees, but also notes that wellness providers seldom consider the role of spirituality in wellness. The Department of Public Services and Administration (DPSA) affirm in their report on the "Wellness management policy for the public service" that:

Individual wellness in this policy is viewed as the promotion of the physical, social, emotional, occupational, spiritual, financial, and intellectual wellness of individuals (DPSA n.d.:4).

One of the objectives of the DPSA is to:

Promote the physical, social, emotional, occupational, spiritual, financial, and intellectual wellness of individuals (DPSA n.d.:5).

With the definition that:

"Spiritual Wellness" refers to integrating our beliefs and values with our actions; it enhances the connection between mind, body and spirit (DPSA n.d.:7).

Lepherd (2015:566) comments that "holistic health care consists of four domains: physical, social, psychological and spiritual" with the view that spirituality "is an important part of the care of an ill person's well-being as it concerns the integrity or the wholeness of a person". In an early study of "spirituality and religion in psychology", Emmons (1999:876) concludes that psychologists "are becoming increasingly aware of and impressed by the centrality of religious and spiritual concerns in people's lives" with research "demonstrating the generally beneficial impact that these concerns have on psychological, physical and interpersonal functioning". As such they argue that the "faith factor" cannot be ignored as a "significant correlate of mental health indices of life satisfaction, happiness, self-esteem, hope and optimism, and meaning in life" (Emmons 1999:876). In their book "Religious and spiritual issues in psychiatric diagnosis", Peteet, Lu, and Narrow (2011:xvii) report that in 1994, the DSM-IV (Diagnostic and Statistical Manual of Mental Disorders) introduced at the "Outline for Cultural Formulation":

... encouraged clinicians to consider cultural idioms of distress, explanations of illness, and preferences for care, as well as the role of religion in providing support.

Culliford (2002:1435) reports that there is a "60-80% relation between better health and religion or spirituality" which have an influence on "aiding prevention, speeding recovery, and fostering equanimity in the face of ill health". In the 2012 second edition of the "Handbook of religion and health" the authors (Koenig et al. 2012:xi) note a wealth and depth of literature in the 10 year period between editions and are able to significantly conclude:

We no longer ask the question whether there is a relationship between religion and health, but rather under what conditions does religious participation affect health. We no longer ask whether religious involvement is good or bad for health, expecting an either/or answer. Instead, we study the conditions under which religion promotes health and the conditions under which it harms well-being.

The World Health Organization's (1998:7) report on "WHOQOL and Spirituality, Religiousness and Personal Beliefs (SRPB)" appeals that a shift takes place from a reductionist medical model to a holistic wellness model that embraces spirituality:

Until recently the health professions have largely followed a medical model, which seeks to treat patients by focusing on medicines and surgery, and gives less importance to beliefs and faith (in healing, in the physician and in the doctor-patient relationship). This reductionism or mechanistic view of patients as being only a material body, is no longer satisfactory. Patients and physicians have begun to realise the value of elements such as faith, hope and compassion in the healing process. The value of such "spiritual" elements in health and quality of life have led to research in this field in an attempt to move towards a more holistic view of health that includes a non-material dimension emphasising the connectiveness of mind and body (World Health Organization 1998:7).

In their extensive review of "spirituality and religiosity and its role in health and diseases", Mishra et al. (2017:1296) conclude:

Our review of medical literature found that religiosity is multidimensional in nature and has a profound protective effect through the course of a disease. Not only does it hinder the onset of various diseases, but it also may slow down progression of untreatable diseases and enhance remission of treatable diseases. Religiosity has been found to have a great role in health promotion and disease prevention, in addition to its defensive role against a number of diseases like hypertension, psychiatric illness, suicide, AIDS and several other diseases. In addition, it has an important role in the treatment of various physical and mental illnesses. ... Ultimately, the role of spirituality for an individual plays a vital, although still mysterious, role in health care, often used as a medium through which one's physiological health is improved.

Building upon the thought that spirituality is a component in wellness, is the expression that the absence of spirituality is also a factor in being unwell. Grant et al. (2004:372) make the interesting observation that while "spiritual beliefs influence clinical outcomes", what they refer to as "spiritual distress", as a result of unmet spiritual needs or the struggle to find meaning and purpose, is also a "factor in depression, demoralization, and end-of-life despair".

Within research, spirituality and wellness are also discussed in terms of care and comfort. Prozesky (2009:103) writes that:

... the great Hippocrates made it clear that it is the suffering individuals that physicians must face, not just their pain – a holistic view of the work of healing, placing the whole individual in the centre.

Prozesky (2009:104) also refers to Dame Cecily Saunders, the founder of the modern Hospice movement and who introduced the concept of "total pain – physical, emotional and spiritual" (Blanchard 2011:291), writes this moving tribute to the place of spirituality and the place of the spiritual helper in holistic care:

It is not hard to understand why Dame Cecily included the spiritual dimension in her understanding of suffering. It is surely when people suffer greatly, and witness the suffering of people they love, and when death is clearly approaching, that the great questions around the mystery of existence inexorably present themselves: 'Why was I born?' 'Why has this suffering come to me?' 'Have I done the best I could with my life?' 'What about the people I've harmed, wittingly or unwittingly?' 'How will the people I love remember me?' 'How will the people I love cope when I am gone?' 'When will I die, and how?' 'Will I die courageously?' 'What kind of suffering will I have to go through in the process of dying?' Then there is the mystery of what follows death, the Great Unknown: 'What is going to happen afterwards?' 'Will there be an existence to follow?' 'Will there be some kind of judgment on my life?' (Prozesky 2009:104)

A discussion of spirituality and wellness also needs to briefly mention the many 12 step approaches that had their beginning in the Alcoholics Anonymous movement (Galanter 2007). These 12 step approaches have an important spiritual component and research does indicate that they are an important means of achieving wholeness and wellness (Cheney et al. 2009).

The interdisciplinary team of respondents offered significant feedback on their understanding of the relationship between spirituality and wellness. Carl (written response, 11 December 2016) shares "that within Psychiatry over the past ten years there has been a strong movement in 'Spirituality'", and confirms that "mental wellbeing is greatly affected by spiritual wellbeing". Reflecting on the stories of Anupama and Marion, Carl writes:

I think there are many Christians in the business and workplace who will agree that their own spirituality has been essential in helping them to cope with the stresses which

everyone has in the workplace. Anupama seems to recognise this at a personal level but does not seem to know what to do with it. The EAP counsellor for Marion encouraged her "to pray" but did not go any further in advising her where she could get the spiritual support she needed. Perhaps Business needs to accept that should spiritual counsel be needed time should be allowed for the person to have that help in the same way as they would be allowed some time (limited perhaps) to have medical or psychological help when necessary. ... My concern is that if the spiritual dimension is omitted altogether, only part of the problem may be being addressed, and one is depriving the person of a whole area help socially (community and relationship) psychologically and often physically.

The important insight here is the interrelatedness of the biopsychosocial-spiritual in wellness. Carl emphasises a holistic multidisciplinary approach with "physical, mental, psychological, social and spiritual dimensions". Carl does indicate that depending on circumstance there may be greater "weightings at different times" on different disciplines. But, Carl also makes a helpful observation that the challenge of the multidisciplinary approach is not in seeing the different disciplines as only practising alongside one another with mutual respect, but rather as an interrelated means of achieving wellness. Using the example of omitting spiritual care Carl suggests that "only part of the problem" is addressed with the possible outcome of also diminishing social, psychological and physical wellbeing. For total wellness, there is a need for the interrelated contribution of each discipline. Inattention on any one discipline results in a lack of every other disciplines' contribution to wellness.

Wendy (interview, 20 October 2016), a medical practitioner, links spirituality to wellness and confirms that spirituality is a component of physical wellness. Wendy recounts a story from her own personal experience:

But I know for myself, my internal health is much better when I'm on a deeper spiritual level as I walk closer to Christ. And that's come over many years of developing it. And it was only when ... this was my ... personal story of having a severe depression, breakdown. ... Physically I was just exhausted etc. But my physical wellbeing was dependent on that spiritual wellbeing there.

Carol (interview, 27 October 2016) emphasises the place of spirituality in wellness and comments that:

... as an arts therapist, and in my case as a music therapist, in particular, I don't think we can work within the arts without the arts working sometimes at a transpersonal level, or you know, really sort of eliciting spiritual responses and touching the kind of the spiritual aspects of some of our clients. ... So that's very much I think part of the healing process, and I think that some clients look to spirituality for a source of strengthening and a source of support. ... I think very strongly the distinction must be made between religion and spirituality.

Lennart (interview, 7 March 2017), a psychiatrist, shares the outline of holistic care from his presentation that he would be delivering to the medical students of the Nelson Mandela Medical School (3 April 2017). The presentation notes the contribution of spirituality within a holistic care model:

All persons treating any person who is ill must be mindful of:-

- Neuroscience and the biology of the brain,
- Psychology and the functioning of the mind
- Medicine and the many illnesses that affect man
- Pharmacology
- Social sciences which includes Religion, Spirituality, Cultural practices and individual beliefs held by both the practitioner and the patient.

With reference to the relationship between religion, spirituality, cultural practices, and psychiatry, "The South African Society of Psychiatrists (SASOP) and SASOP State Employed Special Interest Group (SESIG) Position Statements on psychiatric care in the public sector" (van Rensburg 2012:139), states that:

Culture, religion and spirituality should be considered in the current approach to the local practice and training of specialist psychiatrists. This should, however, be performed within the professional and ethical scope of the discipline, and all faith traditions and belief systems in the heterogenous SA society should be respected and regarded equally. ... Building relationships of mutual trust and understanding will require training and health education initiatives aimed at psychiatric practitioners, their patients, carers and students, and cultural and religious practitioners whom patients and their carers may choose to consult.

In a follow-up interview with Lennart (20 March 2017) he shared the meaning of the four butterflies on the South African Society of Psychiatrist's (SASOP) heraldic emblem (<https://www.sasop.co.za>) that signify the four areas of holistic care, namely, (1) neuroscience, (2) social involvement, (3) culture, spirituality and religion, (4) and holistic integrative care through psychiatry.

Figure 6: SASOP heraldic emblem



Lennart confirms that these four areas of care do not simply operate alongside one another, but are interconnected. Consequently, a neglect of any one area of care diminishes the other three areas as well. In referring to the Engel's biopsychosocial model, Lennart presents "spirituality, religion, and other beliefs" as the interconnectedness of the biopsychosocial.

Kate (interview, 25 November 2016), a clinical psychologist, offers a helpful understanding of the relationship between spiritual and the biopsychosocial aspects of a person's being. She comments:

I always quote my father, who says, "A car drives on four wheels". You know, that's your mental wellbeing, it's your physical wellbeing, it's social wellbeing, it's your spiritual wellbeing – if one of your tyres is flat it's not driving.

Later in the interview, Kate again commented on this relationship between spirituality and wellness:

I couldn't actually think of why spirituality wouldn't be validated as part of a wellbeing programme because it's so key to how the person understands their own wellness or

illness. So, that became very clear to me. Oh, there's all these professions that we'll send people to, but we wouldn't think about sending them ... for pastoral care or pastoral counselling or, you know, pastoral guidance. And that was really interesting. That was an interesting gap to me because to me it would be one of the four wheels.

Lennart (18 April 2017), expresses that regardless of the cause of spiritual experiences, which may be religious based, chemical induced, or biological, there remains a need, in the workplace, to address spiritual issues. Lennart comments that:

There seems to be two population groups and knowing that there are people that are very sensitive to spiritual issues versus another group of people who are not sensitive to spiritual issues at all, and that has a biological foundation. If we say that these people who have a need for spirituality, and it's a biological foundation, then surely, we must give them attention. If you've got diabetes as a shortage of insulin I will give you insulin to help with your biological condition. And it's that argument where you could actually say, these people who are spiritual, we need to look after their spirituality, their religious affiliation, their belonging, because part of religion is course, as you know, connecting and belonging.

Before concluding the section, it is necessary to note that there have also been those proponents seeking to demonstrate that spirituality itself, and not just the absence of spirituality, and in particular religion, has had a negative effect on health and wellbeing (Koenig 2000:388). The most prominent person who promoted this position is Sigmund Freud who in his early writings "compared prayer and religious ritual to the obsessive acts of the neurotic" (Koenig 2000:388). Freud is not alone in his thinking and in recent years scholars have built upon his ideas in believing that "religious involvement lies at the root of emotional disturbance, low self-esteem, depression, and possibly even schizophrenia" (Koenig 2000:389). While not in the scope of this study, the field remains open for further study whether such a connection between religion and ill-health is more the outcome of a reaction to debauched organised religion than it is a reflection of true spirituality. Added to this is the abusive manner in which religion and spirituality are used to manipulate or exploit people (see 5.4.2.3).

Other dominant themes raised in this thickening of the spirituality theme are the noticeable gap of spirituality in meeting the needs of employee wellness (see 5.2.2), and the need to communicate the benefits of workplace spirituality (see 5.2.3).

5.2.2 Spiritual gap within wellness programmes

The respondent Lennart (interview, 18 April 2017) comments that considering the high religious awareness in South Africa, it is surprising that spiritual care is not a formal part of caring for employees. This stands in contrast to other countries that have dedicated chaplains serving in several fields, such as airports, courts, and hospitals (Drury 2012).

As much as the co-researchers confirm the value of spirituality, there was an acknowledgement of a gap within wellness programmes resulting from both a lack of focus on spirituality and the absence of corporate chaplains within MDTs (see 3.5.2.2). The co-researchers representing wellness providers each confirmed the spiritual gap in their scope of help and care. Michelle (interview, 4 November 2015) acknowledges the value of spiritual care in emotional support but adds that there is no present scope within the care offered through the wellness provider to include corporate chaplains formally. Jeanette (interview, 6 March 2015) says that the employees seeking help do not just have a:

... health problem, or a psychology problem, or whatever, sometimes they just need spiritual help. ... I feel that it is a big gap and I think there's a lot of companies that will support me in what I say.

Anupama (interview, 4 March 2015) confirms that spirituality "is something that is lacking in the EAP fraternity". The co-researcher Michael (interview, 17 April 2015), a mental health hospital manager, comments that while the wellbeing of employees is linked to a wholeness approach of biopsychosocial-spiritual, the corporate chaplain is not a formal member of the hospital's helping team.

In Maiden's (2013:2) note that the South African EAPs are "staffed predominantly by social workers, psychologists, nurses, medical officers, and labor relations personnel" there is the noticeable absence of a discussion of the role of spirituality in the workplace and the involvement of the chaplain in the workplace. Modise and Landman (2009:99) refer to the seeming "lack of any type of faith dimension in existing EAPs". Modise (2009:1) makes the interesting point that the absence of a faith dimension in existing EAPs may not necessarily be the result of EAPs not being willing to embrace matters of faith but could be the lack of training offered for chaplains and spiritual helpers to be part of EAP teams.

A question that needs to be asked in the relationship of spirituality and wellness is if there is a separation between spirituality and religion, and the medical profession. By way of

example, the Health Professions Council of South Africa (HPCSA) is comprehensive in their scope of health care, but with the noticeable absence of spiritual care (HPCSA 2017). Koenig (2000:385) explores this theme in which he refers to the relationship of religion and medicine which has stemmed back thousands of years but notes a distinct rift in the last 200–300 years citing "the spectacular scientific discoveries of the 18th century" being the main reason leading to the "erosion of the church's control over the medical profession" (Koenig 2000:387–388). However, since the 1960s there has been another turnaround in which "epidemiological studies started to show the impact of religiosity and spirituality to the patient health and triggered research on this subject" (Lucchetti, Lucchetti & Puchalski 2012:3). It is in this regard that Culliford (2002:1434) requests that medicine, which was "once fully bound up with religion", needs to find and "retain a sacred dimension". Prozesky (2009:104) writes that in the African context medical professionals may overlook the "spiritual side of suffering" because "it has been the tradition" among medical professionals that spirituality "is the almost exclusive domain of religious leaders and ministers". Prozesky (2009:105) then reminds the medical profession that:

... the large majority of the patients that health professionals in Africa will have the privilege of serving identify themselves with a religion.

The co-researchers offer their observations on the possible reasons for this spiritual gap. Anupama (interview, 4 March 2015) shares that while spirituality is viewed as a "spoke" in the "wheel" of wellness, the need to be "sensitive to people's culture and spirituality... make it quite difficult to manage". Jeanette (6 March 2015) comments from the background of a previous model among wellness providers to work with a "network of spiritual leaders", and links the spiritual gap to corporates, as the paying clients, who no longer request this form of help for employees. Jeanette attributes this shift to growing secularism and religious plurality. In asking Shirley (interview, 25 August 2015) if she was aware of any obstacles that would prevent chaplains from being appointed on wellness teams, she too replied that it would come down to "a business decision". While spirituality is acknowledged as a helpful means of wellness, the appointment of a corporate chaplain is a matter of whether the position would add, first, to the profits of the wellness company who are providing the service, and second, to the profits of the client company who are paying for the service on behalf of their employees. Shirley emphasised that any chaplaincy appointment would only be made if it were financially viable. Anupama (interview, 4 March 2015) too shares that while wellness organisations may make suggestions to corporates regarding the services

offered through an EAP it is still the corporates, as the paying clients who determine what the final structure will be. For Anupama, to motivate chaplains in being part of this structure would require evidence that their inclusion would add to productivity and profitability of the corporate. The respondent Andre (27 October 2016) reasons:

... unfortunately, in corporate environment, it has to be outcomes based. So, at the end of the year, or whatever, ... the management wants to see, "Okay, the fact that we've included spirituality, it has improved the overall culture of the organisation. It has contributed to the profitability of the organisation by reducing the number of complaints".

Shirley (interview, 25 August 2015) indicates that a further reason for the present gap of spiritual care is a catch 22 situation in which, on the one hand, the wellness companies do not offer spiritual help because client companies and employees are not regularly requesting this form of help, but, on the other hand, client companies and employees may not be asking for this form of help in that it is not known that such help could be offered by wellness companies. Either corporates need to express this as a need for their employees, or wellness companies need to "sell" the concept to their client companies.

From the interdisciplinary team, Wendy (interview, 20 October 2016) has observed the functioning of EAPs in the workplace, but notes the absence of spirituality in the portfolio of help even when some of the employee problems "were also spiritual problems".

Sylvia (interview, 24 October 2016) reflects on the complexity of religious plurality as a human resource manager within an organisation overseeing more than 4,000 employees:

The aspect of spirituality has never been an identified area to address ... While it's a leg of the overall wellness programme it's never been actioned or implemented, or part of an intervention, or any of the programmes that we have. Primary reason: we are completely multicultural, diverse population. We have theology on the one side and we have a mosque place for the Muslims to go and pray at 12 o' clock during the day and on their Fridays. ... [There's] no conscious action to provide that kind of service because we're so diverse, and also, we're already grappling, or we are still grappling just with sustainable inclusion and diversity without attaching spirituality to it, or without attaching anything. Just in terms of race, gender, beliefs, traditions, we're struggling with those things, and if we haven't got those things a 100% right the spirituality

component, while I agree it should be something that's considered upfront, it's kind of like just ignored altogether, because of the other challenges that ... this diversity brings already.

It is important that this "primary reason" is an assumed reason as there is also the acknowledgement that HR has:

... never really given it full thought in terms of, "Could it be implemented, and how could it be implemented?". But note that while it's a leg of the various wellness programmes, it's something that not easily implementable at the university (Sylvia, interview, 24 October 2016).

These themes in which obstacles are identified for either the development of workplace spirituality or the placement of a chaplain will be further discussed below (see 5.4).

As the link between spirituality and wellness, and between spirituality, wellness, and profitability, is already researched (see 5.2.1), a dominant theme of this research study is the need to communicate these benefits to corporates, employees, and wellness providers.

5.2.3 Communicating the need for workplace spirituality

From the co-researcher stories (see 3.5.2.3 *f.*), and in particular from those representing the wellness providers, there is an unawareness of the benefits of workplace spirituality. As has already been discussed there is the potential of a win-win for employees and corporates when the wellness of employees, of which spirituality is a component, is given priority (see 5.1.3). I will propose that this unawareness is partly the result of not differentiating between religion and spirituality (see 5.4.1) alongside the complexity of religious plurality, secularism, and the practices of unhelpful religiosity (see 5.4.2). Thus, one of the tasks of this research is to communicate spirituality as means of wellness with proposals for its implementation. One of the particular challenges is to overcome the view that the link between spirituality and profitability is unknown. For example, while Anupama (interview, 4 March 2015) acknowledges the need for corporate chaplains, especially during times of trauma and grief, the wellness provider's decision to incorporate corporate chaplains into the EAP team will require a "proof" of their value and effectiveness. In Anupama's opinion, until spirituality can "prove" itself as offering a "bottom line" impact on wellness, it will likely remain outside the mainstream wellness programmes. The "bottom line" is what it will cost to establish a programme that implements spirituality against the profits that will result. This calculation of

a return on investment will determine what form of help is offered to employees. Anupama refers to a "numbers game" in her profession in which everything is measured. Anupama offers a personal reflection:

I'm very passionate about it, I really like the whole spirituality aspect. And I really want to push diversity, but I can't prove it in a boardroom, and that's where it counts. ... And when you talk spirituality ... faith is something you can't measure. ... So, I think that's the dilemma, ... that when you're talking about taking this leg of wellness into a numbers game, you can't measure that.

Vezi's experience (interview, 16 March 2015) as a corporate life coach, confirms that there is a refusal, or at best, a hesitation, to acknowledge, in the workplace, employees as spiritual beings or the place that spirituality has in wellness and productivity. Shirley (interview, 25 August 2015), a clinical consultant for a wellness provider, does indicate a profitability benefit for both the wellness provider and the corporate. She concludes that the offering of a spiritual component to wellness is "business for the wellness company, ... [with] benefits for healthy employees, [and] happy employees, are more productive". For Shirley, the only problem is how to communicate it and implement it.

Among the interdisciplinary respondents, Lennart (interview, 7 March 2017), a consultant psychiatrist, confirms that a cost to profit analysis will determine whether spirituality will become part of wellness programmes:

I'm now going to move out of being the shrink, I'm now going to move into being the corporate director. If someone said to me, "You employ 4500 nurses, looking after serious mentally ill people. What are you offering in your company to look at the spiritual health of your workers?" I would say, "Listen 'boytjie', let's get a few things straight. What's it going to cost me? What time is it going to take away from my workers? What value will it bring to my organisation? And what administrative responsibilities am I going to have? ... We're running a business." ... The company's there to make money. ... So, if you're going to sell a product to a company we're going to need to have some terminology where these questions are answered.

In her response, Carol (interview, 27 October 2016) recommends "an educational thrust for wellness programmes to create awareness what spirituality could offer" to overcome the

concerns raised by spirituality in terms of "differing perspectives, ... territorial issues, and interfaith issues".

The question is how to communicate these benefits of a workplace spirituality to corporates, employees, and wellness providers.

5.3 EXPLORING CORPORATE CHAPLAINCY

The research title begins with the assumption that it could be the role of the corporate chaplain to bring together the two themes of wellness and spirituality into the workplace. Before continuing the discussion on chaplaincy, it needs to be noted that the very use of the words, corporate and chaplain is problematic. This concern, with alternative suggestions, will be discussed in the response of Chapter 6.

The place of corporate chaplaincy in some countries, such as the United States of America (USA), is well instituted (Garcia-Zamor 2003:358). In 2004 in the USA, 1,200 corporate chaplaincy programmes were listed with an estimated 4,000 chaplains (Kahne & Chaloner 2005:297). This estimate has also been confirmed by "The Economist" (2007). The website of Corporate Chaplains of America reports their chaplains serving "450 companies in nearly 1000 locations" meeting the spiritual needs of "approximately 250,000 employees and family members" (Corporate Chaplains of America 2017). Miller and Ngunjiri (2015:153) in addition to their focus on the USA also refer to corporate chaplaincy in Australia, France, Mexico, Switzerland, and the United Kingdom. In my own overview of the literature I have found some international research conducted on corporate and industrial chaplaincy in the United States of America (Cook 2009; Eades 1988; Garcia-Zamor 2003; Kahne & Chaloner 2005; Nimon et al. 2008:234; Seales 2012), United Kingdom (Bell 2006; Reindorp 1993), and Australia (Michelson 2006), but even these offerings are minimal compared to other forms of chaplaincy and other helping professions. Even in these regions there is the appeal for a wider acceptance of corporate chaplaincy as a means of fostering spirituality in the workplace (Karakas 2010:94) in that it is accepted that corporate chaplaincy offers a need that human resource departments and assistance programmes on their own do not meet (Nimon et al. 2008:232). As per the purpose of this study, there is a gap in both the place of corporate chaplaincy in the South African context as well as literature on the subject.

Chaplaincy has a long history in standing alongside people to offer support, care and healing in a professional capacity in factories, hospitals, the military, police and prison services, and

schools, and it may even be argued, in the biblical context, as far back as sons of the priest Eli (Earl 2012:53; 1 Samuel 4:1-4). Within this long history of chaplaincy, the predominant role has been to provide pastoral and spiritual care (Carey & Cohen 2009:353; Williams 2008b:9). The very identity of being a chaplain offers a unique opportunity in terms of spirituality in that while other helpers "may feel constrained" by their particular roles, "chaplains have a role which has permission to ask the God questions" (Williams 2008b:12). The co-researcher, Matthew (interview, 14 January 2016), a school chaplain, contends that it is these God-questions related to death, or the threat of death, that have motivated the continued recognition of chaplaincy within the military, police, and prisons. Within his own context as a school chaplain, it is the historical link between church and school, that has maintained the chaplain's role. However, the question of this research remains, why, within corporate South Africa, there is almost no recognition of the chaplain? Is there no place within corporate South Africa for chaplains to help employees answer these same God-questions of life and death, or at least to explore that understanding of spirituality that is related to values and the meaning of life? During the writing of this thesis, the world read the headlines announcing the death of musician David Bowie (10 January 2016). What was interesting was the number of reports that followed in the media on the topic of death and dying. One particular letter that made appearances on several news websites was written by a palliative care doctor, Mark Taubert (2016) titled, "A thank you letter to David Bowie from a palliative care doctor". In the letter, he made the interesting reference to the difficulty that the medical profession has in talking about death which he openly confesses in his thank you letter written to the musician:

... whilst realization of your death was sinking in during those grey, cold January days of 2016, many of us went on with our day jobs. At the beginning of that week I had a discussion with a hospital patient, facing the end of her life. We discussed your death and your music, and it got us talking about numerous weighty subjects, that are not always straightforward to discuss with someone facing their own demise. In fact, your story became a way for us to communicate very openly about death, something many doctors and nurses struggle to introduce as a topic of conversation (Taubert 2016).

In remembering the importance of spirituality in wellness, the concern is that spirituality is often overlooked in the care of people. Within the medical care context, in their 149 interviews with patients and carers, Murray et al. (2004:43) indicate that there were often

unexpressed and unmet spiritual needs. At least one doctor's experience of a patient who died was honest enough to reflect:

From a 'medical' perspective he had all the care we could offer, but it seemed as if there was a dimension that we completely overlooked in our care for him (Williams 2008a:2).

This exploration reminds me of a story in my own ministry:

The phone rings. It is 11pm on a Wednesday evening. Counsellor Ann asks, "Alan, can you please come, the doctors have done all they can do and Mr Jay will die tonight. He has no affiliation to a church and would like to speak to a priest. Can you come?" (An actual event using pseudonyms).

This was a frequent appeal arising out of a relationship I had developed with the staff of the ICU ward, UNITAS hospital, Centurion. The staff had the freedom to call upon me knowing that at times spirituality supersedes all else and that I would be willing to share matters of faith, and the meaning of life and death with any person in a manner that is caring, considerate and non-abusive. At the time, it surprised me that in the context of a large medical team, I as a volunteer "outsider" was regularly called upon. Was it the case that doctors and nurses just did not have the time to sit at the bedside of a dying person? Did members of the team perhaps not feel comfortable in dealing with the questions that would be asked? Despite the fact that the ICU team had employed a full-time counsellor something was still missing. Whatever the answer to these questions the bottom line is that in the care of people there is a gap to exercise a ministry of spirituality in the lives of desperate people regardless of culture or faith.

While basic spiritual care can be offered by any person, Kliewer and Saultz (2006:185) point out that in the same way a medical practitioner needs to make a referral to a specialist, "so there are times when the clinician must refer to a speciality because of the spiritual condition". Murray et al. (2004:39) go so far as to make the statement that to "exclude the spiritual dimension is to fail to acknowledge the totality of human experience". The consultant psychiatrist Larry Culliford (2002:1435) summarises:

Many see religion and medicine as peripheral to each other, yet spirituality and clinical care belong together. The time is thus ripening for doctors to recall, reinterpret, and reclaim our profession's sacred dimension.

While many medical doctors do acknowledge the place of spirituality in the care of patients, lack of time, insufficient training, a misunderstanding of spirituality, and feelings of personal vulnerability are all cited as reasons why doctors do not engage in spiritual care (Grant et al. 2004:374; Kliwer & Saultz 2006:185; Murray et al. 2004:39). These concerns have been intensified by some doctors who in the MDT are "very self-confident" and either dismissive or ignorant of the chaplain's perspective and role (Carey & Cohen 2009:362–363). The concern also stems from the side of patients who "did not necessarily see spiritual care as part of the health professionals' role and sometimes actively sought to disguise their spiritual distress" (Murray et al. 2004:44).

It is within this context for the need of specialised spiritual care that the role of the chaplain is proposed. Three chaplaincy role themes that frequently appear in literature are (1) assistance in the search for meaning; (2) guidance in matters of life and death; and (3) experts in the leading of religious ritual (Carey & Cohen 2009:354; Williams 2008b:10–12). The World Health Organization (2002) lists four functions of pastoral intervention: (1) "Pastoral assessment" including an "appraisal of the spiritual well-being, needs, and resources of a person within the context of a pastoral encounter"; (2) "Pastoral ministry" of "presence and support"; (3) "Pastoral counselling or education"; and (4) "Pastoral ritual/worship" referring to "the pastoral expressions of informal prayer and ritual for individuals or small groups, and the public and more formal expressions of worship". The classic work of Carey's (1972) "Hospital chaplains: who needs them?", places the task of chaplaincy in seven defined roles: witness, thanatotic, counselling, teaching, sacramental, prayer, and team-worker.

The question is whether in the present South Africa context there is value for a corporate chaplain.

5.3.1 The value of the corporate chaplain

With reference to spiritual care, Marion (interview, 14 January 2016) reveals her concern for the limited place that the "outside-of-work" spiritual helper has in the lives of those in crisis. For Marion, the majority of her time was spent in work-related activities and travelling to and

from work. Only a small number of hours per week allowed her to have contact within a spiritual support setting. This too leads to the question whether there is a better way for spiritual helpers to be present where employees spend a major portion of their time, that is, in the workplace. The co-researchers, Anupama (interview 4 March 2015), Warren (interview, 17 April 2015), and Shirley (interview, 25 August 2015) all share that from their experience, the spiritual need of certain patients may be more than can be met by simply being religious or spiritual, or even with basic additional training (see 3.5.2.7). It is their opinion that there remains the need for specialist spiritual counsellors. Commenting on the employ of social workers as spiritual helpers, Warren (interview, 17 April 2015) remarks, that the "social workers' focus on psycho-social issues, of which spirituality is one" makes them particularly suited to offer spiritual care. But even then, Warren notes that social workers "find themselves ill-equipped" to deal with spiritual issues. This highlights again the need for specialised training in the person of a corporate chaplain.

While the respondent Kate (interview, 25 November 2016) does address matters of spirituality with her clients, she does not see herself replacing the spiritual helper who is the expert in spiritual matters. The following conversation illustrates Kate's ability to address spirituality across different religions, but yet maintains a boundary between the discipline of psychology and that of the spiritual helper:

[Kate] There's something that I often say to people, because people will say, "I want to see a Christian psychologist". And, you know, just in terms of scope of practice as well, I will say to people, "My scope of practice is to be able to help you in the mental health field for which I'm trained, but if you are looking for spiritual guidance then you would need to go and find that from your spiritual leader". So, I'm very clear about the fact that ... I am not the expert in that area, ... but if that is a requirement you also need to go and look for that.

[Alan] That's a helpful comment because one of the feedbacks is to ask, can spirituality not be addressed by other professionals who are religious ...?

[Kate] Yah, I don't see those two things ... unless you have a degree in theology and you can marry those two things. I think it's very important to know what your scope of practice is because I think you can do more harm than good. ... So, I'm very clear with my boundaries. I will say to people at the end of the session, if that's has been their request to see a Christian psychologist or whatever, "What would you like me to pray

for you for?" "And I will hold that for you, and I undertake to pray for that for you". ... I've had Muslim clients say to me, "Please pray for me. I'm so desperate in this situation, I don't know how it's going to resolve. Please pray for me now." Then I say to them, "What would you like me to pray for you for?"

For Carol (interview, 27 October 2016), the spirituality gap within wellness programmes limits the valued place of chaplaincy in employee wellness and stresses the importance of the dedicated workplace spiritual helper:

... just as much as there's this ... spirituality versus religious divide, I think there are also people in the workplace that actually would prefer to see somebody who is a chaplain rather than a psychologist, partly because of the stigma attached, partly because that's where they feel safe. So, there may be more of a need than one realises. ... And sometimes people are in more need of that than actual, you know, sort of professional psychotherapy. They're actually in need of that kind of spiritual support and care, where they're very vulnerable, and that's what would make them feel safe, you know. ... Spirituality plays a very important part there because if somebody is really in crisis they might need more than just, or not just, more than psychotherapy, or more than a ... visit to a medical doctor, or more than anger management, or whatever it is that they are requiring.

In addition to the value of the corporate chaplain to the employee in need of spiritual help, there is the potential role of the corporate chaplain being the carer of carers within the MDT.

Within the medical profession, Wendy (20 October 2016) represents the doctors who are working under stressful conditions in offering support and care to patients, but as is in Wendy's own experience there was little, or no support, in a time of personal crisis. It is here that the role of a corporate chaplain may be understood as being not only a carer of employees but in the MDT, a carer of other carers. The value of chaplaincy is that in the MDT the role of chaplaincy is both supportive and functional (Fraser 2004:28). As such, chaplaincy has the potential to be valued not only for the benefits for the wellness of employees but also for the other members of the MDT in supporting teams members, facilitation, and in offering guidance in ethical matters (Carey & Cohen 2009:363–364; Kelly 2012:471–472; Williams 2008b:9).

There is also value in the chaplain's relationship to the corporate. Henk's story (interview, 27 August 2015) as a corporate chaplain is of being in partnership with the directors of the corporate and in overseeing the company's social and outreach projects within the general community. In addition to overseeing employee wellness, one of Henk's tasks is to help guide the company in partnership with the directors. Here wellness is understood for the company as a whole. In his engagement with the directors, Henk offers an opinion on matters of principles and decisions from what he describes as "from a biblical point of view". Henk also oversees the corporate's social projects, which, in his words, has the task of "serving the whole community". Henk has two colleagues who assist in the running of social projects. These current projects offer an investment in youth development. For Henk, social awareness and community involvement are a basic part of any human being or organisation. Part of Henk's role is to make people and businesses aware of what their place in society is and the contribution that can be made for the good of all. Furthermore, Henk's task, as part of the corporate's social responsibility, is to assist other companies and business people with the challenge and the support to operate on godly and biblical principles, and for companies to make a contribution to society for the common good. For corporate wellness, these tasks both unite an organisation with a common cause and morale boost, and offer a means to make a meaningful contribution to the community.

It also needs to be asked, noting that the majority of South Africans claim a religious identity (Statistics South Africa 2016:3), whether employees cannot find spiritual assistance through their own religious leaders instead of a corporate chaplain. While it is possible that spiritual help may be found outside of the workplace, as in the story of Marion (see 3.2), not all employees are necessarily able to or want to, seek the help of their own religious leaders. Noting that a significant portion of an employee's time is spent in the workplace, the corporate chaplain would be more accessible than confining these moments of contact to a religious institution (see 5.1.4). There is also an indication from the co-researcher stories that the availability and presence of a corporate chaplain offers a safe place for employees seeking an alternative to their own religious bodies (see 3.5.3.9). As the respondent Wendy (interview, 20 October 2016) shares the story of a volunteer pastor who offered spiritual help to employees she comments that:

... the matron and the nursing staff were open to it. They were happy and as I say some people really enjoyed having that. They said it was something different to their own pastor.

The primary research question asks, does the corporate chaplain have a contribution to make through the MDT in achieving and maintaining employee wellness? I need to add, and to corporate wellness? While the above discussions on wellness, spirituality's contribution to wellness, and the need for the corporate chaplain would answer, "yes", the question now needs to be asked, can the chaplain be accepted as a contributing member of the MDT?

5.3.2 Corporate chaplaincy and the multidisciplinary team

Carey and Cohen (2009:364) in their study of the relationship between chaplains and physicians affirm that the value and support of the chaplain within a MDT included:

... (i) pastoral education about religious, spiritual, and ethical issues, (ii) communication facilitation about patient/family issues that ensures valuable feedback to physicians (that may reduce the likelihood of costly litigation), plus (iii) personal support to physicians given the complications and stress of their workload.

However, their research also notes that other helping professions are at times "ignorant of pastoral care and spirituality services or the breadth of the chaplain's role" (Carey & Cohen 2009:363). In some contexts, it is reported that these helping professions may even be "dismissive of the chaplain's perspective" (Carey & Cohen 2009:362). Encouraging in this research is the positive way the co-researchers and the interdisciplinary respondents value the place of spirituality in wellness. However, there is a challenge for chaplains to become accepted members of wellness MDTs. This challenge highlights again the need to communicate to corporates and wellness providers the value of spirituality in wellness and the complementary and the supporting roles that chaplains can fulfil.

In the co-researcher stories and the interdisciplinary team feedback, it is evident that not all persons within the helping professions are willing to work alongside each other in a model of care that values and respects an interconnected biopsychosocial-spiritual model. Within the co-researcher stories, both Nelson (interview, 11 June 2015) and George (interview, 12 January 2016), as chaplains, refer to the tensions among team members within the wellness programmes of the police and prisons (see 3.5.1.8). Among the interdisciplinary team of respondents, Wendy (interview, 14 November 2016), a medical practitioner, shares that even though a multidisciplinary approach may be acknowledged among medical doctors, often there is a precedence placed on physical health above psychosocial-spiritual help. I found it insightful that one of the possible reasons for this precedence is not because, as I

assumed, a greater importance is given to the physical by medical practitioners, but because, in the words of Wendy:

I think it's largely because those [the physical needs] are the easiest ones. It's much easier to see a broken bone and fix that than try and delve into the psychological and social ... pressures that are on people.

While the broken bone still necessitates the psychosocial-spiritual questions of "How did you break your arm?" or "Who broke your arm?", the immediate attention is to address the physical need. What is promising from Wendy's perspective (interview, 14 November 2016) is that even where certain doctors may still prioritise their profession's status there is often an acknowledgement of other helping disciplines. Wendy comments:

You can't ignore those physical things, you can't. But I just also say that I may have very different perspectives to some other medical practitioners. There are others who would say, leave that side to somebody else, I will deal with the physical.

But even in this reference, the "somebody else" is an acknowledgement of other helpers in holistic care. However, a risk to the multi-disciplinary approach is when a medical practitioner is unwilling or unable to see past the benefits of their own profession. Wendy comments that the health profession is at times:

... self-opinionated as well ... and they will come in with a very firm, again a generalisation, a very firm belief in something, and say, "This is what it is", and they're not always open to find that they might be wrong or they missed something. That's a generalisation as a profession. So, to have any medical practitioner as part of this team for wellness in the workplace has to be a very specific type of person, who can see far beyond the physical. Because even ... you know, I say, a broken bone is quick and easy to fix, but if you start asking, "But why did you break the arm?" ... There are other possible questions behind it which you don't go into. So, it has to be somebody who is prepared to listen to other points of view, who's prepared to listen to the social worker, the psychologist.

This highlights the need for the kind of helpers on the MDT that respect and value the disciplines of the other team members. Related to this, Wendy shares a further concern

within the health profession that may overly focus on the need for biological answers and, even if unintentional, overlook the more important needs of people:

It just surprises, amazes me, sometimes how many investigations some people are subjected to, when really probably what they need is somebody just to hug them and spend time with them, particularly the elderly. And they want to do all these physical invasive things and I think why, why? Because they need to find a reason, they want to.

For Wendy, the health profession needs to at times step aside to allow other disciplines to offer alternative forms of help.

While Kate (interview, 25 November 2016), a clinical psychologist, supports a multidisciplinary response, she does, however, indicate the reality that not all helping professionals are respectful of each other's discipline. Commenting on her own discipline, Kate remarks that "there are psychologists who do not believe in biological interventions at all" and there "are doctors who do not believe in therapy". This same relationship occurs in the interaction of spirituality and psychology. Kates refers to experiences among:

... patients who have come to me feeling very disloyal to a spiritual leader who has said to them they absolutely do not need to see a psychologist.

As such, the question needs to be asked if the chaplain can be accepting of the other helping professions. Carol (interview, 27 October 2016) offers the example when mental illness may be viewed through the lens of an unhelpful understanding of spirituality:

I think people have been hurt. I think people have been hurt by the church and I don't think that psycho-social support, kind of counselling services at times, offered by certain ... and I know that I'm generalising here, but you know, by people that are perhaps not qualified enough to deal with some of the more complex issues ... in relation to mental health, and only deal with it from a so-called spiritual point of view that can do enormous damage if you're not understanding of the complexities. ... I think ... some aspects of institutionalised [religion] ... would, for example, stigmatise mental illness which is a real factor in some workplace environments. People have depression, people have anxiety, and people need some kind of professional expertise or support system. And so, some religious groupings might actually frown on that or

they might stigmatise it, and so then the employee may feel judged, may feel that they don't have the freedom to disclose that and to seek support.

As necessary as it is for the members of the MDT to accept the role of a chaplain, so the chaplain needs to accept and value the role of other helpers. It is affirmed that there is a valuable spiritual role within the wellness MDT. While the relationships within the MDT will determine whether the chaplain can be an accepting and accepted member of the wellness MDT, there are several other obstacles which could also possibly impede both the development of a workplace spirituality and the placement of a chaplain.

5.4 OBSTACLES IN DEVELOPING WORKPLACE SPIRITUALITY AND THE PLACEMENT OF A CORPORATE CHAPLAIN

As discussed above, a dominant theme of whether the corporate chaplain could become a member of a MDT depends upon the cost factor for corporates and wellness providers (see 5.1.3 and 5.2 *ff.*). While wellness providers and corporates value spirituality for wellness, they both operate on the principle of productivity and profitability. Even though research indicates the link between spiritual wellness and profitably, until this is accepted by corporates and wellness providers using their methods, it is unlikely that corporate chaplains will be appointed to MDTs. Within this section, the following themes underscore the further difficulties in developing a workplace spirituality and the placement of a corporate chaplain within the MDT. They build upon the themes that emerged from the co-researcher stories and are thickened by both the feedback from the interdisciplinary respondents and traditions of interpretation. The section cannot explore all the themes raised by the co-researchers (see 3.5) but focuses rather on those dominant themes identified through the interdisciplinary respondents' feedback. These include the complex relationship of spirituality to religion, and the difficulty in defining spirituality; the taboo of workplace religious expression endorsed by the complexity of religious plurality, secularism, and an unhelpful religiosity; the problem of the lack of employee supervision; and the absence of a registered professional body of chaplains, or religious or spiritual practitioners. Other themes raised by the interdisciplinary team are incorporated into the discussion of the below dominant themes, for example, the stigma attached to wellness programmes and spiritual care, and the perception that the chaplain may be a corporate watchdog.

5.4.1 Spirituality, religion, and the lack of an accepted definition

As I reflect on this research, so much of what has been shared as an obstacle to developing a workplace spirituality, I would argue is a lack of understanding spirituality, or spirituality's relationship to religion (see 3.5.2.3 *f.* and 5.2). Van Tonder and Ramdass (2009:1) confirm that among the obstacles to developing workplace spirituality is the scepticism that arises out of the lack of a definition of what spirituality is and spirituality's complex relationship to religion. The obstacles such as the taboo of religious discussions (see 5.4.2), the complexity of religious plurality (see 5.4.2.1), the rise of secularism (see 5.4.2.2), and the problems posed by unhelpful religiosity (see 5.4.2.3), can be overcome, at least in part, when spirituality is differentiated from religion. This is not to say that religious experiences cannot be spiritual, but it is to say that spirituality that is either synonymous with religion or viewed through a religious only lens, will create obstacles for the development of a workplace spirituality. Andre (interview, 27 October 2016), offers the reminder that religion is a part of spirituality, and not spirituality a part of religion.

As the co-researcher stories confirm, there is a necessary task to differentiate spirituality from religion (see 3.5.2.3 *f.*). This is made evident in some cases by the co-researchers themselves expressing the need to make the differentiation with the resultant confusion and obstacle that arises when the difference is not understood or the two concepts are deemed to be synonymous. Warren (interview, 17 April 2015), for example, a former Anglican priest and present CEO of Hospice Pietermaritzburg indicates that there is the need to clarify the difference between spirituality and religion, or what he refers to as, "ritualised" religion. For Warren, while spirituality is identified as an important part in the care of patients, ritualised religion may even be an obstacle to such care. This is especially so in a society of religious plurality where religious workers may feel compelled to proselytise in the workplace (see 3.5.3.5 and 5.4.2.3).

Among some co-researchers, it was obvious that they themselves did not understand the difference using the two terms interchangeably with the resultant confusion and obstacles for workplace spirituality. The difficulty when using the two terms interchangeably is that when a problem or obstacle arises for one, then it becomes an obstacle for the other as well. Jeanette (interview, 6 March 2015), a wellness provider executive, confirms that one of the difficulties for workplace spirituality is in seeing religion and spirituality as synonymous. This means that while tensions arise as a result of religious plurality because spirituality is

confused with religion, spirituality is too removed as a form of help. Anupama (interview, 4 March 2015), a wellness provider executive, shares that while spirituality is affirmed as an important part of the wheel of wellness, there is a misunderstanding of what spirituality is, including the confusing of spirituality with religion. Anupama confirms that where there is a conflict in the workplace due to religious difference, spirituality is also sidelined along with religion. However, as evident in the interview with Michelle (interview, 4 November 2015), the difference in understanding spirituality from religion is not just among corporates or employees, but among care providers. For Michelle, spirituality is, in her understanding, a "compromise" of a person's "own belief system" which she associates with "astrology or something like that".

From the interdisciplinary respondents, Lennart (interview, 18 April 2017), a consultant psychiatrist, comments on this misunderstanding of the difference between religion and spirituality:

Most people, whether they're spiritual or religious, will, in this country, want to express their spirituality/religiousness with their relationship to God. ... Most people don't actually understand what the term spirituality means. They don't. Religion they see as church. Religion is church, or the mosque, or whatever the case may be. Most people haven't got a clue about the actual, and here on the one side you can be academic, an academic definition of spirituality, and then you can be on the other side, and say, it's just something that has to grow in me, but they're very vague about it.

Lennart's presentation to the Nelson Mandela Medical School (3 April 2017) offers a definition of spirituality as the "experiential side of religion". In Lennart's presentation to the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (15 March 2017), religion is identified by the social expression of "beliefs"; "rituals"; "dogma"; "institutionalised structures"; "collective community of like-minded believers"; and "political and financial power in the system". In contrast, spirituality is identified in the "individual"; "beliefs"; "values"; "process"; "goal: consciousness and connectedness"; "drive created for living"; and "meaning and purpose". However, for Lennart, both religion and spirituality have a "common evolutionary origin" in "the spiritual experience" that begins in "the brain".

Carol (interview, 27 October 2016), an arts therapist, differentiates between spirituality and religion with the insight that it would be "counter-intuitive to have any wellness programme

linked to any specific religious grouping or ... denominational grouping". This concern is emphasised when a narrow religious expression of spirituality becomes "a crutch for escaping the reality of your illness or your struggle or your stress or conflict". Carol also highlights the concerns of a poorly developed understanding of spirituality in reference to the complexities of mental illness:

I think people have been hurt. I think people have been hurt by the church and I don't think that psycho-social support, kind of counselling services at times, offered by certain ... and I know that I'm generalising here, but you know, by people, that are perhaps not qualified enough to deal with some of the more complex issues ... in relation to mental health, and only deal with it from a so-called spiritual point of view that can do enormous damage if you're not understanding of the complexities.

A response of this research needs to be the suggestion of an understanding of workplace spirituality, differentiated from religion, that may be embraced by employees and corporates as a means of wellness (see 6.2). Here is the realisation that certain definitions of spirituality could lead to unhelpful, or even destructive and abusive, attempts of meeting spiritual needs. Furthermore, failing to differentiate spirituality from religion, means that all the complexities of religion in the workplace results in spirituality been too easily overlooked as a means of workplace wellness. One of the ways in which this confusion affects workplace spirituality is in the taboo placed on religious expression and the corresponding complexities of religious plurality, secularisation, and unhelp religiosity.

5.4.2 The taboo of religious discussion or expression

The complexity that religion adds to the discussion is in part linked to the centuries-old adage of, "Never discuss religion or politics with those who hold opinions different to yours; they are subjects that heat in handling, until they burn your fingers", which may be traced back to a publication in 1839 (Willis & Porter 1839:774). The popular adage too made an appearance in the popular newspaper comic strip, Peanuts, as early as 1961 which hides an all too painful truth behind humour (Schulz 2014:37) (see Figure 7).

This adage reveals the response in which some things are deemed better to avoid than to deal with. This, in my understanding, has translated in the taboo of religious discussion, not just in the workplace but in many sectors of life. The co-researcher Marion (interview, 14 January 2016, reflects on this adage from her own experience:

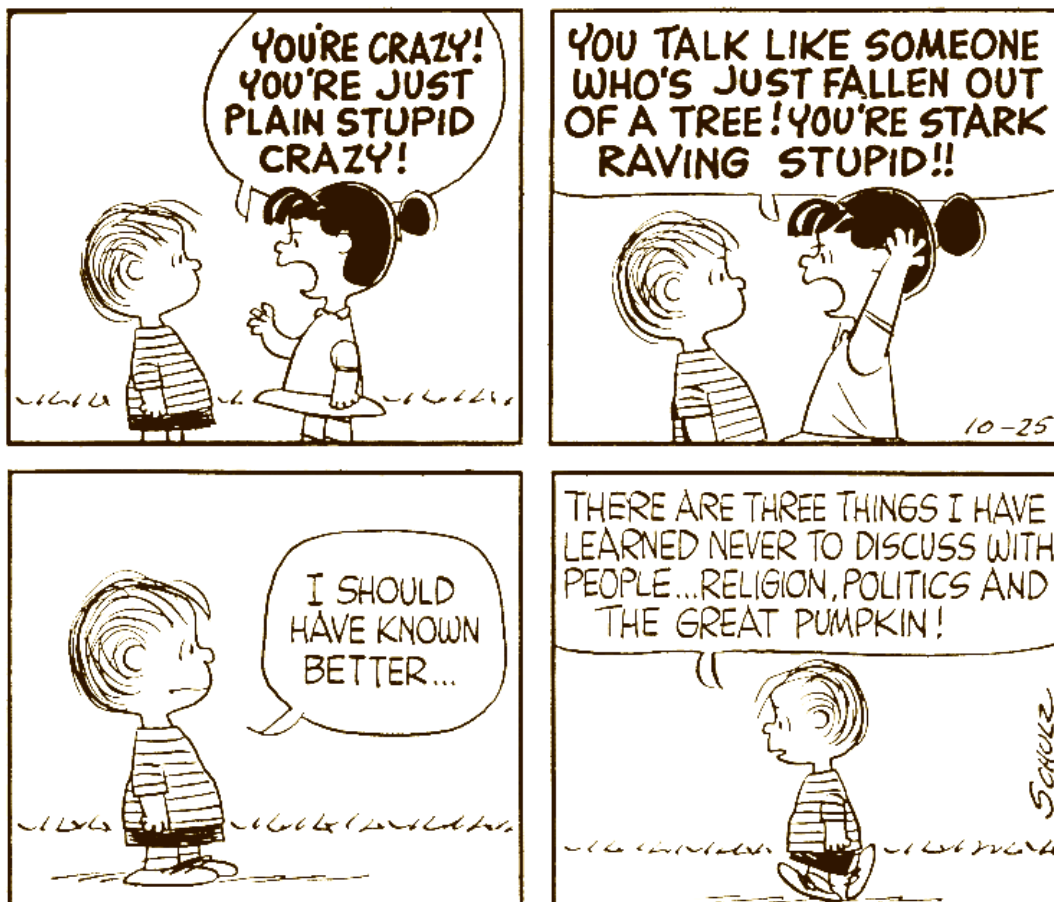
... there's the kind of two general laws, we don't talk politics, we don't talk religion, because as soon as we bring those two elements into the conversation or the workplace, we're going to divide, and ... and there's going to be problems.

Sadly, the relationships between religious groups have fuelled the motivation to hold on to this adage. Bentley (2012b:89) offers the observation that:

... we must also admit that religion per se has had its muscles flexed in recent history, many times for the wrong reasons, but nevertheless, the battle (often physical) between for instance Islam and Christianity as well as Islam and Judaism has left a dark impression of the place of religion in society. It should come as no surprise that there is a growing voice asking whether the world wouldn't be a better place without religion.

Figure 7: Religion, politics, and the great pumpkin

WAITING FOR THE GREAT PUMPKIN



When spirituality is viewed through this religious lens this adage is applied to spirituality as well with the result that the development of a workplace spirituality is too easily overlooked. Mitroff and Denton (1999:83) express the concern that while most people interviewed wished they could express their spirituality in the workplace, "most were extremely hesitant to do so because they had strong fears and doubts that they could do so without offending their peers". Lips-Wiersma and Mills (2002:183, 200) refer to personal "vulnerability" with the "risk of being different" and the perceived "lack of safety in expressing spirituality in workplace settings". Bruce (2000:469) indicates that while 75% of the respondents in her study indicated that personal spirituality values are important in the workplace, 66% held the view that "it is not appropriate to discuss either spiritual experiences or religious beliefs at work". There was also the overwhelming fear of 74% of the respondents that if spirituality was brought into the workplace others would try and "force contradictory beliefs on them" (Bruce 2000:469). This stands in contrast to 85% of the respondents who indicated that "they would never try to force their beliefs on another" (Bruce 2000:470). These concerns reach into the themes of secularism and an unhelpful religiosity (see 5.4.2.2 and 5.4.2.3). An interesting observation from the co-researcher stories is from those helpers who are religious but feel constrained to not be overtly spiritual or religious (see 3.5.3.5). This raises the question of whether this response from the helpers is because of how the helpers perceive their help will be received or an experience of a reaction against overtly spiritual help. Regardless of that answer, the obstacle remains that because of this adage, "never discuss religion", in which some things are deemed better to avoid than to deal with, and the association of spirituality to religion, the development of workplace spirituality is impeded.

The respondent Sylvia (interview, 14 November 2016), a human resource manager, highlights this concern and summarises the reason, in her opinion, why chaplains are not included as members of the MDT:

So, I don't think it's a cost, I just don't think it's something that's being seriously considered because of the potential challenge linked to religion. ... I think it's something that hasn't been seriously considered by organisations because of the risk, the concern in terms of ... attach[ing] religion to counselling, to spirituality, to chaplaincy, you know, that sort of thing. I don't believe it's a cost figure. ... I think in some instances it's lack of awareness, and in other instances, it's a deliberate decision, a conscious decision, not to look at it because of the risks, the risk factor, not the cost implication.

The question is, why does the religious aspect of this adage continue to persist? The answer may be found in the complexity of religious plurality, secularism, and an unhelpful religiosity, which will be unpacked in the following sections.

5.4.2.1 Religious plurality

A dominant theme from the co-researcher stories is the concern arising from religious plurality within the workplace (see 3.5.3.1). The challenge of religious plurality becomes an obstacle for developing workplace spirituality and the placement of a corporate chaplain within the wellness MDT when spirituality and chaplaincy are predominantly viewed through the lens of religion.

The co-researcher Michelle (interview, 4 November 2015) highlights the potential obstacle for developing workplace spirituality through a chaplain when that chaplain is seen through the religious organisation they represent. Vezi (interview, 16 March 2015) highlights the possible tensions that may arise from religious groupings different to that represented by a corporate chaplain. Jeanette (interview, 6 March 2015) and Matthew (interview, 14 January 2016), ask the question whether employees would voluntarily meet with a chaplain knowing that the chaplain did not represent their own religious affiliation.

Speaking from the background of when wellness providers did include religious practitioners on their provider lists, Jeanette (interview, 6 March 2015) clarified that there was a gradual move to exclude religious practitioners. Jeanette shares that it did come to the point where no "spiritual leader" was included on any provider list. Exploring the reasons for this shift, Jeanette explained that the prominence of Christianity in society in previous decades made it easier, more acceptable, to refer employees to church ministers in their area. But with the growing awareness of religious plurality, it became increasingly more difficult to match employees to religious practitioners, especially among those not represented within mainstream religious organisations.

There are lessons from the traditional forms of chaplaincy in the South African context of police and prison services. These forms of chaplaincy note the same tensions because of the chaplain's affiliation to a religious organisation in the context of religious plural organisations. By way of example, from Nelson's story (interview, 11 June 2015), the Christian police chaplains were originally expected to minister regardless of creed or faith, "across the board" to all the police members. However, over time other faith groups resisted

the ministry of Christian chaplains and the related Christian programmes. In certain areas, station commanders who were not Christian blocked the running of the Christian programmes in their stations. During this time of transition, senior officers made the appeal for other faith chaplains. If this were to be the same outcome for corporate chaplaincy, and noting that the cost of appointing chaplains already dominates the discussion in the corporate world, it would not be viable to explore the appointment of several multiple chaplains representing the different faith groups within one corporate. The question becomes whether it is possible to see the chaplain as a spiritual helper who is not viewed through the lens of a religious organisation, but as a spiritual helper regardless of his or her religious affiliation, or the employee's religious affiliation. Can a chaplain be respected by employees of different religious traditions, and can the chaplain understand and respect the different religions of employees? By way of example, when I help with the spiritual topic of dying and death can I, within a Christian context, fully understand and support employees from Hindi, Muslim, Buddhist, traditional religion, atheist, and any other belief system? Will those same persons be willing to seek counsel from me knowing that my own background and perspective is Christian?

While different all-encompassing definitions for spirituality may be recommended as a way forward, separating chaplaincy from religion is a difficult task. From the model of the traditional chaplaincy within the defence force, police, and prisons, these are not only affiliated to religious organisations but as the respondent Andre (interview, 27 October 2016) indicates, sent and appointed by those religious organisations. Even though it may be proposed that corporate chaplaincy operates in a different form to these traditional South African models of chaplaincy, the very title of chaplain will still associate corporate chaplaincy to these traditional chaplains and their affiliated religious bodies (see 6.1.1). Also, while spirituality can be differentiated from religion, spirituality cannot be separated from religion. Most employees will be affiliated to some religious tradition, and the meeting place of spirituality will inevitably dwell within the context of religion. And, most chaplains will still be affiliated to a religious organisation. Thus, the question remains, can a chaplain aligned to a religious affiliation serve the spiritual needs of employees of different religious or belief systems?

The respondent Lennart (interview, 7 March 2017) confirms that "having a single person ministering a spiritual offering of help in a multicultural society is a difficult thing". One of the

reasons is the difficulty to fully understand the religious positions of a person from a perspective other than your own. Lennart shares from his own experience:

And one of the difficulties just as aside is, when I speak to say, my Hindu patients ... now, I understand Hinduism as a pantheistic, 30,000 type of gods belief system, polytheism, not pantheism, polytheism. And as a Buddhist, it is a non-theistic religion and it believes in suffering and all things, the five pillars of Buddhism. Now I happen to have an interest in religions. So, I'm able to ... speak to my patients with that knowledge behind me. I have problems with some of my Muslim patients because I have such antagonism to some of their beliefs, where it is much easier for me to speak to Christians, Hindus and Buddhists, and that sort of thing. But I have a knowledge of it. Most people don't have a knowledge ... they don't understand what Buddhism is at all. And how can one start relating to a Buddhist patient if you don't understand what the foundation of the Buddhist system or the Hindu belief system? If I speak to a Hindu patient I say, you know, "How do you feel about the Bhagavad Vita? Have you read about the works of Shiva?" ... You know you can interact on it. ... But you have to have that knowledge, and most psychiatrists, doctors, psychologists don't have that. So, ... an important thing is that anybody who's going to become a corporate chaplain in South Africa needs to have a deep understanding of multiple belief systems, a deep understanding, not just a superficial understanding, a deep understanding. Because how do you help somebody deal with say grief or with emotional pain or retrenchment".

The respondent Sylvia (interview, 24 October 2016), in conversation with her director of human resources, asks, "which aspect of spirituality would you actually introduce without somehow it being seen that the universe drives a particular religion?" Even when the chaplain may have a spiritual mandate to not represent a religious institution, the point is made:

If you introduce a spirituality not linked to a religion, depending on who's driving that, there will be the connotation attached to it and it will lead to its own problems.

However, Sylvia did reference a personal example in which spirituality, even if only in a limited way, may be a focus in a religious plural community:

... with the [Christian] women's group ... If we went to old age home retirement villages there, even though it may have only been 30 or 40 or 50 people, they were from all

different religions, but you shared with them spiritually anyway, and they were very receptive. So, then I suppose you ask yourself if they were receptive there, why can't people be receptive to that in the workplace.

Sylvia then recalled another experience on the university campus that also helps overcome the perceived complexity of religious plurality:

I mean if I look at what's just happened with the student protesting ... just from when I had been on the [name deleted] campus when the protesting has been taking place, staff from theology, religion, met with students, and those students are from all walks of life, every possible religion you can think of, and just prayed and shared with them in solidarity with the plight. ... And so, if you can do that kind of thing and share with staff and introduce it very gently the way you're saying, I think that's a wonderful start quite honestly, I really do.

While Andre (interview, 27 October 2016), a clinical pastoral counsellor, confirms that a focus on spirituality can overcome the boundaries between people that may be erected by religion, the question needs to be asked whether in the chaplain's practice this will be possible to achieve. The respondent Kate (interview, 25 November 2016) demonstrates a wonderful ability to conduct therapy with "clients" from different religious positions to her own. Her practice challenges the notion that it is not possible for a person from a particular religious belief system to assist people effectively with other belief systems. What makes this possible for Kate is her respect for the individual, their religious beliefs, and not having as her goal to change any individual's religious belief systems. While a helpful example, it needs to be noted that Kate is serving as a psychologist and not as a chaplain. While the psychologist may touch on spiritual matters, the primary focus of care is not the spiritual. Can Kate's experiences apply to the chaplain whose role is primarily spiritual?

There is another helpful example from the co-researcher George's experience as a prison chaplain (interview, 12 January 2016). Working as a Christian chaplain in a religious plural context, George shares that while the relationships with other faiths and sects could be strained, he did maintain a good relationship with members and leaders of other religious communities. My own observation in his telling of his story is that this is largely the result of George's own attitude towards other religious groups. Any attitudes like being condescending, patronising, paternalistic, or arrogant, would compromise the relationship and the effectiveness of the chaplain's work. The co-researcher Shirley (interview, 25 August

2015) suggests that while the role of a corporate chaplain can be filled by one person overseeing employees of different religions, it does require the right person who is able to broaden their own perspectives and to remain non-judgmental. Here then is also the realisation that not everyone will be suited to be in a helping relationship with persons of a different faith or in a coordinating role overseeing a multitude of different faith helpers. But that "right type" of person would apply to any helping profession in relationship with employees and other helping team members, not just within chaplaincy.

Patrick (interview, 1 November 2016), from his experience as a business leader within the workplace, confirms that with trust and care, religious boundaries can be overcome and effective help offered across religious beliefs. Patrick says that in caring relationships:

... the big challenge comes really in if it is counselling, and for me, I will always tell people that I'm happy to listen and I'm happy to advise, but I will always tend to go to a Christian perspective of helping them find solutions, because that for me [is] where the answer lies. But I'm also exceptionally careful to highlight that ... I have no right to push that, and if it's not comfortable they have a right tell me to stop. Interestingly they don't often do that. And I've had Hindus and Muslims in my office who have appreciated more than anything just the fact that you care. And the fact that you come from a different perspective, but you're opening to hearing where they're coming from means that the doors aren't closed. They still want to come and chat because they know that the most important thing is that you care, not that you're trying to convert them is the point. And those doors are open, but in the context of our country it becomes a challenge. ... If it's a Hindu or Muslim person, I think what matters from a Christian perspective is you care.

Acknowledging the spiritual and religious diversity within the South African context, Wendy (interview, 14 November 2016), openly shares her difficulty with practices that do not fall within her own spiritual tradition. Commenting on animal sacrifices, prescribed by traditional healers, Wendy comments, "I don't know if I would understand it". Referring to spiritual experiences Wendy shares that:

... if somebody explains it in the way of Christ to me, I can understand it, but I'm not sure if I would understand the Buddhist explanation or the Muslim explanation.

The following story shares the experience of Wendy (interview, 20 October 2016) who observes three people one evening in casualty. While the story does not derive from the employee workplace, or from the experience of a chaplain, it does highlight the very different responses of the religious expressions of people, and how these experiences are viewed and interpreted. These same challenges will fall on any chaplain working within a religious plural context. This is not to say that there cannot be a learning of different traditions, but the question is asked, can a person be truly respecting, without any prejudice, of those practices that are not one's own? Wendy's story shares this dilemma:

I just share one experience in causality. One night, I don't know what night of the week it was actually, Friday night or whatever. ... There's ... amongst the, our, the Zulu people, or, I suppose it's all the African people and their own religion, I don't know what you call it, their traditional things is to go and visit the place where somebody actually physically died in order to appease the spirits or something. And there was one evening when I was in casualty when one of these people came wanting to go to the bed in the corner of the casualty department to do whatever they wanted to do. Which had been allowed because it was important. And when that person came in and started ... not very noisy, or anything like that, but there was incredible ... oppression on me as this was going on, and I felt there is something unclean in the spirit that you've got here. And he went and that was relieved. And then, in contrast ... that night there was somebody who had come in with a terminal cancer, with their whole Christian support, the minister and friends and everything. He was brought into casualty and they all came to see him. And he actually died in casualty, but there was a feeling of absolute peace. He was quite a young man, but he had his last moments there on a bed and they were praying with him behind a curtain and an absolute peace of knowing he's now gone to God. And a third case was somebody, who's Muslim who came in with a coronary and was not resuscitated, and the family arrived of course in great lots and the anguish they had at his passing was something unbelievable. And I don't know who it was, the wife, some member of the family, was talking loudly on a cell phone as she paced and rushed around, and saying "He's gone. He's gone. He's no more. He's no more. He's gone." I thought, there's no hope for them in thinking, "He's now no more, nothing", in contrast to the Christian one where you felt there was hope and that spiritual feeling of this demon type thing.

Again, I am aware that Wendy is a medical practitioner, not a corporate chaplain, but even then, it will require specialised training for a chaplain to overcome the religious boundaries without prejudice or ignorance.

Reflecting on the possibility of a chaplain who can embrace all religious and belief systems, the respondent Carol (interview, 27 October 2016) offers another perspective in asking whether the all-encompassing helper may be a hindrance for some employees seeking help. Carol comments:

If I'm a person who's only known very conservative, say a very conservative Christian upbringing, and I'm here, I'm working in this environment, and I have a desire to, you know, have spiritual support, I'm unlikely to go and seek support from somebody who I now regard as being completely open to everything. ... Any kind of conservative groupings who would say I want to see a psychologist that is a Jew, or I want to see a psychologist that's a Christian, I'm not prepared to see anyone else.

Another question needs to be asked as I reflect on the complex topic of religious plurality. Why is this such a dominant theme in the co-researcher stories and the respondents' feedback in a context in which Christianity is by far the most well-represented religion of all South Africans?

The Statistics SA general household survey of 2015 reports:

The vast majority (86,0%) of South Africans described their religious affiliation as 'Christian' while a further 5,2% said that they were not affiliated to any religion in particular. More than five per cent of individuals subscribed to religions that were described as, 'ancestral, tribal, animist or other traditional African religions'. Muslims, who comprised 1,9% of the total, were predominantly found in Western Cape, Gauteng and KwaZulu-Natal. Hindus comprised about 0,9% of the population of South Africa, however 3,3% of the population of KwaZulu-Natal were Hindus (Statistics South Africa 2016:3).

Patrick (interview, 1 November 2016) a business leader and practising Christian, offers a partial answer to the above question. He acknowledges that because of "political correctness" the "problem is that you can't be that overt". Patrick shares that:

... the challenge comes in, as a person in a senior position in a firm, what right do you have to share your perspective, share your views. Particularly over time, historically in traditional white South Africa, Christianity was like the major kind of source of sharing and counselling, and obviously over time as a workplace has become more diverse, you have a whole range of different faiths, and I know that you've separated spirituality from specifically Christianity, so that becomes a challenge. And I think we've had to become more politically correct, as to what can you say, when can you say it, how do you open those doors?

The question is asked, why in a context in which one religion dominates by affiliation does that religion no longer have a voice? Is it, as Patrick suggests that because of our broken past there is a "political correctness" that no longer allows Christianity to speak up? Is there something else at work that endeavours to hear the voice of the minority? Is the minority just more vocal, or in more influential positions? Or, in the changes of South African post-apartheid society, has the church just lost its prophetic voice? Peter Storey (2012:13), the former president of the Methodist Church of Southern Africa and of the South African Council of Churches, offers the following insight in reference to the church's struggle to understand its relationship to the state:

I would further contend that we can only do this if we rediscover and value the 'prophetic distance' so painfully learned during the anti-Apartheid era. Unfortunately, this is what today's Church has lost, and with it seems to have gone our prophetic voice. Somewhere in the euphoria of 1994, seduced by the newness and joy of becoming a democracy, we exchanged our 'prophetic distance' for a concept of 'critical solidarity'.

Writing within the context of the Christian church, Bentley (2012a:vii) wrestles with the question of new voices competing against the traditional dominant voice of the church:

Coming from a past where the Church held a dominant position in society – both in the promotion of and in the resistance [*sic*] to the apartheid system – the Church now finds itself in a new context, a constitutional democracy. All of a sudden its voice has to compete with other voices, its power limited to the understanding that it is but one role-player in a society which is trying to find its feet. What does this mean for the identity, place and role of the Christian Church?

While these reasons for competing voices require further research, for this study the point is clear that the voices of religious plurality have become an obstacle for the development of workplace spirituality and the appointment of chaplains.

This obstacle is accentuated by the example of Henk (interview, 27 August 2015) in which there is a story of a meaningful and successful placement of a corporate chaplain but within a corporate of homogenous religious oversight and founding principles. While it is encouraging to hear Henk's story, it does raise the question of the complexity of developing a similar spiritual support programme within an already established corporate whether there is a context of religious plurality. In Henk's story as a corporate chaplain, the model of "Word Business" is a wonderful example of what can be achieved when there is the commitment to run a company on godly principles and to care for the employees. Henk does, however, indicate that the success of "Word Business" is because of its establishment on the principles on which the company was originally founded. Henk recalls that the three directors who formed the company in 2008 did so with the commitment that they were "building this [company by] giving a tenth for God's work from the first deal". Henk reflects, that "if you don't apply [principles] at the beginning it's not part of it. ... So [to] try to apply something to a business that's already there ... it's not going to work". The respondent Wendy (interview, 20 October 2016) cites an example of an experience of spirituality in the workplace, but as in Henk's story, the noticeable feature is that of a homogenous environment of Christianity:

Just thinking about my own stories, the time I had the closest to having a spiritual support in working was when I was in the department of health in KwaZulu where the head of ... the secretary of the department was actually [name deleted], who's a Methodist minister and doctor, and ... all the staff were ... overt Christian[s] ... very definitely so, and the whole department had an ethos of Christianity. You felt that you were in that sort of protected almost environment of shared spirituality. Other departments and other places I've worked in hasn't been the same, yah, that's part of working in government.

These experiences lead to the question of how possible is it to institute the same ethos of spirituality within a religious plural context, and whether the same structure of help could be implemented into an established company where these founding principles were not in place from the outset?

Within the paradigm of chaplains being aligned with religious organisations, the co-researcher Anupama (interview, 4 March 2015) shares the further difficulty of not all religious organisations having the same qualification criteria. These differing standards of qualification will complicate the appointment of chaplains into wellness teams. This stands in contrast to other helping professions such as nursing, psychology, and social work, in which there is an expectation regarding the level of qualification and competency. Anupama indicates that while one religious group may have a criterion of a higher degree, other groups may have spiritual leaders without any formal or recognised training and refers to the training of certain spiritual and religious leaders as "fuzzy". With this same thought, Michelle (interview, 4 November 2015) comments that while some religious practitioners may require several years of intensive training, others may simply have had a "bush training for two days, or whatever, and say, 'I'm a pastor' because we get that". Shirley (interview, 25 August 2015) quotes the example of the difference in the training and required qualifications of a Christian minister and a traditional Sangoma. The respondent Wendy (interview, 14 November 2016), a medical practitioner, shares that although many South Africans consult traditional healers, their methods are often questioned by other health professionals. The relevance of these traditional healers in the discussion of chaplains and spirituality is that their sphere of work, "intertwined with cultural and religious beliefs ... does not focus only on the physical condition, but also on the psychological, spiritual and social aspects of individuals, families and communities" (Truter 2007:57). Illustrating the gap between traditional healers and other helping professions, Wendy (interview, 14 November 2016) shares:

The traditional healers, where do they come into this? Because again, they don't have any professional recognition as such, but yet they are a very important part of the psycho-social for certain communities. ... I've always been very conscious that many, many people go and see a traditional healer before they come to the clinic, and that's even our nursing staff, they will go and consult with the traditional healers because, and that's because they are looking at a different aspect of the illness. ... There would be times when there's harm, particularly when they say you must take this potion or something and you don't know what's in it, and that was particularly related to small infants who're given things for diarrhoea which they should not be given. But I think there's been a lot of work done to try and change that ... amongst the traditional healers. And there is a coming together. I personally haven't been involved in that,

trying to bridge the gap. But those traditional healers are there and they're a powerful group.

Unlike other helping professions there is no registered professional body that regulates the qualifications and work conduct of religious or spiritual helpers, or who could assume responsibility for the appointment of these helpers. Linking in with another theme, the question is asked whether this need could be met through a registration of religious practitioners, regardless of religious affiliation (see 5.4.4).

Bringing this part of the discussion to a conclusion, it is noted that while religion will always be viewed through a spiritual lens, the development of workplace spirituality is challenged in its scope and practice when viewed through the lens of religion within a religious plural context. The questions that arise ask, can a corporate chaplain serve the spiritual needs of employees regardless of their religious affiliation? What specialised training is required for an all-encompassing chaplain to fully value, respect, and understand employees from diverse religious affiliations? How can this specialised training be standardised for all corporate chaplains, regardless of their own religious affiliation and or training? What is the possibility of a registered professional body of chaplains to oversee this training and to offer a set of values to which chaplains can be held accountable? The challenge in these questions is not only how the chaplain views the employee, but, how will the employee view and accept the work of the chaplain? And, if corporate chaplaincy cannot be separated from these obstacles of religious affiliation and plurality, what alternative means to the person of a chaplain can be proposed to develop workplace spirituality? These are the questions that need to be explored in the remainder of this chapter and in the response of Chapter 6.

As loud are the voices of religious pluralism, so are the voices of secularism.

5.4.2.2 Secularism

Unlike the previous section in which the complexity of religion is an obstacle for developing a workplace spirituality, secularism, as the rebuttal of religion, becomes spirituality's obstacle. "The Oxford dictionary of the Christian church" dates the term "secularism" back to the 1850s when it was first used by G. J. Holyoake (1817–1906) and by definition "denotes a system which seeks to interpret and order life on principles taken solely from this world, without recourse to belief in God and a future life" (eds. Cross & Livingstone 2005). From the interview with Jeanette (6 March 2015), secularism is the shift away from

Western forms of religion and spirituality to other concepts such as mindfulness. The respondent Wendy (interview, 20 October 2016) suggests that growing secularism imposes the thinking that there can be no place for religion in secular institutions. Where the definitions of spirituality and religion are not clear (see 5.4.1), such secularisation will also overlook the development of a workplace spirituality. Again, as in the previous section, what stands out is that the voice of secularism is vocal in a majorly religious context. In the Statistics SA general household survey of 2015 report, only "5,2% said that they were not affiliated to any religion in particular" (Statistics South Africa 2016:3). Yet, the voices promoting secularism, as Jeanette and Wendy suggest, seem to dominate so many spheres of South African life. Noting the dominant religious context of South Africa, Schoeman (2017:6) asks the question, "Is South Africa a Christian or secularised country, or what is the position of religion within the South African society?" Schoeman (2017:6) then concludes:

The vast majority of South Africans is linked to the Christian faith, but it is not an easy answer to describe its position in terms of secularisation.

Bentley (2015:2) concludes that South Africa is a postsecular democracy with the understanding that a:

Postsecular democracy implies a form of democratic governance, which makes space for all eligible voices in society to contribute to the democratic project.

In this understanding religion is not a taboo, but it is only one voice among many other voices. It's not within the scope of this study to explore in depth why the voices of secularism seem to dominate so many spheres of life. But it is necessary for this research to note that where there isn't a clear understanding of the difference between spirituality and religion, the voice of secularism that denies religion, or the many voices of postsecularism in which religion no longer has a dominant voice, may lead to not only religion being pushed out of the scope of wellness, but spirituality as well.

While I cannot assume that the following account is the product of secularisation, it nevertheless speaks to a religious dominant society with secular voices. Kate (interview, 25 November 2016) found it ironic that while spirituality is acknowledged as a means of wellness there is a lack of its implementation in the workplace and even an intentional

resistance to its implementation. Kate refers to the disallowance of spiritual groups within the workplace as they:

... might negatively impact on performance. And again, it's always about performance. There's a double message in all of this. You're important, but your wellbeing is really only important to us as long as you are of value to us, and that's the bottom line. And I thought ... how ironic that people can go for smoke breaks, but can't go for a spiritual break. ... I mean you can go for 10 smoke breaks in a day, but you can't have a spiritual group because that's going to affect productivity. So, that for me was a very ironic statement.

5.4.2.3 Unhelpful religiosity

A further reason that fuels the taboo of workplace religious expression, and the reluctance to embrace a workplace spirituality, is what I would term an unhelpful religiosity. While this may appear in a number of forms, these all contribute to a reluctance to embrace religion and its associated spirituality as a means of wellness. This may be in the form of using the role of chaplaincy as a means to proselytise, a narrow lens of religion through which other helping disciplines may be scorned, or the unhelpful practices of religious leaders.

The co-researcher Matthew (interview, 14 January 2016), indicates that should the chaplain understand his or her role to overtly proselytise employees this would surely lead to conflict and division within the organisation. Warren (interview, 17 April 2015), notes the difficulties that will arise when a spiritual helper seeks to impose their own religion, or religious views, upon those for whom they are caring. The respondent Sylvia (interview, 24 October 2016) comments:

If you have somebody who comes in having ... I don't want to say they were indoctrinated but are so aggressive in their own faith ... I don't think it matters how you try to do it in a spiritual way, it's going to cause problems somewhere down the line.

Then there are those instances in which religious help, as sincere as it may be, is counter-productive to wellness. Carol (interview, 27 October 2016), for example, shares that religious opinions may hinder the wellness process in stigmatising mental illness and the treatment of mental illness. Carol comments:

I think ... some aspects of institutionalised [religion] ... would, for example, stigmatise mental illness which is a real factor in some workplace environments. People have depression, people have anxiety, and people need some kind of professional expertise or support system. And so, some religious groupings might actually frown on that or they might stigmatise it, and so then the employee may feel judged, may feel that they don't have the freedom to disclose that and to seek support.

Then there are the unhelpful practices of religious leaders. The co-researcher Michelle (interview, 4 November 2015) indicates that sadly, the question of religion's credibility is raised alongside the unhelpful practices among religious leaders and members that create a distrust of religious leaders and helpers. These perceptions may certainly sway the views that corporates have in considering help from those affiliated to religious bodies. These unhelpful practices may be in the form of outright outrageous religious practices which have dominated the media headlines, such as the eating of grass (Reilly 2014), drinking petrol (Thornhill 2014), swallowing snakes and rats (Raborife 2015), spraying "Doom" into the faces of parishioners (Masuabi 2016), and even driving over congregants (Areff 2016). These unhelpful practices may also be in the form of persuasion and manipulation that leads to abusive and unethical practices. Both forms sadly endorse the reasons why the response of corporates and wellness providers is that it's just better and easier to avoid the complexity of religion in the workplace. The co-researcher Jeanette (interview, 6 March 2015) comments from the perspective of a wellness provider:

I say to them [the corporate], "You know what, what's lacking in your business, is the fact that there's no spiritual support"? I don't know how we will be able to go that way, you know, if it is not part of what we offer now ... and it's almost like, "Do not go that way".

The interview with Lennart (7 March 2017) discussed his work within the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Commission). The relevance of this discussion links in with the theme that one of the reasons religion or spirituality is treated with caution in the workplace is because of a mistrust of religious leaders who have discredited the religious community. Lennart comments:

The government is concerned that the gullibility of the black population to promises that require that people buy into fancy verbal demonstrative guys is, in fact, eroding society. If you have a society that believes that health, wealth, happiness, success,

can be achieved through following a particular charismatic pastor's promises, without any critical analysis of what is really true and what is not true. That's the one thing. Number two. The state is concerned that the people that are starting these churches, and you can start a church tomorrow, tax-free, that they are driven by personalities that are interested in self-enrichment. So, it's an abuse of a belief system, a religion, founded on a book that they don't actually understand. Thirdly, that the people that are doing this are eroding ... no, the people that are doing this, and this is a word that I brought into the whole thing ... Christianity is brand. Just as you have a brand of Coca-Cola, Continental Tyres, or Apple computers, Christianity is a brand. And if you do anything which discredits the brand and you have taught me, it then puts church as a whole as being discredited, not believed, and so on. So, I think that puts the three things into perspective.

In a follow-up interview, Lennart (20 March 2017) in his discussion on spiritual experiences shares about the induced "trance state" during which a person is susceptible to suggestion. This is another practice by which religious leaders abuse or manipulate their parishioners and discredit the religious community. Lennart shares:

And these are the various forms of trance state, the hypnotic state, I can induce a hypnotic state to you now. A dazed state, which is what happens in the church. They just daze you with music, with loudness, and fellow beings, and the whole tutti. And then rapturous state, when someone loses consciousness, that's what happens when they fall down. You go from the daze state to the rapturous state where you feel that you have something enter your body. And then the spiritual mediums state, the semi-consciousness which done by repetitives, sounds etc. etc. And during trance states, any persons are very vulnerable to suggestion.

It is not difficult to understand how the adage of "don't discuss religion" has been endorsed by the complexity and potential conflict of religious plurality, the rise of secularism, and the unhelpful forms of religiosity that emphasise proselytisation, have a narrow focus leading to stigmatisation, the outright abusive practices of religious leaders, or the subtler manipulative practices.

5.4.3 Employee supervision

A dominant theme in the feedback from the interdisciplinary respondents is the perception of a lack of employee supervision, or a lack of supervisor training, in the wellness process. This obstacle is not only against the development of a workplace spirituality but for employee wellness in general. Throughout her story, the co-researcher Marion (interview, 14 January 2016) expresses the feeling that her superiors in the corporate workplace did not help guide her into the wellness programme, and then later, did not support or monitor her progress while she was within the wellness programme. While the organisation would argue that information in this regard is generally available, the reality is, as expressed by Marion, that in a time of crisis the ability to do this by oneself is diminished. Furthermore, even when Marion attempted to express her concerns, with her superiors being aware of her illness and the resultant strain, she still felt ignored or overlooked. Reflecting on Marion's story, Carl (written response, 11 December 2016), a psychiatrist, writes:

The Employee Assistance Programme has been completely useless and should have done a lot more to support her and prepare her for the future. She seems to have been taken by surprise by the Medical Boarding and does not seem to have been given adequate opportunity to weigh up her options. From her 'Boss' down and up the employer (Bank) appears to have failed this poor lady.

As Sylvia (interview, 14 November 2016) reflects on the interview with Marion, she comments Marion's perceived "disinterest" is either the result of "line management ... not applying what's supposed to be done in the workplace", or because "line managers actually didn't know how to deal with the situation". Either way, this concern undervalues what Sylvia refers to as an organisation's foundation, the staff member, and highlights the need for effective supervisor training. Sharing these same concerns, Linda (written response, 14 November 2016), a social worker, reflects on Marion's story and writes:

My first concern for Marion is the complete lack of response or even acknowledgement of her boss to her initial emails. She was reaching out for help, trying to be proactive in her own care and trying to identify where she was struggling, but this was not acknowledged. She describes herself as a 'top achiever' and my concern is what value is placed upon her as a person if her email about her personal struggles related to her work were not responded to. A further concern is the lack of 'real' access to help available. It makes me query whether employees of that organisation were in fact

cognisant of the help available and whether they were made aware of the ways in which to access such help - could Marion's boss be as ignorant as she was in terms of access to help? If so, this could defeat the object of EAPs. For help of any kind to be effective, there should be both the availability of the help as well as easy access.

Carol (written response, 13 November 2016) shares that not "all individuals know how to articulate their need for help or the kind of help they need". Referring to Marion's story, Carol, says that while "Marion could have articulated her needs, she possibly had lost motivation and did not feel that she could trust the system for ongoing support". Linda (written response, 14 November 2016) offers her discipline's understanding of resilience theory in which Marion "had reached the end (or nearly the end) of her resilience at work and was reaching out for help". Linda indicates because for Marion that help "was not acknowledged, her ability to cope was knocked and she ultimately had to give up her work". Sylvia (interview, 14 November 2016) confirms that because employees may themselves not be able to respond to their own needs, they require the prompting of a supervisor. Carol (interview, 27 October 2016) comments that:

... I do think that there's also something about people who don't own their own crises, and you might be observing somebody who is not coping, they're not seeking help anywhere else, you know that at the end of the day it's going to impact their role in the workplace. So, at what level does there then need to be some kind of intervention where management steps in?

While it is not Linda's (written response, 14 November 2016) expectation for a supervisor to be involved in a personal way with each employee, there is the expectation of a professional employer-employee relationship in which the supervisor needs to follow through timeously with the helping process. Kate (interview, 25 November 2016) highlights that these concerns are exacerbated with many EAP's operating on the basis of employees needing to ask for help. The question then needs to be asked, what is the role or responsibility of the employer, or the EAP, in any, to detect concerns, and or make referrals into wellness programmes? Kate shares:

The onus, is it on the employee or is it on the actual EAP programme? I would think that if the person was booked off for mental health reasons, that should be a red flag for the employee assistance programme, but I think then the assumption is, "Oh well, you're getting help already outside of the situation, so then we don't need to like take

action." When I have been referred people through the employee assistance programme, like in government, it's because the person has actually asked for help. They've actually gone and they've said, "I'm not managing, can you refer me?" I have not had a situation where an employee assistance person picked up that somebody was ... or maybe that wasn't entirely true, maybe they came for, you know, stress, and then they actually picked up that it was more severe than just normal work stress, ... but it's not that common. So, I don't know ... and I don't know how the employee assistance programmes understand who's responsible for that. Is that the employee or is it themselves?

Referring to her own story of depression Wendy (interview, 20 October 2016) comments on the inability of superiors to offer adequate assistance. Wendy shares that:

... there was nobody within the workplace, who could ... to whom I could turn. Not even my line manager, who's attitude is, "Well if you can't cope, go, it's fine, it's not a problem." Which hurt.

Later in the interview Wendy again shared from her story:

... I think that ... part of my problem was nobody who would acknowledge that I was under pressure, that I was struggling ... and when you did try to say to somebody, what problem, or I can't cope, they didn't know how to handle it.

Carol (written response, 13 November 2016) also suggests that the lack of supervisor intervention may be the result of a reticence not to "get involved".

Another reason for the lack of response may be the result of supervisors not being adequately trained. Commenting on Marion's experience, Wendy (interview, 14 November 2016) shares:

... her immediate supervisor ignores it, and when the more senior person knows about it, the supervisor takes some note but doesn't really work on it. So, it's a multifaceted, multilevel problem within the workplace. I suppose the supervisor has so much pressures on, that to have one person requiring the special attention becomes a step too far. Whether ... that person has been equipped, to deal with juniors and that, is ... you know, I can't answer of course ... but again experience tells me that they're not always equipped for it.

In addition to the detection of a problem, and the guidance into a wellness programme, Kate (interview, 25 November 2016) furthermore highlights the need for employers and supervisors to take responsibility in integrating a previously unwell employee back into the corporate environment. Not doing so will result, for Kate, in even more stigma that the employee may already be facing. Referring to an example of mental illness, Kate comments:

I've recently had a situation where a person was given a couple of weeks off for mental health issues and went back and basically the situation devolved at work because she was so stigmatised that she's actually had to leave. ... It would be two things. It would be not referring appropriately. Not picking up, not understanding why this person is suffering, not seeing that this person is suffering in a mental way because it is something you can't see if you don't know what you're looking for. And a second thing is not receiving the person back into the work environment in a way that helps them to heal from this mental illness. ... And that's exactly what happened with this client. She was making progress, she went back into the work environment ... it just unravelled [in] the work environment, because they were unsympathetic to this. Set the therapeutic process back, set the healing process back. ... And they just made a lot of assumptions about the person. They made a lot of assumptions through their own ignorance of what mental health issues would be. Or what a person might or might not ... be coming back with. You know, if a person has pneumonia and they're booked off, there's an understanding in the workplace. Okay, you went to ICU, your lungs are improving, we can see you can, you know, breathe easily, you're okay. But people don't know how to measure where a person is when they come back, or they present with mental health issues. They don't know how to see how well a person is or isn't, so they ... that creates uncertainty for them, then they don't understand.

To correct this possible disinterest or ignorance on the part of supervisors, Sylvia (interview, 14 November 2016), Wendy (interview, 14 November 2016), and Linda (written response, 14 November 2016) express the need for effective supervisor training and communication of avenues of assistance. This training is necessary because, as Sylvia (interview, 14 November 2016) notes in reflecting on Marion's story, the lack of performance, while often the first indicator of a concern, is not always the case. It is helpful to learn from the experience of Patrick (interview, 1 November 2016), a business leader who shares that the first level of care within his own corporate is through the supervisors:

So, you know, for it to be effective it's crucial that the management team buy into the process. ... What you really want to do is train your management team to have a heart of caring for their teams and understanding that issues of a private nature are going to come to work, and you cannot ignore them, and the best thing is to identify and pick up when people are in that space, and create space for them to share it. And then be able to actually say, "Hold on, we think you need help". ... I think it's key that your management team are trained in being able to identify where there are issues and then have people that they can go to, and I think you speak about a multidisciplinary team. ... Our goal is to try and create as many doors possible so that if they don't feel there's someone they can speak to, there's somebody else they can speak to. Just to go and get stuff or their chest and share, and it makes a huge difference when they have that opportunity to just sit and talk about what their problems are. I'm open if people come to me. I always share with them, I'm happy to listen. ... So, our perspective is you help people as practically as you can on day to day level. And, from my own perspective, you start by showing that you care enough to listen. And hopefully, that open doors for deeper messages to get through.

It is acknowledged that many wellness providers place the responsibility upon the employee to take the initiative in finding help. While the question remains whether the supervisor has a responsibility to detect employee wellness concerns, what should not be a question is how supervisors need to respond when they are made aware of an unwell employee. Supervisors do have a responsibility to prompt and guide unwell employees into wellness programmes, to offer support while under the care of the wellness programme, and to assist in the reintegration into the workplace if the employee had been absent.

5.4.4 Registered professional body of chaplains, religious practitioners, and spiritual helpers

A dominant theme in the co-researcher stories is the lack of a registry from which chaplains, religious practitioners, or spiritual helpers can be appointed (see 3.5.3.2). These stories express that an obstacle for the placement of corporate chaplains is not having a registered professional body to monitor a standardised training, continuing education, and an accountability system including ethical conduct.

From Warren's experience (interview, 17 April 2015), a registry, as required for nurses and social workers, with a standardised level of qualification and a structure for of accountability

and ethics, would assist with the appointment of corporate chaplains. For Jeanette (interview, 6 March 2015), and noting that the wellness provider had previously utilised religious practitioners from well-known and established churches, a registry of spiritual helpers would be a helpful step towards re-establishing this form of help. While in the previous system, ordination certificates offered some form of accountability through the religious body with an expectation of competency, this is no longer the guarantee in the context of many different religious bodies which do not formally train their religious practitioners. Jeanette thus indicates that a registered professional body would also address the concerns about helpers from lesser known or fringe religious communities. Anupama (interview, 4 March 2015), who refers to some of the religious training as "fuzzy", and Shirley (interview, 25 August 2015), express the need to standardise education qualifications with continuing education programmes through a registered professional body. In addition, for Anupama (interview, 4 March 2015), the professional body needs to oversee matters of ethics and values. While established religious organisations may offer acceptable formal qualification and accountability structures, these are not standardised across all religious bodies. Michelle (interview, 4 November 2015), underscores the need for accountability through a registered professional body and indicates the risk, including legal issues, undertaken by the corporate or wellness provider in utilising either unregistered helpers. Michael (interview, 17 April 2015) indicates that a registered professional body will help answer a number of questions in the placement of corporate chaplains:

Would that pool of people be referral based? To what extent would they interface with the other professionals? How do you determine the level of competency of those practitioners?

From the interdisciplinary team, the respondent Carol (interview, 27 October 2016), an arts therapist, advocates that:

... in the area of spirituality where you may or may not always have people that are falling under registered bodies, or they may not be qualified enough to counsel ... I think that it needs to be governed or regulated in some way.

Wendy (interview, 14 November 2016), a medical practitioner, endorses the value of being a member of a registered professional body. As Wendy refers to just one example, the need to communicate legal responsibilities to health practitioners, she affirms the value of the

medical council. For Wendy, the absence of a similar medical council or registered professional body for spiritual helpers remains a concern.

The third interview with Lennart (18 April 2017) discussed his contribution to the CRL Commission with the remark that abusive religious practices are prevalent "because there's no registry of churches". Whereas the previous above responses spoke of the need for a registry of religious practitioners, Lennart expresses the need for a registry of religious groups and organisations.

As will be shared in the response of Chapter 6, there is a present development for a registered professional body for religious practitioners, one such initiative being the merger of The Southern Africa Association of Pastoral Work and the Association for of Ministry Training Practitioners to form a professional body, the Association of Christian Religious Practitioners (see 6.3.6). The question is whether this will meet the needs that have been expressed. For this section, it is only necessary to note that the lack of a registry remains an obstacle against the placement of corporate chaplains.

5.5 LOOKING FORWARD

As the aim of this research to look forward and offer a helpful response from the discussion there are several themes that shape this response. These include revisiting the title of "corporate chaplaincy" and the unhelpful assumptions that the title makes; the confirmation of spirituality in achieving and maintaining wellness for the employee and the corporate; the place and value of the corporate chaplain within the workplace MDT; the need for a registered professional body of chaplains, religious practitioners, and spiritual helpers; and to help overcome the obstacles of religious plurality, secularism, and an unhelpful religiosity, by offering a definition of workplace spirituality that communicates the value of a workplace spirituality to employees, corporates, and wellness providers. Furthermore, in recognising the present difficulty in appointing corporate chaplains, alternative forms of developing workplace spirituality need to be suggested. These include, spiritual wellness days, providing spiritual spaces, and offering spirituality through affiliates, colleagues, volunteers, referrals, small groups, and the establishment of an independent organisation to develop workplace spirituality and provide workplace spiritual help.

CHAPTER 6: A RESPONSE FOR THE DEVELOPMENT OF WORKPLACE SPIRITUALITY FOR WORKPLACE WELLNESS

The third stage of this postfoundational research is to develop and explore a preferred alternative reality for, and possibly beyond, the local context. This stage meets within the postfoundational understanding of "problem-solving" (see 1.8.3). It is important to emphasise again that the term "problem-solving" is not in the positivistic sense of providing solutions on behalf of others, but rather in postfoundationalism's ability to open the way for new possibilities in response to a local context's "problem" (van Huyssteen 2014a:226). This vision for the future is necessary in that the absence of a "desirable future story" makes the present problem-saturated dominant story "an unbearable place" (van den Berg & Ganzevoort 2014:181). This stage opens the door for further opportunities of study. This stage is informed by Osmer's third and fourth questions and Müller's seventh movement.

Within the normative and pragmatic tasks of practical theological interpretation Osmer (2008:129, 174) asks the questions, "What ought to be going on?", and "How might we respond?" (see 2.3.3). This is where we imagine with the co-researchers, respondents, and community how we may do things differently to form and enact "strategies of action that influence events in ways that are desirable" (Osmer 2008:176). I have proposed for the third and fourth questions of Osmer to meet with the seventh movement of Müller, the "development of alternative interpretations, that point beyond the local community" (Müller 2005:85–86). The task is to move beyond acknowledgement and discussion to "allow all the different stories of the research, to develop into a new story of understanding that points beyond the local community" (Müller 2005:85) (see 2.3.3).

In this research, this stage of response occurs as descriptions and interpretations from the co-researchers and the interdisciplinary respondents' feedback combine to explore possible preferred alternative outcomes that offer something in the local context which has possible broader applications beyond the local context. It is important to stress that the purpose here is on the words how "might" we respond? The purpose is not the attempt to develop a "should" of a new norm or model. Furthermore, the possible response to the "how?" and "what?" arises out of the story within the local context. This response is not a problem-solving session on behalf of others, but a response from within and with those in the local context. As part of the research process, the draft of this chapter was shared with all the co-researchers and respondents for their comment and feedback.

A part of this response is to revisit the research questions (see 1.11). The primary research question asked, "Does the corporate chaplain have a contribution to make through the MDT in achieving and maintaining employee wellness?" The short answer from the co-researchers and respondents is "yes". The answer is, however, accompanied by the identified obstacles that I would suggest presently prevent the employ of corporate chaplains. These obstacles have been explored through the secondary research questions which read:

Are corporates and wellness programmes assisting corporates aware of the place of spirituality in the wellness of employees?

Why, in the South African context, has the chaplain been seemingly excluded from the wellness MDT?

What are the obstacles that prevent or make it difficult for the chaplain to be a member of the MDT?

In response to these questions, it is affirmed that the participation of corporate chaplains, or an alternate to the chaplain, can be embraced for employee wellness. The obstacles are identified and offer an explanation, even if only in part, why in our South African context, the chaplain has been seemingly excluded from wellness MDTs.

This response requires revisiting the title of "corporate chaplaincy" and the unhelpful assumptions that the title makes (see 6.1). A definition of workplace spirituality that communicates the value of a workplace spirituality, including the corporate or the workplace spiritual helper, needs to be communicated to employees, corporates, and wellness providers (see 6.2). This will help overcome the obstacles of religious plurality, secularism, and an unhelpful religiosity. The response includes possible ways, other than the corporate chaplain, to develop workplace spirituality (see 6.3). These include spiritual wellness days, providing spiritual spaces, and offering spirituality through affiliates, colleagues, volunteers, referrals, small groups, and an organisation dedicated to providing spiritual help. In affirming spirituality in achieving and maintaining wellness for the employee and the corporate, and the placement and value of corporate chaplains and spiritual helpers, it is necessary to highlight the need for a registered professional body of all forms of spiritual help (see 6.3.6). As some outcomes of the research are already realised, these are briefly mentioned (see 6.4). The response concludes with possibilities for further study (see 6.5) and a short fictional story (see 6.6 and epilogue).

6.1 RESEARCH ASSUMPTIONS

6.1.1 Revisiting the title: Corporate chaplaincy

There is a need to revisit the title of corporate chaplaincy. It is my observation that the very use of these words "corporate chaplain" speak of an assumption which indicates that spirituality and wellness meet in the workplace through the person of the corporate chaplain. While this may indeed be one of the outcomes it is by no means the only way for spirituality and wellness to meet. For example, of the possibilities observed, spiritual help may be offered through employees, or through the help of outside affiliates and volunteers.

Furthermore, the very use of the word "chaplain" is problematic. The respondent Andre (interview, 27 October 2016) offers an insight and caution in using the title "chaplain". While Andre comments that the word "chaplain" may suit the "hierarchical structure" of hospitals it is too closely associated with religious identity. Andre comments that the chaplain and chaplaincy:

... is a double-edged sword in the sense that on the one hand it does give the person who provides the service a clear identity, but on the other hand it is a religious concept. ... a chaplain is usually seen as a representative of religion, and not necessarily as a representative of spirituality. Although the focus of the chaplain would be ... spiritual or spirituality. ... You have a similar problem with the word pastoral. Again, pastoral has to do with spirituality. In a sense spirituality is the broader concept, religion is a subsection or whatever of spirituality. Pastoral's got the same kind of dual concept to it. On the one hand, it is a spiritual function, but on the other hand, it does denote a religious concept. So, speaking from our context, ... we don't use the term chaplain anymore. I think the main reason is that so much of our work is done by volunteers. So, the department in the hospital is called, "Spiritual care department". It's not called the chaplaincy or the chaplain's office. You know, we don't have a chaplain's office for instance. And ... when we go to patients, or we're invited, or also referred to, it's referred to the spiritual care department. And the person that goes is a spiritual caregiver or a spiritual counsellor. Because the moment you walk into the ward and you have a name tag that says chaplain, the patient immediately shifts into another gear. They ... tend to then slip into a religious mode if I can put it that way.

Confirming this, Lennart (interview, 18 April 2017), in our discussing the word "chaplain" says, "I immediately assumed it's Christian". Patrick (interview, 1 November 2016) too highlights this assumption:

... I know you spoke about chaplaincy, and when I read chaplaincy I automatically associate chaplaincy with Christianity. That I suppose becomes a challenge in multi-cultural diverse society.

Andre (interview, 20 October 2016) states that a further problem in using the word "chaplain" is that in our South African context "... there is no clear definition of what a chaplain is".

Noting the obstacle of religious plurality and the need to work across religious boundaries, any association, even a perceived association, of the chaplain to a religious organisation is going to be problematic. Instead of risking a potential obstacle simply using the term "chaplain", it is helpful to recommend an alternative term for the chaplain. However, before doing so, there is also a difficulty in the use of the word "corporate".

The alliteration "corporate chaplaincy" creates a relationship between the two words with regard to chaplaincy in corporates. However, for Wendy (20 October 2016), the word corporate is associated with one dictionary definition of large corporations as "a body formed and authorized by law to act as a single person" (ed. Mish 2003). My use of the word is per another definition, "an association of employers and employees in a basic industry" (ed. Mish 2003). The former tends to exclude NGO's, NPO's, government departments, small businesses etc. The phrase "industrial chaplaincy" may be more inclusive, but this too has connotations of what is "industrial". The phrase "workplace chaplaincy" may be more descriptive of the intentions behind this research. Yet, noting the previous concerns on the word, "chaplain", perhaps the way forward would be to simply use a descriptive definition of "workplace spiritual helper".

By "helper" I align myself with the proposal of Gerard Egan (2010) who writes:

Throughout history there has been a deeply embedded conviction that, under the proper conditions, some people are capable of helping others come to grips with problems in living (Egan 2010:4).

In the context of spirituality, this helper of others is the spiritual helper. While this does not indicate the context of the workplace, it is superfluous when the activity of the spiritual helper

is within the workplace. Should there be a need to reference this spiritual helper outside of the workplace, the simple designation of "workplace spiritual helper" is descriptive and should suffice. The purpose here is to find a descriptive title that is all-inclusive and is not limited by real or perceived religious boundaries. For the remainder of this research then, the proposed chaplain in the research title will be referred to as a spiritual helper.

6.1.2 Discussion on organisations

Related to the above discussion on the topic of the "corporate" it is also with reflection to acknowledge that an omission of this research is in not more fully discussing organisations and corporates. While the title does acknowledge the context of the corporate in relationship to chaplaincy, spirituality, and wellness, only these latter three terms have been thickened in the discussion stage of this research. While there is some discussion on corporates it is nevertheless short-sighted to simply accept the corporate as the context of this research without also unpacking the nature and role of the organisation in its own section. This research is dominated by the co-researcher stories that consider a functionalist organisation model and especially so in the organisation's task of productivity and profitability. While it is not incorrect to limit the focus of the research study on the perspectives of the co-researcher stories, a thickening of the theme of organisation would have added to the research by opening more ways in which to view organisations and hence the manner in which the nature of the organisation itself may enable, or inhibit, the place of workplace spirituality in employee wellness including the placement of workplace spiritual helpers. This could be added to 6.5 as a further opportunity for study.

6.1.3 The importance of spirituality in employee wellness and corporate wellness

While the title of the research simply reads "wellness", the dominant theme discussed in this research of employee wellness does create the assumption that it is only the employee that needs wellness. Also, this research did begin with the recognition of the wellness need among employees. There is, however, a need for corporate wellness. This highlights the balance between organisation and employee where both are valued, where both need to be well, and where both serve the needs of the other. Workplace spirituality needs to be understood as spirituality in the workplace for the employee, and the workplace. By workplace I mean both the organisation and the work itself. By way of example, the co-researcher Henk, a corporate chaplain (interview, 27 August 2015), says that the value of spirituality and the help given is not just for the sake of the employees but for the whole

company as the chaplain helps guide the company's vision and planning. While the following response does focus on employee wellness, it is not to the exclusion of the importance of corporate wellness and work wellness. The workplace spiritual helper needs to understand their role within the whole organisation.

6.2 DEFINING WORKPLACE SPIRITUALITY

An important part of this research's response is to define spirituality and its relationship to religion, for it is this definition and spirituality's relationship to religion, that will shape the remaining discussion and response of this research. In this definition process, I have consulted with Wessel Bentley (2017), associate professor at the Research Institute for Theology and Religion, University of South Africa.

As discussed in the previous chapters, a number of dominant themes such as the taboo of religious discussion, religious plurality, secularism, and an unhelpful religiosity, are related, even if only in part, to a misunderstanding of the relationship of spirituality to religion that in turn arises from an inadequate definition of spirituality (see 3.5.2.3 *f.* and 5.4.1). While the question may be asked why in a country in which the majority of people profess to be Christian, the obstacle of religious plurality remains a dominant voice, the reality is that as long as spirituality's relationship to religion is misunderstood, both religion and spirituality will be sidelined in favour of not addressing the complexity, tensions, and possible conflict of religious plurality (see 5.4.2.1). While the question may be asked why in a dominantly religious country secularism should have such an influence, the obstacle remains that when spirituality's relationship to religion is misunderstood, spirituality with religion becomes the denial of secularism (see 5.4.2.2). Equally so, when spirituality's relationship to religion is misunderstood, the taboo of religious discussion and the unhelpful practices of certain forms of religiosity become added reasons to avoid all matters spiritual and religious (see 5.4.2 and 5.4.2.3).

The New Interpreter's Dictionary of the Bible (Given 2009:760) defines religion as:

Respect and awe for the sacred and divine, strict observance of religious ritual, or conscientiousness in morality and ethics.

This is very different to what I would express as spirituality. As mentioned in 5.2, I would describe spirituality as that part of human experience that refers to the inmost being, the

spirit or the soul, searching for and experiencing the deepest values and meaning by which a person seeks to live. Spirituality is that which connects us to ourselves, to God or a belief system, and to each other and all reality.

In terms of religion's relationship to spirituality, Schneiders (2003:164–165) offers three models for the relationship. (1) Religion and spirituality are "separate enterprises with no necessary connection" (Schneiders 2003:164). (2) Religion and spirituality are "conflicting realities, related to each other in inverse proportion" in which the "more spiritual one is the less religious, and vice versa" (Schneiders 2003:164). (3) Religion and spirituality are "two dimensions of a single enterprise which, like body and spirit, are often in tension but are essential to each other and constitute, together, a single reality. In other words, they see the two as partners in the search for God" (Schneiders 2003:164–165). While Schneiders (2003:165) favours the third model, I do not think it is necessary to choose between the three but to see all three at work in the relationship between religion and spirituality. To argue one model assumes that there is a shared consensus of a definition of spirituality and its relationship to religion, which from the discussion in 5.4.1 is not the case. The relationship cannot be static. At times, spirituality will be viewed in a manner which does require religion or a religious definition. At other times, the two will be in conflict with each other. And yet at other times, they will work in partnership.

While I would suggest that for many people spirituality cannot be separated from religion, the terms are not synonymous, and within this relationship, religion needs to be defined as an outcome of spirituality, not spirituality of religion. Because I am spiritual I choose to be religious, not vice versa. Religion may offer the means to develop spirituality, but I would still argue that spirituality is the precursor of religion. This description and relationship between religion and spirituality do not necessarily overcome the obstacles referred to above, but it does lessen their dominant voices. While religious plurality divides, spirituality can connect regardless of religious persuasion. Spirituality remains relevant even when secularism denies the place of religion. While unhelpful religiosity discredits religion and religious practices, spirituality need not be associated with these religious fanatics. But, when spirituality and religion are viewed as synonymous, or when spirituality is only viewed through a religious lens, then an obstacle for the development of a workplace spirituality will certainly remain.

In terms of a definition of spirituality in relation to wellness, the relationship of spirituality to the biopsychosocial model needs to be considered. Engel (1980:536) presented the biopsychosocial model as a "systems approach" in which the physician runs the risk of "neglect" or "injury" for a patient should the patient not be treated as "an organized whole". Sulmasy (2002:24) "expands on the biopsychosocial model to include the spiritual concern of patients" and presents a biopsychosocial-spiritual model of care. He argues that:

... genuinely holistic health care must address the totality of the patient's relational existence—physical, psychological, social, and spiritual (Sulmasy 2002:24).

Sulmasy (2002:25) defines the spiritual as:

... an individual's or a group's relationship with the transcendent, however that may be construed. Spirituality is about the search for transcendent meaning. Most people express their spirituality in religious practice. Others express their spirituality exclusively in their relationships with nature, music, the arts, or a set of philosophical beliefs or relationships with friends and family. ... Thus, although not everyone has a religion, everyone who searches for ultimate or transcendent meaning can be said to have a spirituality.

While the presentation of the biopsychosocial-spiritual model highlights the neglect of spirituality and spiritual care in the biopsychosocial model, spiritual is more than the fourth component of an individual's being. The respondent Lennart, in his presentation to the Nelson Mandela Medical School (3 April 2017), offers an understanding that spirituality, including religion and other belief systems, as the connecting point of the biopsychosocial model (see Figure 8). For myself, as already indicated above, spirituality is that which refers to the inmost being, the spirit or the soul, searching for and experiencing the deepest values and meaning by which a person seeks to live. Spirituality is that which connects us to ourselves, to God or a belief system, and to each other and all reality. As such, spirituality is that which connects and gives meaning to the biopsychosocial. As such spirituality is not just the connecting point of the biopsychosocial, but the intersection of each to the other and that which supports and gives meaning and expression to the whole (see Figure 9). With this understanding, spirituality gives meaning to why and for what purpose the biological exists; it gives meaning to how the biological functions with a psyche and within social relationships. I would also interpret these social relationships in a broad sense that includes society and all of creation. To be well, the whole person needs to be well, the whole spiritual-

biopsychosocial person. By placing "spiritual-" before the "biopsychosocial" I hope to emphasise the relationship that the spiritual has with, and the value the spiritual offers to, the biopsychosocial.

What is the task of workplace spirituality? It needs to operate at two levels. For the individual and for the corporate, including the task of work itself. For the individual, there is the need to meet the employee in the questions of life and death such as trauma, including violence, abuse, and crime; sickness; stress; relationships problems; and the list continues into everything that affects us as human beings. For the corporate, I would propose as a starting place the research of Gupta, Kumar and Singh (2014:79,84) who offer four areas of workplace spirituality: "meaningful work", "sense of community", "organizational values", and "compassion". These four areas speak into the understanding of spirituality as that which gives meaning and as that which connects. I would propose that it becomes the task of the workplace spiritual helper to (1) assess spiritual wellness and offer meaning into the lives of employees through pastoral counselling, and (2) to offer a guiding and supporting presence in the development of the above four areas of workplace spirituality.

It is with this understanding I propose that spirituality can be embraced without the limitations of religion as a means for employee and corporate wellness. It is not possible, or even necessary, to separate religion from spirituality, noting that a workplace spirituality will often include religious matters. However, it cannot be stressed enough that spirituality is not confined to a religious definition. Spirituality operates across the religious and belief systems and can even be independent of them. It is my expectation that this understanding can be accepted by wellness providers, corporates, and employees. In doing so, this has the potential to overcome the religious obstacles of the taboo of religious discussion, religious plurality, secularism, and unhelpful religiosity.

Figure 8: Lennart's Biopsychosocial-spiritual model

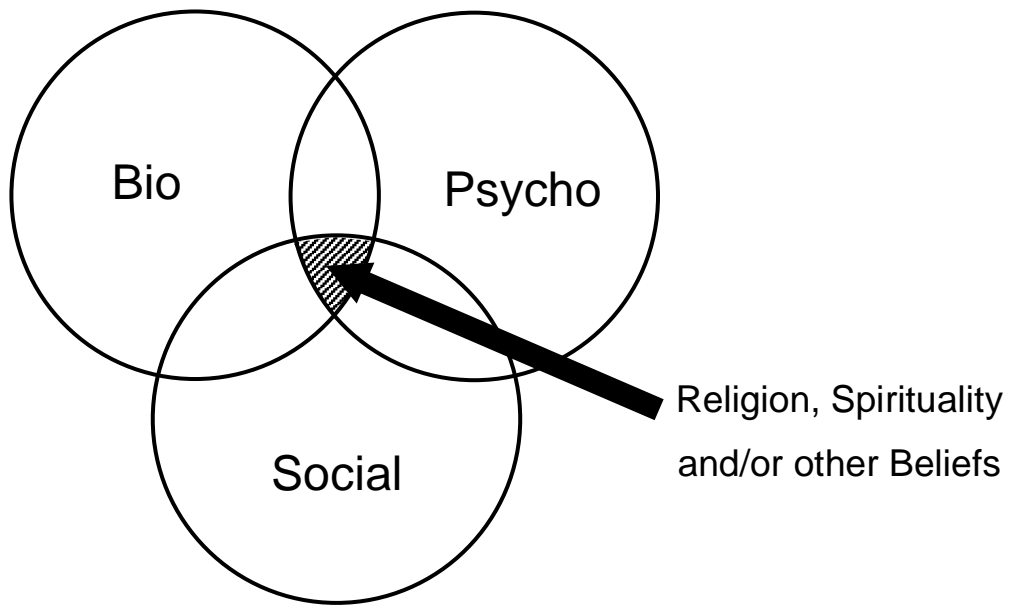
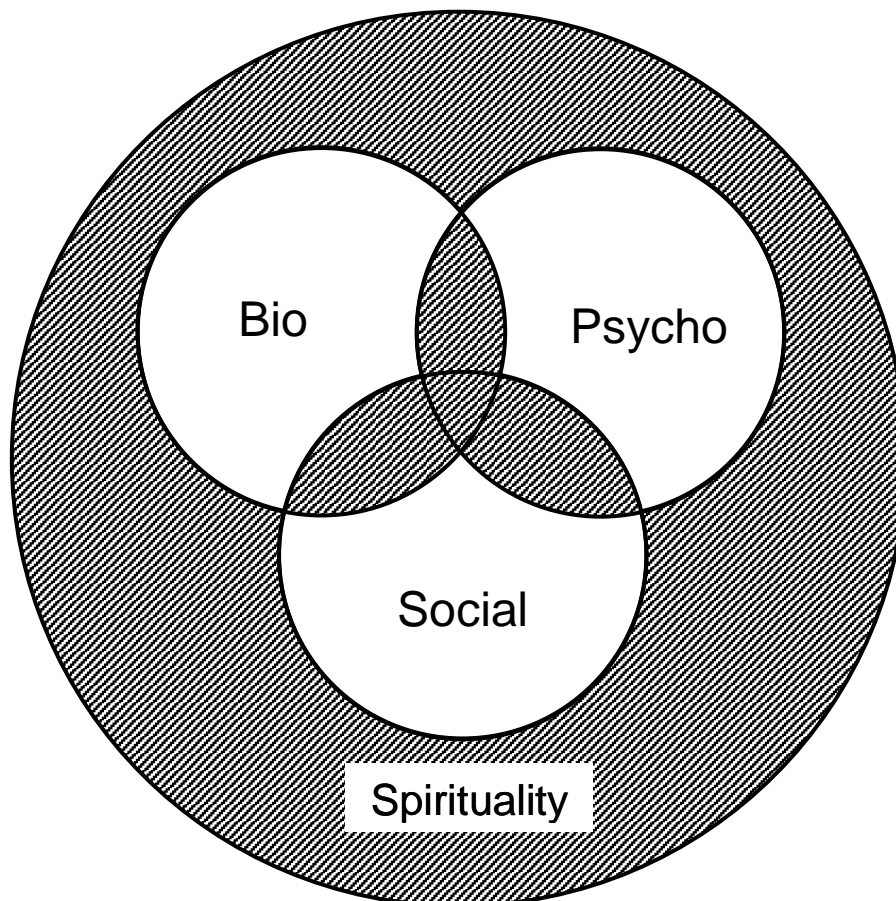


Figure 9: Spirituality connecting and supporting the Biopsychosocial



6.3 DEVELOPING WORKPLACE SPIRITUALITY

From the discussion on the benefits of workplace spirituality (see 5.2.1) and the noticeable spiritual gap within wellness programmes (see 5.2.2) I propose that, in answering the research question of this study, there is sufficient reason to motivate the inclusion of the workplace spiritual helper within the corporate wellness MDT. I would also propose that there is sufficient reason to motivate that this spiritual help could be, in the suggestion of the research's title, through corporate chaplaincy (see 5.3.1). However, in noting the obstacles outlined above (see 5.4) the question is asked whether this form of help in the person of a dedicated workplace spiritual helper, in the present South African corporate context, may be premature. While one of the responses is to report on the development of a registered professional body of religious practitioners (see 6.3.6), which meets one of the requirements of overcoming an obstacle to the appointment of workplace spiritual helpers, there are several obstacles that remain in appointing these helpers as the means to providing this spiritual help. Even though an understanding of spirituality's relationship to religion, and the related complexity, or perceived complexity, of the taboo of religious discussion, religious plurality, secularism, and an unhelpful religiosity, may help overcome these obstacles, until they are communicated and accepted, the appointment of workplace spiritual helpers is unlikely. But the most difficult obstacle to overcome in appointing a workplace spiritual helper is the cost factor. While wellness providers and corporates value spirituality for wellness, they both operate on the principle of productivity and profitability. Even though research indicates the link between spiritual wellness and profitably, until this is accepted by corporates and wellness providers using their methods, it is unlikely that workplace spiritual helpers will be appointed to MDTs.

As such, in the interim, it is the proposal of this research's response to suggest alternative means, other than the workplace spiritual helper, to introduce workplace spiritual help.

6.3.1 Alternative forms of spirituality: mindfulness

One of the themes of this research is to acknowledge that while spirituality is not dependent on religion, spirituality is often viewed through the lens of religion, or even equated with religion. Alongside the need to communicate an understanding of spirituality's relationship to religion, it will be beneficial to also offer spirituality in a form in which the association of religion is not implied. The co-researcher Anupama (interview, 4 March 2015), a wellness provider executive, suggests the possibility of employing the concept of mindfulness. The

co-researcher Michael (interview, 17 April 2015), a psychologist and manager of a mental health hospital, comments:

... a big focus in mental health in the last 10, 20 years, has been around, you know, "Let's look at things from a bigger perspective, and let's look at things from a spiritual perspective". And, particularly as the West has become romanticised by the philosophy of the East and, kind of, mindfulness-based treatment. There's been a lot of research that's gone into the value that meditation can play in recovery, in healing, the value that mindfulness-based therapy has. ... So, within our programme, we have therapists that do mindfulness-based treatment from a group approach. And really underlying it is that it's to say, "Listen, we need to look at things spiritually". And this is a very non-threatening way of exploring spirituality around being mindful and understanding, you know, what meditation is, and to try and also present that in an inclusive way around. This isn't an Eastern practice, this isn't a western practice, it's a multi-cultural practice, and you need to kind of make it your own.

Over the past couple of decades, increasing attention has been given in wellness circles to the concept of mindfulness (Bishop 2004:230; Hyland, Lee & Mills 2015:576; Petchsawang & McLean 2017:2). While there is a general acceptance that mindfulness has its root in Buddhist meditation practices, it has been appropriated by Western clinical practices (Bishop 2004:230; Bloch et al. 2016:2; Carmody et al. 2008; Hyland et al. 2015:578; Petchsawang & Duchon 2012:192; Petchsawang & McLean 2017:19). In terms of workplace benefit, Hyland, Lee and Mills (2015:577), list the improvement of "social relationships", "resiliency", "task performance", "task commitment, enjoyment, and memory". They also list the Western-based organisations and companies which have employed mindfulness programmes, including Google, General Mills, and the U.S. Army (Hyland et al. 2015:577).

Petchsawang and McLean (2017:1) define "mindfulness as a state of inner consciousness in which one is aware of one's thoughts and actions moment by moment". They conclude that their "study provides evidence that employing mindfulness meditation fosters workplace spirituality, which positively affects work engagement" (Petchsawang & McLean 2017:21). While a different context to South Africa, it is still significant to note the report of Petchsawang and McLean (2017:2) that "in 2008, the Thai government announced a regulation that allowed government officers to take leave to practice meditation for a minimum of 30 days and a maximum of 3 months with pay", with the assumption that

"practicing meditation not only contributes to employees' well-being, but also positively affects their work, which translates into positive organizational outcomes".

While it is not in the scope of this research to study this growing interest in mindfulness, it is the proposal of this research to present this concept with its links to spirituality as an alternative means to introduce spirituality into the workplace. While the implementation thereof will require additional research, the use of wellness days and workshops provides one means to bring mindfulness and spirituality into corporates.

6.3.2 Spiritual wellness days and workshops

As already noted in the co-researcher stories and linked to the theme of communicating the place of spirituality within wellness, the employ of wellness days, educational events and workshops, is a helpful way to create spiritual awareness and to present the opportunities for spiritual help (see 3.5.4.2). These may partner with already established wellness providers events, such as "fun events" and "wellness days" (Anupama, interview, 4 March 2015). They could be corporate initiated. They could be in partnership with religious leaders and religious organisations. The scope exists for religious organisations who feel the need to respond to employee wellness in offering workshops or educational events to corporates. The implementation of these opportunities is only limited by the willingness of the decision makers to incorporate such events and for the employees to freely participate.

6.3.3 Spiritual support groups

In addition to the one-on-one helping relationships, the possibility exists for the development of spiritual support groups. These could take the form of reading or study groups, prayer meetings, and any other form that meets a spiritual need. The co-researchers Marion (interview, 14 January 2016), George (interview, 12 January 2016), Vezi (interview, 16 March 2015), Anupama (interview, 4 March 2015), Shirley (interview, 25 August 2015), and Michael (interview, 17 April 2015), and the interdisciplinary respondents Wendy (20 October 2016), Sylvia (interview, 24 October 2016), and Kate (interview, 25 November 2016), all refer to the value of workplace support groups. However, not all corporates would support the formation of such groups along religious or spiritual lines due to the concern that these groups may negatively impact performance and productivity. This would be the case should they create workplace conflict or take employees away from their work. While the concern may be a consequence of less productivity, it has already been acknowledged in the theme of the benefits of workplace spirituality that there exists the possible increase in productivity

and profitability. Kate (interview, 25 November 2016) found it ironic that while spirituality is acknowledged as a means of wellness there is a lack of its implementation in the workplace and even an intentional resistance to its implementation. Kate refers to the disallowance of spiritual groups within the workplace as they:

... might negatively impact on performance. And again, it's always about performance. There's a double message in all of this. You're important, but your wellbeing is really only important to us as long as you are of value to us, and that's the bottom line. And I thought ... how ironic that people can go for smoke breaks, but can't go for a spiritual break. ... I mean you can go for 10 smoke breaks in a day, but you can't have a spiritual group because that's going to affect productivity. So, that for me was a very ironic statement.

Crucial then for the successful implementation of support groups is that they add to, and not diminish, the productivity of the employees. By way of example, Anupama (interview, 4 March 2015) did indicate that one large South African company does encourage these spiritual networks and groups within the company with the recognition that these groups do have the potential to increase wellbeing and productivity.

6.3.4 Spiritual spaces

From the co-researcher stories, several references were made to a building, venue or space reserved for spiritual expression (see 3.5.2.9). However, in each instance, it was also acknowledged that with the benefits of such a space there are also possible complications. Michael (interview, 17 April 2015) and Shirley (interview, 25 August 2015) share that the need has been expressed for earmarked spaces identified for spiritual expression and spiritual care. However, from George's experience (interview, 12 January 2016), and related to the challenges of religious plurality, while, in George's prison context, an allocated space for the religious groupings has obvious benefits they also pose challenges as older buildings for this purpose were based on Christian design and did not meet the approval of other faith groups. A need was expressed for a neutral venue into which each group could bring their own religious artefacts. Matthew (interview, 14 January 2016) raises the point that due to demands on space it is difficult to reserve building space exclusively for matters of spirituality. This leads to the question whether the same venue if used for other purposes will, by association, take something away from the functioning of the space as a spiritual venue? Or vice versa? From Warren's experience (interview, 17 April 2015), the theme of a

dedicated place or space highlights the place of spirituality, but any building immediately raises the concern of religious identity in a religious plural society. Warrens shares that a sanctuary need not be confined to a dedicated building or associated with a religion. A dedicated space, even outside in a garden area, could equally meet the need for a place for quiet, reflection and a counselling venue. Warren's story of "from chapel to storeroom" highlights the practical aspects of providing spiritual space and is a metaphor of the shift away from ritualised religion to spiritual experiences (see 3.5.2.9 and Appendix 4.6).

The respondent Carol (interview, 27 October 2016) reflects on the relationship between spirituality and arts therapy and offers a helpful understanding of spiritual spaces:

I'm sure that, well I would assume that, this service within an organisation is not necessarily always problem centred. So, you have got to have a crisis before you go and see a chaplain. But maybe spaces where at lunch time in the midst of stress, I can go and find that space where I can be quiet or I can reflect and there can be resources there for me from a wide array of spiritual disciplines that might, you know, which if that's part of the daily practice of an organisation could really stimulate, you know, productivity, better relationships. ... So that really appeals to me, that whole spiritual space.

Here the emphasis is not only on the space for spirituality, but activities within the space to develop spirituality:

Because I think that for me, there's a lot in the whole spiritual experience if one thinks broader than the religious dogma, that actually has to do with the non-verbal. It's the non-verbal experience, the transpersonal, the silence, the reflection, that's all linked to this whole notion of mindfulness and spiritual wellness. And I think the arts can promote that, you know. So, spaces where people can listen to music, spaces where they can work with colour, spaces where they can be stimulated by colour or visual imagery. ... I think those promote a kind of wellbeing at a completely different level from sitting in a psychotherapist's office or even sitting just having a spiritual conversation. I think that could be part of setting up spaces that could be very life-giving. ... So, to have spaces where people engage with natural art, with human-created art, I think it's very sort after, especially like in big corporate settings and concrete jungles, you know, those spaces are few and far between. And that's different from a recreational space, you know, like

a park down the road, or a restaurant with coffee. This is a different kind of space that you're cultivating (Carol, interview, 27 October 2016).

These "resources" could include opportunities for drawing, painting, clay work, reading, listening to or making music, and anything else that could allow a person to develop their spirituality. These spaces can be in a prayer or quiet room, or a garden area. The garden area may simply be a place to be quiet in nature, or a planned garden with a labyrinth or maze that will enable spiritual development. By way of example, on labyrinths and spirituality:

A labyrinth has been described in many ways, including as a meditative walk, a spiritual journey, a path of prayer, a way of contemplating or a metaphor for our lives. Each person finds their own way round the labyrinth and there is no right or wrong way to walk. When a labyrinth is walked, the analytical left-hand side of the brain gives way to the more intuitive right-hand side and we are led by the path away from stressful thoughts into stillness. The labyrinth leads us into the spiritual part of our being and gives us the potential for inner transformation (Hopthrow 2010:58).

The possibilities are endless. The only requirements are a commitment for the corporate to develop these spaces and to allow employees the time to frequent these spaces. They don't require the employ of workplace spiritual helpers. The cost to establish and maintain these spaces wouldn't be exorbitant. While it is not the proposal of this research that these spaces replace the need for workplace spiritual helpers, they will nevertheless create a spiritual awareness and help develop spirituality in a context which still needs to accept the place of workplace spiritual helpers. Even with the appointment of workplace spiritual helpers, these spaces will still compliment the spiritual help offered. I cannot help but think what difference such an area would provide for the employees, and the productivity, of a large shopping complex just 100 metres from my place of writing where the employees on a break sit on a pavement amidst the traffic noise and pollution, and the litter of the gutters.

6.3.5 Spiritual helpers

The value of spirituality within wellness necessitates the appointment of skilled workplace spiritual helpers. However, noting the obstacles that stand against the appointment of workplace spiritual helpers, there is a need to find alternative forms of spiritual helping. This does not replace the need for the full-time skilled workplace spiritual helper, but it does

provide an interim means of bringing spiritual help into the workplace. The co-researcher stories already indicate an informal system of spiritual help from persons other than a chaplain or workplace spiritual helper (see 3.5.2.6 and 3.5.2.8). The possibility for this form of spiritual help includes affiliates, colleagues, volunteers, referrals, and groups.

6.3.5.1 Spiritual affiliate helper

Working alongside the wellness providers there is a possibility to use the existing system of help through affiliates. In the informal means of responding to spiritual needs, there is already the practice of requesting the help of existing affiliates on the provider list who are religious or spiritually aware (see 3.5.2.6). The task is to formalise this process as a listed offering of spiritual help. However, the question is asked whether these affiliates are adequately trained to offer spiritual help (see 3.5.2.7). An affiliate who is Christian may not necessarily be a skilled spiritual helper. If referrals to affiliates who can assist with spiritual help are made, then additional spiritual help training needs to be a requirement. The respondent Carol (interview, 27 October 2016) comments on the need to ensure the appropriate training of spiritual helpers:

Inadequate training, spiritual training of affiliates, I think that's a big issue. ... I think it is an issue, because ... we always think about an ethical code of conduct protecting the client. It's always about the client's safety and if somebody's not properly trained the client can potentially be harmed, you know. And especially when it comes to spirituality, because I think people ... if you're vulnerable and you place so much emphasis on that, and any kind of trust is broken or there is damage, it's a big ... and because there's no governing body, that person is not held accountable.

Andre (interview, 27 October 2016) suggests that the additional spiritual training of existing internal wellness affiliates is cost effective and the structures are already in place:

Even after one has answered the question, "Does spirituality have a place in the workplace?", I mean I think there's enough studies that would say, "Yes", it's kind of research that [you] don't have to redo. There's enough studies that says, "Spirituality should have a place in the workplace." Then your problem is, then your challenge is, "How do we provide that?" ... Your challenge is, ... what kind of a structure are you going to utilise? And, I mean, you've mentioned a couple of options in the sense of having a workplace chaplain, getting someone from outside, contracting someone in,

getting a volunteer, and so on, so there's various options that one could use. You could even use the option of having an existing EAP programme and within that programme ... my opinion, to address spiritually in the workplace, you don't necessarily have to have a person that is dedicated to that. You don't have to contract someone in. You could ... utilise the existing EAP staff and you could ask, or you could say, "Let's consult with the company, and find out whether they have a spiritual need, and whether their employees have a spiritual need". If they say, "Yes", then we go back to the existing workplace and we say, "Who of you as counsellors would be interested to also, apart from the psycho-social, also be interested to address the spiritual?" And then you train them to provide the spiritual. ... So, for me, that would be ... the easiest and the most cost-effective way to deal with this.

As the emphasis for these helpers is appropriate skills training and structures of accountability, part of this research's response is the need for a registered professional body of spiritual helpers (see 6.3.6). The proposal would be that affiliates, in addition to their own registered bodies, also register as spiritual counsellors. Affiliates who then serve as in this capacity will meet the training and good practice requirements for spiritual helpers. While it remains to be seen if affiliates would be prepared to undergo the additional training, the caution needs to be voiced that should affiliates be used as formal spiritual helpers that this is done in a responsible manner through the monitoring of a registered professional body.

6.3.5.2 Spiritual colleague helper

The opportunity exists for spiritual help to be given through spiritual colleagues. This meets the needs expressed in the value of an "in-house" system of help, especially so the understanding of the local workplace context (see 3.5.1.3 and 5.1.4). However, as already indicated in the theme of the spiritual training of affiliates, the same concern is expressed regarding the lack of specialised training, and structures of accountability, for these employees who are volunteering as spiritual helpers. In addition, special attention needs to be given to maintaining confidentiality. Any belief by an employee that their position may be comprised by the helping relationship will negate the process of help.

The co-researcher Anupama (interview, 4 March 2015) shares the possibility of dedicated and qualified spiritual helpers offering themselves in business positions or under the banner of other helping professions to also offer their spiritual expertise. Here is the possibility for spiritual helpers to "clothe" themselves within the business context, not to covertly deceive

the organisation, but through the vehicle of business skill, to also offer responsible, qualified and experienced spiritual support and care. In my working with the Lord's Caring Centre (see 1.10) there is an example of a church pastor who works full time in a local business as a storeman. As an employee and pastor, he is positioned to offer spiritual help to other employees. This does require the permission of the corporate and to be aware of concerns in the discussion of the obstacles in developing a workplace spirituality (see 5.4 *ff.*).

The respondent Wendy (interview, 20 October 2016) offers the example, in the public sector, in which colleagues did take it upon themselves to offer spiritual support to other employees. Wendy shares that:

... there was another experience, it's just come to my mind when I was at [clinic name deleted]. ... They had allocated at the choice of the staff a particular nurse to be running the staff clinic. And she was starting programmes and that, and the reason they asked for her, I gather was because she was someone they could trust and come and speak to, and she would share with me that she had spoken to somebody and had shared her own Christian commitments and things. And then when it came ... they have a thing in the nursing profession is that you cannot stay in the same post [too] long ... you've got to rotate. When it came to that point they said, you've got to rotate, there was a lot of unhappiness because they wanted this person in their staff clinic. (A), she was somebody they could just trust and talk to, and (B), she was efficient and was really trying to build up staff wellness.

The concern is expressed whether this work of spirituality would take the spiritual colleague helper away from their regular duties. The co-researcher Warren (interview, 17 April 2015) shares that while there does exist the possibility to train present employees to deal with spiritual issues, the concern is also for staff who already work at maximum capacity. Either spiritual matters will be given less priority than their primary services, or the primary services are at risk of being neglected. This concern could be met if the corporate establishes this as a formal part of their wellness programme and allocating the time of skilled spiritual helping employees. As such, Wendy (interview, 20 October 2016) recommends that:

... they would need to be freed up from other duties to do it, or be part of their job. They would have to have a specific time when they're available or set aside for it.

Patrick (interview, 1 November 2016), a business leader, shares their organisation's approach to employee assistance on three levels of which the first, is to train line managers to "have a heart of caring for their teams and understanding that issues of a private nature are going to come to work". It is at this level that the door to listen and care is available at any time to every employee. It is with this commitment that a formal implementation of spiritual help can be offered within the workplace.

6.3.5.3 Spiritual volunteer helper

The use of volunteers potentially meets the need of utilising skilled spiritual helpers and is cost effective. These volunteers may be either the volunteer who comes into the workplace or being available for referrals. The latter will be discussed in 6.3.5.4.

From Jeanette's story (interview, 6 March 2015), there was a system in decades' past in which religious practitioners were included on the wellness organisation provider lists. As the structure is already part of the EAP story in South Africa, the question is if it is possible to reintroduce this part of the care programme. Anupama (interview, 4 March 2015) shares that while not part of the formal help offered, that on request of an employee an attempt is made to pair the employee with a religious affiliate, or when a religious affiliate cannot be found, an appeal may be made to a religious organisation. However, this informal assistance through volunteers is not a standard across wellness providers. While Michelle (interview, 4 November 2015) acknowledges that informal spiritual care may be offered through affiliates who happen to be religious or spiritually aware, they do not refer any employees to outside religious or spiritual helpers who are not registered affiliates on their provider lists.

From George's experience (interview, 12 January 2016) of working in a plurality of denominations, faiths, and cults, the challenge of religious plurality was made easier using volunteers who would assist with the spiritual care of their members. Regardless of religious affiliation, people in need can feel comfortable and accepted by volunteers who are members of their same religious tradition. However, in sharing with George several practical concerns emerge when managing a team of volunteer helpers. Are the volunteers working pro bono, or is there an expectation of some form of remuneration? Where there is remuneration, as seen in the context of the prison work volunteers, how does one curb the abuses that may result? What is the motivation behind each volunteer? If it is the genuine desire to help and care for those of the same religious association there could be a wonderful outcome. As already noted, if the volunteer sees this as a means to proselytise people of

other faiths, one doesn't need to stretch the imagination to see the problems that would result. However, George does affirm that there were many spiritual helper volunteers who took their vocation seriously and were of great benefit in the care of prisoners. The same similar use of volunteers, with adequate training and oversight, has the potential of overcoming a spiritual helping gap within corporates. One such positive experience was shared by Wendy (interview, 20 October 2016):

There was a fellow from Zambia who was around in the area where there was a clinic at [clinic name deleted] ... It's a long complicated story of how he got involved, but he wanted to come to the clinic to see the people. And I introduced him to the matron, and I said, "He would like to come and just share the Word with the people". He was quite a charismatic person. And he would come with me on a Wednesday when I went up, pick him up and take him to the clinic, and he would give them the Word. And then talk to some of the people who wanted a bit of further counselling and that. What he actually talked to them about I don't know. But I know when he stopped coming there was some of them who said, "Where's pastor? Where's pastor? I want to speak to him again".

There are lessons to learn from the Hospice Model of outside volunteers. Of these volunteers, many have been ministers of religion, who provided, in addition to other forms of help, spiritual care to patients. The Pietermaritzburg Hospice CEO, Warren (interview, 17 April 2015) admits that over time, with the dwindling number of volunteer ministers, a gap did result in the offering of spiritual care. One of the contributing factors leading to the dwindling numbers of volunteers had to do with accountability, an issue that needs to be addressed should any organisation enlist the help of volunteers. There are also helpful lessons from Andre's sharing (interview, 27 October 2016) on HospiVision's use of volunteers which includes policies, recruitment, screening, training, and contracting. Andre shares:

... we don't have a lot of external criteria, but we do have a process. ... We start with recruitment. ... Then we have screening. And the screening is usually done by the completion of the form. ... The form is drawn up in such a way that it would highlight potential problems. So, if the person comes to sit, and I've got the form, I can already see on the form where's the various areas. And that usually has to do with own personal trauma that hasn't been resolved, it has to do with spiritual framework, "Am I here to heal the sick?", and those kind of things. So, we try to pick that up in the

screening, and there's a screening interview. Then we have a list of accredited programmes, and the person has to do at least one three-day course, an introduction to spiritual care and counselling. ... The course in a sense sets the whole culture of what you become part of. Then there's a three-month probation period where the person has to work with an existing trained volunteer. And thereafter there is a final interview. And only once that final interview is done, then you can become part of the team. We also have contracts with our volunteers. ... There's a kind of a grievance procedure and a disciplinary procedure. So, we can give you a warning, we can give you a written warning and thereafter we can say, "The contract has been cancelled, you are not part of what we do any more". And obviously, part of the contract is an ethical code to which everybody ... has to subscribe to a certain ethical code.

Another concern is the possible disconnect of volunteers from the dynamics of the workplace. From Henk's experience (interview, 27 August 2015) as both a previous church minister and a presently employed corporate chaplain, the value of an in-house workplace spiritual helper meeting the wellness needs of the employees also helps overcome the "disconnect" that may at times exist with church and businesses. For Henk, this "disconnect" is between the church, professional people, and their businesses. The result is that at times, in Henk's understanding, the church is unable to relate to professional people, and equally so, for professional people to relate to the church. In Henk's words, it becomes necessary for "somebody to infiltrate somebody's world" in which the workplace spiritual helper from within the corporate can better relate to professional people in their own professional environment. While the use of volunteers extends the support base, this form of help doesn't replace the value of the helper who is part of and who understands the local workplace context.

6.3.5.4 Referrals to spiritual helpers

The immediate possibility exists for corporates to refer employees to outside skilled spiritual helpers. While this again meets the need of utilising the skilled spiritual helper, the same disconnect from the local workplace context, as referred to in the previous section, applies.

However, it remains an interim means of help until the recognition and appointment of workplace spiritual helpers. Instead of, as in the previous section, where volunteers are invited to come into the workplace, here corporates in recognising a spiritual need, make a referral to a skilled spiritual helper.

Noting from Warren's experience (interview, 17 April 2015) the diminished number of volunteers, due to the strict accountability structures, patients are referred to an "outside" minister of religion who is not necessarily affiliated with Hospice Care. The respondent Patrick (interview, 1 November 2016) shares on their company's decision to make referrals to spiritual helpers:

I think it's key that your management team are trained in being able to identify where there are issues and then have people that they can go to, and I think you speak about a multidisciplinary team. So, is it a medical person they need to see, a psychologist they need to go and see, is it counsellor? ... So, I've referred people to people like Daniel [alias, a Christian counsellor]. I've picked up the need ... and so I've ... suggested and asked him to see people which he's done.

While referrals to spiritual helpers rely on the accountability structures of the organisation to which the helper belongs, I would still propose a screening process in the selecting of helpers, and a means to monitor training standards and accountability. As such, affiliates, colleagues, volunteers, and referrals need to work within a registered professional body of spiritual helpers that monitors the skills training of helpers and that keeps helpers accountable to a set of core values.

6.3.6 Developing a registered professional body of religious practitioners and spiritual helpers

A dominant theme in the co-researcher stories and the interdisciplinary feedback is the lack of a multi-faith registered professional body from which religious practitioners or spiritual helpers can be appointed (see 3.5.3.2 and 5.4.4). As outlined in the above sections, the call for this registry is to standardise training, manage continuing education programmes, and to establish and oversee a code of conduct. Not only will this registry help establish a process for the eventual appointment of dedicated workplace spiritual helpers, but it will also monitor affiliates, colleagues, and volunteers, who are able to serve as registered spiritual helpers. Without the oversight of a registered professional body, it would be, for corporates and wellness providers, a risk to "blindly" appoint spiritual helpers. While in decades past an ordination certificate of a formal recognised church body could meet the requirements for a wellness provider (Jeanette, interview, 6 March 2015), the present situation of less formal religious organisations with "fuzzy" training (Anupama, interview, 4 March 2015) or the bush

training" of a couple of days (Michelle, interview, 4 November), has resulted in new requirement for qualification and competency.

There is a present development in the formation of one such professional body, the Association for Christian Religious Practitioners (ACRP) (2017b). By the title of ACRP, it becomes obvious that as a Christian professional body they do not have governance of other than Christian religious practitioners. The reason for highlighting this is that one of the needs expressed by the co-researchers and the respondents is the need to standardise qualifications for all religious or spiritual helpers, regardless of religious affiliation. If there is a standard in one religion but not another, then it remains an obstacle to appointing spiritual helpers. Nevertheless, ACRP is an important initiative that is taking the first steps in providing a professional body to which Christian religious practitioners can be affiliates. It also becomes a precedent for the formation of other professional religious bodies, and perhaps even the precursor for a single united professional body. I've had the opportunity to follow the development of the process of ACRP in meeting with the general manager of ACRP, Hannes van der Walt (interviews, 3 March 2015 and 26 October 2016). ACRP has its roots in two organisations. The first is that of the Southern African Association of Pastoral Work (SAAP) which was established in 1991 with the aim to "associate, affiliate and represent people who are interested in the study of, training in and responsible exercise of pastoral work in Southern Africa" (SAAP 2017). The second is the Association of Ministry Training Practitioners (AMTP) which began in 2012 in response to the "non-availability of formal, accredited education and training opportunity for pastors and other ministry leaders who did not in the past, and cannot in future receive University training for various personal or professional reasons" (ACRP 2017a). The organisations merged after the South African Qualifications Authority (SAQA) indicated that it wouldn't "allow more than one professional body" (Hannes, interview, 26 October 2016). A single registered professional body was formed, the Association of Christian Religious Practitioners, in which there are three councils, the council for general ministry practitioners, the council for pastoral and spiritual counsellors, and the council for ministry training practitioners (ACRP 2017d).

In the second consultation, Hannes (26 October 2016) shared the registration process with regard to the relationship to other religious organisations. In the process of forming ACRP, the prerequisite was to adopt a qualification for the religious practitioner affiliates. When the Qualifications Council for Trades and Occupations (QCTO) was approached in 2014, by the then AMTP, to establish a recognised qualification, the director of QCTO informed AMTP

that they would need to fall into the process already being established through an application by the Hindus. However, as applications by the Muslims and Jews were also subsequently made, a meeting of the Hindus, Christians, Muslims, and Jews was called in February 2015. While there was a spirit of cooperation and understanding at the meeting the consensus of the meeting was that a joint application for a recognised qualification between all four religions would not be possible. QCTO accepted the outcome of the meeting and a separate application, on behalf of the Christian religion, under the title of ACRP was made. As far as Hannes is aware, it is only ACRP that has continued the process from QCTO to apply through SAQA as a registered professional body of practitioners (interview, 26 October 2016). As Hannes reflects on this process he comments that "it would perhaps not be totally impossible to have a multi-faith professional body", but Hannes also notes that the task of just representing the numerous Christian religious organisations is in itself overwhelming (interview, 26 October 2016).

Hannes (interview, 26 October 2016) outlines the prerequisite criteria for the registered professional body which speak into the needs expressed by both the co-researchers and the respondents. The first criterion is to establish the designations of the religious practitioners to reference the "categories of profession, that you are responsible for". The second criterion is to establish "training standards for those designations" stating the minimum qualification required. The third criterion is to initiate a "continued professional development programme". Fourth, there needs to be "a code of good practice or ethical standards ... and the process to apply that, and obviously an appeals process". Finally, an affiliate's fee structure needs to be determined. There will also be two levels at which ACRP operates. The first is to register religious practitioner affiliates on an "individual level". The second is the "institutional level" in which churches and training institutions can register.

For me, what stands out in the development of ACRP is its commitment to assist the less formalised churches in helping them achieve a recognised qualification for their religious practitioners. In the categories for affiliates, there will be the first category that recognises qualifications of the National Qualifications Framework (NQF) level 5 and above. The second category for NQF levels below 5, and a third "Legacy" category, which will be phased out. This interim "Legacy" category recognises those pastors with more than 5 years' experience "who didn't have training in the past, the old fathers, even those who cannot read and write, but who had been preaching and doing ministry for many, many years" (Hannes, interview, 26 October 2016). At present ACRP has the support of the universities of Pretoria,

Stellenbosch, the Northwest, and the Free State, and the South African Council of Churches, the Evangelical Alliance of South Africa, the Council for African Independent Churches, and the United African Federation of Churches (ACRP 2017c).

However, one of the challenges for ACRP is how to include actively the mainline churches who already have well-established and SAQA approved training systems in place. To meet the need of a registered professional body to assist with a process for the appointment of spiritual helpers all churches need to participate. However, as registration is open to individuals, Christian religious practitioners can still apply as affiliates irrespective of their own church's positioning. Also, while these criteria meet the needs expressed by the co-researchers and the respondents, the obstacle remains that ACRP does not represent all religious groupings. Even should the other religious traditions be able to establish their own professional bodies there is still no assurance that the standards will be similar across the different bodies. Yet, the reality that one such body is now in the process of formation, the hope is that there could still be either the formation of a single body overseeing all religious practitioners or at least where there is a dialogue between the different religious professional bodies with a shared memorandum of understanding. As it stands, albeit only within the Christian tradition, there is a means to appoint spiritual helpers who are affiliates of a professional registered body.

A final proposal needs to be made. Even with the establishment of a registered professional body, the question is, who will champion the cause of spiritual development and helpers within corporates?

6.3.7 Independent organisation of workplace spiritual helpers

The previous section closes with the question, who will champion the cause of spiritual development and helpers within corporates? Unless corporate stakeholders have the vision, as in the story of Henk (interview, 27 August 2015), to develop workplace spirituality it is unlikely to occur without intervention. The obstacles referred to in this research fuel the reasons that it is easier just to maintain a status quo in which a spiritual gap remains. Unless a champion accepts the responsibility to communicate the need for workplace spirituality and provides a means to incorporate spiritual help within a corporate's wellness programme, it will remain limited to the few corporates who appoint workplace spiritual helpers; the few individuals who answer a call from either within the corporate as a colleague or as an outside

volunteer to provide spiritual help; or to those wellness providers who do attempt to match spiritual needs with certain affiliates.

A future possibility that does deserve attention is the creation of an independent organisation whose dedicated task it is to provide spiritual help within corporates. Independent means operating under its own control and not dependent on a religious organisation. This proposal follows the same principles of the already mentioned HospiVision that offers spiritual help in several South Africa hospitals. The question is whether a similar vision for hospitals can be championed for corporates. The advantage in learning from HospiVision is that the groundwork for the process of volunteer recruitment, and the screening, training, and contracting of volunteers is already available through the willingness of HospiVision to share their information (see Appendix 8.3).

In the consultation with Hannes van der Walt (26 October 2016), the general manager of the Association for Christian Religious Practitioners, Hannes shared the origins of HospiVision:

I was actually involved in establishing [HospiVision] 20 years ago when the Dutch Reformed Church had an office here in Pretoria, that used to be in the Verwoerd Hospital, which became the Pretoria Academic Hospital, and now Steve Biko Hospital ... In 1994 the Dutch Reformed Church said, "We're withdrawing because we don't have money anymore to have the pastoral office in the hospital". And then, I just got the guidance at that stage to say, we can't close the ministry in the hospital, so I established this NGO, it was [the] name of HospiVision, vision for hospital, spiritual care in hospitals. And now this organisation grew and we have around 20 hospitals here in the North and a couple in the Western Cape where we have offices and people working the hospitals, and Andre de la Porte did a lot of work to get all of this running.

Andre (interview, 27 October 2016) outlines the process within HospiVision regarding the policies, volunteer recruitment, screen processing, training, and contracting of volunteers:

... the hospital requires of us to present an operational plan for what we do. That is approved by management. ... We don't have a lot of external criteria, but we do have a process. ... We start with recruitment. ... Then we have screening. And the screening is usually done by the completion of the form. ... The form is drawn up in such a way that it would highlight potential problems. So, if the person comes to sit, and I've got

the form, I can already see on the form where's the various areas. And that usually has to do with own personal trauma that hasn't been resolved, it has to do with spiritual framework, "Am I here to heal the sick?", and those kinds of things. So, we try to pick that up in the screening, and there's a screening interview. Then we have a list of accredited programmes, and the person has to do at least one three-day course, an introduction to spiritual care and counselling. ... The course in a sense sets the whole culture of what you become part of. Then there's a three-month probation period where the person has to work with an existing trained volunteer. And thereafter there is a final interview. And only once that final interview is done, then you can become part of the team. We also have contracts with our volunteers. ... There's a kind of a grievance procedure and a disciplinary procedure. So, we can give you a warning, we can give you a written warning and thereafter we can say, "The contract has been cancelled, you are not part of what we do any more". And obviously, part of the contract is an ethical code to which everybody ... has to subscribe to a certain ethical code.

In the "Memorandum of agreement between Red Cross War Memorial Children's Hospital (RCQMCH) and HospiVision regarding spiritual/pastoral care and counselling" (see Appendix 13), the following services are offered:

- Coordination of spiritual care and counselling services at the WMRCCH which is inclusive of all religions and denominations;
- Spiritual/pastoral care and counselling to patients, their families and staff;
- Provision of accredited training and supervision to HospiVision staff and volunteers relevant to spiritual and pastoral care and counselling;
- Coordination of spiritual care activities in the RCWMCH (e.g. chapel services and memorial services);
- Providing a spiritual care component at certain events (e.g. nurses day)
- Appointment of a spiritual/pastoral care and counselling coordinator for RCWMCH
- Mobilization of the necessary resources for implementation of these programmes.

The significant portion of this memorandum is its inclusivity of all religions. The work of HospiVision is impressive and the question needs to be asked whether a similar organisation can be established to oversee the development of workplace spiritual help. The initial task

of the organisation would be to communicate the need to develop workplace spirituality to wellness providers and corporates. Left on its own, it is unlikely this need will originate from either wellness providers or corporates. As already reported, wellness providers are waiting on corporates to request the service, and corporates are waiting on wellness providers to offer the service (see 3.5.2.2 and 5.2.2). The advantage here is that the communication of this need is not accompanied by the wellness provider or corporate's requirement to establish this form of help, but to allow the organisation to operate in the network of already established wellness relationships within corporates. However, the first requirement is to establish such an organisation. Unless there are persons such as Hannes and Andre who have the vision to explore this possibility, the vision will simply remain expressed but unanswered. One possibility that does exist is to make this research known to HospiVision and to explore the possibility of either expanding their spiritual help services to corporates or to establish a sister organisation under their existing structures. It is premature to ascertain whether this could even be a possibility and at the time of writing this possibility has been forwarded to HospiVision for their response.

6.4 OUTCOMES ACHIEVED

While this research's task has been to explore several research questions, some outcomes have already been achieved in the process of the interviews and in offering the research chapters back to the co-researchers and respondents.

6.4.1 Creating an awareness of the need for workplace spirituality

A valued outcome of this research is in the feedback offered by the human resource manager Sylvia (see Appendix 8.2 and 10.2) who after our interview tabled the issue of spirituality and spiritual helpers on the agenda of the next departmental HR meeting. If there's only one thing I ask from this research, it is that it will create an awareness of the value of workplace spirituality that can lead to employee and corporate wellness. If this awareness leads to active discussion, as in the case above, then part of what I had hoped for has already been achieved.

6.4.2 Invitation to participate in the Association of Christian Religious Practitioners

In the consultations with Hannes as the general manager of ACRP, an invitation has been extended to me to participate within ACRP. It is premature to ascertain what the outcomes of this relationship will be. The possibility does exist to communicate a need beyond the

present scope of ACRP to offer an additional council that is specifically designed to oversee the training and accountability of workplace spiritual helpers. There also exists the possibility to communicate through ACRP to corporates, wellness providers, and employees the need to develop a workplace spirituality and to communicate ways to receive spiritual help through ACRP affiliates. Lastly, there is the possibility to communicate to potential workplace spiritual helpers, through the affiliated organisations, the opportunities for study and being part of a network of spiritual help.

6.5 FURTHER OPPORTUNITIES FOR STUDY

The scope of this research is limited, but it has highlighted opportunities for further research. This includes continuing the exploration of the complexity of religious plurality and secularisation in a context of Christian and religious dominance. The increasingly popular concept of mindfulness provides an important vehicle for workplace spirituality, and the implementation of it requires further study. The most crucial study, in my opinion, is to explore with corporates and wellness providers a process by which, according to their requirements and standards of measurement, (1) the value of spirituality in wellness can be ascertained; and (2) the value of the workplace spiritual helper in developing workplace spirituality; and (3) to confirm the beneficial outcome of productivity and profitability for corporates and wellness providers through the appointment of workplace spiritual helpers.

6.6 A FINAL RESPONSE: A FICTIONAL STORY

This response concludes with an epilogue, a short fictional story. Müller and Müller (2017) write:

Theses and articles that explore other possibilities, such as through fiction writing, are often perceived as problematic as they do not fit the generally accepted conventional research practices. Yet the use of fiction as a research methodology is not unheard of and has, in fact, been well documented and discussed in academic literature.

It is an art-based research method that aims to open "up a multiplicity of meanings and allows readers to bring their own experiences and interpretations to the work" (Leavy 2015:58). Leavy (2015:55) refers to fiction having "unique capabilities for creating and disseminating social research because it is engaging, evocative, and accessible to broad audiences". The main advantage of fiction as a research practice is to develop "empathy in

readers" (Leavy 2015:56). This empathy allows readers to build relationships with the fictional characters of the story and so identify with the themes of this research. Müller and Müller (2017) summarise:

This type of research reporting is shown as useful to help the researcher give expression to the emotions and feelings that usually form part of a research process, but often go unreported. It is also useful in drawing in the audience, and intentionally eliciting an emotional rather than a purely rational response from the reader.

This practice is not to supplant the other research methods but serves as an additional means of communicating the outcomes of the research.

EPILOGUE: A SHORT FICTIONAL STORY

A tale of two cities sisters.

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way" (Dickens 1859:1).

Twins, Sara and Jade, experienced that heart-wrenching moment within life's journey of standing at the graveside watching the coffin being lowered. The African sky was overcast. A light drizzle was falling. Birds were silent. The preacher was offering words of comfort. Family, friends, and colleagues stood close by and pledged their support through their own tears. This was the last farewell to the person the twins called mom, mommy, mommy-pie. This was the mom who nurtured them within her own body for nine months, side-by-side, through a life cord. This was the mom who replaced the life-cord with a love-cord. The mommy that had raised them, disciplined them, fed them, and clothed them. This was the mommy-pie that cried with them over lost boyfriends but secretly had been happy that that boy was gone. This was the mom who had stayed at the bedside during illnesses offering spoonfuls of granny's chicken soup. This was the mom who was a single-working-parent. This was our mom. This was our mom who had encouraged us to become independent professional women. Who had worked extra hours to pay for university fees. Who stood proudly at our graduation. This was our mom who ensured that the love cord remained attached no matter what. But now the coffin, the ground being poured onto the wooden box, severed that cord, and the grief was overwhelming. A grief that questioned the meaning of life and death. The grief that wondered if there was a reason to get out of bed in the morning. A grief that doubted every achievement, award, bonus, and promotion. We would give that all back for just one more walk in a garden, a shared cup of tea, with our mom.

We had been called from the two cities where we were professional women. "Your mom is ailing." "Your mom is dying." "Come!" We answered the call. We came. We sat with her and gave her spoonfuls of granny's chicken soup. We remembered stories. We laughed. We cried. We watched one last magnificent South African sunset. We said good-bye. She fell asleep. A long, long, sleep.

Our cities called. They pledged their support. Colleagues came and stood with us by the grave and went back home to work.

Our cities called. "Take the time you need."

We took the time we needed. We just needed to be together.

Our cities called. "When are you coming back?"

Our cities called. "We need you." There is an emergency that only the professional women could solve.

We hugged. We kissed. We boarded our planes and flew to our cities. But our stories are now so different.

We both felt incapable of going on. The companies offered the best in care and counselling and support. The tens of thousands of Rands to build the wellness teams were ready. The doctors and psychiatrists could prescribe. The lawyers and accountants could advise. The counsellors could guide through the five steps of grief. They were kind. They were understanding. They were helpful. But grief asked other questions. "Will we see mom again?" "What is the meaning of life and death?"

Sara asked these questions. They remained unanswered. Sara grew more troubled every day.

Jade asked these questions. A workplace spiritual helper, Jessica, helped her wrestle with these questions. The questions and answers could never bring mom back, but they helped bring Jade back to a place where life had meaning, and death did not seem so terrible.

A phone call between twins. "Oh Jade, I don't know what to do. I don't know how I can carry on. I have questions and surely death is not just the physical end of life. The nurse at work was kind and supportive. Always a smile. I asked her, 'Should I ask the doctor to prescribe just a little something more?' The counsellor even cried with me. Her own mother died last year. The advisors gave good advice. But will we see mom again? I don't know if I can carry on not knowing if I will hear her voice again, feel her touch again. Even work just seems to have lost all significance. I asked those questions to the members of the helping team. 'I don't know, Sara', said the nurse, the counsellor, the accountant."

"Oh Sara, let me tell you my story of Jessica, a workplace spiritual helper and the new meaning and purpose in my living and working. ..."

APPENDIX 1. LETTER OF CONSENT



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

University of Pretoria
Faculty of Theology
Department of Practical Theology
Researcher: Alan Bester
PO BOX 279
Pietermaritzburg 3200
alan.bester@vodamail.co.za

Dear Participant,

I am engaged in a doctoral study on the wellness of employees in the workplace.

TITLE OF THE RESEARCH

Corporate chaplaincy, spirituality and wellness: a postfoundational practical theological exploration.

PURPOSE OF THE RESEARCH:

It is well documented that spirituality is an important part of the wellness of people, including employees in the workplace. However, it is also noted that in the South African context spiritual helpers are not overtly part of multidisciplinary wellness programme teams. I will be conducting interviews in order to explore reasons why spiritual helpers are not overtly part of the multidisciplinary teams of wellness programmes and to explore whether there is a viable way to include such spiritual helpers in the multidisciplinary team.

I would like to invite you to join me in the research. You will be considered as a co-researcher in the study and, unless mutually agreed upon, anonymity will be upheld. Your participation in this research does require your informed consent. This informed consent letter does need to be signed by yourself and a witness. Please also advise me if I need to obtain consent from the organisation that you represent.

METHOD OF RESEARCH AND RIGHTS OF RESEARCH PARTICIPANTS

The research will be conducted by the means of one-on-one interviews with myself. I would like to hear your story in your relationship to employee wellness. The interviews will be audio

recorded, and notes will be taken. You are required to grant me permission to use the contents of our interviews in the research study. The study will culminate in a thesis and a journal article. Unless we agree otherwise, your name will be substituted with a pseudonym and any identifying information kept confidential. It is also your right to choose at any time to withdraw from the research (including withdrawing the information in the interviews that may already have been held). During the course of the interview, you may also choose to not answer any of the questions or to choose to have any of your answers withdrawn from the research. There will be an initial interview of about one-hour duration. There may be at least one subsequent interview for the purpose of follow up and also to inform you of the outcomes of the study. If a follow-up interview is not viable, the outcome of the study may be shared with you by email. Unfortunately, there is no financial compensation for participating in the study.

The content of the interviews will be discussed with my supervisor Dr Julian Müller and an interdisciplinary team of professionals.

POTENTIAL RISKS AND DISCOMFORTS

While there are no foreseen risks in the interview process you may experience sensitive feelings, emotions and memories. I will be there to support you in the interview process.

The University of Pretoria operates under strict ethical guidelines, which will be adhered to strictly in this research, and the entire research process will be monitored by my supervisor.

POTENTIAL BENEFITS OF THE STUDY

It is my hope that with your participation we will be able to make a contribution towards improving the wellness of employees in the workplace. I hope that this study can pave the way for spiritual helpers to be recognised in a formal professional way in corporate wellness programmes.

Should you have any queries now or during the course of the research please do not hesitate to contact me on 072 386 2959 or on email alan.bester@vodmail.co.za

With kind regards and appreciation,

Alan Bester

Co-researchers consent:

If you have read this consent form and understand the information, and you voluntarily agree to take part in this study, please sign your name below. Your signed consent is an agreement to participate in the study and for the contents of the interviews to be used in the research.

Do you give permission for your real name to be used with the understanding that the organisation you represent may be identified? (Answering NO means that a pseudonym will be used and NOT your real name or any identifying information)

YES

NO

Participant's name

Participant's Signature

Date

Witness' name

Witness' Signature

Date

ALAN BESTER

Researcher's name

Researcher's Signature

Date

APPENDIX 2. QUESTIONS FOR INTERVIEWS

These opening and open-ended questions were prepared to help guide the semi-structured interview process. They take in mind that the process of sampling is purposive with the selection of co-researchers with a connection to wellness programmes or employee assistance programmes. The questions also assume that as I have observed that spiritual helpers are not overtly part of the wellness teams, but the questions themselves will need to confirm this observation. During the interviews, only a few of these questions were used as the co-researchers offered their stories without much prompting.

Questions for interviews

1. What is your understanding of "spirituality"?
2. What is your understanding of "workplace spirituality"?
3. Do you think spirituality has a place within your corporation?
 - a. If yes, where exactly do you think workplace spirituality will fit into your context?
4. What are the objectives of the wellness programme of your corporation?
 - a. How does it operate?
 - b. Why are employees referred to the programme?
 - c. How are employees referred to the programme?
 - d. What is expected of employees within the programme?
 - e. Who, in reference to positions, are the helpers who make up the wellness team?
5. In your opinion, does spirituality have a place in the care of the employee wellness programme?
 - a. If yes, how would you describe the role of spirituality?

- i. In your opinion, what are the benefits of incorporating spirituality in the wellness programme?
 - ii. In your opinion, what are the shortcomings of incorporating spirituality in the wellness programme?
 - b. If no, please explain your answer.
6. Are you open for a spiritual helper (chaplain/pastor/priest) to be a formal part of your wellness programme?
 - a. What would you consider the necessary training or other requirements for a spiritual helper on the wellness team?
 - b. What would you consider the expectations of a spiritual helper on the wellness team?
7. Do you pre-empt any obstacles that would prevent a spiritual helper (chaplain/pastor/priest) from working within the corporation alongside others wellness programme helpers?
 - a. If yes, how do you think these obstacles can be overcome?
 - b. If no, why are spiritual helpers not overtly part of your wellness team?

APPENDIX 3. SAMPLE OF TRANSCRIPTION

What follows is a 2-page sample of a transcription of an interview.

Interview: Warren – 7 August 2015, CEO Hospice Care Facility, Pietermaritzburg

...

[00:22:23] [Alan] As soon as we bring a spiritual worker in, you're not going to get, I don't know what the word would be, a multi-spiritual, or trans-spiritual person. [00:22:32] I come from a Christian perspective, if I'm Christian, I can't be other ...

[00:22:37] [Warren] You can't be other, exactly.

[00:22:37] [Alan] My approach can be accepting, of any other, spiritual or religious system. [00:22:46] But it does complicate the matters, and I ... I would imagine, that if you employed a Christian chaplain they would be pressure to employ also a ...

[00:22:58] [Warren] Precisely.

[00:22:59] [Alan] ... a Muslim, Hindu, Jewish chaplains as well, so that just makes it difficult. [00:23:04] So I think, part of the response is to say, "We recognise the need, but actually hands-off", is far better approach.

[00:23:14] [Warren] There's ... you know, I think there's ... there's the ways around it, and for me, the way around it is to sufficiently equip current staff who are employed as professionals in other fields, to be able to at very least identify and maybe begin to open up discussions around spiritual issues. [00:23:38] Um, the ... the idea here would be to make use of social workers. [00:23:46] I really think social workers should be skilled enough to touch on this, and to at least to begin to open up. [00:23:52] My concern is that having opened it up, you then enter into a realm of time and energy and, um, process, that would take them away from the bulk of ... of patient care. [00:24:09] Now, we should ... we should be making allowances for that, in all seriousness. But if I've got 100 patients needing documentation to go and get an ID document, and one patient who needs to spend 50 hours in counselling, my social workers are going to deal with the hundred, not the one, because my funding that I do get for social workers, limited as it is, is based on numbers, not ... quantity, not quality. [00:24:39] Um, being rather simplistic there. It is something that can be done, but it is not ... it has become a non-priority. [00:24:53] And for me, that is the biggest concern. Is how do

we maintain the priority of spirituality, um, within a set of competing priorities? [00:25:05] There's a lovely story, and it's not my story, I use it in my training, of a patient in a Hospice in the US, where there are different rules and different technicalities that apply than here. [00:25:21] That this patient was, um, reasonably terminal and kept expressing to the nursing staff that he was ... he was in pain. So the nursing staff did what they did. [00:25:36] They increased levels of morphine, which is perfectly good and right response to someone expressing that they are in pain. When you are sore you take something for the sore. [00:25:46] You don't ignore the sore. Um, so that's what they did, but the ... the patient kept saying that he was in pain. [00:25:56] Until, a nurse, and I don't know the details of the story, until a nurse said, "Well, where does it hurt?" And that ask was obviously the right question in that case, and the patient now was ... felt in a secure enough, safe enough environment, that they could talk about their spiritual pain. [00:26:21] It was not a physical pain. So when somebody says, I'm sore, or I'm in pain, the immediate response is, well it's a physical thing. [00:26:30] Um, but a spiritual counsellor would then say, or maybe should be saying, well, where does it hurt, why does it hurt, what do you want to do about the hurt? [00:26:40] Um, or how can I help you process the hurt? So, and so what happened is that in that particular patient's case, someone was brought in, and the patient was given an opportunity to ... to discuss this with a professional counsellor, and the hurt was gone. [00:27:01] Um, and I'm told that the patient died not so long after that. But, I think we get ... I think we get side-tracked and ... and ... and we focus on what we can do something about now, as opposed to what may take, um, more time than we believe we've got to deal with. [00:27:31] And therein is the demise of spiritual counselling amongst current ... amongst non-specialised staff.

[00:27:41] [Alan] Is that story documented anywhere?

[00:27:43] [Warren] I'd have to find it, and I know I've read it and I use it in my training, so I've probably got a reference to it, but I'll have to go out and actually find it and ... and look for you.

...

APPENDIX 4. INTERVIEW REPORTS – CO-RESEARCHERS

APPENDIX 4.1. INTERVIEW: EMPLOYEE (MARION, INTERVIEW 14 JANUARY 2016)

In the original research proposal, I had not initially proposed to interview the employees assisted by wellness programmes. I am aware that this may have been perceived that the research is deciding for employees without the participation of employees, but it does need to be noted that the link between spirituality and wellness within wellness programmes for the benefit of employees is already well documented. As such the preliminary round of interviews was initially planned to be conducted with only persons overseeing and associated with the wellness programmes. However, as mentioned above, one such interview with a person who had journeyed for several years under the assistance of an EAP during a time of illness has been conducted. I have included her story, because it highlights a number of concerns in the relationship between employer and employee, and between the wellness programmes and the employee.

Marion (alias) who is 59 years of age was medically boarded from a prominent South African bank. This is her story from an interview conducted on 14 January 2016:

I think the first thing that really went wrong is when the bank closed my position down in Maritzburg which was some seven years ago, and gave me the option of, ... first of all no option, but then after I kicked up a big fuss, and the option of going to Durban or taking a ... like a retrenchment package which was not financially viable. So then I started to travel to Durban, which caused a lot of strain on my normal day to day living and wellbeing, and then four years ... four and half years ago I contracted the cancer. And I never really fully recovered from that because I always had pain down this side ever since then. ... The biggest trouble started not January past, [but] the one before. I actually compiled a list of what worried me in my workplace. And why I was feeling I'm not getting anywhere ... and I sent that list to my boss. She didn't even respond. She didn't even say, "Yes I received it". Nothing. So I sent it to her two weeks later and she then still didn't respond. Then I cc'd the third time ... the boss in Joburg. And then she responded ... And even though my points were pertinent points, like, you know, the noise level in the office is unacceptable, people ... stand around talking, don't do their work, and others had to do their work, you know, pertinent points with proof and everything. It was all just swept under the carpet. So then they transferred me to a less,

... to a more busy but a less, ... the bank placed less value on where I was working. But ... I coped ... I always had coped with my work. It was never the work. It was the surrounding of the work, and the back-biting, and, you know, it was just ... it is just terrible in the workplaces now. You can't believe how people just ... every little thing you do just, you know, gets hammered. The people in charge have no idea of how to run a workplace. My ex-boss will for instance, in the general staff meeting ... one person is absent for that day, she will run that person down and say the nastiest things about that person, in front of all the staff in [the] general staff meeting. And then I ... well the first time that happened I went to her the next day and I said to her, "That's not acceptable." "I mean if I am not in a staff meeting is that how you are talking about me?" And she said, "Yah, yah okay", she won't do it again. And ... but she continued to do that, at which time I would then put my hand up and say, "Please may I be excused from the meeting". And then she would say, "Sit down!" And carry on talking about other things, you know. So ... no matter what I tried to rectify the things that was really worrying me and on my mind and interfering with my job as well, it just became worse and worse. And I just became more anxious, and also the fact that I wasn't well, [and] I was doing all the travelling. I just became more and more angry. So I had been on anti-depressants since I had the cancer because the medication you take to prevent the cancer brings on depression. So when I became depressed at that time, I had also at time fallen and broken my ribs. So I was in a lot of pain and ... stuff around that time when I was diagnosed, and they put me on anti-depressants then, and they said I would probably have to stay on it until I'm finished with the treatment which is this coming year in August only. So I'm still on anti-depressants. But they changed my anti-depressants in this time when I was going into crisis and I was having panic attacks at work, and panic attacks at home and ... there just seemed to be no, no way out. I would be so just concentrating on my job and not looking at anybody ... just trying to not get involved with the rest of the office. And they would actually come fetch me and make me involved in, you know. I just said ... there was no way out for me out of that situation. There was no way for me to talk to the boss anymore, no matter how I had brought the problems to her attention. Yet in last year ... not last year ... the year before, the year before I left, I was still the top achiever around all this. And then I got big bonuses and everything, because my work was never the problem. It was the office atmosphere. And ... that particular day I had a run-in with a junior from another department. And she was like ... she had sent me wrong stuff and I had sent it back to her and then she

sent it back and said, "It's urgent". I said, well I can't even do it until it's correct, then I can do it. Then she phoned me and she screamed at me. ... I was holding the phone like this and everybody in my whole department could hear her shout ... swearing and screaming and carrying on. And I just said ... well ... I was upset about that ... I walked outside a little bit and came back and went to my boss and said, "You really need to speak to the other head, the department head, and tell them that that their staff is out of line. They send us incorrect work and then they abuse us verbally." And she looked me straight in the face and she said, "You just need to get used to it." That was ... that was the last straw. It just broke me. I just ... the next day I had an appointment with my psychiatrist any way to renew my script. And even when he saw me he said, "What ... what's happened?" You know, he could see straight away. And we just decided there and then, I can't ever go back to work, it just, it will kill me. So then I just started to ... well I ... he booked me off sick for three weeks and he said, "Make up your mind finally". But he recommended that I don't go back. So ... but before the three weeks was up I went down to her and said I wanted to take early retirement. But the bank owed me four and a half months, almost five months leave. And I said, "I want to first take my leave. I don't want the cash, because the tax man takes half of it and if I get the four months' time as leave then my pension fund will grow another four months". And she said, "Oh no", she can't afford that, because she can't leave my post ... can't leave my post vacant for the four months. And I said, "Well, I need that leave, I can't ... you know, I can't". And then she said, "Well let me board you, that will go quicker." So I had not really considered boarding before. Only after she had said it, then I only ... I thought about it. But the psychiatrist had mentioned to me, he said, "Maybe you should get boarded". So I knew he would be on board. So then I said, "Ok, if you can do it, that's fine, I will go that way." And after that, I just sat back and waited for them to come to me. And they ... asked [for] forms and they asked ... It took eight months of sitting ... just waiting day after day to hear. And the silliest things, you know, she would send me an email to my work address. When I was at home I had no access to that work address. And then three weeks later, ask me, "Where's the forms?" And I would like, "What forms?" So it was just procrastinating and drawn out, and drawn out, and eventually it took over ... well I was boarded from the 1st of August. And I last worked on the 18th of December the year before. So that's the time it took to board me. So then I was boarded now from the 1st of August and I'm boarded until the end of this month, [after] which I will then go on normal retirement.

Having shared her story, I prompted Marion with the following question, "And during that whole time was there any link in with an employee assistance programme or a wellness programme from the bank's side?" What follows is an interchange between Marion and myself:

[Marion] The wellness programme phoned you from time to time, to find out ... especially if you are on depressant medication, but it's very superficial. "Are you okay? Are you eating right? Are you taking your medication?" You know, that type of stuff. And, they did phone me once or twice. And then once I didn't go back to work ... once they saw I was off sick for more than a month, then they started phoning me again, and saying, you know, "What's happening? You haven't been back to work". You know, cause they can see on our records that we haven't been back to work. And I just said, "Well ...", ... I just couldn't go to work anymore. They were ... you know it was just getting too hard at work. And then they started to phone me about once every two weeks. But still very superficial. They never suggested that I see anybody. They asked who I was seeing. And I said, well, ... I was seeing ... they used to be in our church ... she's a ... she's a psychologist. ... And I had been under the care of Dr [name deleted] the psychiatrist, and ... I said, "I'm seeing these two people". And they [the EAP] were just ... that's it. And just, "Are you resting enough?" "Are you sleeping enough?" But nothing, like, in depth of, "What is your problem? What can we actually do to help you?" I didn't feel supported at all. I felt that they phoned because I was like a tick number on their ... they had to tick that they'd phoned me. I did have that little bit of contact with them. ... But also, long before I was boarded it stopped. And they never ... after that, they never phoned back. You know, they just ... it would be every two weeks, then every month, and then it just stopped.

[Alan] Okay. Was the first contact from the wellness programme when you were away from work? Or had anybody, a supervisor, or boss, suggested to you that here is a place of help within the organisation.

[Marion] No. Nothing like that ... nothing like that. No, my boss said ... I mean, my boss had known ... in fact she was actually very kind to me while I was having treatment for cancer and all of that. But even at that time she never suggested wellness programme or anything.

[Alan] And how well known is the wellness programmes to the employees? Do the employees know where they can get help? And that help does exist in the organisation?

[Marion] We did get information from our medical aid which runs the wellness programme ... to say there is a wellness programme. I'm sure everybody is aware of it. But, you know, when you're in crisis, it's very different to try and reach out to something that you're just aware of. Whereas if someone in work had noticed your crisis and actually put you in contact with these people it would be a very different thing. Yah, if you're in crisis like that you don't think. I mean I didn't think to contact them and say, "Ooh, I'm in crisis at work". And they didn't contact me certainly at that time.

[Alan] So this was ... if I'm just putting this all together. This was all off site. There was no wellness personnel on the premises, one to one meetings. It was all linked to the medical aid ... not an internal team of helpers.

[Marion] No. It's the [bank's] wellness programme but it's run by the medical aid. And it was all telephone. There was no other contact but telephone.

The second part of the interview was to explore Marion's own thoughts of spirituality during her illness and the boarding process. I began with the following question, "The second part is just to explore your own thoughts during your time of illness, and even now, what place does spirituality have for you in coping with the illness, coping with the decision of the boarding, and everything else, that's work related or life related? What place does your own faith and spirituality have in that?"

[Marion] My spirituality was always very important to me, but I had ... before been through ... [a] big crisis when I got divorced. And ... then I had a lot to do with John (alias - Methodist minister) and saw him a lot of times. And I think this time I was more prepared to see to my own spirituality while this was all going on. I didn't ever ... there were two people at work that were Christian and they did help me a bit, you know when I would be down they would say, "Ah, no, come on let's pray", or something like that. But it was just purely workmates. Yah, it was never any other way ... and I didn't feel that my spirituality was wavering because I'd ... I'd been so surefooted since the previous crisis I had with my divorce. John had to lead me every step of the way. So it's like I knew the ropes, you know.

[Alan] Do you think that it would've made a difference to you and your well-being if there was a ... a person like John who was serving as a chaplain or a counsellor or a carer that was available to employees in the workplace?

[Marion] I think it would mean a lot to employees, yes, and I think that a lot of employees in the workplace today need that. Because things are really tough. And even like ... I know that [name deleted] ... she referred to my workplace as a toxic workplace when, you know, when I ... we discussed what was going on and all that. And I ... there's a lot of people there. ... And also the mixture of different religions at work also has a big impact on how people respond. And I think that it's almost as if Christianity ... when you're a Christian it's almost like people are trying to hide that. But the people who are Moslem and ... it's like that they are more out there with their faith. Now for me, it was never like that. I was always very outspoken and known about my Christian faith. And I know that one girl that worked with us for a while ... she had said that she had seen a vision of me, with like blackness surrounding me, and me trying to break through it. And she said that I must be very careful because she feels that my sanity and whatnot can be attacked through my workplace because of ... all of the other religions and, yah. She almost thought that I'd made myself a target because of the way I was outspoken and, you know, I try to always stand up for the victim and that was what they didn't like. They like to ... traipse the victim down, and then I would say, "But, did you think how she might have felt", you know, that type of thing. I wasn't like before that.

[Alan] I'm quite interested in your comment about Christians who were more reserved or quiet and other faiths were more outspoken. Do you think that it was just an indication of personality or did the company discourage it or anything like that?

[Marion] I don't think the company discouraged it, no. I think it's probably just, you know, for so long I think ... it's almost like people are with ... with race now, you know. For a long time ... white people were seen as oppressors and I think ... as far as ... other religions in the workplace are concerned for a long time Christianity was the only one that was really acknowledged and therefore now, it's almost like you have to almost be ashamed of being a Christian, but I never ... I never fell for that and displayed that. I think that didn't go down well.

[Alan] Do you think that would make it quite difficult for a Christian chaplain or minister to try and work in the workplace in ... in the multi-religious setup?

[Marion] I think it will, it will, yah, it will.

[Alan] Because the other faiths would want their faiths represented. Or if somebody tried to be neutral whether that would be possible or not?

[Marion] I think that that would be difficult, yah. There ... there was at one stage, like a little prayer group that started up, but it never did last any length of time, you know, it would start up, and then you'd be sitting in your workplace and you're getting a call, you can't always just leave what you're doing and go off ... because sometimes it's just so ... sometimes I wouldn't go out for lunch three weeks in a row because when I want to go to lunch there is always something that's too urgent I can't get out, and so, you know.

[Alan] Yah, and I assuming that that was set up by the workers themselves, employees. It wasn't instituted by ...

[Marion] It was never instituted ... never instituted.

After allowing for a few moments to reflect Marion continued her story from my prompt of whether she would've benefited if there was a carer or a counsellor in the workplace?

[Marion] I definitely would have benefited if there was someone that I could speak to right on the premises, especially because ... [name deleted] had to teach me coping mechanisms with that panic attack that I was getting because it was just ... it was just out of control, I couldn't breathe, I couldn't, you know, it was like a side show for the office. So, she had to teach me how I could cope through that without going into that total panic.

[Alan] Yes. Was it important for you that she was a Christian psychologist?

[Marion] Yes, I wanted to only see a Christian psychologist.

...

[Alan] And in the phone calls when the wellness folk contacted you, you mentioned that they didn't refer you to anybody, did you ever ask of them for their recommendations, or ... I mean they were ... you mentioned they were quite superficial, and I mean, you didn't ... you didn't enquire anything of what they could offer or do?

[Marion] No... no, I didn't really ask them, but, the one girl that phoned me did one day say, ... she said how do you occupy your days now that you're not working, and I said, "Well, Tuesdays I go to Bible study", and then she said, "Oh, you pray", I said, "Yes I do". "Oh, you must pray". Then after that she ... whenever that particular girl phoned me again she would say "I hope you're still praying". So she was obviously also a Christian. But, it was only, you know, it was also not anything in depth. She just, you know, said, "I hope you're still going to Bible study and praying". Because I had said that's what I do.

In bringing the interview to a close I enquired if there was any further comment that Marion wanted to make. This led to a further interchange:

[Marion] I just think maybe it's not relevant to what you are doing, but what I think is very, very important, is that people ... when people find themselves in that position ... when they, and if you ever had the time to counsel or be with someone in that time, most important thing for people to realise is that the day after you've gone someone else does your work and it carries on. We carry on and on because we think, "Ooh, I must do my job", and you ... you bring yourself to a point ... I was at such a low point. I believed I couldn't do a thing. ... The first few weeks that I was at home I was even scared to do things in my own home. Because I ... I couldn't. I failed at the bank, I'm going to fail at this, you know, I ... like that whole thing to work through. But yet the bank just carried on regardless. There was never even a loss when I was gone. And I think when ... I should have never let it go that far. I should've picked myself up before I had reached that very low point. And stood up for myself and even if they pushed me out that would've been fine ... it would have been better for me rather than to let myself get to that very low point where I let myself get to. And only now after a year do I feel I think have recovered. ... I feel now that I can cope with most things, but still when I think of, mmm, I don't think I could cope in the office. And yet ... I mean I was always one of the most capable people in the office. And yet now I doubt that I could even cope with like a small secretarial job. ... I even doubt that I would be able to do that. Hopefully, I will come through that as well but, as I say, at the moment ... at least I can cope with everything that I have to do now.

[Alan] Yah. Should ... should coping with an illness be the person's own problem, or do you think the institution should have taken a little bit more concern for you?

[Marion] I definitely think the institution should have taken more concern. I think that bosses should be more aware of what their staff is going through. And should be trying to ... to give guidance and help ... and ... yah ... you know, some people run to the boss' office with everything. Like I wouldn't run to her office and say, "Ooh, I'm so down", or whatever. But from the fact that I was suffering panic attacks, and ... she must've known something was wrong. And yet she never, never tried to help me.

[Alan] So she never took any initiative in trying to connect you with any person who could help, or anything like that?

[Marion] Nothing. And yet one feels ... especially, I think people of our generation ... I can't draw you in my generation ... people of my generation, we feel that responsibility ... you know, I feel ... I felt a responsibility to my job that had nothing to do with the boss in the organisation. That was me and I'm responsible. And this is my job and it has to be done at this standard. No one had to tell me this, you know, "Your standard must be like that". Because I knew that it had to be a top standard and that it was just in us ... in my generation of people. And then to get to a point where that's not valued at all, and in fact, you know, it gets thrown in your face because, "You're just old-fashioned", and, "You don't trust other people". And yah, it was ... it was very hard thing to come to grips with. And I say it took a long time for me to get to the point where I can now actually say, "Ah, whatever, whatever". You know, I'm really relaxed about it now. And I really don't, you know, I don't mind now that they didn't even miss me for a second.

[Alan] Yah, but yet your immediate superiors let you down?

[Marion] They did let me down. They did let me down.

[Alan] Yah, and ... and in the wellness programme and phone calls, now that you reflect on it, do you ... do you think they should have offered more?

[Marion] Yes, definitely, definitely. They ... they definitely were just ticking off that they'd phoned and that's it. You know, they had to phone me every whatever, and they had a diary card ... I could just see them sit with their diary card and ... it was ... it was very superficial. Really, really superficial. So, I never felt after any of those phone calls that it had done me any good.

[Alan] What would you have expected from them? What do you think would've been helpful for you?

[Marion] I would've definitely expected them to try and find out a bit more about what was actually happening in the workplace, what was actually, you know, and ... for them to be more involved on that level. But they were just ... very, you know, stand back from it, and that's it.

[Alan] Yah, one of the things that I'm hearing in the list that you drew up for your boss and others, that there seems ... seems to be an unawareness of how everything is related. So it's not just a person who has an illness, but is a person who has an illness that's responding to what's happening in the workplace, and that just was ignored completely. The ... the wholeness of everything, or the connections of everything.

[Marion] Yah, but that has to do with ... also with the fact that everything is political. You know, our boss is appointed in that position, and she has no management skills whatsoever. Her boss, was aware of that ... this lady in Joburg that I reported to ... but by the time that they got my letter, this type of behaviour from this woman had been going on for three years. So then, this lady in Joburg couldn't report it to her boss because she would have to say when it started. So the lady in Joburg is now protecting her job. So it's, it's all about, you know, lining your own pockets, and, you know, it's not ... there's no like genuine care for what is going on, you know. Now that lady, I spoke to her often on the phone, because she would phone me because I am the one that she knows that she could ask a question of in the office and stuff ... and, she knows me as a person, but she was so willing to sweep all of that under the carpet, to just protect her own back. So, because our big boss is a young guy and he's, known to be very decisive and, you know, and he would've ... he would've, and in fact someone who knows her well, said that she had said she had made a big mistake in Natal and now she's got a live with it. So you know it's all, you know, like the politics of keeping the right people in the right positions, and, you know. So people are more scared of that than of staff members cracking ... and ... people are leaving that department like flies.

This conversation prompted me to explore Marion's thoughts on whether or not wellness programmes should be able to call upon spiritual helpers to assist employees:

[Marion] And, yah, you know, even the time when I was going through my divorce I didn't reach out. You see the person in crisis finds it very hard to reach out. Because, um, I was like up-and-down, my kids are suffering and everybody, you know, I've gone like quite cuckoo, I would work in the house ... I'd clean my house whole night but work the next day and come home and clean the house the next day, you know, I was like really just out of it. And John just called me one night after church and he said, "You will be in my office Wednesday". And I said, "No, I don't need to come and see ...". "You will be there. And if you won't be my office then I'll be in your home". You know, he just like pinned me down and said, "Now you will come". And once I started then it was easier to, you know, carry on with it. But it's very it's very hard for you when you're in that place to reach out and say, "Help me".

[Alan] So somebody's got to do the prompting comment or make the opportunity available.

[Marion] Yah. Yah.

[Alan] Especially I would think with people who are not connected with the church. What would you have done if there wasn't a John, or there wasn't a church you were going to where there was a John who could challenge you like that?

[Marion] I couldn't imagine my life without Christianity. I really can't. I've just been a Christian too long. Yah, because I ... I mean [I] grew up in a Christian home and I came to my own salvation when I was 17, so, you know, there's for me ... there is just no such life. I can't imagine such a life. So, yah, through the years it's been the solid thing in my life. No matter what else happened, that was solid.

Marion suffered illness, depression, and stress in the workplace that ultimately led to her being medically boarded. As she relates her story there are a number of important emerging themes in the relationship between the employer and the employee, and between the employee and the wellness programme.

The first of these themes is the feeling of not having anybody to talk to in the workplace. While the structures were in place of a supervisor and a wellness programme, neither met the need of allowing Marion to adequately express her concerns and find what she considered necessary help. From the work's perspective, the only solution was to first find

an alternative position for Marion which only served to transfer the same concerns. While it must be remembered that Marion had already sought outside medical help, and while this could be the reason for the wellness programme's aloofness, it did seem for Marion that the wellness programme working alongside the bank's medical aid was only ticking off the checklist items. Marion repeatedly used the word "superficial" to describe the help that was offered to her. While telephonic contact is better than no contact, one does need to ask whether in this situation something more personal was required. As a result, Marion did not feel supported either by her superiors at work or the through the wellness programme.

What also failed Marion was the relationship between the organisation and the wellness programme in that her superiors never encouraged or even suggested the help that existed through the wellness programme. While the organisation would argue that information in this regard is generally supplied the reality is, as expressed by Marion, that in a time of crisis one is not in a position to do this by oneself.

On the theme of spirituality, Marion was able to express how significant the spiritual help was that was offered to her in the previous crisis of her divorce. Reflecting on that experience she did express that similar spiritual help offered in the workplace would have been of great benefit. Later in the interview, Marion also expressed that any at-work help or one-on-one personal contact through a counsellor or carer would have been greatly beneficial. She went on to stress that this should be the work's responsibility to ensure that the care and help relationships are put in place. Furthermore, supervisors should be able to monitor employees and direct them in the direction where help may be found. There is rather the impression that everyone first takes care of their own position and the care of others is secondary, if at all.

One final theme to mention is that while religious expression was not disallowed in the workplace the plurality of religions did make religious expression difficult.

What this points to again is the concern of the limited place that the spiritual helper, has in the lives of those in crisis. For Marion, the majority of her time was spent in work-related activities and travelling to and from work. Only a small number of hours per week allowed her to have contact within a spiritual support setting. This again leads to the question whether there is a better way for spiritual helpers to be present where employees spend a major portion of their time, that is, in the workplace. And of course, as the previous paragraph

highlights, how is this spiritual help managed or conducted within an organisation where there may be many different religions and views of spirituality represented.

APPENDIX 4.2. INTERVIEW: POLICE CHAPLAIN (NELSON, INTERVIEW 11 JUNE 2015)

Interview with Nelson (alias) conducted on 11 June 2015.

Nelson, an ordained Methodist minister, served as a police chaplain for 14 years. His experiences ranged from starting as a police chaplain in the stations to being the general secretary of Africa Police Chaplains. His early years as a chaplain in the service, referred to as "kapelaan dienste" (chaplain services), was in his opinion more ceremonial than functional in which chaplains simply shared in the ceremonial Bible reading and prayer. Any other service was reactive. In his words:

... and that's where we really concentrated, and we were absorbed in that, you know, to visit the sick, deliver death messages, ..., you would wait for something to happen, ... as a chaplain, then you'd follow reactively.

However, the recognition arose for the service to also become proactive. The desire was to help those in the police to "live a life as a peace officer" especially by gaining "inner-peace". Nelson was the first to be appointed to oversee these proactive "research and development programmes" which had a focus on issues such as corruption, integrity, ethics, values, and spirituality. Some existing programmes were implemented, such as the "Biblical portrait of marriage" and courses on parenting. While the police heads recognised this as being "on the right track", the challenge was to sell this idea and to roll these programmes out within the police services. This led to Nelson's appointment to "market" these programmes.

Unfortunately, this also introduced a new challenge, in the words of Nelson, "we really hit a rock". As long as chaplains remained subservient in their role as a ceremonial chaplain who was called upon to read the Bible and pray, and respond reactively to trauma, all was well. When chaplains became proactive and influential in the leading of programmes, the view towards chaplains changed. It was at this time that rank came to play an important role. Chaplains were junior in rank with many senior officers who now ignored the chaplain's attempts to carry out their new duties with the simple snide, "Who are these people?" When chaplains attempted to institute something they were outranked with the simple directive, "No, you can't". For many senior officers, the chaplain's role was only to conduct funerals, visit in hospitals, and to complete the required reports. Even in counselling relationships junior ranked chaplains who were on a par with a captain's rank found it challenging and difficult when they were required to counsel senior ranking brigadiers and generals.

This coincided with the restructuring within the police force with chaplains who had previously been represented nationally at the rank of general, the Chaplain General, to now (2002) only be represented at the lower Brigadier level. Previous provincial chaplains at brigadier level were now only colonels. In Nelson's words, "So we ...hit a very serious wall in terms of, 'How do we sell these programmes?'" However, some programmes in certain areas worked very well, and these were linked to stations where the commander was a Christian and could see the value of the programmes.

Another complicating matter was the relationship between the chaplains and other helping professionals. The chaplain general had appointed social workers who were initially directed by the chaplains. However, tensions in the relationship grew which resulted in the work of the social workers being independent of the chaplains. Later psychologists were appointed who sided with the chaplains. When the EAP within the police was established, the chaplains, psychologists, and social workers were "forced ... to form a team that would work". Later on, HIV practitioners and sport biokineticists were appointed to the EAP teams. The EAP was rebranded as "Employee health and wellness". But previous relationships led to the challenges and difficulties for the different professions to work together as a team.

The Christian chaplains were originally expected to minister to all the police members regardless of creed or faith, "across the board". Later there was an appeal to have chaplains of other faiths ministering to their own members. During the time when the chaplaincy was reactive, the multi-faith context didn't pose too many problems in that the chaplain simply responded to a situation and visited the person of concern. However, with the launch of Christian programmes and related Biblical teaching material it became more challenging with the requirement to develop programmes for groups other than Christian religious groups. Increasingly, other faith groups resisted the ministry of Christian chaplains and the related Christian programmes. In certain areas, station commanders who were not Christian blocked the running of the Christian programmes in their stations. During this time of transition, senior officers made the appeal for other faith chaplains. The Divisional Commander of Personnel Services was Hindu. She said, "I'm Hindu ... I need a Hindu Pandit". Jackie Selebi, the National Commissioner too claimed the need for a ZCC chaplain. In an email follow-up (14 March 2016) Nelson was able to further elaborate:

Jackie Selebi ... called to have a ZCC Chaplain for political reasons in the organization. I was instructed to go and visit ZCC Head Quarters in Polokwane Moria, to speak to

the Bishop about the possibility of appointing one of his men as a Chaplain because females are not allowed to practice as Priests in that environment. The Bishop was very hesitant until a post was advertised by SAPS, and one ZCC "Moholo" Priest applied but was not successful as he had no Ordination Certificate from the ZCC, because they don't ordain their Moholo's but just appoint them to practice as a "Moholo" (Moholo - Literally meaning an Elder).

Returning to the interview of 11 June 2015: While these developments advocated the appointment of chaplains from the various religious groups, this also introduced another challenge. While the police force was committed to appoint chaplains of other faiths some of the candidates "could not make the grade". The accepted "grade" required an ordination certificate and a theological qualification which not everybody could meet. Some "ministers" were self-ordained, others may have had the impressive titles of bishop but with no formal training. During this time the church's themselves did not make these appointments but potential candidates responded to advertised positions. In the words of Nelson, the police "messed up" this process of profiling potential candidates and making the appointments. Some persons appointed had been "ordained in two days, three days, and they came in their numbers". In one of the provinces, a Methodist local preacher responded to an advert that read, "We need a preacher from an ecclesiastical denomination". He was not ordained and had no formal ministerial training but was nevertheless appointed by the local authorities as a chaplain. While this appointment was stopped by head-office, it did highlight the problem of the candidates who were offering themselves as chaplains. What complicated the situation was that what was acceptable training in one denomination or faith tradition was not agreed upon by all denominations and faith traditions.

In summary, Nelson presented the most pressing requirement, in his opinion, in the appointment of chaplains, a registry of qualified individuals. This would assure that those who were appointed would meet the minimum criteria.

As I reflect on my interview with Nelson there are a number of important issues that are pertinent to this research. The crucial understanding of the role and work of a chaplain. Working in a multi-religious context, with a note that in certain traditions women may not be appointed as religious leaders or helpers. This would certainly restrict opportunities where women-to-women helping relationships were preferable. Other issues include working in a multi-disciplinary team where team members may not be considered or valued equally. The

difficulty of being in an organisation where there are those senior to you in the structures which may not be willing to either submit to your ministry and leadership or be supportive of the chaplain's role and work. The question of training to ensure that when chaplains are appointed they meet a requirement that allows them to competently do their work. The possible establishment of a registry of religious or spiritual helpers to oversee and verify the aforementioned training.

APPENDIX 4.3. INTERVIEW: PRISON CHAPLAIN (GEORGE, INTERVIEW 12 JANUARY 2016)

Interview with George (alias) conducted on 12 January 2016.

George, who is currently retired, served as a prison chaplain from 1981 to 2007 in KwaZulu-Natal, totalling more than 25 years of experience. Prior to prison chaplaincy George also assisted as a defence force chaplain at 7SAI in the then Eastern Transvaal.

As a prison chaplain the prisons served were in Pietermaritzburg, Bulwar, Ixopo, Kokstad, Matatiele, New Hanover, Greytown, Kranskop, Weenan, Escourt, and Bergville. This large area and number of prisons necessitated the need to work with a team of spiritual helper volunteers who could assist in the care of prisoners.

Volunteers, both clergy and lay workers, needed approval from their sending churches, and clearance from the South African Police Services. Selection measures needed to be strict as there was always a certain element who would use any available channel to, for example, smuggle contraband into the prisons. These spiritual helper volunteers were from different Christian denominations and from different faith groupings. To cater for the spiritual needs of the prisoners from these different religious traditions George had a team of over 200 volunteers.

Sadly, even with the selection process in place, there were still abuses from volunteers, especially as regards the remuneration structures. A session fee would be paid to volunteers for services held. In addition, travelling costs would be met, including the paying of AA rates where a private vehicle was used. This led to some volunteers becoming "professional" volunteers where the first priority was to secure as many sessions as possible in order to collect the related fees and reimbursements. However, there were many spiritual helper volunteers who took their vocation seriously and were of great benefit in the care of prisoners. One of the main reasons behind including volunteers from respective faiths and denominations was to form a bridge that would allow for a reintegration into those traditions after release from prison. As a result, while the chaplains would minister to all the prisoners, the volunteers would largely only minister to prisoners from the faiths and churches which they represented. The exception is where certain programmes were being run by volunteers, such as the Alpha course, which were offered to any interested prisoner. George preferred the setup of smaller church or faith-based meetings to the larger all prisoner meetings. The

former meetings were attended by prisoners who choose to be part of those meetings. The latter, because it was compulsory to attend had up to 1,200 prisoners in attendance at the larger prisons. There was also more cooperation and success in the smaller groups where prisoners had chosen to attend. George's own experience led him to conclude that the most successful form of spiritual care was in one-to-one interviews with prisoners. George recalls:

I realised pretty early on in prison ministry what was really important to the prisoner was when somebody took the trouble to sit down and get to know him or her as an individual. Where somebody came and sat down and said, "Alan, tell me about your family, tell me about your children, tell me what work did you do, did you go to church?", and all that kind of stuff. It was one of the things they craved for. They craved for an opportunity to speak to someone, who was like an "umfundisi", somebody who was like a doctor, somebody who wasn't just the normal warder, or a cellmate. They longed for somebody, who in their eyes was a person reasonably significant. And then, that they could just share. And throughout my prison ministry ... I grew more and more convinced, and was totally convicted, that that is what is the most important ... even today, if somebody said, "What is the most important aspect of prison ministry?" I would, without doubt, say, "personal interviews", where you sit down on a one and one with that individual.

While George's primary responsibility was the spiritual wellbeing of the prisoners, his second priority was the oversight of this volunteer team, including the training and motivating of the team.

One of the challenges in the system was the hierarchy structures. Any programmes and happenings had to be approved by the office of the commanding officer or the heads of prison. While George indicates that his own relationships with commanding officers and heads of prisons were very good and who supported the spiritual care work, not all these officials were as supportive. George was able to relate a wonderful story which testifies not only to the views of the heads of prisons but also to the nature and effects of spiritual work within the prisons:

Except for a few minor glitches, I found that the heads of prison and staff were very, very excited and positive about spiritual care happening in the prison. There was a very interesting guy, and I've forgotten his surname, and he was the head of prison out at [name deleted], and he almost gave you the impression of being one of these guys

who given half a chance he'll have a bottle in his back pocket and he'll take a swig and carry on with his job. And he said to me one day, he said, "You know dominee, when you people started with this religious care thing," he said, "I thought it was the biggest load of hogwash under the sun, and I was convinced I wasn't going to be going along with this". But he said, "But, of course I had to". And he said, "But, I noticed something that happened. He said, "When the spiritual workers came in and they held a service for the prisoners," he said, "you know, when the prisoners were singing, when the Bible was being read, and there was preaching," he said, "there was a strange stillness that came over the prison". And he said, "You know, more importantly", he said, "when the ... spiritual worker left", he said, "that atmosphere stayed here". And he said, "you know, it made my job so much easier" [laughs]. And I said to him at the time, "Well that's actually great news to hear, to know that there's a kind of calming influence". And he said, "It affected the prisoners," he says, "but, it affected me also". He said, "I just realised how wonderful this was, that God's word was being proclaimed and that there was this opportunity for singing, and for people praying". And so, looking back, ... the positive influence of the staff plays a huge role in the success or otherwise of prison ministry, and in fact any of the other rehabilitation programmes. Without ... the positive influence of the head of the prison particularly, it really was an uphill battle. But those guys were few and far between. The majority of those people were very positive about having spiritual care happening in their prison. And it could be a small little prison like [name deleted], where they may be 80 or 90 prisoners, to a large prison where there could be over 1000 prisoners.

Referring to the benefit of spiritual work in the prisons, for prisoners and staff, George comments that their purpose was realised in "just bringing people back to a realisation and perhaps that deep inner longing to be in a deeper relationship with God". There certainly was a yearning for meeting a spiritual need and in one female prison, there was a waiting list of prisoners who desired to be part of the Alpha Course which could only cater for 50 prisoners at a time.

Another challenge in the appointment of chaplains was that at times clergy who were without an appointment would be stationed by their respective churches as a chaplain. In George's own words this meant that at times some of the chaplains were "not always the top of the crop".

Chaplain ministry also extended to the staff members and their families. While these staff members and their families would, if they were members, participate in the life of their own churches, there was something in the shared experience of prison life that gave the chaplain a unique opportunity to minister to staff members. George relates experiences in which staff members chose to rather approach him for assistance than go to their own local church's minister:

The presence of a chaplain opened the door for many of the staff who perhaps who weren't members of your church or one of the mainline churches. ... In a time of crisis, the chaplain would be available, if there is, for example, a death on the prison premises of a staff member, family etc., you had the opportunity to reach out immediately. Not that you took over from their own dominee, or pastor or whatever it was. And when folk came to you, because they get to know you, and then the guy will come along and say to you, "Ah, chaplain, Reverend," whatever he calls you, "I'm having marital problems". ... I would always do the initial counselling, but I would say to the guy, "Piet, we've got to notify your dominee, your dominee will want to know". "But, but I don't want to go and talk to my ... I can't talk to him". And I said, "He will want to know because he will want to pray for you, he will want to help you as far as he can". "Let's at the end of the session ... let's phone him, we can ... I can tell him what's happened, and we can set up an appointment for you to go and see him". And it's amazing in how many instances, Alan, that opened up a door for people who were, you know, perhaps just on the edge of the church, and not going regularly, but it opened a door for them to go back, and to say to the dominee, "Well, Dominee George has told you what's going on, I'm here for help, please help me." And how these people would ... go back and become involved in the churches. Sometimes it didn't work, sometimes the guys wouldn't honour the visit. As you know, they would come back to you and they would say, "Sorry dominee, I just couldn't do it". And I understand that you know. Sometimes guys drift so far away from the church, and no matter how hard you try and encourage them to make a way ... it doesn't happen easily. And then, you do what you do as a child of God, you try and help a brother or a sister along the road, hoping and praying that at the end of the day that they will go back.

While George reflects over a long and rewarding 25 years of prison ministry, he relates that not every chaplain was as happy as he had been. In the Methodist Church, there is an annual consultation of chaplains and George relates how a number of those chaplains

expressed an unhappiness in the work among prisoners and staff members. He indicates that some of this unhappiness relates to "horrible clashes" with staff members or even with the ministers of local churches where chaplains had tried to get involved. George indicates that a good relationship with the local church and ministers was a vital part of the sustainability of his chaplain ministry and, his own words, "I did it for my own sanity". He regularly attended the staff meetings of the local Methodist circuit, and when he wasn't on duty he would attend the worship services of the local church. Without these fellowship and support structures, other chaplains were not able to cope. George also reflects that in all probability the sending churches did not adequately prepare ministers to serve as chaplains.

The chaplains also worked alongside other professionals in a helping team, namely social workers, psychologists, and medical practitioners. This team approach became a priority after the prison services changed to correctional services with a far greater emphasis on rehabilitation. However, as George recalls, only the bigger centres benefitted from this multidisciplinary team approach:

The whole move was that the chaplains, the spiritual carers, social workers, psychologists, medical, really formed part of the rehabilitation team, and there was a strong desire for a far closer working together between the various branches of the rehabilitation teams. ... The whole idea of the teamwork obviously is correct, and where it can and where it does function well is at the big centres where you've got a full complement of people in those fields. But sometimes you don't always have that luxury, so that the guys out in the sticks, in the smaller prisons, wouldn't necessarily benefit from that, but certainly your larger centres ... would benefit from it. And, it certainly is in my mind the way to go forward ... [as] it's based on some of the principles that followed in American prisons, and so on, where it is truly a correctional centre where you've got various people coming in and trying to help people correct the mistakes in their lives.

Working in a plurality of denominations, faiths, and even cults was made easier by the use of volunteers who would assist with the spiritual care of their members. While relationships with other faiths and sects could be strained George did maintain a good relationship with leaders of other religious communities. One such story testifies to these relationships:

The whole emphasis of spiritual care or religious care was related to the policy of correctional services which, if I remember correctly, says more or less, every offender

has the right to receive spiritual or religious care from his chosen faith, dash church. And so, very strong relationships developed between myself and the Muslim faith, and also the Hindu faith particularly, those two. The Muslims were very glad of the opportunity to minister to their people. A very interesting little incident, one of the Maulanas ... I first met him in Maritzburg when I was here, and when I was transferred to Westville, I think a year or two later, he was also down there. And on his deathbed, it was the most amazing ... sorry, he was an Iman, his son was a Maulana. [On] his deathbed I got a phone call from his son, who said to me, "Reverend George, its Maulana [name deleted] here," and he said, "My dad is dying, and he's asked that you please come and pray for him". I said to him, "Maulana, I will do that with pleasure, but you know that I pray in the name of Jesus Christ". And he said, "Reverend George, it doesn't matter, that is what my father wants". He says, "for so many years you've been friends and he wants you to come and pray for him". I went along to the hospital ... there was this ward filled with family, and there was this Iman, and he was busy dying, and he was still able to communicate and he said to me, "thank you for coming". And I laid hands on him and prayed in the name of Christ. And he died that night. This was very interesting, and I've always said, "I found it most amazing that he has a guy on his deathbed, who's Muslim and he asks for a Christian minister to come and pray for him". How God solves that one, I don't know [laughs]. But, that's for God to do.

Working with different religious groups would also have its challenges, some more amusing than others, and I relate one last story, George's relationships with the Rastafarians:

A group of them had been arrested and when they landed up in prison. And, they were wanting certain foods and they wanted water from a stream to prepare their food etc. So the head of prison phones me and says to me, "Hey Reverend, come and help me here, I don't know what's going on with these guys". I went up there and sat down. I think they were a group of seven of them, and I said, "Ok guys, tell us, what do you need?" ... I think there were one or two of our staff who were actually Rastafarians as well, and they said, right, they'll help, and try and explain things if we get confused. And they said, "No, their vegetables must be washed in water from a stream, from the mountains", and all this kind of thing. And I said, "Can you guys get the water". "Yah", they'll get their water. And I said, "Yah, ok". "We'll get this; we'll get that". And just as we're finally closing up, we seem to reach a point where everybody was happy. I said to these guys, "Is there anything else, or are you happy to go?" And then the one says,

he says, "No, we ...", he wants to know what about their herbs. And, I said, "Herbs?" And the one guy taps me and says, "Dagga, Mfundisi, dagga". And I said, [laughs] "No, ways, you not getting those herbs ... the rest you guys can have".

Allocated space for the religious groupings also posed challenges as older buildings for this purpose were based on Christian design and did not meet the approval of other faith groups. A need was expressed for a neutral venue into which each group could bring their own religious artefacts.

On the whole George's experience was a positive one. Considering the complexity of working with prisoners and especially so within a multi-religious context the one thing that stood out for me was the respect that George has for all people. George's story indicates that his positive experience was not shared by all chaplains and I would conclude that this respect towards people was one of the main reasons why George's experience remained a positive one. In George's own words, "Alan I suppose I've always tried to respect people for who they are, and what they are, from the lowest and up to the highest, and to try and give the same respect to all."

As I reflect on this interview there are a number of important issues that come to the fore, in particular, the working with a team of helpers, both professional and volunteers. After just a couple of interviews, the difficulty of working in a multi-religious context is a theme that is going continually to arise in the South African context. From the story of George, the team of volunteers is one helpful means of ensuring that people can receive spiritual help. Regardless of religious affiliation, people can feel comfortable and accepted by volunteers who are members of that same tradition. Of course, the practicality of managing a large team of helpers has its own concerns. Are the volunteers working pro bono, or would there be an expectation of some form of remuneration? Where there is remuneration, as seen in the context of the prison worker volunteers, how does one curb the abuses that may result? What is the motivation behind each volunteer? If it is the genuine desire to help and care for those of the same religious association there could be a wonderful outcome. However, and by way of one example, if the volunteer sees this as a means of getting into an evangelism field with the purpose of proselytising people of other faiths, one doesn't need to stretch the imagination as to the problems that would result. When working with a team of helpers the relationship of the coordinating person towards the other helpers, and between the helpers themselves, becomes paramount. As in the experience of George, I do think that respect in

these relationships, and the building up of trust, is of utmost importance. Any attitudes of being condescending, patronising, paternalistic, or arrogant, would likely compromise the relationship and the effectiveness of the work done. Here is also the realisation that not everyone will be suited to be in a coordinating role overseeing a multitude of different faith helpers, or suited to be in a chaplaincy role sharing with people of different faith groups. Those helped need to know that they and their beliefs will be respected. It is also worth noting that in the prison context, one-on-one contacts were the most effective and where people were free to choose to accept the help offered. Where they were compelled to receive this help the effectiveness of the programme was compromised. Relationships to superiors are important. Superiors need to be in support of the chaplain and the aims of the chaplain's work. The right attitude and approach within all these relationships are essential. While, of course, in the context of corporations each employee can freely choose to participate in whatever registered professional body they may choose to, the presence of a chaplain addresses the need of those who are not part of a religious grouping and who need spiritual help, but it may also provide an alternative source for help. This may be either as a result of the on-site availability of the chaplain, the common bond of being in the same organisation, or being unable, for whatever reason, to discuss something with one's own religious leader. As a final observation, what is clear in George's recollections is that the place of spirituality and spiritual care is clearly affirmed as being an important part of wellbeing.

APPENDIX 4.4. INTERVIEW: SCHOOL CHAPLAIN (MATTHEW, INTERVIEW 14 JANUARY 2016)

Interview with Matthew (alias) conducted on 14 January 2016.

Matthew is presently working as a private school chaplain having worked for more than 10 years in youth-related ministries as a church youth pastor and in Scripture Union. Part of Matthew's responsibilities at the school is to teach divinity classes from Grade 1 through to Grade 8, the conducting of chapel and boarder services, empowering and equipping young people for ministry, and being available as pastor to the scholars of the entire school. While there is increasing pressure to be more involved with the staff members, Matthew understands his role to be primarily for the wellbeing of the scholars.

In the sharing of his story as a school chaplain, the first concern that was mentioned was the difficulty working in a large organisation of more than 200 staff members and 850 scholars. Both the structure of the college, which is divided into five schools, and the number of persons involved makes the building of significant relationships difficult. Another concern is that the work of a pastoral chaplain is not fully supported by the school board. While no longer a church-owned or governed school, the Christian nature of the school is written into the school's constitution. However, even with the constitution of the school to back up the role of the chaplain, certain significant persons, such as board members, do not grasp or value the role offered by the chaplain, or a role other than what they deem the role to be. Matthew comments:

I firmly believe that change is often linked to the leader, I mean, you're not going to change without the leader. The leadership needs to drive and they need to be responsible for that, ... and that person sits at the top. The problem with the ministry of the school is that I don't sit at the top, I don't make the final decisions. I have vision, and I want to cast that, and I want to push forward, but I'm just get trumped every time. ... So the people at the top are either non-Christian, or they don't share the same ideas or values, but they're never linked with the school. So they don't know the school, they don't know what's happening at grassroots level. And so it just always stops there.

Matthew considers that his first responsibility is as a pastor, but the school leadership see that first responsibility is as a school teacher. Matthew thinks this is because it is easier to justify the role of teacher, in relation to the budget, to parents. Matthew continues:

... the scope of the position does lie heavily with the headmaster. So, the previous headmaster was quite happy to have a part-time Chaplain, [with] not much emphasis given to it. Ministry very much secondary to academics. I mean way down the line actually to everything else, and you can ask [name deleted (the previous part-time chaplain)] and he will tell you the same thing. The new head that has come in, this is his fourth year now I think, fourth or fifth year, believes that we needed a full-time chaplain. So I'm that ... the first one. ... But I suppose it could swivel back to a part-time Chaplain, but the Christian ethos of the school would have to stay.

Later in the conversation, I thought it necessary to again explore this concern:

[Alan] It sounds like the headmaster understands the place of the chaplain and in needing [it] to be a full-time position. If it were up ... and I know it is probably an unfair question ... but if it was up to ... [the] governing council, a board, or whatever, is it simply because it's in the constitution that this is something that is continued? If it wasn't there would this survive?

[Matthew] I would say currently most likely not. ... I would hazard a guess from the board members that I've met that they don't feel that the spiritual side of things is important at all. I think the headmaster, because he is a devout Christian disagrees, and he is constantly fighting that battle. But if that had to change, who knows?

[Alan] Yah, with your next headmaster you could have a very different ...

[Matthew] Absolutely, yah.

[Alan] ... because I would presume there is nothing in the constitution to ask an appointment be a Christian headmaster.

[Matthew] I don't think so. ... So it was very much, you know, a lottery that we had a strong Christian. The fact that I'm here, and if the headmaster had to leave, I think the position would still be filled with me, but if they had to leave and then I had to leave, who knows what would happen.

Linked to the large numbers of which Matthew has pastoral oversight, it is important to note that he does not work alongside a school counsellor or psychologist. If these professional services are required, they are outsourced by the school. There certainly is a concern from

the school's side of taking direct responsibility for counselling to scholars where there may be a repercussion from parents. Matthew quotes an incident in which there had been a "backlash from the community". There has even been a concern expressed that Matthew's relationship and interaction with scholars may be interpreted as a counselling role. Matthew thinks that this concern could be because of him being relatively new which means that a trust relationship has not yet developed. Because of the lack of other on-site professionals, and the recognition that the scope of the work is too large, Matthew has enlisted the support of a pastoral council made up of interested scholars. The pastoral council for this year has 19 members. However, some teachers do assist in building helping relationships with scholars but this does not fall under the oversight of the chaplain.

Matthew raises the concern that while his position is full time, apart from the expected function of "teacher, to teach the Bible, to say grace at dinners and everything", there is very little time for a pastoral role. Because of the busy school schedule, the only time available for these moments of pastoral contact is during the lunch breaks.

Matthew also raises the concern of the difficulty in working with a body of people who are affiliated with different Christian denominations and religious faith groupings. Part of the difficulty is that his role is clearly defined as Christian within a Christian-orientated school. Matthew comments:

I don't have, um, non-Christians coming to me. ... I'm trying to recall if I've ever had a specific incident. Well I've had guys come and challenge me, and the fact that they feel comfortable in challenging me is great, ... and so honestly we are saying stuff that is invoking something in them. So that's been good. But the majority of the guys that come to me, are people that have had some kind of spiritual revelation or Christian revelation in their lives and that they are people who are desiring to come to faith, or are in a committed relationship with God, but are struggling on the way or a committed relationship with God and really want to progress to another level. Those are kind of ... people that ... I find are coming to see me. Why do they come to me specifically, as opposed to another Christian teacher as it were? I think that they do go and speak to other Christian teachers. Maybe it's linked ... hopefully because of who I am, and that's what I would like to believe. That people feel comfortable and the fact that they can come and speak to me. ... Or it could just be a practical thing where, "I need to know the Christian answer and so I'm going to speak to the chaplain".

Another concern in the care offered in a multi-faith context is the attitude or the view of the chaplain towards other faith groupings. Matthew admits that he would only be able to work in a multi-faith context where his role would be understood as being evangelistic:

If I had to speak from my perspective, I think I would struggle a lot if someone had to offer me a secular chaplaincy position, because I would ... I don't know ... I would feel untrue, I mean to myself, and to my calling, unless I saw it very much as an evangelistic tool.

While there is no conflict of the chapel being linked to Christianity as it is Christianity that is written into the school's constitution, the chapel is used for other purposes which Matthew thinks is counter-productive to what a chapel is able to offer as a place of grace:

It's always a constant push against the organisation structure, and besides that chapel's linked with everything else in the school. So the boys are just bombarded, that's where they get crapped on every week because we have headmaster's assembly, and we have head boy's assembly in the chapel, and then it's my assembly, and then it's sports assembly. And so this place, that's supposed to be a place of safety and security, and coming together, to get a sense of grace, just doesn't happen. We don't have that place. And I think that affects the spiritual ... the spirituality of the school significantly.

Another concern is that the scholars are compelled to be at certain of the events led by the chaplain, such as the divinity classes, and the chaplain and border services. Matthew acknowledges the incredible opportunity in being able to reach out to and preach to more than a thousand people each week, but questions the value of it being compulsory, as he comments, "they're forced to be there, they have to sit through it, and I think it puts a lot of people off". As his following comments indicate, Matthew thinks that this approach is counter-productive:

... my greatest fear, and I say it to management, although I don't think they understand, is that I believe that the model we currently use is pushing people away from the church when they leave matric, or away from Jesus when they leave matric because we're forcing ... stuff on them all the time. ... if you had to ask me ... [about] the spiritual temperature of the school, I would say ... last year if you had asked me that question, I would have said, "Dead", and ... If you ask me now, I would probably say, "Lukewarm".

Matthew offered a helpful distinction between the different institutions where chaplains serve:

[Matthew] Often ... I have often wondered ... why the police, or prisons, or military continues to have chaplaincy, and the main reason I had thought that they do is mostly because they're quite volatile organisations, and they're the people that are most associated with death, and I think when you get that close to it all the time, people, many times, want peace of mind and looking at beyond themselves to something greater. And so, I think there's a vast difference between the police, or a policeman who is dealing with dead people all the time, just need to like express that in a faith setting, as opposed to a secular, multi-million, billion dollar organisation.

[Alan] Matthew that's helpful. Apart from schools, hospital chaplaincy, police chaplaincy, prison chaplaincy, military, Defence Force chaplaincy all have a common component of death, or the threat of death, or near death, you know, and schools probably because they are embedded in church, their histories ... you know that's probably the link.

[Matthew] Absolutely.

As I reflect on this interview what immediately stands out for me is again the relationships in which the chaplain is required to work. First, there will be those superiors to whom the chaplain is accountable and this relationship may either be supportive or counter-productive. Second, there are those with whom the chaplain is working in a team. Third, there are the relationships with those whom the chaplain cares for.

In terms of relationships with superiors, it is again paramount that a good relationship with superiors, and to have the support of superiors, is essential to the quality of work conducted. The role cannot simply be to fill a defined position. The purpose and the vision of the role need to be supported by the superiors.

In terms of the relationship to a team of helpers and within this school context there are no other professional helpers, but the chaplain did creatively include the scholars themselves as co-workers in the chaplaincy task. This raises a possibility that should support for the chaplain not be available from without the organisation, such as additional religious volunteer workers, perhaps volunteers from within the organisation could be enlisted.

With regard to those being helped, the question of how people participate is again an issue that comes to the fore. Settings in which persons are compelled to attend sessions with a chaplain are not going to be as productive as those in which persons voluntarily choose to meet with a chaplain. However, and a point to which I would need to return later, is there not a place for a superior to insist, or at every least encourage, that an employee meets with a chaplain? We don't see a difficulty in insisting that an employee with a broken arm go to the doctor. Should not an employee with a spiritual concern, which could be as debilitating, be required to meet with a chaplain?

In terms of a multi-faith context, the attitude and views of the chaplains towards other religious groups is another important issue. Should the chaplain understand his or her role to overtly proselytise employees this would surely lead to conflict and division within the organisation. Equally so, would employees voluntarily meet with a chaplain knowing that the chaplain did not represent their own religious affiliation? Again then, the question is how viable and how possible it is for a chaplain from one particular religious grouping to be able to function in a multi-religious, including non-religious, context?

The last issue is the matter of venue. The venue may assist or be counter-productive to the work of a chaplain. As mentioned in the prison chaplain interview the style or decoration within a building may be difficult to manage in a multi-faith setting. In the school context, that problem does not exist as this is constitutionally a Christian school. However, as the same building has been used for other purposes the question is raised whether that takes something away from the functioning of the chapel. While this will be looked at later in Chapter 4, the question, for now, that arises is how the venue contributes or takes away from the purpose of the chaplain in relation to employees?

A helpful distinction between the different forms of chaplaincy is made with the link between death, or the threat of death, within the military, police, and prisons, as opposed to the historical link between church and school.

APPENDIX 4.5. INTERVIEW: CORPORATE CHAPLAIN (HENK, INTERVIEW 27 AUGUST 2015)

Interview with Henk conducted on 27 August 2015.

Henk manages "Woordsake", (Word Business), an organisation that is devoted to the care of employees and the overseeing of social projects. The organisation is funded by and is part of an engineering company. While Henk has been serving full time in the organisation as a pastor and mentor for three years, he has been affiliated with the company since 2009. Prior to the management of "Word Business", Henk had studied theology and served within a local church. He has extensive experience in the running of programmes, especially youth orientated programmes, focused on the building up of relationships.

"Word Business" has its origin both within Henk's desire to share the Word of God into the lives of others, and the directors of an engineering company whose desire it was from the outset to run their business on godly principles. The relationship between Henk and the company began informally with an opportunity to build relationships at social events where he would share God's Word. The company made its request for Henk to meet with them formally on a more regular basis. Eventually the organisation "Word Business" was formed and Henk was employed as the company's pastor and mentor full-time. The organisation is funded by the company's tithe which also funds the involvement in a number of social projects.

Of importance to Henk is his firm belief that there is a "disconnect" between the church, professional people, and their businesses. The result is that at times the church is unable to relate to professional people, and equally so, for professional people to relate to the church. In Henk's words, it becomes necessary for "somebody to infiltrate somebody's world" in which he, both as a pastor and as professional can better relate to professional people in their own professional environment. Henk comments:

I see the business people who are in their own cycle, understanding money markets, understanding investments. And the church world is over here, and they're functioning in a different way. And these two wheels, the people that understands business can't understand the [church] model. ... So if they look at the church, they want to see the business side of it, and sometimes they just see the business side of it.

Being rooted within the business itself also creates the opportunity of sharing with business people where they spend a significant amount of their time as employees. In a time-pressured society with its demands upon people and their families, this eliminates the need for employees to find the time to meet outside of work hours to be within a mentoring relationship.

The first area of "Word Business's" focus is that of "mentoring" or "coaching" the employees. From Henk's story, it is very clear that there is a unique value in having a dedicated person serving in the company who is adequately trained in the role of the company's chaplain. It is also particularly helpful that this person is separated from within the company. This allows for the role of chaplain to be clearly identifiable and for the chaplain to be approachable and, most importantly, available. This separateness also prevents company position from becoming an obstacle in the helping relationship. For example, the question is asked whether the helping relationship would be hampered if the helper was also the boss of the employee? While "Word Business" is a division of the larger company, it also remains separate from the company. It is this relationship that furthermore offers the employees the assurance that everything shared in the mentoring relationship is completely confidential and separate from the normal HR management of employees. Henk comments:

I engage from "Word Business" with [the employees], so they know it's not from [name of the company deleted]. ... Yah, I'm the pastor, so I engage with them from that point of view, [but] I don't ... do any performance reviews or anything like that.

It is this relationship of confidentiality and trust in a safe place that allows for ongoing helping relationships. It is also important to mention that even though "Word Business" is formally part of the company's infrastructure, participation in the mentoring and coaching process is voluntary. This leads to the question of how effective the help would be if there was only a compulsory participation? Henk does not see his position in terms of evangelism or the company as being an "evangelistic field". Employees are free to participate in the relationships of care without feeling pressured into any belief system. It is however interesting to note that part of Henk's story includes the sharing of those who have come to know Christ.

Crucial to the success of "Word Business" is the company's commitment to continuing staffing the position by means of its tithe and for the company to agree that the additional

investment in employees will mean the offering of company time for the mentoring relationships.

The second area of "Word Business's" focus is the oversight of social projects, which, in Henk's words, has the task of "serving the whole community". Henk has two colleagues who assist in the running of social projects. These current projects offer an investment in youth development. For Henk, social awareness and community involvement is or needs to be, a basic part of any human being or organisation. Part of Henk's role is to make people and businesses aware of what their place in society is and the contribution that can be made for the good of all.

The third area of "Word Business's" focus is to help guide the company in relationship with the directors. Here wellness is understood not just in terms of the employees, but for the company as a whole. In his engagement with the directors, Henk offers an opinion on matters of principles and decisions from "from a biblical point of view".

The fourth area of "Word Business's" focus is to assist other companies and business people with the challenge and the support to operate on godly and biblical principles, and for companies to make a contribution to society for the common good.

For me, one of the successes that I hear in this story is that the whole company shares in what "Word Business" is doing. Even though Henk may be its pastor, and particular programmes may be run by two colleagues, whatever is achieved by Henk and his colleagues becomes an achievement of the entire company. Henk comments:

I can contribute [to other companies] the same that I'm doing here. The company will release me, and say, alright do that. And then it becomes part of the company's ministry. Because now you share those stories with the people and they feel like, listen, this is what [name of the company deleted] is doing actually. ... They feel that everybody in the company has contributed to that.

Henk does indicate that the success of "Word Business" is as a result of its establishment on the principles on which the company was originally founded. Henk recalls that the three directors who formed the company in 2008 did so with the commitment that they were "building this [company by] giving a tenth for God's work from the first deal." Henk reflects, that:

... if you don't apply [that] at the beginning it's not part of it. ... So [to] try to apply something to a business that's already there ... it's not going to work. So you have to start when a company is small.

Henk thus raises the question of how successful it would be to institute a similar organisation and structure in another established company that was not founded on similar supporting values and principles?

In reflection, there are a number of important themes that surface for this research study.

I was particularly impressed with Henk's love for people and to see his genuine desire and passion to help people. The model of "Word Business" is a wonderful example of what can be achieved when there is the commitment to run a company on godly principles and to care for the employees. The question is however raised whether the same structure of help could be implemented into a company where these founding principles were not in place from the outset to support the structure? The question was also asked of how a similar structure would operate in a context of religious plurality?

What stands out is that while the work of "Word Business" adds to the profitability of the company in having employees who are well, the benefit of profitability was not the motivation for a programme to cultivate wellness. This is seen in the company's commitment to tithe regardless of a return on investment. However, this does again raise the question of the motivation of wellness programmes. Do they exist because the wellness of employees is paramount in its own right, or do they exist as a means of increasing profitability?

The value of a company establishing its own wellness programme is clearly evident but the necessity of having a separate identity within the company is equally emphasised. This allows for the chaplain to be identifiable and available as a helper, without in any way comprising or placing strain on boss-employee relationships. Linked to this is the necessity of maintaining confidentiality in all the helping relationships and in keeping these relationships separate from other HR or management relationships. These helping relationships would also be compromised, or at least, would operate under strain, should the chaplain understand his or her role as being primarily an evangelist. This role also requires a chaplain then who is respectful of all people regardless of religious affiliation or belief or conduct.

The value of an in-company organisation meeting the wellness needs of the employees also helps overcome the "disconnect" that may at times exist with church and businesses. This is achieved in the corporate chaplain better understanding the environment of business people and businesses.

The help given is not just for the sake of the employees but for the company as a whole as the chaplain helps guides the company's vision and planning. This also requires that management is prepared to be vulnerable as God's word may speak challenging words into these discussions. Should management not be willing to hear and receive and act upon these words the relationship will be compromised. It equally requires a bold chaplain to speak these words. The relationship would also be compromised should the chaplain be unduly judgemental or if management perceives the chaplain as being unduly judgmental towards themselves, the employees, and the company's policy. This especially highlights the relationship between the chaplain and the company, and especially between the chaplain and the company's directors. There needs to be a relationship of trust in which the chaplain is released to do the work of a chaplain, and in which the chaplain faithfully fulfils the designated role. In order to maintain confidentiality and to ensure the ongoing helping relationships, the details of these relationships cannot be reported to management. This makes it difficult to measure the work that is being done, and hence the relationship of trust in which the chaplain is released to do his or her work. This equally requires integrity and the honesty of the chaplain who could easily abuse the freedom given within the position.

The added value of a corporate chaplain is in overseeing the company's social projects within the general community. This also contributes to the overall morale of the company in that the whole company, even if indirectly, shares in the work that is being done.

APPENDIX 4.6. INTERVIEW: CEO OF A HOSPICE CARE FACILITY (WARREN, INTERVIEW 17 APRIL 2015)

Interview with Warren conducted on 17 April 2015.

Warren, a former Anglican priest, is presently the CEO of the Msunduzi Hospice, Pietermaritzburg, and has served in the position for the past six years.

Hospice is internationally known for the care provided in local communities. While not working directly with EAPs, I wanted to pursue a conversation with Hospice to learn from their model of care and the understanding of spirituality in care.

Warren's association with Hospice began as a volunteer while serving the Anglican Church. It was during these early years in his relationship with Hospice that he began to appreciate the difference between religion, or more specifically, ritualised religion, and spirituality. Part of the difficulty in understanding the difference, in Warren's own words, is that the definition or understanding of spirituality is "to a certain extent still now, quite nebulous, quite undefined." As he reflects on this difference, and the value of spirituality within caring relationships Warren comments:

[I] found myself in an opportunity that allowed me access to people who were reasonably vulnerable, people who were not necessarily dying, but who were sick, and may well have been dying. I didn't always know all the details, but I approached those individuals and their families from a very typical Christian/Anglican perspective and was well received 9 times out of 10. But in that process began to realise that sometimes what we are taught to say as part of the ritualised expression of faith doesn't always gel, or is not always needed by the patients and or their families. ... And in increasing numbers of interactions with patients and their families found that it was the spiritual more than the religious that was benefiting them more.

There is a need to differentiate between religion and spirituality. Often the two are presumed to be one and the same and when a difficulty arises in one, both are placed aside. To further clarify the difficulty of religion, as opposed to spirituality, in care relationships Warren comments,

I think in the very few experiences that I've had in my many years of providing care, I have found that religion is often less helpful, and indeed in a few cases even

detrimental to the well-being in the very broadest understanding of well-being, of the patient, and to a certain extent the family. I find that in many cases that I have been involved in, that when religion is involved, when a minister of religion, be it a priest, a minister of religion, an Iman, it doesn't really matter, the approach is less of concern, less out of concern as ... and more so in terms of dogma or ritual. Now that is my criticism of it, it may not necessarily be how they as ministers of religion perceive it.

Linked to this theme is also the difficulty that arises when a spiritual helper, working within the boundary of religion, seeks to impose their own religion, or religious views, upon those whom they are caring for. Quoting from Warren's experience:

Indeed, the one case, and the person's name is forgotten, but even their affiliations will remain unknown, I asked them directly, I said, "If you happen to go into a person's house who is not sharing your particular religion, and you provided care to them, would you feel compelled to proselytise in some manner?" And his answer was. "Yes". And I said. "Thank you, bye". You cannot ... it's not part of the Hospice philosophy.

While the overt evangelism across religions is not, in Warren's words "part of the Hospice philosophy", it has the potential to create conflict in any non-homogeneous religious organisation, including the workplace.

However, Warren does acknowledge that while not an overt part of the Hospice philosophy there are religious and spiritual elements in the relationships between carers and patients:

We've got to be open to the reality of the cultures and the demographics of the people we work with. I would say as many of 70% of all our patients claim to be Christian. I would say that almost 90% of my staff are Christian or claim to be, you know, Christian. With very few exceptions actually. And so, they are natural interactions that take place that I would not define as spiritual, I would define as religious, but work both for my staff and work for the patients, simply because of the shared religious connection. And I'm not in any way inclined to change that.

Hospice has traditionally relied upon the help of volunteers. Of these volunteers, many have been ministers of religion, who provided, in addition to other forms of help, spiritual care to patients. Warren admits that over time with the dwindling number of volunteer ministers a

gap did result in the offering of spiritual care. One of the contributing factors leading to the dwindling numbers of volunteers had to do with accountability:

[Warren:] Part of the reason for the demise here in those individuals is that we had to bring in accountability. So they had to sign contracts, even though they would be voluntary contracts, well, contracts with no pay. So here we've got to always weigh up what the law says, and I'm talking about the Labour Act, the basic conditions of employment et cetera, versus what we can and can't do. So, as soon as I said to the volunteer counsellors, spiritual counsellors ... I said, "Right, I need stats from you", which is required, and, "Here are the forms that you have to fill in". "No, but we don't want to do that". So I said, "Well, this is part of being accountable, I need to record what you are doing in the lives of these patients, because the patient can hold Hospice accountable, and they have a right to do so." Although I know of very few instances where that has transpired. "You are offering this counselling, this care, as a volunteer, as a Hospice volunteer, and as a Hospice volunteer you need to be accountable to Hospice, and that means to me as the person of the CEO". And a lot of them would not agree to that, and that's where it began to fall down. And it wasn't just spiritual counsellors who fell away like that, it was ordinary, or volunteers who were providing just general care as well, wouldn't agree to it. So volunteers are an absolute necessity. Volunteers are, as my chairperson keeps saying, "The life-blood of the Hospice movement". And he's right. But they have to be accountable, and they can be quite difficult to work with. So we have a policy in place here, and again I can't speak for other Hospices. In this Hospice, a volunteer may not work with a patient unless a couple of pre-requisites have been fulfilled. If they are a professional, in other words, a nurse or a social worker, they must have a current registration with their professional bodies. ... And that doesn't automatically give them access to patients. They have to be trained by us in terms of some of our courses, and then there is a process whereby we give them increasingly less supervised access to patients. So they start in what we call day-care, which is a supervised, reasonably closed environment. It's a few patients that come to Hospice once a week. There's a social worker present. There is a nurse present, employees I'm talking about, and there are a handful of volunteers who help. And even if they are simply helping make the tea, they are still supervised. And so all volunteers who want access to patients, or who feel the need to access patient start there. And then, they are assessed and evaluated, and then we allow them, sort of,

more and more unsupervised access to ... patients. But, stats, reports, everything has to be submitted, and if it is not submitted, then you can't provide patient care. ... And that's the same thing that applies to my nurses, my caregivers, my social workers. If I were to visit a patient, which happens really seldom, then I need to fill in the stats form, it's as simple as that. ... It's a non-negotiable. So we find we have very few volunteers in patient care. And it frustrates ... it irritates volunteers, "Why can't I? I've had cancer", hypothetically, "I know what the patient is going through". "Well, so what. Actually, it still doesn't give you a right to simply be with my patient". ... "You've got to jot it down, you've got to write the story, you've got to give me the numbers, how, what time did you get there, what time did you finish there, what interventions out of a set of interventions that you are allowed to do did you do, or did you simply go and have a cup of tea? And even that must be documented".

This conversation highlighted the place of carers, such as nurses and social workers, who are on a registry. This too highlighted the need for a similar registry for spiritual and religious helpers that could assist with matters of standardising qualifications, continuing education, and dealing with matters of accountability and ethics.

With the diminished number of volunteers who are able to assist in spiritual counselling it has become the practice to refer patients into the care of ministers of religion:

[Warren:] What we do now with the lack of spiritual counsellors, is we tend to make referrals to ministers of religion. And, in order to protect ourselves, we make referrals to ministers of religion identified by the patient, so [it] doesn't become a matter of Hospice saying, "You must visit this person", but "I want to visit that person." So, the person, the patient themselves, or their family, will identify a particular, minister of religion. ... It's their identification, it's not us, so we will simply say to that patient or their family, "Listen ... there are issues here that we are unable to resolve. We recommend that you visit a ... your minister of religion", and we then ... we step back.

In so doing Hospice protects itself from making a referral, but is nevertheless proactive in recognising the spiritual need and suggesting that a referral be made. This approach too highlights the place and value of spirituality in the care of patients. To further clarify the place of both spirituality and the place of the spiritual helper, Warren asks and answers the question, "Is there a need for spiritual counsellors? Yes, there is." To back his answer, Warren offers a helpful story which he retells in his training sessions:

There's a lovely story, and it's not my story, I use it in my training, of a patient in a Hospice in the US. ...This patient was reasonably terminal and kept expressing to the nursing staff that he was in pain. So the nursing staff did what they did. They increased levels of morphine, which is perfectly good and right response to someone expressing that they are in pain. When you are sore you take something for the sore. You don't ignore the sore. So that's what they did, but the patient kept saying that he was in pain. Until a nurse, and I don't know the details of the story, until a nurse said, "Well, where does it hurt?" And that ask was obviously the right question in that case, and the patient now ... felt in a secure enough, safe enough environment, that they could talk about their spiritual pain. It was not a physical pain. So when somebody says, I'm sore, or I'm in pain, the immediate response is, well it's a physical thing. But a spiritual counsellor would then say, or maybe should be saying, well, where does it hurt, why does it hurt, what do you want to do about the hurt? Or how can I help you process the hurt? So, and so what happened is that in that particular patient's case, someone was brought in, and the patient was given an opportunity to discuss this with a professional counsellor, and the hurt was gone. And I'm told that the patient died not so long after that.

Among the social workers employed by Hospice, Warren does think that such spiritual care can be offered through the scope of social work. However, Warren does acknowledge that more specialist spiritual care needs may need to be offered beyond what the regular training of social workers provides. He remarks, that the "social workers' focus on psycho-social issues, of which spirituality is one, but often find themselves ill-equipped to deal with them". The question is asked whether social workers can be trained to include a spiritual care role:

[Warren:] I think there's ... ways around it, and for me, the way around it is to sufficiently equip current staff who are employed as professionals in other fields, to be able to at very least identify and maybe begin to open up discussions around spiritual issues. The idea here would be to make use of social workers. I really think social workers should be skilled enough to touch on this, and to at least to begin to open up. My concern is that having opened it up, you then enter into a realm of time and energy and process, that would take them away from the bulk of patient care. Now, we should be making allowances for that, in all seriousness. But if I've got 100 patients needing documentation to go and get an ID document, and one patient who needs to spend 50 hours in counselling, my social workers are going to deal with the hundred, not the

one, because my funding that I do get for social workers, limited as it is, is based on numbers ... quantity, not quality. Being rather simplistic there. It is something that can be done, but it is not ... it has become a non-priority. And for me, that is the biggest concern. ... How do we maintain the priority of spirituality, within a set of competing priorities?

While Warren certainly thinks that such training is possible and may fall within the scope of social work, there is the question of priority of work related to the issue of funding, and the possible need for specialist spiritual counsellors:

[Warren:] In that [social work] process of focusing on pain control, symptom alleviation, accessing grants, taking care of children, and all of those very, almost urgent, issues, spirituality seems to be considered a luxury and is therefore not given the attention that it deserves. It's not given the attention by funders in terms of raising funds to employ spiritual counsellors. Because I think that would be prize number one, and so to include that into a proposal ... just doesn't happen. It's assumed that social workers will be skilled to deal with this, but I don't think ... yes, it's part of a psycho-social counselling field, but it is highly specialised, it is highly ... I don't know, it's actually different from psycho-social counselling. So I think it does deserve a field of expertise on its own.

On this theme of funding Warren indicated that while the possibility did exist to claim against certain medical aid schemes, the practicalities, at the present time, did not make this a reality:

[Alan:] I don't know how the Hospice relationship with medical aid works. Do you get funding through medical aids, are claims put in?

[Warren:] "We don't", the short answer. The slightly more complicated answer to that is, "We have tried". And what we did was, late last year, early this year, we sent out a general circular to all our patients, which was at that stage some 350, 400 patients, saying ... that some medical aids and some plans within medical aids allow for Hospice care. Would they be prepared to sign a document allowing us to make claims against the care we provide them? Of the four, say 350 circulars we sent out, we got 2 back. So based on that response I didn't bother pursuing it. And I wasn't going to pursue it for two patients because you want to put a whole set of systems in place, that would facilitate that process going forward. But for two patients, you know, what are you going

to facilitate actually. ... [Also,] I don't know how many of our patients are actually on a medical aid. But not only that, ... a lot of people who are on medical aids are not on that plan, I'm not sure of the terminology here, that provides palliative, or Hospice care services. So that would need to be unpacked in terms of ... do we put a system in place for two or three or four patients? And maybe we should. Or do we say, well, you know, we are looking at less than 2% of the patient population – that is not feasible.

This also leads to the question that needs to be asked of Medical Aids whether any funding could be offered for the care provided by spiritual helpers. Linked to the issue of finding and returning to the reasons why spiritual care is no longer a priority within the model of care offered, Warren comments:

The priorities slipped when we moved away from focusing on quality care, and we moved towards focusing on quantity of beneficiaries of our care. And that was through no fault of the Hospices itself, it was a funder driven change in focus. And it was a matter of adapt or die for the Hospices. If a funder is giving you X number of rand to provide care to Y number of patients, then that's what you've got to do. And it just so happens that often the focus areas of funders don't match with the core values of Hospice care. That is a horrible generalisation, but that's my perception of what has happened over the last ... where are we now ... 2015, so say 20 years, give or take.

The concluding part of the conversation centred on the chapel and the need for a quiet space. In a workshop (22 July 2015) that I had attended a couple of weeks before this interview, Warren used the phrase, "from chapel to storeroom". I was intrigued and wanted to hear this story as the place of a chapel, or a quiet space, had featured as a need in the stories of other co-researchers. While the story highlights the practical aspects of providing space, it is also a metaphor of the shift away from overt spirituality, or at least, ritualised religion, in the care that is offered. The conversation also revisits the opening theme of understanding what spirituality is, as opposed to ritualised religion. Warren shares:

So, I'd have to go and look at the plaque to give you a date as to when it was built, but this Hospice has been around since 1983, so it's been around a long time, and has obviously developed over time. As part of that development ... I think it was originally commissioned as a chapel, was built, it was funded via various people ... So, it was built as a chapel, and the idea behind it was to create a space where people could go to be quiet. It had an obvious Christian flavour to it, and it was used initially ... as a

quiet area to help or to be with patients. So volunteers would take a patient, they would sit and they would talk, and they would counsel and things like that there. It was also used on odd occasions to conduct memorial services, and the odd funeral. ... It was used ... as a place where staff and volunteers could just withdraw and be quiet, and things like that. And I think it was used quite extensively in the past. But what has happened is that the number of volunteers has decreased, which is unfortunate. The number of patients has increased which means that the staff is more pressurised to deal with them and to get to see them, and things like that. And so they get back to the office in the afternoon and they're are doing reports, so the paperwork has increased. So the time available to staff and volunteers has diminished in terms of which they can set aside to go and meditate, for another, to use a phrase, a word. ... Because the space was not being physically used, it simply acquired things [Warren laughs]. So you know, ... you need to use this space, so you move whatever is in it out of the way, ... even it is just for only for an hour or so, but you move it into a chapel because it's not being used. ... And so over time what's moved in, is just not moved out. And, when I started here, about five years ago now, well, "Stop calling it a chapel, call it a Sanctuary, and make it available". And I put my foot down. I actually drew a line in the sand and said, "You will do this", ... "this is a non-negotiable as far as I am concerned". Staff, volunteers, patients, people in the street, need a quiet space. It never really worked, even though I drew a line in the sand. And that may well have been the wrong way to approach it. So, what has happened now ... there's some chairs and tables in there, so it's used as a place for people to do report writing. ... I know some of my staff have lunch or tea in there. But the space is still available, and for me, that's the most important thing. It's not cluttered, well I say that, I hope it's not cluttered when we go there just now [Warren laughs]. ... I think there are other ways to create space, and having said that, ... a building gives expression to a certain set of religious principles. I'm not sure that spirituality requires a building, so we have some of the most magnificent gardens around, and often I will see people ... I take a stroll, I try to take a stroll every day, it doesn't always happen, ... and for me, that's more important than having a space. And, you know, sometimes, just to go and stand at the river for 10 minutes is more than enough. So, yes, from chapel to storeroom, that's happened. I'm not sure whether it's reversible. I think the need for space is more important than the need for quiet. But there are other places where one can be quiet.

During the conversation, several important themes have emerged.

There is the need to clarify the difference between spirituality and religion, or ritualised religion. While spirituality is identified as an important part in the care of patients, ritualised religion may even be an obstacle to such care. This is especially so in a society of religious plurality where religious helpers may feel compelled to proselytise in the workplace. Yet, the place of spirituality in wellness and well-being is affirmed with the need for spiritual helpers and counsellors.

While spiritual counsellors are not employed by Hospice, volunteers are welcomed, but only if they are able to follow strict criteria. In practice, this, unfortunately, means a diminished number of volunteers, including those who could offer as spiritual counsellors. One alternative is to refer patients to an "outside" minister of religion who is not necessarily affiliated with Hospice Care.

There does exist the possibility to train present employees to deal with spiritual issues. However, the concern remains of staff who already work at maximum capacity, with the result that spiritual matters will be given less priority than their primary services. Furthermore, the spiritual need of certain patients may be more than can be met by basic additional training, with the need for specialist spiritual counsellors. Nevertheless, there is a possibility to at least provide basic spiritual care through employed or volunteer social workers.

While there is a need expressed for spiritual counsellors the obstacles of funding limits of possibility as a paid for position. This is especially so for a non-profit organisation. If spirituality does contribute to wellness, the question needs to be asked of medical aid funders about the funding for spiritual helpers. Volunteers could assist, but as already highlighted, the problem of accountability is an obstacle. In addition, the lack of a registry of religious or spiritual helpers makes it difficult to appoint spiritual helpers. A registry, as required for nurses and social workers, with a standardised level of qualification and a structure for accountability and ethics, would assist in such appointments.

The theme of a dedicated place or space highlights the place of spirituality, but any building immediately raises the question or problem of religious identity in a religious plural society. However, it is affirmed that a sanctuary need not be confined to a dedicated building and

associated with a religion, but rather a dedicated space could equally meet the need for a place for quiet, reflection and counselling.

APPENDIX 4.7. INTERVIEW: LIFE COACH (VEZI, INTERVIEW 16 MARCH 2015)

Interview with Vezi conducted on 16 March 2015

Vezi has his own coaching consultancy and serves as a corporate Life coach with a focus on organisational development, systems and workplace teams. Vezi is also the co-founder of Fruitful Connections which concentrates on coaching and youth empowerment in schools and universities.

Vezi worked as an auditor for 15 years before starting his own life coaching consultancy in 2007 and another company. Vezi describes his role as a coach:

I work mostly with corporates, with companies, and really it's in the organisational development area because I don't only coach, but I help organisations to design systems that recognise people, what drives them, and how they can maximise productivity, efficiency, and those good things. And so, I help organisations to design systems that enable that to happen. And also, I work with groups, teams within corporate settings, to again, just enabling them to understand the evolution of teams, how they grow, how things change, how values ... how people bring their individuality and their different backgrounds and socialisation, to the fore as they work together, and how teams can make all of that to work together so that they can produce the outcomes that they desire.

My particular interest in wanting to hear Vezi's story is that he is working with employees in the workplace as a life coach and is a Christian. While not a chaplain, I did want to know how his own Christianity influences his work. I thus followed the introductions with the question, "With your own work with corporations, are you presenting yourself as a Christian coach?"

[Vezi] No. And I wish I had at the beginning. But ... it's really part of ... my own evolution ... because what I found is that my training as a coach was very much secular with a lot of leanings to new age, and that taught me a lot about how the world system works, and it actually given me quite a good contrast against what Christ taught. However, ... even though my coaching, my training, was very much secular I'm beginning to realise, and it really helped me, because it put a lot of understanding of human behaviour in my knowledge-base. However, a lot of the coaching ... that I do is firmly based on my

Christian convictions. ... I actually use that platform to start to say that the real and the only solution I know to the condition of mankind is what Christ came to teach us. ... And so, I, in my individual coaching ... invariably they will ask, because when you've done a good diagnosis, which is part of what coaching is, when you've done a good diagnosis of the condition of the mind, invariably the question comes up, "How do I deal with this? How have you dealt with this?" So, it's really then I present it as my testimony. However, in my normal routine, when I work with corporates, I will do coaching, a lot of it around for example, the condition of the mind, and the origin of the condition of the mind. I base it firmly on what I understand from Christ has taught us. And often I will mention that this is where I derive my understanding, but not in a typical evangelistic way.

While Vezi does not view himself as a Christian life coach, the description of his method certainly confirms that Christianity both informs his methods and where the opportunity allows is even overtly presented as Christian based. However, there is the caution to not be evangelistic. This led to my follow-up question, "Are there groups, corporations, that you're working with, who are intentionally saying, that we are not wanting this to be religious based or Christian based?" Vezi answered:

No, not at all. This is the interesting thing. ... I think as a society in South Africa I think there's not any deliberate rejection of Christian values. No, I have not found any hostility. For example, I think a good example, when I run workshops ... I ran a huge process last year, two years ago where I trained, I think it must have been 200 senior managers at [name deleted] Municipality, and I was quite candid about ... what I call the dearth of spirituality in the workplace, and the tendency of the workplace to pretend that we are not spiritual beings. And as I started to explain this, I had a huge interest from a lot of senior managers who were saying, you know, "We want to hear more about this, because we think you are right, there are just things that we don't have tools available in our workplace, in terms of policies, and in terms of ... whatever we have at our disposal, we realise that there are conditions in the workplace ... that our tools are not able to deal with". So, if anything, I think what I found is that in the workplace is actually wanting some answers from us. When I say us, as Christians. It just doesn't seem that the church has been organised enough to actually engage in a practical way with the workplace. ... I had Muslims, who are saying that, you know, "I've never seen it that way", and they wanted to know how more they can engage with this. And so,

there is a genuine interest to really find out more about what we have to offer as a church, as Christians, as followers of Christ.

Here is also the interesting observation that the church seems to have lost its place as a helper within the workplace, or is too distant from the workplace to be relevant. Vezi confirms that there is a place for spirituality, and the spiritual helper, in the workplace. However, Vezi also comments that there is a real risk in corporates distancing themselves from what is perceived to be religious or spiritual:

However, as you're probably aware is that in Europe, in US, there's kind of a pushback against spirituality, ... particularly Christianity. ... I don't see it so much in South Africa yet, but we do generally follow those trends.

To help prevent this "pushback" Vezi indicates the desperate need for research in order for corporates to see the value of spirituality for both wellness and productivity in the workplace:

[Vezi] I think what people will have to recognise first, is this need and the essence of how this need is going to be met, and then structure will follow, for example, as you were mentioning earlier, the inclusion of priests, and pastors, and imams, and you know, the spiritual workers, as part of the wellness. ... And I think part of the problem is that there's so little research that I'm aware of that's happening in that area. I mean in South Africa we do very little research around the workplace, the plurality in the workplace. And we don't really have any incentive to research because research takes a lot of money, and unless you are so good at persuading important people with budgets to channel money towards a particular kind of research, it's quite trying. Corporates are just not in the mind of investing in researching of our spirituality, so these questions never really get answered.

One obstacle that prevents corporates from including spiritual helpers in the wellness terms is due to the religious pluralism in the workplace.

[Vezi] Because of that [pluralism], I think there is an unconscious fear that if, as a leader, I introduce spirituality and I bring a pastor, priest, an Imam, ... or, you know, whatever religious leader, then I'm going to have to bring in a Sangoma, I'm going to have to bring in so-so. ... If I do that, what am I opening myself up to, you know, in this environment? And, what about, for example, witchcraft. ... And so I think that's

probably in my mind the biggest obstacle, the pluralism, religious pluralism, and the implications.

While Vezi does acknowledge that "in practice a lot of spiritual formation is informed by religion", religion and spirituality are not synonymous to the extent that "some of the spiritual people are not necessarily even religious". This allows for the possibility to not allow religious plurality to become an obstacle to the placement of a spiritual helper who can assist employees regardless of their religious affiliation.

[Vezi] Yes, it is possible to have ... a spiritual practitioner, someone who understands spiritual formation. Because spiritual formation has been, as we said earlier, if spiritual formation is not necessarily ... it's not the same thing as religion. ... And I think a lot of great leaders they understand that very well. They may not be vocal about it. I mean Peter Drucker, was deeply spiritual, I mean he is the father of management science, and yet, he somehow contained himself within this box that the corporate could accept and didn't really push the envelope.

Vezi was also able to share on what he considers to be the limitations of the present corporate wellness programmes and the place that spirituality has to supplement these programmes:

[Vezi] Understanding wellness from the corporate perspective, I think, as you engage more with wellness practitioners, they will start to say that, you know, "There are some limits that we hit, there are some walls that we hit all the time", and that's the sense that I've got from other coaches to say that they often hit walls.

I see spirituality at the top of the value chain that leads to behaviour. So if I ... have a behavioural trait that needs to be changed in the workplace, notwithstanding what policy I put in place, notwithstanding what punitive or incentive I put in place, if this behavioural trait is driven from a very deep spiritual level, there's no way I'm going to have any impact on that, or there's no way that I am going to be able to leverage for better outcomes unless I understand this formation.

Unfortunately, Vezi also acknowledges another limitation in the wellness programmes which may also have a negative impact on the implementation of spiritual helpers. This limitation is the negative perception with which helping programmes may be perceived by employees:

[Vezi] If wellness is some office that sits in the corner where they put a psychologist, a social worker, and they refer people, you know, again, it gives that stigma. ... It's a kind of reactive structure where ... if they don't know how to deal with you, you know, you get referred to that office. ... So a lot of employees that really need intervention will not ... will not surface it, will not show it because they don't want to be sent to the wellness office. It's reactionary, it's got a stigma, and so, however ... whatever model that you look at ... chaplaincy, I think, corporate chaplaincy you probably need to think about, how do you do that without attaching this reactionary stigma that we've seen, I think, with wellness.

Reflecting on this interview there are several themes that emerge.

While coaching or help-based interventions may be Christian based there is still a hesitancy to be overtly Christian in the workplace, the reasons for which need further exploration. The main obstacle to the placement of a corporate chaplain is the challenge of the plurality of religions in the workplace and the threat of growing secularism. Linked to this is the lack of an understanding between religion and spirituality. Also, there is a refusal, or at best, a hesitation, to acknowledge, in the workplace, employees as spiritual beings or the place that spirituality has in wellness and productivity. This leads to the need for research on understanding and benefits of workplace spirituality. While it is noted that, in general, corporates are open to a religious viewpoint, there is the caution that in presenting Christian, or any religious viewpoints, that the helper should not be evangelistic in their approach. In terms of the church's relationship to the workplace, it does seem that the church has removed itself, or is too distant in being relevant as a spiritual help in the workplace. The challenge of religious plurality also includes traditional forms of religion and spirituality and the question of witchcraft and the place of Sangomas also needs to be considered. With religion and spirituality not being synonymous, there is the possibility of exploring the placement of spiritual helpers who may be able to help regardless of religious positioning. Finally, there is the concern of the stigma that may be attached to wellness programmes in the workplace, the same stigma which may possibly be extended to those seeking help from a spiritual helper.

APPENDIX 4.8. INTERVIEW: EXECUTIVE – EMPLOYEE WELLNESS (ANUPAMA, INTERVIEW 4 MARCH 2015)

Interview with Anupama (alias) conducted on 4 March 2015.

Anupama is a manager of a large EAP service provider and serves on the board of EAPA. The EAP service provider serves the wellness needs of some one and a half million employees in South Africa.

Anupama acknowledges that spirituality "is something that is lacking in the EAP fraternity". This stands in contrast to the well-developed team within the EAPs that address other aspects of wellness and wholeness, such as that provided by psychologists, social workers, nurses, attorneys and financial advisors. Anupama confirms that spirituality is considered to be a "spoke" in the "wheel" of wellness, or a "leg of wellness". Within the wheel of wellness, spirituality is recognised as being linked to meaning in life:

The non-seeing part of a person is a spiritual person. When people look for meaning that's where they go, whether it's a religion, or an all-embracing belonging, or whatever. It really is about getting to know themselves and being confident in what they can do as a person.

The problem is that organisations "struggle with how do they make that a reality":

But how does the workplace deal with it? ... they want to be sensitive to people's culture and spirituality and all of that, but business must go on. ... So it's those kind of things that make it quite difficult to manage. So people stay away from it because it's not easy to manage.

In addition to the sensitivity surrounding matters of spirituality, the lack of a focus on spirituality is partly, in Anupama's words, the result of corporates seeing spirituality as something "warm and fuzzy". This is in contrast to other helping disciplines, such as psychology or social work, that are well recognised in EAPs and deemed to be more developed in their task and ability. For corporates, part of the "fuzziness" regarding spirituality is its lack of a universally accepted definition, purpose, aims, and implementation. Another reason Anupama cites for which the EAP fraternity has not been able to formally embrace or implement spirituality into its wellness programmes is that it is difficult to "show a return on investment" on spirituality in the workplace. Anupama expresses that until

spirituality can "prove" itself as offering a "bottom line" impact on wellness, it will likely remain outside the mainstream wellness programmes. The "bottom line" is what it will cost to establish a programme that implements spirituality with the note that these costs will be passed onto the companies. Here the difference between a company's profitability and the cost to care for employees is determined. This calculation of a return on investment will determine what form of help is offered to employees. Anupama refers to a "numbers game" in the profession in which everything is measured and it is these numbers that determine productivity and profitability. She adds:

I'm very passionate about it, I really like the whole spirituality aspect. And I ... I really want to push diversity, but I can't prove it in a boardroom, and that's where it counts. ... And when you talk spirituality ... faith is something you can't measure. ... So I think that's the dilemma, is that when you're talking about taking this leg of wellness into a numbers game, you can't measure that.

Linked to this is the difficulty for wellness organisations in determining the balance between employees and employers. While the wellbeing of the employees is of utmost concern to the EAP, it is the employers who remain the paying clients of the wellness programmes. While Anupama acknowledges the need for spiritual helpers, especially during times of trauma and grief, in order to implement spiritual helpers as part of the EAP team, "proof" of their value and effectiveness needs to be determined. While wellness organisations may make suggestions to companies regarding the services offered through an EAP it is still the company that determines what the final structure would be. To motivate spiritual helpers in being part of this structure would require evidence that their inclusion will add to productivity and in the end the profitability of the company.

Because the wellness organisation that Anupama represents does value the place of spirituality they look at other avenues for meeting the spiritual needs of people. These include the hosting of "fun events", "wellness days", educational events, and "mindfulness workshops" in which the programmes are designed to "build in that kind of coping where you look at yourself as a whole, and your spiritual self."

It is interesting to note that in the wellness organisation, wholeness, work-life balance, and the place of extended family members, or other persons living in the same home, are all important. This is significant in that the approach acknowledges that the employee is part of something greater than the self which can either assist or diminish wellness. However, while

spirituality would be acknowledged as an important part in work-life balance no resources are allocated for dedicated spiritual helpers as would be for psychologists, social workers, nurses, attorneys and financial advisors. Regarding spiritually the spiritual needs of clients are met when, on request, clients are paired with a helper from a particular faith. Anupama cites the following example:

I have a current case in Botswana, for instance, it's a Muslim ... and [the] need for a Muslim counsellor. So we're looking for a psychologist that has a Muslim background so that they can understand the cultural dynamics for that particular situation. But we won't necessarily have a Maulana on hand to give spiritual advice. So we would take culture into account when we are referring. ... So, we try and meet people's needs, including spiritual needs ... but it has to be through a therapist, a psychologist, or social worker.

To this end the wellness organisation has developed a "network of councillors throughout the country" who would be able to, in addition to their professional area of expertise, offer spiritual support. Unfortunately, it is not always possible to meet these requests in not having helpers of all religious groups in a particular area. In certain cases, an appeal may be made to a religious group or body in an area to offer assistance, but this would be considered to be "outside of the EAP process".

A further difficulty in having dedicated spiritual helpers from different religions is that not all the religions, or groups within a religion, have the same qualification criteria. While one group may have a criterion of a higher degree, other groups may have spiritual leaders without any formal or recognised training. Unlike other helping professions there is no registered professional body that regulates the qualifications and work conduct of religious or spiritual helpers. If there were such a body it would assist in offering a standard in terms of qualification and continuation education. Anupama comments:

When we looked at [incorporating spiritual helper], when you're looking at your network, being a regulated profession, we have to abide by EAP standards, we have to abide by clinical standards, you know, in terms of confidentiality and all of those things, and I think the fact that if you have different spiritual people, what's the governance that comes with that? So that's where ... the challenge comes, in terms of the regulation. So, if I say okay, let's look at including Christian counsellors, we know there's some sort of regulation in terms of them, they usually have ethics that they

stand by, because it's pastoral, they have to study towards it and that kind of thing. Then, we have a traditional healer, and it's a calling, and we, still as a country, don't have any regulation about them, and then that becomes a bit fuzzy.

Anupama did, however, acknowledge that even a standardised qualification won't be enough in that simply being qualified "doesn't mean that you going to be a good EAP counsellor". This, of course, applies not only to spirituality but all the helping professions.

The suggestion was made that another way to address spiritual needs is to develop support groups within companies. While it is noted that not all companies would support the formation of such groups along religious lines, where these groups do exist the employees are able to offer spiritual support and encouragement to one another. Again productivity comes to the fore in that if these groups negatively impacted performance and productivity, due to conflict or taking employees away from their work, they would be disallowed. However, Anupama was able to indicate that one large South African company encourages these spiritual networks and groups within the company with the recognition that these groups do have the potential to increase wellbeing and productivity.

While many possibilities do exist for offering some alternative means of spiritual support the question does need to be asked if all spiritual needs can be met by employees or helpers who happen to be religious? Is there not a need for dedicated professional religious or spiritual helpers? Anupama cites an interesting case in which a spiritual helper was sought instead of relying only on the formal EAP:

I'm thinking of a spiritual worker. She works with [name deleted] church I think, you know in Randburg, and a company [name of a prominent bank deleted] called her, and said this person is flipping out ... it sounds like they are possessed. So because they [the church] do some outreach things with satanic stuff or whatever, they called her in and they said, "There is the person ... the person's possessed by a demon, go sort it out". ... But if it wasn't an overt scary kind of thing, the manager would not have gotten involved... but they thought to call a spiritual person, not an EAP.

A further interesting development in the conversation is that Anupama, as a social worker felt the need to complete an MBA in order to "learn to talk business". She shares, that while her "passion is people" her pitch in the boardroom needed to match the business setting. Anupama shares:

So, when I talk to the boardroom, my pitch is totally different as to when I'm talking to employees. When I'm talking to employees it's all about you. It's all about how we can assist you and your family, and that's my passion. I became a social worker because of that, and I see the corporate world as my community in which I can do that. And when I walk into the boardroom it's funding; I want the money to do that. ... So, when you talk to the board, you're going to talk bottom line, you're going to talk how much of money you're going to save by having the service in the organisation. ... We have saved you for every one rand that you spend, six rand.

If religious and spiritual helpers are not likely to have a formal place in EAP teams then perhaps in the same manner they need to "clothe" themselves within the business context, not to covertly infiltrate the organisation, but through the vehicle of business skill, or under the banner of the other recognised helping professions, to also offer qualified and experienced spiritual support and care.

As I reflect on this interview there are a number of important themes for this research study.

While spirituality is affirmed as an important part of the wheel of wellness, there is a misunderstanding of what spirituality is including the confusing of spirituality with religion. Where, for example, there is a conflict in the workplace due to religious difference, spirituality is also sidelined along with religion. There is also the notion that while the value of other helping professions is well documented and provide proof of productivity and profitability, the misconception exists that similar value has not been attributed to spirituality. An important theme is how to make corporates and wellness organisations aware of the studies which do clearly show that there is a return on investment for companies that implement spirituality into their wellness programmes.

In the likelihood of spiritual helper appointments not being made in the near future, there are a number of the helpful suggestions to explore alternative means of addressing spirituality and spiritual needs in the workplace. These include the hosting of fun events, wellness days, and workshops in which the topic of spirituality is addressed. In addition, support groups within companies can be established where mutual spiritual support can be offered by the employees themselves. Crucial to the success of these groups is to ensure they add to, and not diminish, the productivity of the employees. The system of a country-wide network of helpers through, and managed by, the wellness organisation in which employees can be paired with helping professionals who are religious does partly meet a need where there is

a spiritual need. The difficulty in this is that there are not necessarily enough helpers in every geographical area who can assist in matters of spirituality. The question must also be explored whether employees and or helpers who are religious offer themselves for spiritual support have the necessary experience and training to offer adequate spiritual support? Linked to this point is the possibility of dedicated and qualified spiritual helpers offering themselves in business positions or under the banner of other helping professions in order to also offer their spiritual expertise. The purpose here is not to covertly infiltrate businesses but to allow other professions to be the vehicle through which spirituality may enter the workplace.

The need to further explore the formation of a registered professional body that formally oversees registered religious practitioners and spiritual helpers becomes more important to create a standard of education qualifications and continuing education programmes to ensure that those who assist are adequately qualified and to oversee matters of ethics and values.

APPENDIX 4.9. INTERVIEW: EXECUTIVE – EMPLOYEE WELLNESS (JEANETTE, INTERVIEW 6 MARCH 2015)

Interview with Jeanette conducted on 6 March 2015.

Jeanette is an executive of employee wellness in a large wellness organisation. She has more than 30 years of experience in the field and has worked in three of South Africa's major wellness organisations. Once again, I was humbled by the willingness of co-researchers to meet with me and to see first-hand their passion for the well-being of employees. Jeanette offered a wealth of experience and was especially helpful in reference to the transitions that had taken place within the wellness industry over the last couple of decades.

Jeanette oversees a call centre of a major wellness organisation staffed by social workers and psychologists. The wellness organisation is contracted by corporates to oversee the wellness of employees through EAPs. The employees of the contracted companies can call in using a toll-free number for assistance in a wide range of wellness-related fields. These fields include legal, financial, clinical, social work, psychology, and nutrition. After an assessment, the employee may be referred to a specialist. However, in the fields covered there is one notable omission, spirituality. An interesting insight is that this was not always the case. Previously spiritual helpers were on the official provider list to whom employees could be referred to. Jeanette comments:

... we always look at the wheel of life when we try to support a person, but, the last couple of years or there, I can't even tell you how long, but I'll try to go back. We look at diet and financial and legal because those are also the services that we give them, legal and financial services. But when it comes to the spiritual part of the wheel of life of the person we don't give any attention to that any longer. There's a lot of reasons and ... we can talk about it, but, ... and I ask them [the call centre employees], how will they feel about this? And, immediately all of them said this is a huge gap in the corporate world, a huge gap. Because, I mean, they speak to a lot of people, you understand, and I've done a lot of research in the past and I've been involved in EAPs for the last 30 years.

The key phrase here in reference to spiritual helpers is Jeanette's words, "we don't give attention to that any longer". From her experience, "10 years ago", church ministers were included on the provider list of helpers, but this is no longer the case. The one particular

question I was thus wanting to explore with Jeanette is the reason why spiritual helpers are no longer part of wellness teams. Jeanette relates her experience:

So if I talk about provider lists, then we talk about network of professionals that are on a national basis available to us. So we have got social workers, every social worker that's maybe in private practice in any of the towns. They contract with all the various EAP providers ... Then we have a provider list of dieticians, nationally. We've got a provider list of biokineticists, and then we have got a service provider that provides legal and financial counselling to us but they have got their own legal and financial provider list. So whoever calls in and has got any of these kinds of issues, we will be able to assess and refer that person in their town, and there's a lot of preferences. Do you want to see a male or a female, is it English or Afrikaans, or Zulu or Tswana, or whatever, so it is also relevant to the preference of the employee calling in. ... [We] can at least try when the person calls in to at least provide him a person of his choice more or less to his preference. And we had a list of ... how can I say ... ministers, in various religious groups that so a person can call in and say "Listen, I'm from the Methodist Church, I live in Centurion, and I'm having extreme problems with my spiritual life at the moment". So now we will look on our list and we will see but there's a lot of Methodist churches in Centurion, and those are on our list, and we find out what's the closest to this person, and we will phone that minister of that church, and we will tell this person what is the problem. And we will refer this person to them, but the Minister of the Methodist Church ... [does] not have to give us feedback. ... It is just to make sure that in this ... wheel of life we can survive on all the levels. Then corporate life changed dramatically, where ... people has got rights and if I'm gay or lesbian, you know, I want to have a place in my ... company. ... It was provided, but it caused a lot of issues also in the workplace. ... So it started to become very much undercover and people didn't want to ... be identified. They will call in and say, "I have a problem with my partner who is a lesbian and ... and I've got huge issues. How can you help me?" But then often ... that person would say, "I would like to speak to a counsellor that's also a lesbian, or a ... or a homosexual person". But it's very difficult for us in the wellness industry because the therapist that's on our list do not have to divulge any information about who they are, from what religion they are, and whatever. And so we find that it's the same with Christianity, or with any kind of religion. Let's talk about spirituality. People will call in and say, "I would like to see a counsellor, but this

person must be Christian". So, we are not allowed [to ask the counsellor], because we are registered with various councils, like the social work counsel, and the psychology counsel. ... We cannot if we have a therapist here in Centurion ask that person, "Are you are Christian, or are you a Muslim, or are you whatever?" They don't want to divulge that information because they provide clinical services, and therefore it becomes a bigger issue for us because a lot of corporates did not want spirituality to be part of the corporate life. It shouldn't be there, and that's why they said they don't want us to refer any people. It became more and more and more [of a problem] over the last 10 years an issue, and it was just deleted from the system.

... But now we had a referral network of all kinds of churches many years ago. But they were slowly but surely totally not used because when... a new client ... say for instance now, I can give you an idea, we tendered now for the [name deleted]. So, us, my company, was awarded the tender, so now we are going to launch this programme into [name deleted]. So all that they want, is they want legal, financial, psychosocial, dietician, fatigue, and biokineticist services.

Jeanette does, however, acknowledge that even though spiritual support is not formally offered it does occur informally:

So, a person can call in and say, "I'm extremely unhappy in this and this and this". The person will sit with the therapist and might divulge to the therapist that I'm a Christian, and this is my issue, and maybe find a link with the therapist at that point in time where the therapist would say to this person, "I'm also a Christian, let's talk about how you can handle it ". But say, for instance, a big corporate like say for instance [name deleted] bank. They don't have [prayer meetings] in the mornings of various religious and spiritual groups which was in the past. Many years ago, there was a place for that in the corporate world. And corporates, when they ... start[ed] to work with us ... in the EAP field ask[ed], "Do you have a network of spiritual leaders?" That is never any longer part of their requirements. When companies tender to go out and tender for an EAP company there's only legal, financial, clinical, social work, psychology, dietician, nutrition.

Later in the interview, Jeanette was able to return to this point:

So only, only in limited cases, Alan, we pick it up that a therapist will put in her notes, "I saw this person, this was the main issue, but the person has got extreme problems with belief and whatever, and I refer the person back to his church", or to a church, maybe the person has not ever been to a church and then ... but it's limited, very, very limited.

I asked Jeanette to clarify why corporates ceased wanting spiritual helpers included in their wellness programmes. Jeanette answered that while the move to exclude spiritual helpers was gradual it did come to the point when no "spiritual leader" was included on any provider list. Jeanette quotes the main reason leading up to this decision being the tension within the workplace due to religious plurality. Jesus comments:

[In] the corporate world, you know, companies find that there ... [is] conflict. Over the last 10 years it was more visible, and we became more aware of it in the EAP field where there was issues in the workplace. Sometimes conflict, because people start talking, "You're a Muslim, and I'm 'di di di da' and I'm a Christian", and that's why they all started, you know, challenging each other with the religion, and now it's almost, and I don't know if I'm going to be quoted, but I must say to you, it's almost like a no-go area in the workplace. You ... have your own religion but it's private, it's absolutely private. You are not allowed to talk about it, or discuss it, or become in conflict with other colleagues. It's just another area that's ... I mean I can remember as far as eight years ago, and in a company where I was working at that stage where the call centre staff would say to me, Jeanette, "We would like to start the morning by having just a prayer". And it didn't go off well with everybody because I would say 90%, 99%, of the people in the call centre were Christians, and there was 1% that were Muslims. So they would not join the other team and they were extremely upset. And then it would go to the CEO, and the CEO would say, "No prayers". "You cannot do this in the workplace. If you want to pray go and sit in your lunchtime and sit somewhere in ... one of the cubicles or whatever and have your private prayer". So not just in the EAP companies in the workplace itself, in many of the companies was only in the corporate way ... life, that's what they had. The same kind of thing that happened to us in the EAP, that's what happened in most of the companies. They're not allowed to have prayers, start the day with prayer or scripture or discussions or whatever. There's too many religions, too many differences in spiritual beliefs and so on, and, and I think ...

they tried to prevent any conflict in the workplace by focusing only on work - no spiritual support.

Jeanette was able to clarify that one of the difficulties is seeing religion and spirituality as the same thing. This means that while tensions arose as a result of religious plurality, spirituality too was removed as a form of help. Jeanette continued:

One of the psychologists in the call centre said to me this morning as we were speaking about the fact that, you know, I'm going to see you today and so, and she said to me ...the same thing that you are saying now... It's a fact that spirituality should be seen as something different because she said when she wants to feel close to God she doesn't have to be you know. She would like to go out in the morning before she comes to work and just totally be alone. She sometimes doesn't say anything, she just wants to be alone outside and just know, you know, that she is surrounded. But then there's another person that says, "But I want to say something, I want to talk to God", or whatever. So, unfortunately, I think, you know, as what's happening in the schools, in many schools, where religion and spirituality, it's not being acknowledged, it's also part of what's going on in the corporate world. But Alan, when I really looked again on what you are researching it is an extremely big gap that prevents people from closing the gap in their own personal lives, because we do not offer that to them. We do not guide them.

... [I]n a nutshell I can tell you that, um, it is a gap. I mean, just the people in the call centre who gets a lot of calls and do telephone counselling and refer people said this morning, "Jeanette, many times people feel, when I speak to them I can hear that they're overwhelmed. They really do not just need a psychologist. They need someone that they can go and sit with, a pastor, a priest, or whatever, and all that we can say is, 'Really, go to your nearest church also'". You never know if this is really happening, because sometimes people need a little bit of a push to really go there. And I mean if we in an EAP company like [name deleted], I mean we are 8500 employees working for [name deleted], and health is one of the legs, so we've got a basket of service offerings and we will go into a company and we will take over their HR, their IT, the health and everything and we will provide it and then that company don't have to be responsible for that. ... I surely feel that if you would sit with a wellness manager and ask them, you know, "What kind of issues do come to your office?" I mean they don't

just come there because I've got a health problem, or a psychology problem, or whatever, sometimes they just need spiritual help. And how would it be if we start in this company, in this way, where you go into research, and make sure that people are spiritually supported because that's often the start of maybe new thinking for that person if they see how you support them. Yah, but I feel definitely ... you know, my personal side, I feel that it is a big gap and I think there's a lot of companies that will support me in what I say. And then in the call centre environment, I can tell you that it's been picked up many times.

Jeanette continued to acknowledge that the lack of formal spiritual support is a problem and a gap in the care offered to employees. Jeanette comments:

.. that is a big problem because if someone calls in, or someone has a problem in the workplace, specifically in, say for instance a company like [name deleted], and the person feels constantly, you know ... I've got this part of my life that is not filled but he doesn't know who to go to. He can't go to my HR manager because my HR manager is a Muslim – he will not understand my needs. Now I'm phoning the call centre. Unfortunately, we can't refer you, we do not have spiritual support. So sometimes we send people away without any real support. We will say too many. In my specific call centre, because I'm managing it, but the next person that will take over from me might be different, but I definitely will say to the people, "Tell the person that you are going to call the person back ... just see in that area what kind of churches do they have, Muslim temples, whatever a person's need is, and just refer the person".

Jeanette expressed that another difficulty in the context of religious plurality and helping was whether a person of one faith grouping could adequately offer assistance to a person of a different faith group.

While Jeanette acknowledges the need for spiritual care there was also a feeling of helpfulness in not knowing how to meet this need.

[Jeanette] I can just say from my side, it was there, it was still 10 years ago, a little bit more, you know, not a big problem in corporates. People must have religious support. How do I go to a company like, say for instance [name deleted], and I go to the CEO and say, "You know what, when I drew my ... my stats ...", because we get all the biographical stats, presenting problems, and we report monthly, or quarterly, or

annually, to the corporate company, and I provide all this information, and I say to them, "You know what, what's lacking in your business, is the fact that there's no spiritual support"? I don't know how we will be able to go that way, you know, if it is not part of what we offer now,... and it's almost like, "Do not go that way".

Jeanette was able to reflect the number of companies which a wellness service is offered and makes the conclusion, "I'm sure that if you speak to many of these internal wellness managers they going to say to, "This is a gap". And, um, and it's not provided."

In exploring the possibility of offering spiritual support I asked that if spiritual helpers could be included in wellness teams whether would there be certain requirements or expectations of who those people are?

[Jeanette] No, it wasn't. In the past, you know what we did is ... we had people that developed the network. So ... we have got a big chart ... of the whole of South Africa, and we have plotted them in various colours. So in this town there's maybe six different colours of those little thingies, pins, and we know that there's this is religious people, this is dieticians, and whatever. So we had that kind of support. And we had those contacts. Various spiritual leaders, I mean we've used them in the past. It's just gone in the last 10 years. ... It was something that was offered, and it was at no cost. We didn't pay the spiritual leaders. They were just supporting our effort to make sure that this person that is in crisis are been serviced in general.

[Alan] Were there any concerns at that time about who you might be referring somebody to?

[Jeanette] No.

[Alan] I mean, you would look and see that there is a church and you would trust that the person is adequately qualified and capable.

[Jeanette] I must tell you we didn't have that in the past because what we, the people that were doing that kind of service, they would contact, say for instance ... the head of the church ... and ask them, "Can you give us people in the following areas that we might contact, if we need". So we got that through them. Or sometimes you would phone someone in Centurion, and maybe it's a NG Kerk person, and we would say, "Listen, I'm looking for a "dominee" in Pretoria East", or whatever, and they would be

able to give it. So then you build up your network. But there was no requirements, because it was for us the importance of linking that person to the right people. The only thing is, ... I'm not sure if that, you know, I've never come up or got involved with one of these churches that were not really registered. We never had any of those funny laypeople that are not really involved with a well-known church. Never. It was all well-known spiritual, you know, groups of people, that were supporting this.

[Alan] Yes, and when you working and if you know it's one of the mainline churches you've got a confidence in knowing that there is training and capability.

[Jeanette] I remember there was a guy that came to see me and I was thinking back this morning how long time ago was it, but it was about in 2008, this guy came to see you to say to me he doesn't belong to any church, and he would like to be like an online support to us. ... [He] said to me he doesn't belong to any church. He is just a person that would like to provide ... but he was a Christian, and he would like to provide, Christian support over the telephone to people. So ... he would stay ... be at home and we would refer people to him. And then we discussed it at that stage, because it was actually ... you know, I felt very comfortable with this guy, when I saw him, and how he would like to operate with us together. But because he wasn't registered, it wasn't accepted, so we never used him. But I thought that would have been a good thing to also have people telephonically available to support people, in a spiritual way. I mean, that would help a lot.

[Alan] And that word registered is a very significant word. Where ... how would they ... to who would they have wanted him to be registered to, to make it acceptable?

[Jeanette] One of the big line churches that's known in South Africa, at that stage. ...

[Alan] [Are there] particular qualifications you would require, or you would just expect that the church ...

[Jeanette] That will give us the right people [F]rom our side there was no expectations. It was only, you know, people that belonged to a specific church, but say for instance there becomes such a body [of registered chaplains and spiritual helpers] ... that body will ... allow us to get people that are known to that body, like registered whatever the case may be. ...

[Alan] In the past, as we know today there would be self-proclaimed ministers and priests who have had no training in any form whatsoever, and obviously it's quite risky using those could you know what you're going to get, you know.

[Jeanette] ... I think, Alan, I ... I really feel that you are so on the right [track].

We were able to briefly explore the theme of holistic care which also raised the concern in certain sectors of formal, but ineffective spiritual helpers:

[Alan] Everybody like yourself has said ... not one person has yet said to me, um, "We don't [think] that spirituality doesn't have a place in wellness". Everybody has said, "If you look at the whole person ..."

[Jeanette] You have to have it. ... Absolutely. ... I really feel over the years, you know, as we saw, you know, we have less, you know, how can I say, acknowledgement of that part of the person, especially in the workplace. ... I mean I have worked in three major EAP companies, and as you know I'm on the EAPA Body in Africa. ... This the body that actually overarch all EAP companies, they look at standards, they look at policies, and make sure that, say for instance EOH complies to what is offered to corporate and government as well. And do you know what? I spoke [to] one of the councillors in the call centre, she worked for many, many years for the police services, and she said although there is the chaplains, and whatever, they are so underutilised that they don't even have work. They are there because it is a tick box, there must be someone like that. She says, "He will be available Sunday to preach at that specific place, but the real support that those people are supposed to be providing, is not really happening". And it's almost like less and less and less available. ... I don't have the experience, but she said when she was working so many years there she found that people just don't go there. ...

As the interview was coming to a close Jeanette was able to express with grief that spiritual care was not being offered and was able to express with genuine concern that it would be helpful to find means to address this spiritual gap in order to provide holistic care through wellness organisations.

[Jeanette] I do think that when we talk about this specific, you know, in government, or police, or, correctional services, and the army, ... I think a big thing is that they still

offer that, they have those people. I mean, why is it they are not available to the corporate companies? ... I mean you sit with a company, say for instance like [name deleted], ... there's about 4000 people sitting in that complex, there's a wellness centre, I mean, you can go for a massage and whatever, you can see a counsellor, you can go and see a dietician, you can go to anybody, but none of those people in that big, big building can go and see a chaplain, can go and see someone that will be able to support them, maybe today if I have a problem. ... One can start off by saying, once a week there will be this person, that person, a Muslim, or then whatever, I mean it's just something that needs to really start happening, and I really don't know how we are going to close that gap. I really don't know.

In closing Jeanette offered this final comment which demonstrated again a concern that the spiritual needs of people were not being met and the genuine heartfelt concern for employees and their needs.

[Jeanette] I feel very ... how can I say ... this is something important that I would like to support ... because I know this is where the gaps are, and maybe somebody, and some staff with employees, like you say that sit in your congregation feel that they are falling through the cracks because there is nobody really supporting them today. It's maybe Wednesday, I need someone to talk to now, but it's not supported and it's not given to me by a toll-free number.

As I reflect on this interview there are a number of important themes for this research study. It is acknowledged that a gap does exist in the wellness industry in spiritual support not being offered as means of help.

Again, it is confirmed that a major complication in including spiritual helpers in wellness teams is the tension that exists due to religious plurality. Linked to this again is the problem of viewing religion and spirituality as one and the same. Instead of dealing with the tension of religious plurality and maintaining spiritual support, religious tensions led to the abolishment of spiritual help as well. This began within the corporations themselves who in response to these tensions and in misunderstanding the differences between religion and spirituality no longer requested this form of help. Because wellness organisations are service providers they will no longer provide a service which is no longer requested. Until corporates request this form of help again it is unlikely that wellness organisations will be able to reintroduce spiritual care on their own. Even where the wellness organisation may

acknowledge the need for spiritual help and spiritual helpers, the lists of service providers are determined by the requests and demands from corporates.

However, there was a system in which religious practitioners were included on the wellness organisation provider lists and so the structure exists to explore the means of reintroducing this part of the care programme but is dependent on addressing the need to not allow religious tensions to surface through the programmes offered, and to convince corporates to accept this form of help.

Another theme, linked to religious plurality, is the complexity and difficulty of a helper of one religious grouping assisting a person of another religious group. Without some form of understanding of spirituality between the helper and the employee, the same tensions will again surface.

While formal spiritual help is not offered through the wellness organisations there is an informal system of help but this is dependent on the personnel in the wellness call centre. This may be in the form of linking a person with a professional on the provider list who is of a known religious affiliation, or in requesting the employee to link in with a local religious body of their own accord. However, even though a call centre helper may assist in one of these ways there is no formal follow through. Also, where employees may request help from a person of a particular religious affiliation the wellness centre cannot formally enquire from the professionals on their provider lists as to their religious affiliation.

It also needs to be noted that where spiritual helpers were previously used the wellness organisations were working through recognised mainline religious bodies. Should there be a requirement that helpers be registered, or at least in the previous example of church workers, recognised or ordained by their respective denominations? Ordination certificates offered some form of accountability through the religious body and an expectation of competency. This is no longer the guarantee in the context of many different religious bodies which do not formally train their church workers.

A final remark is to again note the genuine desire to close this gap in the wellness origination and the genuine desire of the wellbeing of employees.

APPENDIX 4.10. INTERVIEW: EXECUTIVE – EMPLOYEE WELLNESS (MICHELLE, INTERVIEW 4 NOVEMBER 2015)

Interview with Michelle (alias) conducted on 4 November 2015.

Michelle is the team leader of clinical services in a large wellness organisation with many years of experience in the employee wellness industry. Within the wellness company, Michelle oversees clinical services with the focus on "emotional counselling".

In the sharing of her relationship with the wellness industry Michelle was able to helpfully recall the beginnings of the EPA industry in South Africa with its beginnings with the "Chamber of Mines as a substance abuse programme".

The emotional support presently offered is with respect to an employee's "personal emotional problem", "trauma", "relationship problem", "stress-related workplace problem", and a "range of problems in the workplace". The call centre, staffed by "registered counsellors and social workers" will respond both to "self-referrals" and employees referred to by managers. For the counsellors, psychologists and social workers there is a requirement of "qualification", registration with the board of "health professionals", and to complete prescribed case studies. If there is a need for a referral, such as to a medical practitioner, this is outside the scope of the company's help and any expense would need to be met by the employee.

While Michelle acknowledges the value of spiritual care, there is no present scope within the care offered through the company to formally include chaplains or spiritual helpers. While the company does not officially meet requests for any spiritual need, there is a general attempt to meet the spiritual need of the employee. Michelle comments:

Our approach with our affiliates is also that we guide them to say, "If an employee goes there, you go with the employee", in terms of a spiritual approach. ... A lot out of our ... affiliates are Christians indeed, and they also, you know, if the employee goes in that direction, they will also support them, and do it in alignment with a person's beliefs. But we respect people's individual preferences and we do not do spiritual counselling per se, but if the employee prefers to have a discussion in that direction, we will do that. We won't ignore it. ... We had requests in the past where people, specifically the Indian people might call in and say I want to be seen by a Muslim counsellor. Then we

will say we can try and see in that area if there is a Muslim person, but we cannot guarantee that. If we can refer [them] to one, it's good, we can do that. But when people say, "We want a Christian marriage counsellor", then we will say, "We can see", we can have a look on our network; there might be people, but remember, it's social workers, psychologists, it's not pastors on our network. ... So we can say, "We do respect that, but maybe it's good if you can consult with someone at your church maybe, [but] if you prefer a Christian counsellor ... we cannot guarantee that". But, we know that some of our counsellors are Christians, and they also, you know, consider Christian principles when doing counselling.

A major obstacle in appointing such religious or spiritual helpers is not belonging to a registered board and the complexity of religious plurality:

[Michelle] So I think one of the obstacles might be that the people that we use should be registered with a specific body, a professional board. Because if we experience problems with counsellors we can address that. I think the supervision of that might be a problem. Just in our world we've never given thought to incorporate that because it's such a wide range of religious beliefs [or] ... systems that people have. To make provision for all of them is quite, you know, I mean, to make provision for one counsellor, emotional counsellor, in specific areas is already a challenge. ... It's outside the scope of what we do, and what I'm trying to say, is if we refer to a pastor outside the scope of what we do, the moment they are unhappy, they say, "You sent me there".

Michelle gave an account of one such example of the complexity of religious plurality and the conflict that may arise:

I can just mention that, I think it was 2012 somewhere, we had a complaint of an employee who went to one of our social workers, and she was in Soweto, and she was doing social work, counselling, social counselling, and then she went over [to] the traditional healing side, and the person was quite upset and uncomfortable, and you know, it ends up in a complaint.

However, Michelle was still able to comment on the possible value of spiritual care in the workplace, but the question does remain regarding implementation:

Everybody has a specific spiritual connection or orientation, but, as I'm saying, and that's my personal opinion, I'm not talking on behalf of my company, but in my opinion, I think it can surely make a difference, but the how is the issue.

In terms of being a registered professional, Michelle commented on the risks for the company in utilising either unregistered employed or volunteer helpers:

And in our world, where we really need to have strict guidelines, boundaries, everything needs to be spelt out because ... the affiliates also need to know what they can, and what they cannot do. ... So it's really a risk to take people on board and you don't know their credentials, and you don't know the training that they have. At least we know that our people had a proper training, need to meet certain standards, clinical standards. But, it's a difficult thing for us, and risk, to let strangers loose on our employees because we are accountable in the end.

The present difficulty in employing spiritual helpers without an affiliation to a registered professional body is that there is no uniform standard or qualification criteria among the various religious groups, or even the different denominations within the Christian Church. While some groups may require several years of intensive training, others may simply, as Michelle comments, have had "bush training for two days, or whatever, and say, 'I'm a pastor' because we get that".

Michelle equally sees a difficulty from the perspective of the various companies to whom their services are offered. Michelle perceives that these companies will be hesitant to accept an offer of spiritual and religious help knowing the possible conflict that it may create among employees.

Part of this concern is linked to an interesting comment offered by Michelle in which the church, and possibly other religious groupings, have lost credibility in the workplace. This may certainly cloud the views that organisations have in considering help from religious bodies. Michelle comments,

I must say, I often tell my husband, that I sometimes experience more, what can I say, soft-hearted people in the workplace than in the church. Sad to say that. And more kindness and more people openly saying, "I'm a Christian", here in the workplace myself, than in the church community. More criticism in a church community, than here.

Linked to this in the conduct, in this example, of Christians in the workplace, whose actions make it difficult for organisations and employees to willingly embrace spiritual and religious help.

[Michelle] Even if I think of our own workplace, also considering the workplace as a workplace, there was a certain stage that the people started praying together in the morning and that it became sort of an irritation for the other people because they continued praying and praying, praying, and the other people needed to do the work, and it caused conflict, so it was stopped. And it's sad actually that it turned out that way. ... So I think management is also hesitant to allow any religious thing because, for some people, it might be okay, [for] others it might not be.

Another difficulty highlighted by Michelle's comments is the interpretations given to the concepts of religion and spirituality which may also influence an organisations decision to accept religious or spiritual help.

[Michelle] But I think in a certain sense for me spiritual has a specific connotation. I don't know how to express myself with that [laughs], for me it's, if you say spiritual, it's if you are, what you call it? if you are ... sort of denying your own belief system, it's a general thing ... it's a generic thing, it's a safe way of not saying, "I'm a Christian". ... So, when people are talking about spirituality, for me, it has the connotation when I was standing in exclusive books and I'm seeing mind, body and spirit. ... And for me, it has something like astrology or something like that.

In reflecting on this interview there are several themes that emerge.

While spiritual care is affirmed to have value in the help offered to employees the question on the "how?" remains unanswered.

Obstacles include the possible workplace conflict, or at the least sensitivity, regarding different religious stances, should religious or spiritual helpers represent a religious organisation.

Sadly, the question of the church or religious group's credibility is raised with unhelpful practices among religious leaders or people creating a distrust of religious practitioners.

Another obstacle is the lack of a registered professional body to monitor qualification, conduct, and accountability, for all religious or spiritual helpers.

A final obstacle is understanding the difference between religion and spirituality. While it may be, as observed in the former interviews, that religion and spirituality are considered synonymous, with the difficulties that that raises, in this interview spirituality is considered something less than religion, a "compromise". As such, spirituality is not considered a favourable option in the care of employees.

APPENDIX 4.11. INTERVIEW: REGISTERED CLINICAL CONSULTANT (SHIRLEY, INTERVIEW 25 AUGUST 2015)

Interview with Shirley conducted on 25 August 2015.

Shirley is a registered clinical consultant who has assisted a number of large South African Wellness organisations (EOH, ICAS, and The Careways Group) in the EAP field. She also works in private practice as a registered counsellor with specialisation in trauma.

Shirley, over a period of three years, worked with several wellness companies. This places her in a unique position to offer a critique on both the value and the shortcomings of these organisations.

Shirley is a committed Christian and does acknowledge that spirituality could have a value in wellness programmes, but also acknowledges that wellness companies seldom consider the role of spirituality in wellness. However, Shirley did offer an account where a spiritual need was requested by employees:

[Shirley] When you start in a wellness company, you don't even think of how spirituality, religion, all those things would play a role in that industry. But honestly speaking, coming from [Name of wellness provider deleted], we started to get cases where now an employee would say, ... "I need to see a pastor", or, "No, never mind, I don't want to go through therapy anymore, I'll go through the church".

Shirley acknowledges that, as will be noted below, that while some wellness team members will assist on spiritual matters, there are situations for which they are not trained or experienced to handle. One example that Shirley quoted was with respect to Sangomas and traditional religions.

[Shirley] Because of the things that we know of how people behave when we diagnose them schizophrenic ... but you find that they have that spiritual calling. You'd say, "Did that person go to a Sangoma? Did you ask them? Did you do this?" ... So now if we have somebody in-house, which luckily at that point, one of my colleagues had been through that whole spiritual calling, and she was still in it, transforming and whatever, so I'm like so, "Just hold on", and I then asked that person. She was in-house, it was valuable because she knew the symptoms.

While the plurality of religion in the workplace is a challenge, Shirley did not see it as an obstacle to the appointment of a spiritual helper. In the same way that social workers and counsellors are required to be non-judgemental, so too can the spiritual helper be non-judgemental and respecting of all the employees and their respective religions.

[Shirley] I think it goes back to even basics. When we are taught as therapists, you do not judge your culture, and if it means you need to broaden your perspective in terms of being that right person. ... Now am I willing to broaden my channels? And if yes, then that person is going to be right, because they will not be biased ... or judgemental. ...

[Alan] Yah, alright, that's very helpful, because I imagine in the same way you could have a very narrow-minded social worker, and you're saying ...

[Shirley] It happens.

Shirley also acknowledged that in the same way a registered counsellor offers some guarantee in terms of education and conduct, that a registry of religious or spiritual helpers could help appoint the "right person". However, Shirley also acknowledges that if such a registry were linked to religious affiliations one of the challenges would be to create a standard across the very diverse religious groupings, such as the difference in the training of a Christian minister and a traditional Sangoma.

Referring to the place and value of spirituality in wellness, Shirley commented on the "narrow-minded" approach of some wellness organisations:

[Shirley] Wellness companies, like I said, look at it from, I think, narrow-minded, in terms of this, what people need ... this is what we can offer. And there is more, and there is beyond, like you say, that people sometimes need spiritual, like just spirituality, and then they turn back again to modernism, in terms of, "No you just go, you need to do a neurological test", or, I mean, "Go to a neuropsychologist, go to this, go to that, and go get yourself, you know, answer a couple questions", and they'll determine ... that assessment will determine what is it that you need. And you find that the core issue is, that person just needs to tap back into spirituality. ... Because now we are wearing "oogklaps" and we don't see all the other branches that might assist, or even

maybe even bring profit because it's a business. ... So, that's why I'm saying, like it's a pity that we just look at it from one perspective, and not from different perspectives.

Linking in with the value of spirituality further Shirley acknowledges while that the wellness helpers will not raise the topic of spirituality or religion, the helper will pick up on spiritual matters should the employee open the conversation.

[Shirley] My personal view is that it would really be helpful, it would really be something of need, and especially because a lot of people are going through spiritual changes, religious ... you know, people are trying to find, this and that, and to actually give somebody that aha moment, and say, "Hey we've got a list of pastors in Durban, wherever, wherever, do you want to go and talk to them, or a minister?" ... "Are you a Christian?" And if they say. "Yes", you like, well, there we go, just as much as somebody, a client, calls and says, "I'm going to pray about it", and you like, well okay, I can start speaking about prayer, I can motivate with God's word, and you can motivate with Scripture. That person has already allowed you to tap into that. But should they mention nothing like that, I can't go and say, ... "Well pray sister", it's going to be offensive. But the minute somebody says, you know, "I'm praying about it", that's when you can say well, "Do you want to go and speak to a spiritual leader? You know, "Do you mind, do you have one in your organisation, and you want me to organise somebody for you?" "Yes", well here we go, "Great". And, if you want to still see somebody face-to-face, go ahead, you know, then you are tapping into both worlds, and it helps ... it helps. ... I think there should be a space created for it, personally, I think there should be a space created for it, just like a person's health, and they're also dealing with mind, let's also deal with spirituality.

In asking Shirley if she was aware of any obstacles that would prevent spiritual helpers from being appointed on wellness teams, she replied, that it would come down to "a business decision". Thus, while spirituality is acknowledged as a helpful means of wellness, the appointment of a spiritual helper is a matter of whether or not the position would add, first, to the profits of the wellness company who are providing the service, and second, to the profits of the client company who are paying for the service on behalf of their employees. Sharing with regard to the wellness company Shirley again emphasises that any spiritual helper appointment would only be made if it were financially viable.

[Shirley] Well, honestly speaking, it's something that ... obviously for them, because it's a business, they always think business. It's, "How many people are asking for that?" ... And it goes back to what are they catering for on the bigger picture, not just one individual, or two individuals, and that's how ... because those kind of calls are just seeping through the cracks. ... So it's more corporate, it's more business, and think business, think bringing in money, and not hiring one person, or minister to come and sit here, and they get ... one client after a long time. ... How much money we are going to be bringing in, or how much money is it be going out? Are we going to be paying that person [the spiritual helper] for just sitting here and waiting for that one call? Or are we making a good business move? Because it's business, business, and business.

For Shirley the maths of the problem is simple, the offering of a spiritual component to wellness is "business for the wellness company, and benefits for healthy employees, [and] happy employees, are more productive."

An interesting point that Shirley raises is a catch 22 situation in which the wellness companies do not offer spiritual help because client companies and employees are not regularly requesting this form of help, but client companies and employees may not be asking for this form of help in that it is not known that such help could be offered by wellness companies. Either corporates need to express this as a need for their employees, or wellness companies need to "sell" the concept to their client companies.

[Shirley] But we've got different religions, "Are you going to be able to cater for my Muslim, are you going to be able to cater for my Jewish, or this or that?" So again, it goes back to corporate mentality. Are we going to be able to sell it as a wellness company? And is that company going to receive it? So it's a Catch-22, 50-50.

Shirley also commented on the need for spiritual places in the workplace to create a space for employees to be more in touch with their spiritual needs. But again, such a decision would depend on profitability. Can the corporate afford the space? Can the corporate allow employees to frequent the space during working hours? In terms of providing a space and time for matters that are spiritual Shirley commented offering examples of her own experience:

[Shirley] It's more corporate, it's more business, it's more ... we need to make money, there is no time for that, go home and do that. So I think we've lost touch with caring

for people and allowing people to do what makes them, them, and what motivates them and what keeps them going. ... You know maybe having, even if there is no room, but allowing people to have their space in terms of: should you guys want to create a group for prayer, or maybe in the morning, two minutes or whatever, do that, it's okay. And I've noticed that it's happening in the clinics, in the hospitals, government hospitals. You know, when I went to give birth there, before they start work they get together. It's not in a space where it's a secluded room, but there by the reception, "Come ladies, let's get together", they pray, they sing, and then they start work. And that was also motivating, like wow, I'm in a safe space, you know what I mean? But, now it's ... eek, no, there isn't that five minutes to actually come together, even for two minutes, pray, thank you so much for this day. ... Because again of different cultures, different religions, so let's not even make space for such things. Why? ... And I think it goes back to, well, not to be biased myself, but ... if majority of our employees are Christian, let's provide them with that, and if there are those who at 12 o'clock they need to go pray, let's give them a room. It might not be a chapel, but it's a room. So we're catering for everybody, you know. If you are a Muslim and you need to go pray at 12, you know, you're there. Then us, that want to go into the chapel, we're there, will go, you know. ... Because, now that I think about it, I think during my lunch hour if I'm feeling kind of alone, I would go to the chapel and pray. Because I went to a Catholic school, and ... while, yes, I'm still Methodist, I was not Catholic, but it helped, like during break you just go in there ... it's quiet, you just sit and reflect and pray, you go back to class and you like shoo, you're motivated again.

Reflecting on this interview there are several themes that emerge.

There is the general acceptance of the value and contribution of spirituality in the care and wellness of employees. However, for the current members of wellness teams, matters of spirituality can only be addressed when first raised by the employee. Furthermore, while some wellness helpers will be willing to assist on matters of spirituality, not all helpers are adequately trained or experienced in spiritual matters.

While the profitability for wellness companies and client companies will determine the feasibility of appointing spiritual helpers onto the wellness teams, it still comes down to the catch 22 situation of whether it is the client company who will request spiritual support without it already being offered by wellness companies; or whether it is the wellness

companies that would explore its implementation without first being requested by client companies. The contribution that spirituality offers to the wellness of the workplace needs to be more effectively communicated to all parties concerned in order to overcome narrow-minded approaches to wellness and to indicate the profitability for companies that can result.

While the role of a spiritual helper can be filled by one person overseeing persons of different religions it does require the right person who is able to broaden their own perspectives and to remain non-judgmental. A registry of religious or spiritual helpers will assist in such appointments to ensure qualification and conduct, but the complexity of such a registry across diverse religion is noted.

Finally, there is the question of the need for a spiritual place or space for employees in the workplace.

APPENDIX 4.12. INTERVIEW: MENTAL HEALTH HOSPITAL MANAGER (MICHAEL, 17 APRIL 2015)

Interview with Michael (alias) conducted on 17 April 2015.

Michael is a registered psychologist and as of the date of the interview, the hospital manager of a mental healthcare facility.

Due to the precise manner in which Michael shared, I have chosen to keep most on this interview in its verbatim form. To help the flow of the verbatim narrative I have deleted the disfluencies that do not contribute to the dialogue.

While the mental healthcare facility Michael represents is not working directly in the sphere of EPAs the facility does receive referrals from psychiatrists who are working with EPAs. The facility does, however, see a direct role in offering "psycho-educational" support for EPAs on "mental health issues" including training and preventative work. Within this role, the facility has been available for company and EPA wellness days.

In addition, the facility recognises the need to engage with other wellness stakeholders in the community. Here the facility seeks:

... to engage people who often come into contact with people with mental health-related issues or problems of depression and things like that, ... [who are the] first line in the community, our teachers, our, you know, our ministers, the people that on a community level, where people often go for just direction, counselling, guidance.

An interesting part of the conversation centred on the place of spirituality in wellness. The dialogue also highlighted the limitations in care offered due to restrictions posed by medical aids, and the complexity of a multi-religious context. The matter of Medical Aids and profitability will be touched upon again in the conversation. Michael comments:

When I sort of make comments on social media it's very easy to kind of talk about the physical and the psychological, but I really see things as kind of biopsychosocial-spiritual, and the spiritual for me, being a believer, is the centring, is the cornerstone and is at the centre of it. ... I suppose that the dichotomy is that we live in a society that's overtly spiritual, Christian, by its inclination of how people identify themselves on a census basis. But there are strong elements of our community that are strongly

secular and professional, and ... they don't really kind of respond well ... to a full integration of the spiritual into the psychological into the biophysical, biochemical and also socio-cultural perspective. ...

So I'll give you a classic example ... of what a doctor would do here. ... And this is where the variability comes in as doctors respond and treat their patients differently based on their own kind of worldview approach to psychiatry and mental health. But, I'll give you an example of one of our doctors who would admit a patient here, and so he did. He then introduced a specific form of treatment in terms of psychiatric medication, psycho-pharmacology, and that's based on his own understanding of what medication to use, of the diagnosis that the person would have. He would then generally also recommend, or he would work in partnership with psychologists, so he would understand the value of not just a biomedical solution, but also of bringing in a psychological ... [that is] just broader than the physiological, biochemical side of things. ... With that person being in our care he would have an understanding that there's a group programme that's looking at ... some of the psycho-social elements of their well-being, that they would have access to seeing a doctor here to address basic kind of health related things, and to make sure that we're excluding all the main ... sometimes some of the main causes of mental illness, but that would come from just a purely medical route, so we need to exclude those. And it would be at their discretion, and also again informed by probably the desire or what the expectations or the requests of that client in their care, or that patient, as to how to broaden that area of focus for them in terms of it being a biopsychosocial-spiritual perspective. Now, in the case of [name deleted], like he would refer to you [a church minister], he would say, "Hey, you know this person is in our care, it would be important for you to come and see them, so that we are addressing things from a kind of comprehensive integrated perspective". Some doctors are only going to focus on, you know, the biopsych perspective, and may even exclude the social. Some psychiatrists would involve a social worker if there's very predominant social elements that need to be addressed, but we have such limited time here, because the funders of inpatient mental health treatment in the private sector, the most that they will fund is a period of 21 days annually. And so if someone has a very severe depression and is suicidal, we've got a reasonably short period of time to commence psycho-pharmacological treatment, to try and introduce a therapist to just provide some containment and some kind of skill-based, be it cognitive

behavioural therapy, or psychotherapeutic approach, to also assist them. And the research is very conclusive, like with depression there that a combination of both medication and psychotherapy is the, kind of golden standard in terms of treatment. So, doctors are very happy to support that. Sometimes if the person is very unwell they will wait for making the referral to a psychologist, because the person needs a certain amount of ego resourcefulness to be able to engage conversation psychotherapeutically. So they might prioritise, depending on where the person's at, might just prioritise being in a safe environment, and commencing with the right medication to help kind of shift them towards wellness. And if they respond to that then they'll bring in maybe the psychological, they'll bring ... some of the psycho-social with our programmes, and then they'll be happy to also look at some of the peripherals like, you know, basics around wellness that we would consider to be like exercise, you know, engagement with healthy habits, eating three healthy meals a day, basic, kind of, becoming mobile again, and healthy interactions with other people. But, I would say that there is generally an absence from what I've seen of really, sort of, trying to say we will rigorously try and look at the spiritual from a doctor driven behaviour, unless that person really believes that that's an important part of treatment for themselves. I think within the philosophy of our programmes there's a bit more focus on that, and that's also because we are to a large extent driven by international trends and what's happening in the States and Europe. And so, like a big focus in mental health in the last 10, 20 years, has been around, you know, "Let's look at things from a bigger perspective, and let's look at things from a spiritual perspective". And, particularly as the West has become romanticised by the philosophy of the East and, kind of, mindfulness-based treatment. There's been a lot of research that's gone into the value that meditation can play in recovery, in healing, the value that mindfulness-based therapy has. ... So within our programme, we have therapists that do mindfulness-based treatment from a group approach. And really underlying it is that it's to say, "Listen, we need to look at things spiritually". And this is a very non-threatening way of exploring spirituality around being mindful and understanding, you know, what meditation is, and to try and also present that in an inclusive way around. This isn't an Eastern practice, this isn't a western practice, it's a multi-cultural practice, and you need to kind of make it your own. So if you are a Christian you need to kind of see this from a perspective of what is meditation from the Scriptures, and kind of, you know practising the presence of God, and if you are a Hindu, you know, what does it mean

to meditate? And if you are a Muslim what does it mean to make, to have a sacred time with God? And so to try and ... it's always difficult to do it in a multicultural, multi-religious kind of environment, but I think there's been ... there's been ways to do it by using ideas around meditation, and relaxation. And so typically I think relaxation based approaches used to be a very kind of generic way of saying, you know, it's almost based more on the physiology, about teaching the physiology of how to relax. But, I think that with the development of mindfulness, which exploded internationally, it's gone deeper than that, and that relaxation should be, kind of, considered to be way of being, and... we look at philosophies or approaches or practices that are as an antidote to, kind of, the hazards of modern life. ... So, I suppose the long answer is that it's driven by doctor behaviour and their world view around whether they would engage a spiritual practitioner, or minister, or a pastor, and ... there's some receptivity within our approach which tries to be as inclusive as possible and recognises the spiritual in terms of biopsychosocial-spiritual. ... Before we met up, I just needed to respond to one or two urgent emails. And one of them was also a feedback from a survey that we are doing with all our hospitals, and seeing what some of the requests are from our users, and from the referral agents, and actually one of the recommendations that I quickly saw in the summary of that report was that we need to establish ... and the recommendation is, a quiet room that could be a space for people to be in kind of like contact with God, a meditation space, a prayer room, kind of a multipurpose room for helping people just have a time of contemplation, prayer, or quietness. ... Just like we have a kind of consulting rooms for our psychologists, you know, there could be a prayer room, where a minister of religion could meet with their congregant to pray together and to make a spiritual recovery part of the bigger picture of recovery.

Another theme is terms of workplace spirituality is the question is the appropriateness of spirituality in the workplace.

[Michael] I think the corporate mindset is that corporate life and business life and work life is not a spiritual activity, it's a secular and professional activity. And it has nothing to do with the church or its religion, and you must leave it ... the two shouldn't have any connection. In fact, I've had so many people, when I've asked them the question around, like, particularly if they are a business leader and they are navigating certain decisions in rather, sort of, questionable ways, and I've challenged them on that. They kind of ... they come back as, you know, "Business is business, and ... you can't bring

your religion into your business world, the two are irreconcilable." You know, you have to do certain things within the business world to ... you work within that governance, and within that rule set, and so there seems to be a very strong kind of wall between, like, business is business and it doesn't have ... I suppose maybe that's the thing around wellness, ... business isn't business, business is people, people are people, and people are biopsychosocial-spiritual beings, and so we need to look at the spiritual aspect of things again.

In this conversation, there is the understanding that spirituality may be frowned upon as a watchdog in corporates which may be perceived to highlight unethical or questionable practices. As such, while the chaplain may be on the MDT first and foremost as a spiritual helper the ethical system that they represent may be unwelcome.

One of themes that kept emerging was the issue of funding, especially the role of Medical Aids in the care of patients.

[Michael] So, I'll give you an example. When we employ within our therapeutic team, an occupational therapist, and they provide help for one of the health users here ... their professional service is recognised by the funders as having value. ... Medical Aids would then compensate us for the engagement between that professional and the health care user. And so, there's a way for us to compensate for the cost of that professional by the funding through the medical aid. So, if there was a religious worker here, and we had to employ them, how would we be able to generate revenue based on the service they provide? So, would the Medical Aids recognise the value that a religious worker would bring to their client, and would they compensate us as a service provider for bringing that religious worker into our multidisciplinary team? And there things become very interesting, because the funders generally are, and I mean it's pretty well known in the industry, that the Medical Aids will try pay for as little as possible. So, it's a massive kind of tension around the medical community, and healthcare institutions like us to try and make a case for, "This is valuable to your clients who deserve a service based upon the fact that they, you know, they remunerate you, and they're paying for this", but the Medical Aids are the paymasters, and they have that power to determine what they will and won't pay for. And so, I'll give you an example. At the moment we, because we value the biopsychosocial-spiritual, ... want them to get well. So [we] want to prioritise physical wellness as well. We know that

exercise is still one of the best antidepressants on the market, and to get people physically well, the mind-body connection is massive. So one of the simplest things that we can do here, is we can try and get people physically active and help them understand the impact of exercise and mood regulation and mood enhancement. And so we appoint biokineticists as trained professionals to engage with our clients to help them understand the value that exercise can play, and also so that ... when they start exercising they can do it in a way that is good for them, understanding their limitations, and we don't want people to get injured, especially if they are not used to physical exercise, things like that. So, we've had a model where people have benefited from biokineticists being part of our multidisciplinary kind of group of consultants. ... So our patients have access to our bios on a Monday, Tuesday, Wednesday, Thursday. There's four groups a week from four until five, where there's group that exercise and it's facilitated by a trained biokineticist, four years of training, certified, and these two individuals have a real heart for mental health care and so they understand the needs of our patients. ... What happens now is like the Medical Aids have just said, "Well we don't recognise that as having value, why should we have to pay for a biokineticist, when your patients that are here have mental health problems?" ... There's only one funder that will actually cover a submission of seeing a biokineticist within a psychiatric environment, the rest don't, and so now we have to look at the viability of this as a service that we provide because we're like footing the bill for it, and, you know, "Is it sustainable?", and we have to look at alternatives. So that's one of the things I'm doing now, do our OTs have a skill-base to introduce human movement exercises through their understanding of kind of rehab OT and things like that? But we might have to end up pulling the plug on our biokineticists just based on an arbitrary decision that the funders made that they ... won't pay for this, and they don't. You can send the codes to them as much as you want, they just won't honour it. ... I think that if you understand how a lot of these things are driven by ... wellness is really driven by profitability increasing, ... and maybe that isn't a bad thing, it can be a win-win for people and for organisations, that there is increased profitability, but that there is increased wellness, and increased health, and increased spirituality. ... It's fascinating, because I've had a friend, a clinical psychologist, who worked almost predominantly in the EAP consulting field, and he had an incredible business and was doing exceptionally well, and 2008, 2009 hit, and the first thing to go in the organisational kind of milieu was the wellness budget. It just got scrapped. Like overnight it just went from this to that, and in two

years he went from having a client base like this, and a very profitable and successful business, to having nothing. And he had to go back into kind of clinical work because the organisations in terms of the recession ... it was almost ... ironically it was ... and it's paradoxical because what people really needed was to be well under those circumstances, but the first thing that went, that was considered a peripheral, was the wellness budget, it was just scrapped.

Another recurring theme across the interviews is that spirituality in wellness relationships is presently often driven by the person seeking help.

[Michael] For me again personally, it's often ... it would be driven by the health care user, like if they said to their psychiatrist, you know, "Really a big part of my life is my relationship with God, and whilst I'm here I want to meet with my pastor regularly", that could be facilitated, but it would be driven by the person. And a very simple way could be that the pastor could come visit them ... as frequently as they need to, to just encourage or continue walking the road with the person.

The theme of a registry for helpers too surfaced in this conversation:

In terms of just where our organisation is, and there would be so many questions to firstly answer it around, you know, ... would that pool of people be referral based? To what extent would they interface with the other professionals? How do you determine the level of competency of those practitioners? In the professional setting, it's very easy because on an annual basis I can request from all the doctors and people that we work with on a referral consulting basis, request their proof of registration with the HPCSA. I can request access from the HPCSA to make sure that there are not any kind of cases outstanding around misconduct with any of our professionals, so there is a way to kind of ensure that the people that we're interfacing with, are safe in a way. But now, how do you benchmark a group of religious workers? What would be the criteria be from a multi-faith perspective in terms of who's got what qualification? Who's got what kind of backing from their religious community to be a kind of a certified or a person that's considered competent to deal with faith-related or spiritual issues? So that's an area that's ... a bit of a minefield in itself, and so I think at the moment [name of healthcare facility] is just trying to do the basics well, and as we grow we'll probably get to a point where we will try to address those things.

Michael did share a previous work experience in which the wellness facility did employ a spiritual helper.

[Michael] But I'll give you an example, a facility that I did work at previously, I think that because ... it was a smaller organisation and, one of the things that we were able to do quite overtly there is that we brought on a pastoral counsellor onto the team. So she was employed by the company, and her sole focus was a spiritual focus. And so she provided spiritual care, pastoral care, for the people in our treatment. ... Most of the people that were referred to that facility were Christian, so by default that kind of worked that she was also coming from a Christian perspective. ... She wasn't ordained as an Anglican minister, but she had done two levels of Christian counselling, and so she had two certificates behind her, but probably her main qualification was a relational qualification. She had worked as a senior nurse within that environment, and her skill base and her compassion and care were well-known to the staff and she played a spiritual director role for a number of the staff. And people were very keen that she support the patients there from a spiritual perspective. And so it was when the proposal was made to the owner, the director, that her role no longer be a nursing role, but be a pastoral counselling role, he was accepting of that.

While not employed as a nurse, her appointment as a pastoral worker needs to be considered alongside her being a registered nurse with psychiatric training.

Reflecting upon this conversation, several important themes have been highlighted.

The partnership between mental healthcare facilities and the wellness programmes and corporates is highlighted with a focus on the contribution that such facilities can make in the wellbeing of employees. This partnership is both in a support role as in providing education and the leading of wellness days, and also more directly in providing psychiatric health care for employees.

The wellbeing of employees is linked to a wholeness approach of biopsychosocial-spiritual. While the first three are formally recognised and funded by the facility, the spiritual helper is not a formal member of the MDT. While spirituality is recognised as an important part of wellness and wellbeing this is either in the hands of a spiritually-aware practitioner or addressed at the request of the person being helped.

It does not seem, at least in the eyes of the facility, that this same biopsychosocial-spiritual approach is valued by the Medical Aid funders. This is particularly evident in that certain aspects of care, such as, but not limited to, the spiritual aspect of care, is not covered by Medical Aid funding. This places financial pressure on the facility in that any such care would rely upon their own funding and reduced profitability, or in using volunteers. However, while corporates are driven by profitability this could be a win-win for corporates and employees with an increase in both profits for the company and wellness for the employees with the implementation of employee wellness programmes.

The difficulty in using religious or spiritual helpers is that there is no registry in terms of standardising a qualification, and the handling of discipline and ethics. Where a spiritual helper had been successfully employed it was with the relationship that she already had with the institution and with the background of being a registered nurse.

A theme that needs exploring is why spirituality has gained some recognition in wellness through the concept of "mindfulness" and not through established Western religion. This becomes an even larger concern when it is remembered that traditionally wellness, including health care, had been a prominent feature of religion and the church in the West. The question does need to be asked if, in many corporates, spirituality is only appropriate if understood from a different guise to religion. Linked to this theme is the need to explore whether spiritual helpers in the workplace, with their religious backing, may be considered as an unwelcome watchdog that may highlight unethical or questionable practices.

APPENDIX 5. EMAIL OFFERING FEEDBACK TO CO-RESEARCHERS

Dear ...,

Thank you again for giving me the opportunity to meet with you.

Please see below a draft of our conversation, with comments, for the purpose of my research study. This is only in a draft format and the final write up may differ from this. There is a summary of emerging themes at the end of the report that arose from our discussion. The purpose of this is to offer you feedback on our discussion and to invite anything further you may want to contribute.

You are not obligated to reply to this email.

If you would prefer to meet me in person to discuss any matter raised in this draft, please feel free to contact me.

As per our agreement I have chosen an alias, if there is another name you would prefer, please let me know.

Once the research is complete, I will again contact you to see if you would like to receive a copy of the research thesis.

Again, thank you for the time you have given to this research process.

Kind regards,

Alan Bester

0723862959

APPENDIX 6. EMAIL TO CO-RESEARCHERS RE-EMERGING THEMES

Dear ...,

Thank you again for being part of this research on corporate chaplaincy, employee wellness and workplace spirituality. Please see attached to this email the list of emerging themes arising from all the interviews conducted. On page 3 there is a summary of the themes and from page 5 a list of these themes with references from the interviews. I am inviting you to provide feedback on these themes. The expectation is not that you respond to every theme but that you select a couple of the themes that stand out for you. If you are able to offer feedback I would kindly ask that you please forward these to me by the end of November 2016.

Kind regards,

Alan Bester

An extract from the emailed document listing the themes submitted to the co-researchers:

1. Workplace spirituality
 - 1.1. The need to differentiate spirituality from religion
 - 1.2. Significance of spiritual help
 - 1.3. Lack of understanding and the need to communicate the benefits of workplace spirituality
 - 1.4. Spiritual Gap in wellness programmes
 - 1.5. Threat of Secularism
 - 1.6. A win-win for corporates and employees
 - 1.7. Spiritual care through affiliates who are religious
 - 1.8. Spiritual care through "outside" helpers
 - 1.9. Inadequate spiritual training of affiliates
 - 1.10. Chapel and spiritual spaces
2. Employee wellness
 - 2.1. Perceived superficial assistance through wellness providers

- 2.2. Person-to-person workplace spiritual assistance
- 2.3. Voluntary versus compulsory participation
- 2.4. Employer or supervisor responsibility
- 2.5. Benefit of "in-house" wellness programme
- 2.6. An "in-house" wellness programme with a separate identity to the corporate
- 2.7. Stigma linked to wellness programmes
- 2.8. Relationship between helpers and corporates
- 2.9. Relationships between helping team members
3. Corporate chaplaincy
 - 3.1. Religious plurality
 - 3.2. Chaplain relationships in a religious plural or non-religious context
 - 3.3. Registry of spiritual workers
 - 3.4. Standardised training of chaplains
 - 3.5. The recognition of women as spiritual helpers
 - 3.6. Overt spirituality or religiosity in the workplace
 - 3.7. Proselytising in the workplace
 - 3.8. The perception of being a watchdog or whistle-blower
 - 3.9. The discredited church
 - 3.10. The conduct of religious persons in the workplace
 - 3.11. Limited funding
 - 3.12. Standing in the gap
 - 3.13. Understanding workplace dynamics
 - 3.14. Overseeing of projects
 - 3.15. The challenge of instituting corporate chaplaincy in established corporates
4. Future possibilities
 - 4.1. Alternative forms of spirituality
 - 4.2. The person of the corporate chaplain
 - 4.3. Team of volunteers
 - 4.3.1. Outside volunteers
 - 4.3.2. Internal volunteers

- 4.3.3. Support groups
- 4.3.4. Spiritual helpers employed in corporate positions
- 4.3.5. Referrals top outside helpers

APPENDIX 7. DOCUMENT FOR INTERDISCIPLINARY TEAM (FEEDBACK ON EMERGING THEMES)

Dear ...,

This is the second round of interviews that I will be conducting. The first round was with chaplains and persons in wellness provider organisations. This second round is to meet with professionals from different disciplines in order to reflect on the emerging themes.

I would require an hour of your time to meet. If you would also want to respond in writing by email prior to our meeting you are welcome to do so.

I have attached four files to this email for reference.

1. The letter of information and consent which is a requirement of the university
2. A summary list of emerging themes.

Should you want to read in more detail the context of the research and on any of the themes listed please consult the following documents. It is not an expectation that you read each of these documents.

3. Context and the research problem and questions
4. Draft of Chapter 3 which includes the write up of the emerging themes and the interviews.

For our time together I will invite to reflect in general on the emerging themes or to focus on your indication, on one or more of the themes.

Here are some possible times in which I can meet at a venue of your choosing: ...

Please would you inform me which day and time would be convenient to you.

Kind regards,

Alan Bester

0723862959

APPENDIX 8. INTERDISCIPLINARY FEEDBACK ON EMERGING THEMES

This appendix offers a summary of each interdisciplinary team members' reflections on the emerging themes of the co-researcher stories. Only a summary of the interviews is recorded here.

APPENDIX 8.1. MEDICAL PRACTITIONER (WENDY, INTERVIEW 20 OCTOBER 2016)

First interview with Wendy, a medical practitioner, conducted on 20 October 2016.

Wendy a recently retired medical practitioner has 45 years of experience working within the public sector.

Wendy does link spirituality to wellness, and that spirituality is a component of physical wellness. Wendy recounts a story from her own experience:

But I know for myself, my internal health is much better when I'm on a deeper spiritual level as I walk closer to Christ. And that's come over many years of developing it. And it was only when ... this was my ... personal story of having a severe depression, breakdown. ... Physically I was just exhausted etc. But my physical wellbeing was dependent on that spiritual wellbeing there.

While Wendy has observed the functioning of wellness programmes in the workplace, she notes the absence of spirituality in these:

I had experience of ... working at [name deleted] Clinic, ... that there was someone there who could help somebody who was obviously struggling, related to managing their personal finances and things. ... But there was never spirituality in it. But in hindsight, I could say that some of those were also spiritual problems.

As Wendy reflects on the role of spirituality in wellness she acknowledges the difficulties for its implementation. Unlike the medical health profession where there are often set protocols in place for the treatment of patients, there is no similar protocol for spirituality. This is linked to the difficulty in answering the question, "What is spirituality?", and Wendy suggests that spirituality is something unique to every individual person. This is further complicated in a multireligious and multicultural South African context.

The following story shares the experience of Wendy who observes three people one evening in casualty. While the story does not derive from the workplace, it does share the experience of a medical practitioner's difficulty in comprehending the different religious expressions of people. Wendy shares her experience:

I just share one experience in causality. One night, I don't know what night of the week it was actually, Friday night or whatever. ... There's ... amongst the, our, the Zulu people, or, I suppose it's all the African people and their own religion, I don't know what you call it, their traditional things, is to go and visit the place where somebody actually physically died in order to appease the spirits or something. And there was one evening when I was in casualty when one of these people came wanting to go to the bed in the corner of the casualty department to do whatever they wanted to do. Which had been allowed because it was important. And when that person came in and started ... not very noisy, or anything like that, but there was incredible ... oppression on me as this was going on, and I felt there is something unclean in the spirit that you've got here. And he went and that was relieved. And then, in contrast ... that night there was somebody who had come in with a terminal cancer, with their whole Christian support, the minister and friends and everything. He was brought into casualty and they all came to see him. And he actually died in casualty, but there was a feeling of absolute peace. He was quite a young man, but he had his last moments there on a bed and they were praying with him behind a curtain and an absolute peace of knowing he's now gone to God. And a third case was somebody, who's Muslim who came in with a coronary and was not resuscitated, and the family arrived of course in great lots and the anguish they had at his passing was something unbelievable. And I don't know who it was, the wife, some member of the family, was talking loudly on a cell phone as she paced and rushed around, and saying "He's gone. He's gone. He's no more. He's no more. He's gone." I thought, there's no hope for them in thinking, "He's now no more, nothing", in contrast to the Christian one where you felt there was hope and that spiritual feeling of this demon type thing.

This story may be paralleled with the person of the corporate chaplain who may be expected to work with employees of different religions. While spirituality and religion are not the same, the person of the corporate chaplain is perceived as adhering to a particular religious tradition. This does lead to the question of whether there can be a corporate chaplain who is able to be respected by employees of different religions, and whether the chaplain can

understand and respect the different religions of employees. Is the alternative to have several chaplains who represent the different religions?

Another reason offered by Wendy for the challenge of implementing spiritual help in the workplace is the stigma and or failure that may be attached to those seeking workplace help.

Wendy also suggests that growing secularism imposes a challenge with the thinking that there can be no place for religion in secular institutions. This also highlights the need to differentiate between religion and spirituality.

A further difficulty, not only for workplace spirituality but employee wellness, is the lack of supervisor support. Referring to her own story of depression she comments on the inability of superiors to offer adequate assistance. Wendy shares that:

... there was nobody within the workplace, who could ... to whom I could turn. Not even my line manager, who's attitude is, "Well if you can't cope, go, it's fine, it's not a problem." Which hurt.

Later in the interview, Wendy again shared from her story:

... I think that ... part of my problem was nobody who would acknowledge that I was under pressure, that I was struggling ... and when you did try to say to somebody, what problem, or I can't cope, they didn't know how to handle it.

While there are obstacles to workplace spirituality, Wendy does indicate the value of finding spiritual support in the workplace, and especially so by those who understand the workplace:

I know the wellness people ... speak about having a list of people they can contact from various religious denominations and things like that. But I'm not sure that that is the total answer because you're only calling them in ad hoc. They're not actually aware of the dynamics or the pressures within the working place.

Later in the interview, Wendy again comments:

... you need somebody who's within that environment, who spends a reasonable amount of time within that environment to understand and who's even able to come alongside people at teatime or something. Just go and join the group for tea, at teatime,

and have a general chat. But unfortunately, sometimes if it's a stranger coming in everybody shuts up, "I'm fine. I'm fine".

While Wendy does acknowledge that in-workplace spiritual help can be beneficial to employees, she stresses the need to appoint the right kind of person who can build relationships of trust.

Wendy does cite an example of an experience of spirituality in the workplace but the noticeable feature is that of a homogenous environment of Christianity:

Just thinking about my own stories, the time I had the closest to having a spiritual support in working was when I was in the department of health in KwaZulu where the head of ... the secretary of the department was actually [name deleted], who's a Methodist minister and doctor, and ... all the staff were ... overt Christian[s] ... very definitely so, and the whole department had an ethos of Christianity. You felt that you were in that sort of protected almost environment of shared spirituality. Other departments and other places I've worked in hasn't been the same, yah, that's part of working in government.

This experience does lead to the question of how possible is it to institute the same ethos of spirituality within a multi-religious context.

However, there are examples in the public sector in which certain individuals did take it upon themselves to offer spiritual support within the workplace.

At times the spiritual support was offered through other employees. Wendy shares that:

... there was another experience, it's just come to my mind when I was at [clinic name deleted]. ... They had allocated at the choice of the staff a particular nurse to be running the staff clinic. And she was starting programmes and that, and the reason they asked for her, I gather was because she was someone they could trust and come and speak to, and she would share with me that she had spoken to somebody and had shared her own Christian commitments and things. And then when it came ... they have a thing in the nursing profession is that you cannot stay in the same post [too] long ... you've got to rotate. When it came to that point they said, you've got to rotate, there was a lot of unhappiness because they wanted this person in their staff clinic. A, she was

somebody they could just trust and talk to, and B, she was efficient and was really trying to build up staff wellness.

This leads to the question of whether this attention of spirituality would take the person away from the regular duties. If it is to be formally recognised, Wendy recommends that:

... they would need to be freed up from other duties to do it, or be part of their job. They would have to have a specific time when they're available or set aside for it.

Wendy too shares the following regarding the acceptance of an outside volunteer pastor:

There was a fellow from Zambia who was around in the area where there was a clinic at [clinic name deleted] ... It's a long complicated story of how he got involved, but he wanted to come to the clinic to see the people. And I introduced him to the matron, and I said, "He would like to come and just share the Word with the people". He was quite a charismatic person. And he would come with me on a Wednesday when I went up, pick him up and take him to the clinic, and he would give them the Word. And then talk to some of the people who wanted a bit of further counselling and that. What he actually talked to them about I don't know. But I know when he stopped coming there was some of them who said, "Where's pastor? Where's pastor? I want to speak to him again".

This story also relates to the theme of a workplace chaplain providing an alternative, for whatever reason, to the employee's own religious leader. Reflecting upon the above story, Wendy recalls:

... the matron and the nursing staff were open to it. They were happy and as I say some people really enjoyed having that. They said it was something different to their own pastor.

Staff members did also offer support to one another in meeting together for prayer and a Bible reading.

With respect to doctor-patient care, Wendy is not aware of any restrictions prohibiting medical practitioners from discussing spiritual matters with patients. However, Wendy does comment that the medical profession is:

... independent thinking, and if we believe this is what is required or is to be said, we would do it, and then face the consequences, if there are any. Whereas other

employees are very much dominated, I think, by the regulations ... and what they can and what they can't do. ... And I think there are a lot of doctors who probably do engage in the more spiritual talk.

Wendy shares that on occasion she has been able to focus on the spiritual side of care. She offers this story:

I had one incident, but this was actually when I was working at [hospital name deleted] casualty outpatients for a while ... she was an English-speaking person who was very tense and things. And I said, "What about your church and that?" ... I think she had been recently widowed, if I remember ... "Get yourself involved with a Bible study, get yourself into that community". And later I had a report back from her friend or somebody, who said, "First time I've ever been advised to do something like that from a doctor". And she was very comfortable and happy about that.

Wendy offers a challenge to local churches to be aware of employee needs. One suggestion she offers is for those in the church who understand workplace dynamics to offer spiritual care to other employees.

In the interview with Wendy, another theme that emerges is the carer of carers. Within the medical profession, Wendy represents the doctors who are working under stressful conditions in offering support and care to patients, but as is in Wendy's own experience there was little, or no support, in a time of personal crisis. It is here the role of a corporate chaplain may be understood as being not only a carer of employees but in the MDT, a carer of other carers.

As Wendy shares, it also becomes evident that in addition to religion, gender, race, and language may all influence the helping relationship. Wendy indicates that:

... that can be a barrier because I'm white female. The people I worked with, were, in this province, were Zulu, and although I could get by on basic physical things and that quite well, but as soon as you start getting into this realm of anything spirituality or psychological, or any other thing, the language becomes a barrier.

Wendy makes an important observation on the use of the words "corporate", and "public sector". While Wendy distinguishes between the corporate and public sector, this research uses the word corporate in the wider definition of a group of employees in industry which

would include the public and private sectors. The use of the word corporate will need further comment.

APPENDIX 8.2. HUMAN RESOURCE MANAGER (SYLVIA, INTERVIEW 24 OCTOBER 2016)

Interview with Sylvia, a human resource manager, conducted on 24 October 2016.

Sylvia has more than 25 years in human resources in a tertiary institution, 17 years as a HR manager, and presently oversees 724 employees. Sylvia comments that:

The aspect of spirituality has never been an identified area to address ... While it's a leg of the overall wellness programme it's never been actioned or implemented or part of an intervention or any of the programmes that we have. Primary reason: we are completely multicultural, diverse population. We have theology on the one side and we have a mosque place for the Muslims to go and pray at 12 o' clock during the day and on their Fridays. ... [T]here's no conscious action to provide that kind of service because we're so diverse, and also, we're already grappling, or we are still grappling just with sustainable inclusion and diversity without attaching spirituality to it, or without attaching anything. Just in terms of race, gender, beliefs, traditions, we're struggling with those things, and if we haven't got those things a 100% right the spirituality component, while I agree it should be something that's considered upfront, it's kind of like just ignored altogether, because of the other challenges that ... this diversity brings already.

It is important that this "primary reason" is a perceived reason as there is also the acknowledgement that HR has:

... never really given it full thought in terms of, "Could it be implemented, and how could it be implemented?". But note that while it's a leg of the various wellness programmes, it's something that not easily implementable at the university.

However, even though workplace spirituality may not be a formal overt part of wellness programmes, there is a form of spirituality within the approach of wellness. Sylvia comments that as a human resource manager:

... when people approach us and they talk to us we always say, this is what you should do, or who should go and see, but have faith, draw strength, and ... that's at an individual conversational level, not at an institutional level.

But even within the "individual conversational level" Sylvia cautions that:

... you have to be careful not to ... when it comes to the religion part of it ... not to ... be seen to impose. So, when I do interact I keep it very generic, be strong, have faith, call on your maker.

In the informal recognition of spirituality, there is also the spiritual space that is given to employees. This is in terms of both geographical space, for example, the Muslim prayer rooms and a Hindu temple on campuses, and also in the small spiritual support groups that meet on the premises.

A challenge for workplace spirituality is the need to differentiate spirituality from religion or belief systems. This challenge is compounded by religious plurality. Sylvia in conversation with her director of human resources asks, "which aspect of spirituality would you actually introduce without somehow it being seen that the universe drives a particular religion?" This is too linked to the perception that employees may have with regard to the corporate chaplain. Even though the chaplain may have a spiritual mandate without representing a religious institution, the director also commented that:

If you introduce a spirituality not linked to a religion, depending on who's driving that, there will be the connotation attached to it and it will lead to its own problems.

Choosing the person of the chaplain is an important consideration especially in terms of the themes of proselytising, conduct, and attitudes. Sylvia comments:

If you have somebody who comes in having ... I don't want to say they were indoctrinated but are so aggressive in their own faith ... I don't think it matters how you try to do it in a spiritual way, it's going to cause problems somewhere down the line. ... I would be very interested to see if you come up with a neutral party with your other interactions.

However, Sylvia did reference a personal example in which spirituality may be a focus even in a religious plural community:

... with the [Christian] women's group ... If we went to old age home retirement villages there, even though it may have only been 30 or 40 or 50 people, they were from all different religions, but you shared with them spiritually anyway, and they were very receptive. So, then I suppose you ask yourself if they were receptive there, why can't people be receptive to that in the workplace.

Sylvia then recalled another experience on campus that also helps overcome the perceived complexity of religious plurality:

I mean if I look at what's just happened with the student protesting ... just from when I had been on the [name deleted] campus when the protesting has been taking place, staff from theology, religion, met with students, and those students are from all walks of life, every possible religion you can think of, and just prayed and shared with them in solidarity with the plight. ... And so, if you can do that kind of thing and share with staff and introduce it very gently the way you're saying, I think that's a wonderful start quite honestly, I really do.

The positive outcome of this interview was the decision of Sylvia to place the topic of spirituality and the spiritual helper on the upcoming HR agenda of the organisation. This at least creates the start of an awareness of the place of workplace spirituality within employee wellness. One of the further possibilities discussed was the inclusion of spirituality within the scheduled wellness days for employees.

APPENDIX 8.3. CLINICAL PASTORAL COUNSELLOR (ANDRE, INTERVIEW 27 OCTOBER 2016)

Interview with Andre, a pastoral counsellor and CEO of HospiVision, conducted on 27 October 2016.

From his experience of leading a team of spiritual caregivers in South African hospitals, Andre was helpfully able to refer to several of themes arising from the co-researcher stories.

Andre offers an insight and caution in using the title "chaplain". While Andre comments that the word "chaplain" may suit the "hierarchal structure" of hospitals it is too closely associated with religious identity. Andre comments that the chaplain and chaplaincy:

... is a double-edged sword in the sense that on the one hand it does give the person who provides the service a clear identity, but on the other hand it is a religious concept. It is not a spiritual ... a chaplain is usually seen as a representative of religion, and not necessarily as a representative of spirituality. Although the focus of the chaplain would be ... spiritual or spirituality. ... You have a similar problem with the word pastoral. Again, pastoral has to do with spirituality. In a sense spirituality is the broader concept, religion is a subsection or whatever of spirituality. Pastoral's got the same kind of dual concept to it. On the one hand, it is a spiritual function, but on the other hand, it does denote a religious concept. So, speaking from our context, ... we don't use the term chaplain anymore. I think the main reason is that so much of our work is done by volunteers. So, the departments in the hospital is called, "Spiritual care department". It's not called the chaplaincy or the chaplain's office. You know, we don't have a chaplain's office for instance. And ... when we go to patients, or we're invited, or also referred to, it's referred to the spiritual care department. And the person that goes is a spiritual caregiver or a spiritual counsellor. Because the moment you walk into the ward and you have a name tag that says chaplain, the patient immediately shifts into another gear. They ... tend to then slip into a religious mode if I can put it that way. ...

Andre states that a further problem in the title of chaplaincy is that in our South African context is "... there is no clear definition of what a chaplain is". To underscore chaplaincy's relationship to religion Andre refers to other forms of South African chaplaincy and shares that:

In the police force and in the defence force and in correctional services the chaplain is a denominationally appointed person, that is appointed by the denomination to work in the police service. And there's usually an expectation that that chaplain is appointed for the members of that particular [denomination]. ... Now, ... in terms of the hospital context that doesn't exist anymore. I only know about one or two chaplains, mainly Anglican, the Anglican church still appoints ... I think it's two hospitals where they have chaplains. Dutch Reformed doesn't have [hospital] chaplains, Roman Catholic, Methodist, Presbyterian, those mainline churches don't have [hospital] chaplains anymore. Interestingly enough, the charismatic tradition doesn't really know the concept of a chaplain. The concept of the chaplain is more in the formal mainline churches.

The conversation points to the relationship between religion and spirituality in which Andre understands religion as a "subsection or whatever of spirituality". A difficulty arises when religion and spirituality are seen as synonymous.

Andre shares that:

... part of what is needed is that we think about spirituality is a holistic way. While firstly, we obviously, we follow a holistic model. And I'm sure that that's what you follow, a biopsychosocial-spiritual model.

On the theme of spirituality, Andre does add that:

We don't only think that you should work with the person holistically, but we say spirituality should be seen holistically.

This is a helpful understanding in that spirituality does not just operate as a fourth wheel alongside the biopsychosocial, but that each is a part of the other, interrelated, and interdependent.

For Andre, the strength of a focus on spirituality is that it is able to overcome the boundaries between people that may be erected by religion. This is helpful in the themes of the relationship between spirituality and religion, and of religious plurality. Referring to the expectation of his organisation's team of spiritual care givers, Andre comments that:

... even though... I might be agnostic, but if I have a client in front of me, the fact that I'm agnostic doesn't mean that I can disregard the spiritual needs of the patient.

More than just an attitude of respect between the spiritual caregiver and the "client" of a different belief system is the acknowledgement of spiritual help which can be offered. In such contexts, Andre refers for instance to the use of spiritual assessment tools to bridge the belief systems of carer and "client".

Andre too refers to spiritual intelligence:

... and spiritual intelligent organisations. Just as the organisation should be emotionally intelligent, socially intelligent, it should also be spiritually intelligent. ... if you could appoint someone, that would be ideal, so that person has the responsibility not only of providing spiritual care services to whoever needs it but that would also be the person ... that would be responsible developing the spirituality of the organisation.

On this same theme, Andre highlights the link between spiritual intelligence and values, and the effect on the corporation's bottom line profitability:

One of the ways in which I would motivate this to a company is I would say, "If we have a spiritual intelligent company, it would mean that the company and the staff would be committed to values like respect, responsibility, integrity, love, fairness, service". So, if you have a workforce that commits themselves to these values it will definitely have an impact on the bottom line. ... Particularly if you have a value based, or a value driven spirituality, and people commit to those values, not because it's on the wall somewhere, because they've integrated that, and you can do that through various spiritual care activities. That certainly would have a positive impact on the bottom line.

On the theme of funding the placement of spiritual carers, Andre refers to the possible restraints. From his own organisation's context, Andre comments that:

... we don't get funded by government or the hospital, and ... I can't see that we will ever be funded by government or the hospital. ... Our challenge and ... I'm certain this will be part of this challenge also would be to incorporate this with a funding model, because you might through your study make a very good case that spirituality ... that spirituality should be a part of workplace wellness. It's not a very difficult case to argue. But how will you fund it?

In answering this question, Andre suggests considering the additional spiritual training of existing internal wellness affiliates. This is cost effective and the structures are already in

place. However, the question needs to be asked of how effective, in terms of skills and time availability, a person could be in a dual role. Andre shares:

Even after one has answered the question, "Does spirituality have a place in the workplace?", I mean I think there's enough studies that would say, "Yes", it's kind of research that don't have to redo. There's enough studies that says, "Spirituality should have a place in the workplace." Then your problem is, then your challenge is, "How do we provide that?" ... Your challenge is, um, how ... how are ... what kind of a structure are you going to utilise? And, I mean, you've mentioned a couple of options in the sense of having a workplace chaplain, getting someone from outside, contracting someone in, getting a volunteer, and so on, so there's various options that one could use. You could even use the option of having an existing EAP programme and within that programme ... my opinion, to address spiritually in the workplace, you don't necessarily have to have a person that is dedicated to that. You don't have to contract someone in. You could ... utilise the existing EAP staff and you could ask, or you could say, "Let's consult with the company, and find out whether they have a spiritual need, and whether their employees have a spiritual need". If they say, "Yes", then we go back to the existing workplace and we say, "Who of you as counsellors would be interested to also, apart from the psycho-social, also be interested to address the spiritual?" And then you train them to provide the spiritual. ... So, for me, that would be ... the easiest and the most cost-effective way to deal with this.

From his experience, Andre was able to comment on EAP services and the difficulties for corporates that arise when these services are contracted out. These difficulties include the concern of delays in finding help and the stigma that may be attached to using the service, both which may be overcome by assistance through helpers placed in the workplace. Andre shares that these corporates:

... wouldn't have any internal EAP, they would have a service provider that provides the EAP services. What we find in the hospital is that EAP services are not well utilised. If I have a crisis I have to now call the call centre and say I have a crisis and then maybe tomorrow they will send out someone to come and talk to me, and I only have three or four or five sessions with a counsellor and the fact that I have utilised the external EAP service means that that now comes on my service record, that I've accessed the EAP. There's seems to me then a bit of stigma associated to accessing

wellness programmes because it kind of indicates that I'm not coping, and ... I don't want people to know that I'm not coping. For us, ... as spiritual care departments within the hospital, the benefit is, the person can just walk into the office and they can say, "I need to speak to someone", and we would have a counsellor or find a counsellor that would speak to them, and it's not recorded anywhere.

However, Andre does note in terms of stigma that "the sensitivity would be enhanced when it comes to spiritual care, spiritual needs".

Andre outlines the process within his organisation of policies, volunteer recruitment, screen processing, training, and contracting of volunteers, all of which will be a useful resource in considering the service of volunteers:

I think the challenge here is there isn't clear policy because that is the only way really that you're going to ... resolve this dilemma. It has to be written into the policies and procedures of the organisation. And then there has to be clear outcomes. Unfortunately, if you don't have that in place, it's always going to be a kind of a murky, a murky thing. So, for instance, with us, ... the hospital requires of us to present an operational plan for what we do. That is approved by management. ... and secondly, unfortunately, in corporate environment it has to be outcomes based. So, at the end of the year, or whatever, ... the management wants to see, "Okay, the fact that we've included spirituality, it has improved the overall culture of the organisation. It has contributed to the profitability of the organisation by reducing the number of complaints", for instance. ... it's not just the proof that is the problem, there we can get the studies and so on, but ... it's to help the organisation to understand, "This is how it's going to work".

In terms of volunteers, Andre comments that:

... we don't really ... we don't have a lot of external criteria, but we do have a process. ... We start with recruitment. ... Then we have screening. And the screening is usually done by the completion of the form. ... The form is drawn up in such a way that it would highlight potential problems. So, if the person comes to sit, and I've got the form, I can already see on the form where's the various areas. And that usually has to do with own personal trauma that hasn't been resolved, it has to do with spiritual framework, "Am I here to heal the sick?", and those kind of things. So, we try to pick that up in the

screening, and there's a screening interview. Then we have a list of accredited programmes, and the person has to do at least one three day course, an introduction to spiritual care and counselling. ... The course in a sense sets the whole culture of what you become part of. Then there's a three-month probation period where the person has to work with an existing trained volunteer. And thereafter there is a final interview. And only once that final interview is done, then you can become part of the team. We also have contracts with our volunteers. ... There's a kind of a grievance procedure and a disciplinary procedure. So, we can give you a warning, we can give you a written warning and thereafter we can say, "The contract has been cancelled, you are not part of what we do any more". And obviously, part of the contract is an ethical code to which everybody ... has to subscribe to a certain ethical code.

Andre also highlights the necessity of commissioning volunteers without remuneration indicating that the:

... moment you do that you get into trouble. ... The biggest problem is, the moment you put money to it, you are just flooded.

APPENDIX 8.4. ARTS THERAPIST (CAROL, INTERVIEW 27 OCTOBER 2016)

Interview with Carol, an arts therapist, conducted on 27 October 2016.

Carol emphasises the place of spirituality in wellness and comments that:

... as an arts therapist, and in my case as a music therapist in particular, I don't think we can work within the arts without the arts working sometimes at a transpersonal level, or you know, really sort of eliciting spiritual responses and touching the kind of the spiritual aspects of some of our clients. ... So that's very much I think part of the healing process, and I think that some clients look to spirituality for a source of strengthening and a source of support. ... I think very strongly the distinction must be made between religion and spirituality.

Later in the interview, Carol reflects on the particular relationship between spirituality and arts therapy and offers a helpful understanding of spiritual spaces.

[Carol] Because I think that for me, there's a lot in the whole spiritual experience if one thinks broader than the religious dogma, that actually has to do with the non-verbal. It's the non-verbal experience, the transpersonal, the silence, the reflection, that's all linked to this whole notion of mindfulness and spiritual wellness. And I think the arts can promote that, you know. So, spaces where people can listen to music, spaces where they can work with colour, spaces where they can be stimulated by colour or visual imagery. ... I think those promote a kind of wellbeing at a completely different level from sitting in a psychotherapist's office or even sitting just having a spiritual conversation. I think that could be part of setting up spaces that could be very life-giving. ... So, to have spaces where people engage with natural art, with human-created art, I think it's very sort after, especially like in big corporate settings and concrete jungles, you know, those spaces are few and far between. And that's different from a recreational space, you know, like a park down the road, or a restaurant with coffee. This is a different kind of space that you're cultivating.

This understanding of spirituality within arts therapy too emphasises that need for not only helping the unwell employee but enabling better wellbeing for the well employee. This too touches on the theme of the relationship between wellness and productivity.

[Carol] I'm sure that, well I would assume that, this service within an organisation is not necessarily always problem centred. So you have got to have a crisis before you go and see a chaplain. But maybe spaces where at lunch time in the midst of stress, I can go and find that space where I can be quiet or I can reflect and there can be resources there for me from a wide array of spiritual disciplines that might, you know, which if that's part of the daily practice of an organisation could really stimulate, you know, productivity, better relationships. ... So that really appeals to me, that whole spiritual space.

For Carol, spirituality, as a means of wellness, is "transformational":

... you are aware that the arts work at deeper levels. And so, clients are sometimes taken to places that are beyond them or places ... that they deeply resonate with that are ... that can only be described as spiritual experiences, and that they find as being extraordinary meaningful and often transformational. ... The whole notion of spiritual wellness is about transformation.

For Carol, the spirituality gap within wellness programmes limits the place of the spiritual helper in employee wellness:

[Carol] ... just as much as there's this ... spirituality versus religious divide, I think there are also people in the workplace that actually would prefer to see somebody who is a chaplain rather than a psychologist, partly because of the stigma attached, partly because that's where they feel safe. So, there may be more of a need than one realises. ... And sometimes people are in more need of that than actual, you know, sort of professional psychotherapy. They're actually in need of that kind of spiritual support and care, where they're very vulnerable, and that's what would make them feel safe, you know.

Later in the interview, Carol emphasises the same point again:

Spirituality plays a very important part there because if somebody is really in crisis they might need more than just, or not just, more than psychotherapy, or more than a ... visit to a medical doctor, or more than anger management, or whatever it is that they are requiring.

The stigma of seeking help, referred to above, is another concern for Carol.

[Carol] The other thing ... that struck me was the stigma linked to wellness programmes. Because I do think that people are resistant to help, but they are also resistant ... to those around them knowing that they are seeking help, and to what degree there are, you know, systems in place that it is a very confidential process that people can people can seek help without the whole office knowing about.

Carol differentiates between spirituality and religion with the insight that it would be "counter-intuitive to have any wellness programme linked to any specific religious grouping or ... denominational grouping". This concern is especially realised when a narrow religious expression of spirituality becomes "a crutch for escaping the reality of your illness or your struggle or your stress or conflict". Carol indicates that:

... in some instances, religion can often be seen as, you know, something divorced from any kind of reality and so, therefore, you escape into this so-called, you know, support or strengthening, but ... can create a split between your religious life and your life in the workplace, for example, which then can actually exacerbate those, you know, mental health issues or your adaption issues, or you know, I don't know if it's always that helpful.

Later in the interview Carol again comments on this same theme when the complexities of mental illness may be viewed through the lens of an unhelpful view of spirituality:

I think people have been hurt. I think people have been hurt by the church and I don't think that psycho-social support, kind of counselling services at times, offered by certain ... and I know that I'm generalising here, but you know, by people, that are perhaps not qualified enough to deal with some of the more complex issues ... in relation to mental health, and only deal with it from a so-called spiritual point of view that can do enormous damage if you're not understanding of the complexities.

There is also an understanding that religion may hinder the wellness process where religious opinions may stigmatise mental illness and the treatment of mental illness.

[Carol] I think ... some aspects of institutionalised [religion] ... would, for example, stigmatise mental illness which is a real factor in some workplace environments. People have depression, people have anxiety, and people need some kind of professional expertise or support system. And so, some religious groupings might

actually frown on that or they might stigmatise it, and so then the employee may feel judged, may feel that they don't have the freedom to disclose that and to seek support.

It is for these reason that Carol advocates that:

... in the area of spirituality where you may or may not always have people that are falling under registered bodies, or they may not be qualified enough to counsel ... I think that it needs to be governed or regulated in some way.

In this regard, Carol refers to the need for an ethical code of conduct and a scope of practice.

This also touches on the need to ensure the appropriate training of spiritual helpers.

[Carol] Inadequate training, spiritual training of affiliates, I think that's a big issue. ... I think it is an issue, because ... we always think about an ethical code of conduct protecting the client. It's always about the client's safety and if somebody's not properly trained the client can potentially be harmed, you know. And especially when it comes to spirituality, because I think people ... if you're vulnerable and you place so much emphasis on that, and any kind of trust is broken or there is damage, it's a big ... and because there's no governing body, that person is not held accountable.

This training needs to include an understanding and the developing of a respect for the other disciplines within the multidisciplinary team. By way of example, Carol indicates that the application of spirituality in the arts therapy process is guided by an ethical code of conduct in which the therapist cannot impose spiritual views upon a "client".

Carol recommends "an educational thrust for wellness programmes to create awareness what spirituality could offer". This could help overcome the concerns raised by of spirituality in terms of "differing perspectives, ... territorial issues, and interfaith issues".

Employer of supervisor training and oversight is also emphasised as an important theme. Carol comments that:

... I do think that there's also something about people who don't own their own crises, and you might be observing somebody who is not coping, they're not seeking help anywhere else, you know that at the end of the day it's going to impact their role in the workplace. So, at what level does there then need to be some kind of intervention where management steps in? ... And for me, that would be the role of the employee

wellness, because, I mean, you know, that's where the employee spends their lives, there and at home. And they're at the coalface of their crisis usually when they are at work.

Carol also emphasises that in a context of different religions and culture, the appointment of the "right" kind of person as a spiritual helper is essential with the need for:

... a very specialised form of training for this. ... It's specialised to be able to work with no bias and to be able to just have an understanding of these different faiths you're going to be working with.

Yet, this all-encompassing spiritual helper may also be a hindrance for some employees seeking help.

[Carol] If I'm a person who's only known very conservative, say a very conservative Christian upbringing, and I'm here, I'm working in this environment, and I have a desire to, you know, have spiritual support, I'm unlikely to go and seek support from somebody who I now regard as being completely open to everything. ... Any kind of conservative groupings who would say I want to see a psychologist that is a Jew, or I want to see a psychologist that's a Christian, I'm not prepared to see anyone else.

APPENDIX 8.5. BUSINESS LEADER (PATRICK, INTERVIEW 1 NOVEMBER 2016)

Interview with Patrick, a business leader, chartered account, and partner in a financial services company, conducted on 1 November 2016.

Patrick offers an insight into the employer's response to the wellbeing of employees over the past few decades:

I think something that I've noticed having come out of an accounting profession is, mindsets of management towards staff have slowly started to change. Where historically the business owners employ people, they did a job, and stayed at home and work was done, and you didn't bring home to work, and you just do your job. And there was no real thought about caring, understanding who I am, developing. It was just, "Do a job, go home". And I think, I always had a heart that people come to work for more than just work. There's far more in your interactions than just working. And I think you've picked up a theme of benefit to employee, benefit to employer, when you start to actually go beyond just coming to the job and actually embracing lives, and significance of lives that they're not just here to get work done. And you see it when people leave. When people leave it's not just skills that go, it's a whole personality that goes. And you actually feel a hole and no one else will just replace that hole. You end up having to reshuffle a job because someone else won't just exactly slot into that job. And that's when you realise that a person brings far more to work than just a skill set. And so, I've always over time seen the significance of investing in people. The most significant way to invest in people is to just care for them, and that then opens opportunity.

Patrick shares their organisation's approach to employee assistance on three levels. The first is to train line managers to "have a heart of caring for their teams and understanding that issues of a private nature are going to come to work". It is at this level that the door to listen and care is available at any time to every employee. The second is to contract a part-time independent life coach to nurture employees in the workplace. The third level, when necessary, is to make referrals to outside spiritual helpers, medical practitioners, psychologists, and social workers.

Before sharing Patrick's comments on these three levels it is valuable to note the link between wellness and the benefit to the organisation. Patrick says that:

... the key issue is that what I have noticed over time is, there is definitely a benefit to an organisation when management actually invests in people's lives and actually care about them beyond just the workplace. I suppose the question becomes, "In what ways can you help?"

Later in the interview, Patrick again comments:

I don't think there's any doubt that if you do take people seriously and you do seriously seek to help there's no doubt that there's a benefit to both organisation and individual. ... My hope actually is that people are so happy here that they take it home. I don't think we've achieved it yet, but that would be the goal. In fact, I have actually heard that recently from two people whose spouses have fed-back how happy they are in the workplace which is encouraging, but there's a long journey.

This also presupposes the difficult place in which many employees find themselves, and that these problems are not just work related but encompass the biopsychosocial-spiritual spheres of life. It is also again noted how these problems affect productivity. Patrick reflects after sharing with their HR person:

... we recognise that people are increasingly taking strain. Financially, I think that they're concerned from a world perspective what's going on, they're concerned from our country perspective what's going, people are feeling marginalised. Financially, pressures are huge on people. So, there's massive struggles. And I know people are coming to work with a burden that is so huge it definitely is having an impact on their work. Productivity is nowhere near where it could be. And sometimes giving people 10 or 20 minutes to unburden, just having a voice to hear where they're coming from, releases, you know, seven and half hours of much more focused work. ... And even at a management level, our own children give us days where you come to work with challenges or family or spouses or friends or whatever it might be, you're actually not as effective even as a manager as you could be if you're dealing with those things. So, I think, the workplace has to recognise that there has to be space for people to deal with stuff.

Later in the interview, Patrick again highlights that:

... there are massive needs. People going through divorces, people with sick children, people financially strapped. There's just endless needs.

Patrick is a practising Christian with the firm belief that "Christ is the answer to all coaching and spiritual needs". However, he too acknowledges that as a consequence of "political correctness" the "problem is that you can't be that overt". This touches on the themes of understanding the difference between religion and spirituality, and the challenge of religious plurality. Patrick thinks that:

... the challenge comes in, as a person in a senior position in a firm, what right do you have to share your perspective, share your views. Particularly over time, historically in traditional white South Africa, Christianity was like the major kind of source of sharing and counselling, and obviously over time as a workplace has become more diverse. You have a whole range of different faiths, and I know that you've separated spirituality from specifically Christianity, so that becomes a challenge. And I think we've had to become more politically correct, as to what can you say, when can you say it, how do you open those doors?

Yet, Patrick does indicate that with trust and care religious boundaries can be overcome and effective help offered across religious systems. Patrick says that in caring relationships:

... the big challenge comes really in if it is counselling, and for me, I will always tell people that I'm happy to listen and I'm happy to advise, but I will always tend to go to a Christian perspective of helping them find solutions because that for me is where the answer lies. But I'm also exceptionally careful to highlight that ... I have no right to push that, and if it's not comfortable they have a right tell me to stop. Interestingly they don't often do that. And I've had Hindus and Muslims in my office who have appreciated more than anything just the fact that you care. And the fact that you come from a different perspective, but you're opening to hearing where they're coming from means that the doors aren't closed. They still want to come and chat because they know that the most important thing is that you care, not that you're trying to convert them is the point. And those doors are open, but in the context of our country it becomes a challenge. ... If it's a Hindu or Muslim person, I think what matters from a Christian perspective is you care.

This leads to a helpful reflection on the place of values within an organisation which can unite people regardless of their belief systems. Patrick says that:

... from a firm perspective, we have values of integrity and caring and loyalty. ... So, we have values that will probably be described as Christian values, and our heart and our mission is to help people of all faiths. Our heart is to make a difference in the lives of clients and to make a difference in the lives of staff. So, as a business, we have a vision and mission that's all about making an impact in people's lives. We don't profess Christian faith. There's nothing in our code of conduct that says you cannot speak about your faith. But, I do feel that being in a diverse country and being under the pressure we are to employ people of different, you know, races and colour and faith, we have to respect where people come from. So, I have some senior staff who happen to be Muslim and they work very hard and we get on exceptionally well and we never have any clashes on a faith level. But, I would never use my position of seniority in the firm to force my perspective on them. Or, to ever make them feel that because we have different faith that their hard work would never be recognised in terms in growth potential and earnings potential. ...

I think, certainly as a firm, we've always said we will employ the best person for the job. We won't just employ a Christian because we like Christians. If a Muslim or a Hindu or an atheist happens to have our values ... and it's very possible to have the same values we have without being a Christian. So, there are a lot of obviously alternative people or alternate faith who share our desire for integrity and honesty and transparency. And so, if they're able to bless our clients because they share the values but have a different faith we're not going to deny them an opportunity to work and grow. And in fact, in many ways, as a Christian, we want to be engaging folk who you are not, because your whole purpose is to impact people who are a different faith. So, in many ways, you're actually defeating the whole objective of being able to impact people positively from a Christian perspective if you're only prepared to work with so-called Christians. But I do think there's an element of respecting in the fact that ... somebody who happens to be a Muslim and is working hard doesn't need to have your faith rammed down their throat every day.

Unpacking the three levels of care, Patrick shares that the first level of care is through the line managers.

[Patrick] So, you know, for it to be effective it's crucial that the management team buy into the process. ...

What you really want to do is train your management team to have a heart of caring for their teams and understanding that issues of a private nature are going to come to work, and you cannot ignore them, and the best thing is to identify and pick up when people are in that space, and create space for them to share it. And then be able to actually say, "Hold on, we think you need help". ... I think it's key that your management team are trained in being able to identify where there are issues and then have people that they can go to, and I think you speak about a multidisciplinary team. ...

Our goal is to try and create as many doors possible so that if they don't feel there's someone they can speak to, there's somebody else they can speak to. Just to go and get stuff or their chest and share, and it makes a huge difference when they have that opportunity to just sit and talk about what their problems are. I'm open if people come to me. I always share with them, I'm happy to listen. ... So, our perspective is you help people as practically as you can on day to day level. And, from my own perspective, you start by showing that you care enough to listen. And hopefully, that open doors for deeper messages to get through.

The second level of care is through the employ of a coach. While the coach was originally appointed to assist with a recruitment process, the role developed into helping employees become better in their work. However, it soon became far more encompassing because work effectiveness was also related to relationship issues, and issues in the home for example. Patrick shares that the coach:

... was brought in to help people to look at their own lives, set goals, look at how they can grow themselves. The focus of coaching wasn't really counselling and dealing with spiritual issues or challenges or problems, as much as, "How do I become a better employee? How do I set goals to grow myself and expand my ability?"

Over time goals were set not just for work related abilities, but in the whole experience of life. Later in the interview, Patrick shares how the bridge between the recruiting process and the broader help offered was made through the intervention of a coach. Patrick shares that:

... it grew out of a recruiting process. So, we used this particular individual [the coach] to help us with recruiting through the Harrison's tool, and the Harrison's tool highlighted limitations, strengths, and the initial coaching process was to you people to highlight to them areas where they needed to be focused on to grow. ... So, it came out of a

completely non-threatening space, very practical. "Here's a questionnaire you've answered, this is what it's highlighted, let's deal with these issues". And out of that then, people then had a choice after their first meeting whether they wanted to see the person again and again. And many of them continued over 18 months to 2 years to choose to see the coach, and interestingly enough, the more they saw him, the more other things came into play. And it's very hard to separate, because very often when you're talking about growth, it's personal challenges that are spiritual in nature that come to the fore. So, it could be a relationship with your parents, or how you were pressurised as child or how your parents indoctrinated you with a fear mentality that the coach is trying to help you overcome.

One of the challenges in the employ of the coach was to address trust issues. There was a suspicion that the coach was a corporate "spy" who would feed information to management.

[Patrick] As trust built and they started to realise he wasn't here as a spy, that he was here to help them. ... People did pick up that the previous coach was someone I knew, and where there was some staff who were suspicious of me. They felt that he was a spy and was going to be used to get information out of them. ... I think that they felt that in the process of sharing they would share confidential stuff that would come back to me, which never did happen, clearly. And in fact, when the manager left who had that kind of perspective, a lot of his staff who stayed started taking up the counselling and realising it was completely different, or the coaching, to what he had positioned.

Later in the interview, Patrick again returned to this theme of trust. Linked to the development of trust, and to overcome any mistrust, the decision was to use the services of independent helpers. He shares that if the relationship is built on:

... trust, if people feel they can trust you, they will go into that space. If they don't, they will probably keep it at a more superficial level, and that's their choice and right to do that. We felt that because of this journey an independent person was always better. ... The minute you employ someone, the challenge with that is that they have an obligation to employer, and the staff member doesn't see the independence. Our own perspective on it is that when it comes to any kind of input, be it medical, be it psychological, be it spiritual, be it coaching, that those people should be independent.

Patrick says that the employees:

... need to know that they can have an opinion that's not necessarily the same as the directors or the shareholders and that their income is not dependent on the directors and shareholders. ... And that was the strength of having someone like [name deleted] on team as a coach, and that, if he needed to, with permission, share some challenging stuff with us. ... The minute they're in the line of command people feel compromised.

The third level of care is in referrals to spiritual helpers, medical practitioners, psychologists, and social workers. Patrick shares:

I think it's key that your management team are trained in being able to identify where there are issues and then have people that they can go to, and I think you speak about a multidisciplinary team. So, is it a medical person they need to see, a psychologist they need to go and see, is it counsellor? ...

So, I've referred people to people like Daniel [alias, a Christian counsellor]. I've picked up the need, I've felt, hold on this is a lady, I don't think I should be counselling a lady, even though they trust me, and I don't think it's appropriate. Daniel has more experience in this area, and it's an Indian lady. Daniel ... being an Indian guy has an understanding of Hindu culture, and so I've ... suggested and asked him to see people which he's done.

In concluding this summary, the conversation too highlighted the difficulty in using the title of "chaplain" as a carer or helper. While the title of the chaplain is not restricted to Christianity the perception is that it is. Patrick comments that:

... I know you spoke about chaplaincy, and when I read chaplaincy I automatically associate chaplaincy with Christianity. That I suppose becomes a challenge in multi-cultural diverse society.

This was a helpful interview that touched on several of the co-researcher themes, and in particular that the challenge of religious plurality can be addressed through relationships of trust and care, and that independent helpers may help overcome any suspicion of information being fed back to management.

APPENDIX 8.6. PSYCHIATRIST (LENNART, INTERVIEWS 7 & 20 MARCH 2017, 18 APRIL 2017)

Interviews with Lennart, a consultant psychiatrist, were held on 7 March 2017, 20 March 2017 and 18 April 2017.

Summary of interview of 7 March 2017

This interview included a preview of the presentation that would be given to final year medical students of the Nelson Mandela Medical School 3 April 2017. In the presentation, Lennart outlines a holistic care of the ill:

All persons treating any person who is ill must be mindful of:-

- Neuroscience and the biology of the brain,
- Psychology and the functioning of the mind
- Medicine and the many illnesses that affect man
- Pharmacology
- Social sciences which includes Religion, Spirituality, Cultural practices and individual beliefs held by both the practitioner and the patient.

The presentation also included a definition of spirituality as the "experiential side of religion". The significance of spirituality's relationship to religion is particularly relevant in the South African context with the presentation indicating that, in 2007, only 8.08% of South Africans expressed a "non-religious" positioning. In the presentation, religion, spirituality, and belief systems are identified in the interconnecting area of the biopsychosocial model. Differentiating spirituality from religion and belief system the presentation quotes Janse van Rensburg (2014:134):

Spirituality, as opposed to religion or a belief system, can be defined as a progressive, individual or collective inner capacity, consciousness or awareness. It also comprises relational aspects, or connectedness, and essentially exists as a process, representing growth, or a journey. This capacity, consciousness and connectedness provide the motivating drive for living and constitute the source from which meaning and purpose is derived.

A valuable discussion was held regarding the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Commission). The

relevance of this discussion links in with the theme that one of the reasons religion or spirituality is treated with caution in the workplace is because of a mistrust of religious leaders who have discredited their religious communities.

[Lennart] The government is concerned that the gullibility of the black population to promises that require that people buy into fancy verbal demonstrative guys is, in fact, eroding society. If you have a society that believes that health, wealth, happiness, success, can be achieved through following a particular charismatic pastor's promises, without any critical analysis of what is really true and what is not true. That's the one thing. Number two. The state is concerned that the people that are starting these churches, and you can start a church tomorrow, tax-free, that they are driven by personalities that are interested in self-enrichment. So, it's an abuse of a belief system, a religion, founded on a book that they don't actually understand. Thirdly, that the people that are doing this are eroding ... no, the people that are doing this, and this is a word that I brought into the whole thing ... Christianity is brand. Just as you have a brand of Coca-Cola, Continental Tyres, or Apple computers, Christianity is a brand. And if you do anything which discredits the brand and you have taught me, it then puts church as a whole as being discredited, not believed, and so on. So, I think that puts the three things into perspective.

Related to the above theme of discrediting religious organisations is the theme of understanding spirituality and the factors that induce spiritual experiences. It is the experience of Lennart that these factors that induce spiritual experiences through unethical means continue to discredit religious leaders and organisations.

[Lennart] So, now I have the misfortune of speaking about the religious experience, the religious experience, or the spiritual experience from a biological perspective. Because if you read the really original early texts on religion, they were induced with drugs. People wanted to achieve a spiritual experience, and one of the nicest ways to do it is to use mind altering substances. And there's lots of literature to show that the use of mind-altering substances in the church was totally accepted. And in many religious practices, even to this day, the role of substances to change the chemistry of the brain, to change the chemistry of the brain to achieve a spiritual experience is very powerful, it's very convincing. ... But, now going back to the people in the country, mostly female, mostly youngish females that want to achieve success, wealth, health,

happiness, etcetera, etcetera. And some guy stands up and says, "The Lord has directed me to tell you, that if I touch you, you will fall to the ground, and you will have ... he will make your life wealthy, healthy and happy". Suggestion. Powerful, powerful ... you've got the music, you've got the lights, you've got the environment, you've got the people, it's very powerful stuff. Particularly when you don't have a highly sophisticated audience. And the state is concerned that these people are in fact undermining the brand, the Christian brand, and undermining the belief systems, the values, of the population.

Regarding the theme of profitability, Lennart comments that a cost to profit analysis will determine whether spirituality will become part of wellness programmes.

[Lennart] I'm now going to move out of being the shrink, I'm now going to move into being the corporate director. If someone said to me, "You employ 4500 nurses, looking after serious mentally ill people. What are you offering in your company to look at the spiritual health of your workers?" I would say, "Listen 'boytjie', let's get a few things straight. What's it going to cost me? What time is it going to take away from my workers? What value will it bring to my organisation? And what administrative responsibilities am I going to have? ... We're running a business." ... The company's there to make money. ... So, if you're going to sell a product to a company we're going to need to have some terminology where these questions are answered.

This led to the helpful discussion in which Lennart, as part of the team who introduced EAP to South Africa, shares the need to validate the reasons for adopting a wellness programme.

[Lennart] You know I brought EAP to South Africa. ... When I worked with the chamber of mines, that was one of the things that we looked at, we looked at workplace function and we sold the whole concept to management by saying that, "It is cheaper to rehabilitate a person than to employ a new person and retrain them". And with that sales gimmick we got them to buy into EAP. So, we started with EAP on the mines, and then, of course, EAP spread into a whole lot of things.

In the conversation on religious plurality Lennart confirms that "having a single person ministering a spiritual offering of help in a multicultural society is a difficult thing". One of the reasons is the difficulty to fully understand the religious positions of a person from a perspective other than your own. Lennart shares from his own experience:

[Lennart] And one of the difficulties just aside is, when I speak to say, my Hindu patients ... now, I understand Hinduism as a pantheistic, 30,000 type of gods belief system, polytheism, not pantheism, polytheism. And as a Buddhist, it is a non-theistic religion and it believes in suffering and all things, the five pillars of Buddhism. Now I happen to have an interest in religions. So, I'm able to ... speak to my patients with that knowledge behind me. I have problems with some of my Muslim patients because I have such antagonism to some of their beliefs, where it is much easier for me to speak to Christians, Hindus and Buddhists, and that sort of thing. But I have a knowledge of it. Most people don't have a knowledge ... they don't understand what Buddhism is at all. And how can one start relating to a Buddhist patient if you don't understand what the foundation of the Buddhist system or the Hindu belief system. If I speak to a Hindu patient I say, you know, "How do you feel about the Bhagavad Vita? Have you read about the works of Shiva?" ... You know you can interact on it. ... But you have to have that knowledge, and most psychiatrists, doctors, psychologists don't have that. So, ... an important thing is that anybody who's going to become a corporate chaplain in South Africa needs to have a deep understanding of multiple belief systems, a deep understanding, not just a superficial understanding, a deep understanding. Because how do you help somebody deal with say grief or with emotional pain or retrenchment ...".

Summary of the interview of 20 March 2017

This interview included a preview of the presentation to the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (15 March 2017).

The presentation offers a helpful overview of the South African Society of Psychiatrist's heraldic emblem signifying the four areas of care, namely, (1) neuroscience, (2) social involvement, (3) culture, spirituality and religion, (4) and holistic integrative. Lennart confirms that these four areas of care do not simply operate alongside one another, but are interconnected. Consequently, a neglect of any one area of care diminishes the other three areas as well.

Spirituality is differentiated from religion. Religion is identified by the social expression of "beliefs"; "rituals"; "dogma"; "institutionalised structures"; "collective community of like-minded believers"; and "political and financial power in the system". In contrast, spirituality is identified in the "individual"; "beliefs"; "values"; "process"; "goal: consciousness and

connectedness"; "drive created for living"; and "meaning and purpose". However, both religion and spirituality have a "common evolutionary origin" in "the spiritual experience" that begins in "the brain". The presentation explains the "chemistry of the spiritual experience" that "begins in the brain and is then experienced by the mind". Consequently, spiritual experiences may be elicited by any number of triggers. This could include "drug induced spiritual experiences – e.g. Psilocybin", "epileptic phenomena", "induction of the spiritual experience: electromagnetic waves", "fasting", and "experiential events" such as "trance induced e.g. drama, music, lights etc.", "revelation e.g. words with affect and persuasion", or "near death experience". Commenting on the example of fasting, Lennart indicates that:

You have a spiritual experience from fasting. So, we know that fasting is a very important part. If you want to induce a spiritual experience in people, you do a whole fasting number, no food for five days, water only, and they will have some sort of experience, that's how the brain works.

The presentation includes a description of the "trance state" during which a person is susceptible to suggestion.

[Lennart] And these are the various forms of trance state, the hypnotic state, I can induce a hypnotic state to you now. A dazed state, which is what happens in the church. They just daze you with music, with loudness, and fellow beings, and the whole tutti. And then rapturous state, when someone loses consciousness, that's what happens when they fall down. You go from the daze state to the rapturous state where you feel that you have something enter your body. And then the spiritual mediums state, the semi-consciousness which done by repetitives, sounds etc. etc. And during trance states, any persons are very vulnerable to suggestion.

Summary of the interview of 18 April 2017

This interview was an opportunity to reflect on a number of previous discussions and co-researcher themes. The interview reflected on Lennart's contribution to the CRL Commission with the remark that abusive religious practices are "because there's no registry of churches". The discussion again returned to the causes of spiritual experiences with the note that regardless of the cause of spiritual experiences, which may even be biological, there remains a need, in the workplace, to still address spiritual issues. Lennart comments that:

There seems to be two population groups and knowing that there are people that are very sensitive to spiritual issues versus another group of people who are not sensitive to spiritual issues at all, and that has a biological foundation. If we say that these people who have a need for spirituality, and it's a biological foundation, then surely, we must give them attention. If you've got diabetes as a shortage of insulin I will give you insulin to help with your biological condition. And it's that argument where you could actually say, these people who are spiritual, we need to look after their spirituality, their religious affiliation, their belonging, because part of religion is course, as you know, connecting and belonging.

Considering the high religious awareness in South Africa, Lennart points out that it is surprising that spiritual care is not a formal part of caring for employees. This stands in contrast to other countries that have dedicated chaplains serving in several fields, such as airports, courts, and hospitals.

With regard to the misunderstanding of the difference between religion and spirituality, Lennart comments that:

Most people, whether they're spiritual or religious, will, in this country, want to express their spirituality/religiousness with their relationship to God. ... Most people don't actually understand what the term spirituality means. They don't. Religion they see as church. Religion is church, or the mosque, or whatever the case may be. Most people haven't got a clue about the actual, and here on the one side you can be academic, an academic definition of spirituality, and then you can be on the other side, and say, it's just something that has to grow in me, but they're very vague about it.

Lennart suggests exploring alternatives to the terms religion and spirituality that may be better accepted within the workplace. It is also significant in the discussion on the word chaplain that Lennart remarks, "I immediately assumed it's Christian".

Describing the complexity of religious perceptions Lennart shares a personal story of his own family.

[Lennart] I had such a bad experience with my dear sister-in-law, who is a very devout Christian, to the point of being a little bit too devout. And her children came and stayed with us, and we, even in our old house in Pretoria we had a meditation room, like at home now. I'll show you our meditation room. And she was so horrified that she phoned my

dear wife up and said, under no circumstances are her children to be exposed to meditation. So, I saw ... I mean she is very extreme. Then seeing this area as being almost evil. They connect it to evil practice, almost sort of pagan, satanic practices.

With regard to the contribution that different religions or forms of spirituality are able to offer to wellness, Lennart offered an experience from a visit to a Buddhist retreat centre. This account demonstrates the need to understand the different religious departure points from which people would understand their spirituality and the manner in which other religions positions are perceived.

[Lennart] I've just come back from ... well a week and a half ago from the Buddhist retreat centre. ... It's beautiful. And one of the things they've got there is that they've got the library and it's my favourite library, and I got so animated by this that I went and photographed ... I was sitting there reading in the library, that's what I do ... I thought of you. ... This is just to give you a slight picture, this is the Buddhist statue in the Buddhist retreat centre. I mean to me that is a spiritual ... a spiritual experience sitting there meditating doing my thing. But this was a text, you mind if I read it to you, I don't want to sound prescriptive. I read this is by a guy who's written a book about finding Buddhism. ... "I read other books. I learned quickly that although Buddhism often had the trappings of a formal religion, rituals and superstitions – in the country where it existed," that was Hinduism mainly, "it was unlike other religions in that it was primarily a vigorous therapy". And I like that term, a vigorous therapy. "A cure for *duhkha*, the Sanskrit term denoting pain, frustration, and sorrow". And that's what the workplace has. The workplace brings to people pain, frustration and sorrow. "The Buddha which means the Enlightened one, was not God or his emissary on earth, but the individual who had managed to liberate himself from ordinary human suffering". Now if one looks at this thing we offer to companies, we're trying to liberate people from ordinary suffering. "And then out of compassion had shared his insight with others". I'm not sure that that's true, but anyway, he shared his insight. "He had placed no value on prayer, or belief in a deity, he had not spoken of creation, original sin or the last judgment". And I thought that was such a nice pure paragraph. Because what we're trying to do is, we're trying not to bring people in saying, "Now the reason why you're not doing so well at work is because you sinned". Or you know, "The last judgement is going to wait for you, and if you get kicked up to heaven and you can't explain to them where the R10,000 went, you are doomed to hellfire." Now ... that's not what you're trying to do.

You're trying to in fact liberate people, the ordinary humans from ... from suffering, pain, frustration, and sorrow. That's really what you're trying to do. And I thought that was such a powerful paragraph that I actually photographed at the centre.

APPENDIX 9. DOCUMENT FOR INTERDISCIPLINARY TEAM (FEEDBACK ON INTERVIEWS)

After the professional had indicated a willingness to help the following document was emailed.

Introduction

Thank you for your willingness to part of this research.

Please would you read through the two interview write-ups below and answer the following four questions. Is possible I would ask that you answer the questions separately for each story. Your answers can be of any length.

1. When reading the story of Marion/Anupama, what are your concerns?
2. What do you think is your discipline's unique perspective on this story?
3. Why do you think your perspective will be understood and appreciated by people from other disciplines?
4. What would your major concern be if the perspective of your discipline might not be taken seriously?

Interview 1

Marion who is 59 years of age was medically boarded from a prominent South African bank. This is her story from an interview conducted on 14 January 2016:

I think the first thing that really went wrong is when the bank closed my position down in Maritzburg which was some seven years ago and gave me the option of ... going to Durban or taking a ... retrenchment package which was not financially viable. So then I started to travel to Durban, which caused a lot of strain on my normal day-to-day living and wellbeing, and then ... four and half years ago I contracted the cancer. And I never really fully recovered from that because I always had pain down this side ever since then. ... The biggest trouble started not January past, [but] the one before. I actually compiled a list of what worried me in my workplace. And why I was feeling I'm not getting anywhere ... and I sent that list to my boss. She didn't even respond. She didn't even say, "Yes I received it". Nothing. So I sent it to her two weeks later and she then

still didn't respond. Then I cc'd the third time ... the boss in Joburg. And then she responded ... And even though my points were pertinent points, ... it was all just swept under the carpet. So then they transferred me. ... And I just became more anxious, and also the fact that I wasn't well, [and] I was doing all the travelling. I just became more and more angry. So I had been on anti-depressants since I had the cancer because the medication you take to prevent the cancer brings on depression. So when I became depressed at that time, I had also at [that] time fallen and broken my ribs. So I was in a lot of pain and ... stuff around that time when I was diagnosed, and they put me on anti-depressants then, and they said I would probably have to stay on it until I'm finished with the treatment which is this coming year in August only. So I'm still on anti-depressants. But they changed my anti-depressants in this time when I was going into crisis and I was having panic attacks at work, and panic attacks at home and ... there just seemed to be no, no way out. ... There was no way for me to talk to the boss anymore, no matter how I had brought the problems to her attention. Yet, ... the year before I left, I was still the top achiever around all this. ... I had an appointment with my psychiatrist anyway to renew my script. And even when he saw me he said, "What's happened?" You know, he could see straight away. And we just decided there and then, I can't ever go back to work, it just, it will kill me. ... He booked me off sick for three weeks and he said, "Make up your mind finally". But he recommended that I don't go back. ... Before the three weeks was up I went down to [my boss] and said I wanted to take early retirement. ... And then she said, "Well let me board you, that will go quicker." So I had not really considered boarding before. ... So then I said, "Ok, if you can do it, that's fine, I will go that way." And after that, I just sat back and waited for them to come to me. ... I was boarded from the 1st of August. And I last worked on the 18th of December the year before. So that's the time it took to board me.

Having shared her story, I prompted Marion with the following question, "And during that whole time was there any link in with an employee assistance programme or a wellness programme from the bank's side?"

[Marion] The wellness programme phoned you from time to time, to find out ... especially if you are on depressant medication, but it's very superficial. "Are you okay? Are you eating right? Are you taking your medication?" You know, that type of stuff. And, they did phone me once or twice. And then once I didn't go back to work ... once they saw I was off sick for more than a month, then they started phoning me again,

and saying, you know, "What's happening? You haven't been back to work". You know, cause they can see on our records that we haven't been back to work. And I just said, "Well ...", ... I just couldn't go to work anymore. They were ... you know it was just getting too hard at work. And then they started to phone me about once every two weeks. But still very superficial. They never suggested that I see anybody. They asked who I was seeing. ... And just, "Are you resting enough?" "Are you sleeping enough?" But nothing, like, in depth of, "What is your problem? What can we actually do to help you?" I didn't feel supported at all. I felt that they phoned because ... they had to tick that they'd phoned me. I did have that little bit of contact with them. ... But also, long before I was boarded it stopped. ... After that, they never phoned back. ... It would be every two weeks, then every month, and then it just stopped.

[Alan] Okay. Was the first contact from the wellness programme when you were away from work? Or had anybody, a supervisor, or boss, suggested to you that here is a place of help within the organisation.

[Marion] No. Nothing like that ... nothing like that. No, my boss said ... I mean, my boss had known ... in fact she was actually very kind to me while I was having treatment for cancer and all of that. But even at that time she never suggested wellness programme or anything.

[Alan] And how well known is the wellness programmes to the employees? Do the employees know where they can get help? And that help does exist in the organisation?

[Marion] We did get information from our medical aid which runs the wellness programme ... to say there is a wellness programme. I'm sure everybody is aware of it. But, you know, when you're in crisis, it's very different to try and reach out to something that you're just aware of. Whereas if someone in work had noticed your crisis and actually put you in contact with these people it would be a very different thing. Yah, if you're in crisis like that you don't think. I mean I didn't think to contact them and say, "Ooh, I'm in crisis at work". And they didn't contact me certainly at that time.

[Alan] So this was ... if I'm just putting this all together. This was all offsite? There was no wellness personnel on the premises, one to one meetings? It was all linked to the medical aid ... not an internal team of helpers.

[Marion] No. It's the [bank's] wellness programme but it's run by the medical aid. And it was all telephone. There was no other contact but telephone.

The second part of the interview was to explore Marion's own thoughts of spirituality during her illness and the boarding process. I began with the following question, "The second part is just to explore your own thoughts during your time of illness, and even now, what place does spirituality have for you in coping with the illness, coping with the decision of the boarding, and everything else, that's work related or life related? What place does your own faith and spirituality have in that?"

[Marion] My spirituality was always very important to me, but I had ... before been through ... [a] big crisis when I got divorced. And ... then I had a lot to do with John (alias - Methodist minister) and saw him a lot of times. And I think this time I was more prepared to see to my own spirituality while this was all going on. ... There were two people at work that were Christian and they did help me a bit, you know when I would be down they would say, "Ah, no, come on let's pray", or something like that. But it was just purely workmates. Yah, it was never any other way ... and I didn't feel that my spirituality was wavering because I'd been so surefooted since the previous crisis I had with my divorce. John had to lead me every step of the way. So it's like I knew the ropes, you know.

[Alan] Do you think that it would've made a difference to you and your well-being if there was a ... a person like John who was serving as a chaplain or a counsellor or a carer that was available to employees in the workplace?

[Marion] I think it would mean a lot to employees, yes, and I think that a lot of employees in the workplace today need that. Because things are really tough. ... I know that [name of psychologist deleted] ... she referred to my workplace as a toxic workplace when ... we discussed what was going on and all that. ... And also the mixture of different religions at work also has a big impact on how people respond. And I think that it's almost as if Christianity ... when you're a Christian it's almost like people are trying to hide that. But the people who are Moslem and ... it's like that they are more out there with their faith. Now for me, it was never like that. I was always very outspoken, and known about my Christian faith. ...

[Alan] I'm quite interested in your comment about Christians who were more reserved or quiet and other faiths were more outspoken. Do you think that it was just an indication of personality or did the company discourage it or anything like that?

[Marion] I don't think the company discouraged it, no. I think it's probably just, you know, for so long I think ... it's almost like people are with race now, you know. For a long time ... white people were seen as oppressors and I think ... as far as ... other religions in the workplace are concerned for a long time Christianity was the only one that was really acknowledged and therefore now, it's almost like you have to almost be ashamed of being a Christian, but... I never fell for that and displayed that. I think that didn't go down well.

After allowing for a few moments to reflect Marion continued her story from my prompt of whether she would've benefited if there was a carer or a counsellor in the workplace?

[Marion] I definitely would have benefited if there was someone that I could speak to right on the premises, especially because ... [name of psychologist deleted] had to teach me coping mechanisms with that panic attack that I was getting because it was just ... it was just out of control, I couldn't breathe, I couldn't, you know. ... So, she had to teach me how I could cope through that without going into that total panic.

[Alan] Yes. Was it important for you that she was a Christian psychologist?

[Marion] Yes, I wanted to only see a Christian psychologist. ...

[Alan] And in the phone calls when the wellness folk contacted you, you mentioned that they didn't refer you to anybody, did you ever ask of them for their recommendations, or ... I mean they were ... you mentioned they were quite superficial, and I mean, you didn't ... you didn't enquire anything of what they could offer or do?

[Marion] No... no, I didn't really ask them, but, the one girl that phoned me did one day say, ... she said how do you occupy your days now that you're not working, and I said, "Well, Tuesdays I go to Bible study", and then she said, "Oh, you pray", I said, "Yes I do". "Oh, you must pray". Then after that she ... whenever that particular girl phoned me again she would say "I hope you're still praying". So she was obviously also a Christian. But, it was only, you know, it was also not anything in depth. She just, you

know, said, "I hope you're still going to Bible study and praying". Because I had said that's what I do.

In bringing the interview to a close I enquired if there was any further comment that Marion wanted to make. This led to a further interchange.

[Marion] What I think is very, very important, is that people ... when people find themselves in that position ... when they, and if you ever had the time to counsel or be with someone in that time, most important thing for people to realise is that the day after you've gone someone else does your work and it carries on. ... The bank just carried on regardless. There was never even a loss when I was gone. ... I should have never let it go that far. I should've picked myself up before I had reached that very low point. And stood up for myself and even if they pushed me out that would've been fine ... it would have been better for me rather than to let myself get to that very low point where I let myself get to. And only now after a year do I feel I think have recovered.

[Alan] Should coping with an illness be the person's own problem, or do you think the institution should have taken a little bit more concern for you?

[Marion] I definitely think the institution should have taken more concern. I think that bosses should be more aware of what their staff is going through. And should be trying to give guidance and help. ... But from the fact that I was suffering panic attacks, and ... she must've known something was wrong. And yet she never never tried to help me.

[Alan] So she never took any initiative in trying to connect you with any person who could help, or anything like that?

[Marion] Nothing. ...

[Alan] Your immediate superiors let you down?

[Marion] They did let me down. They did let me down.

[Alan] Yah, and in the wellness programme and phone calls, now that you reflect on it, do you think they should have offered more?

[Marion] Yes, definitely, definitely. They definitely were just ticking off that they'd phoned and that's it. You know, they had to phone me every whatever, and they had

a diary card ... I could just see them sit with their diary card and ... it was very superficial. Really, really superficial. So, I never felt after any of those phone calls that it had done me any good.

[Alan] What would you have expected from them? What do you think would've been helpful for you?

[Marion] I would've definitely expected them to try and find out a bit more about what was actually happening in the workplace, what was actually, you know, and ... for them to be more involved on that level. But they were just ... very, you know, stand back from it, and that's it. ...

Interview 2

Interview with Anupama conducted on 4 March 2015.

Anupama is a manager of a large EAP service provider and serves on the board of EAPA. The EAP service provider serves the wellness needs of some one and a half million employees in South Africa.

Anupama acknowledges that spirituality "is something that is lacking in the EAP fraternity". This stands in contrast to the well-developed team within the EAPs that address other aspects of wellness and wholeness, such as that provided by psychologists, social workers, nurses, attorneys and financial advisors. Anupama confirms that spirituality is considered to be a "spoke" in the "wheel" of wellness, or a "leg of wellness". Within the wheel of wellness, spirituality is recognised as being linked to meaning in life:

The non-seeing part of a person is a spiritual person. When people look for meaning that's where they go, whether it's a religion, or an all-embracing belonging, or whatever. It's really about getting to know themselves and being confident in what they can do as a person.

The problem is that organisations "struggle with how do they make that a reality":

But how does the workplace deal with it? ... they want to be sensitive to people's culture and spirituality and all of that, but business must go on. ... So it's those kind of things that make it quite difficult to manage. So people stay away from it because it's not easy to manage.

In addition to the sensitivity surrounding matters of spirituality, the lack of a focus on spirituality is partly, in Anupama's words, the result of corporates seeing spirituality as something "warm and fuzzy". This is in contrast to other helping disciplines, such as psychology or social work, that are well recognised in EAPs and deemed to be more developed in their task and ability. For corporates, part of the "fuzziness" regarding spirituality is its lack of a universally accepted definition, purpose, aims, and implementation. Another reason Anupama cites for which the EAP fraternity has not been able to formally embrace or implement spirituality into its wellness programmes is that it is difficult to "show a return on investment" on spirituality in the workplace. Anupama expresses that until spirituality can "prove" itself as offering a "bottom line" impact on wellness, it will likely remain outside the mainstream wellness programmes. The "bottom line" is what it will cost to establish a programme that implements spirituality with the note that these costs will be passed onto the companies. Here the difference between a company's profitability and the cost to care for employees is determined. This calculation of a return on investment will determine what form of help is offered to employees. Anupama refers to a "numbers game" in the profession in which everything is measured and it is these numbers that determine productivity and profitability. She adds,

I'm very passionate about it, I really like the whole spirituality aspect. And I ... I really want to push diversity, but I can't prove it in a boardroom, and that's where it counts. ... And when you talk spirituality ... faith is something you can't measure. ... So I think that's the dilemma, is that when you're talking about taking this leg of wellness into a numbers game, you can't measure that.

Linked to this is the difficulty for wellness organisations in determining the balance between employees and employers. While the wellbeing of the employees is of utmost concern to the EAP, it is the employers who remain the paying clients of the wellness programmes. While Anupama acknowledges the need for spiritual helpers, especially during times of trauma and grief, in order to implement spiritual helpers as part of the EAP team, "proof" of their value and effectiveness needs to be determined. While wellness organisations may make suggestions to companies regarding the services offered through an EAP it is still the company that determines what the final structure would be. To motivate spiritual helpers in being part of this structure would require evidence that their inclusion will add to productivity and in the end the profitability of the company.

Because the wellness organisation that Anupama represents does value the place of spirituality they look at other avenues for meeting the spiritual needs of people. These include the hosting of "fun events", "wellness days", educational events, and "mindfulness workshops" in which the programmes are designed to "build in that kind of coping where you look at yourself as a whole, and your spiritual self."

It is interesting to note that in the wellness organisation, wholeness, work-life balance, and the place of extended family members, or other persons living in the same home, are all important. This is significant in that the approach acknowledges that the employee is part of something greater than the self which can either assist or diminish wellness. However, while spirituality would be acknowledged as an important part in work-life balance no resources are allocated for dedicated spiritual helpers as would be for psychologists, social workers, nurses, attorneys and financial advisors. Regarding spirituality the spiritual needs of clients are met when, on request, clients are paired with a helper from a particular faith. Anupama cites the following example:

I have a current case in Botswana, for instance, it's a Muslim ... and [the] need for a Muslim counsellor. So we're looking for a psychologist that has a Muslim background so that they can understand the cultural dynamics for that particular situation. But we won't necessarily have a Maulana on hand to give spiritual advice. So we would take culture into account when we are referring. ... So, we try and meet people's needs, including spiritual needs ... but it has to be through a therapist, a psychologist, or social worker.

To this end the wellness organisation has developed a "network of councillors throughout the country" who would be able to, in addition to their professional area of expertise, offer spiritual support. Unfortunately, it is not always possible to meet these requests in not having helpers of all religious groups in a particular area. In certain cases, an appeal may be made to a religious group or body in an area to offer assistance, but this would be considered to be "outside of the EAP process".

A further difficulty in having dedicated spiritual helpers from different religions is that not all the religions, or groups within a religion, have the same qualification criteria. While one group may have a criterion of a higher degree, other groups may have spiritual leaders without any formal or recognised training. Unlike other helping professions there is no registered professional body that regulates the qualifications and work conduct of religious or spiritual

helpers. If there were such a body it would assist in offering a standard in terms of qualification and continuation education. Anupama comments,

When we looked at [incorporating spiritual helper], when you're looking at your network, being a regulated profession, we have to abide by EAP standards, we have to abide by clinical standards, you know, in terms of confidentiality and all of those things, and I think the fact that if you have different spiritual people, what's the governance that comes with that? So that's where ... the challenge comes, in terms of the regulation. So, if I say okay, let's look at including Christian counsellors, we know there's some sort of regulation in terms of them, they usually have ethics that they stand by, because it's pastoral, they have to study towards it and that kind of thing. Then, we have a traditional healer, and it's a calling, and we, still as a country, don't have any regulation about them, and then that becomes a bit fuzzy.

Anupama did, however, acknowledge that even a standardised qualification won't be enough in that simply being qualified "doesn't mean that you going to be a good EAP counsellor". This, of course, applies not only to spirituality but all the helping professions.

The suggestion was made that another way to address spiritual needs is to develop support groups within companies. While it is noted that not all companies would support the formation of such groups along religious lines, where these groups do exist the employees are able to offer spiritual support and encouragement to one another. Again productivity comes to the fore in that if these groups negatively impacted performance and productivity, due to conflict or taking employees away from their work, they would be disallowed. However, Anupama was able to indicate that one large South African company encourages these spiritual networks and groups within the company with the recognition that these groups do have the potential to increase wellbeing and productivity.

While many possibilities do exist for offering some alternative means of spiritual support the question does need to be asked if all spiritual needs can be met by employees or helpers who happen to be religious? Is there not a need for dedicated professional religious or spiritual helpers? Anupama cites an interesting case in which a spiritual helper was sought instead of relying only on the formal EAP:

I'm thinking of a spiritual worker. She works with [name deleted] church I think, you know in Randburg, and a company [name of a prominent bank deleted] called her, and

said this person is flipping out ... it sounds like they are possessed. So because they [the church] do some outreach things with satanic stuff or whatever, they called her in and they said, "There is the person ... the person's possessed by a demon, go sort it out". ... But if it wasn't an overt scary kind of thing, the manager would not have gotten involved... but they thought to call a spiritual person, not an EAP.

A further interesting development in the conversation is that Anupama, as a social worker felt the need to complete an MBA in order to "learn to talk business". She shares, that while her "passion is people" her pitch in the boardroom needed to match the business setting. Anupama shares,

So when I talk to the boardroom, my pitch is totally different as to when I'm talking to employees. When I'm talking to employees it's all about you. It's all about how we can assist you and your family, and that's my passion. I became a social worker because of that, and I see the corporate world as my community in which I can do that. And when I walk into the boardroom it's funding; I want the money to do that. ... So when you talk to the board, you're going to talk bottom line, you're going to talk how much of money you're going to save by having the service in the organisation. ... We have saved you for every one rand that you spend, six rand.

If religious and spiritual helpers are not likely to have a formal place in EAP teams then perhaps in the same manner they need to "clothe" themselves within the business context, not to covertly infiltrate the organisation, but through the vehicle of business skill, or under the banner of the other recognised helping professions, to also offer qualified and experienced spiritual support and care.

APPENDIX 10. INTERDISCIPLINARY FEEDBACK ON INTERVIEWS

This appendix offers a summary of each interdisciplinary team members' feedback on the interviews with the co-researchers Marion and Anupama.

APPENDIX 10.1. ARTS THERAPIST (CAROL, WRITTEN RESPONSE 13 NOVEMBER 2016)

The following is the written submission of Carol, an arts therapist, received on 13 November 2016.

1. When reading the story of Marion/Anupama, what are your concerns?

[Marion]

In terms of Marion's story the concerns lie in how Marion's situation was managed. Not all individuals know how to articulate their need for help or the kind of help they need. Equally, the perceived poor response from her work place, might have to do with employer focus on task and productivity and therefore not picking up on the employee's cues early enough, secondly there is a reticence from individuals to 'get involved' in the personal lives of employees which often creates a distance wherein the task is separated from the person, employers may also not feel equipped in identifying, preventing and intervening in such a situation.

The concerns are around a) how employees are managed b) management should happen earlier c) the training of employers to be able to manage the balance between task/productivity management and employee care.

Of greater concern is the fact that the wellness programme did not seem to manage Marion in a thorough, holistic manner as she did not feel heard or supported.

Whilst Marion could have articulated her needs, she possibly had lost motivation and did not feel that she could trust the system for ongoing support.

[Anupama]

My concerns regarding the second interview with Anupama have to do with the fact that there can be the recognition of the value of spiritual care as an addition to an employee

wellness programme, but the implementation thereof has more to do with economics and productivity than it has to do with the people requiring care and intervention.

The other concern would be from the perspective of the company in terms of having to think through the implications of incorporating spiritual care as part of employee wellness. Due to the sensitivities related to the area of spirituality, this needs careful consideration especially with regard to definition, training and processes.

2. What do you think is your discipline's unique perspective on this story?

[Marion]

I am not sure that the Arts Therapies offers a unique perspective on the story. I would think that any therapist or member of a wellness programme would seek to support employees through interventions and regular contact, offering the opportunity to be heard and supported through treatment programmes appropriate to the needs expressed. This might mean a multi-disciplinary approach e.g. a combination of psychotherapy, spiritual counselling and fitness management – or any combination of therapeutic/support services which will assist the employee to function more optimally both personally and in the workplace. Certainly as an Arts Therapists, I would want the employee to feel heard and supported through the therapeutic process and I would be open to referring to others on the team should other forms of assistance be necessary.

[Anupama]

The Arts Therapies acknowledge the role of spirituality in promoting health and in the process of healing. The Arts Therapies employ therapeutic techniques which can be experienced by clients as having cognitive, emotional, psychological and spiritual benefit. The arts therapies employ the use of non-verbal, projective and embodied techniques which promotes the above.

3. Why do you think your perspective will be understood and appreciated by people from other disciplines?

[Marion]

I would think that this perspective would be commonly held by members of the multi-disciplinary wellness team.

[Anupama]

The perspective I offer from my discipline would be understood/appreciated by fellow practitioners from other disciplines because many therapists embrace a holistic approach to employee care acknowledging that assessment and treatment is client specific, that health includes psychological, emotional and spiritual facets and that a range of approaches can be part of a client's treatment programme.

4. What would your major concern be if the perspective of your discipline might not be taken seriously?

[Marion]

If this perspective were not taken seriously then I would be concerned about the priorities of the programme and would want to open conversation around ethos, training and processes.

[Anupama]

My major concern would be that employees may not receive the optimal psycho-social/spiritual support in the work place should this perspective be disregarded. I would hope, though, that conversations promoting open debate would be considered to provide inclusive wellness programmes appropriate to the client's/workplace context.

APPENDIX 10.2. HUMAN RESOURCE MANAGER (SYLVIA, INTERVIEW 14 NOVEMBER 2016)

The following is a summary of an interview with Sylvia, a Human Resource Manager, on 14 November 2016.

Marion

Question 1: When reading the story ... what are your concerns?

Sylvia highlights from Marion's story, the concerns in the relationship between the employer and employee. Sylvia interprets Marion's account as an apparent "disinterest" from management concerning her wellbeing. For Sylvia, this perceived "disinterest" is either the result of "line management ... not applying what's supposed to be done in the workplace", or because "line managers actually didn't know how to deal with the situation". For Sylvia, a concern for Marion that took several months to address should have been dealt with within the first month she raised the concern. Either way, this concern undervalues what Sylvia refers to as an organisation's foundation, the staff member.

[Sylvia] At the end of it all, it's staff wellbeing, and HR is there to ensure that it has ... you'll never have all our staff happy, but HR is there to ensure that we have a productive, happy, workforce which equals a successful organisation because at the end of it all our staff is our foundation.

Question 2: What do you think is your discipline's unique perspective on this story?

Sylvia highlights the importance of HR for any organisation to train personnel to ensure that line managers etc. know how to recognise and respond to the needs of employees. As in the instance of Marion, it is often the experience that the employees themselves are not able to respond to the need within themselves that requires the prompting of a line manager. This training is necessary because, as Sylvia notes, while the lack of performance is often the first indicator that there is a concern with an employee, this is not always the case.

[Sylvia] ... it impacts immediately on performance ... that's the first place it impacts ... and if it doesn't impact on performance, you pick it up in attitude. Because like the Marion example, "I was still a high performer", but there were all these psychological issues that the individual was grappling with. You pick that up in attitude and behaviour, particularly in behaviour. People get the job done, but they withdraw ... so they're not

as social, and they don't interact with staff as much as they would ordinarily, and it's just what happens. So, we have training sessions for line managers, ... so that line management can early detect, and also, they know what the steps are in a process to be followed.

Sylvia offers a valuable HR perspective that emphasises the balance between organisation and employee:

... while you're there to ensure the success of the organisation, by implication, the organisation first consists of staff. So, while you're looking after the interests of the organisation you've got to look after the interests of the people. ... So, you're there ... obviously to ensure your organisation runs smoothly from an HR perspective, but when you talk HR it means you're talking about your people. ... It's a very difficult ... you can't say categorically, I'm there in the interest of the organisation ... because what is your organisation? It's your people. And so, from an HR perspective, you've got to look after your people, if you're looking after your organisation.

Question 3: Why do you think your perspective will be understood and appreciated by people from other disciplines?

Sylvia shares that HR will be appreciated by other disciplines in this emphasis that people, the employees, "are the foundation and cornerstone of any organisation". Sylvia highlights the importance HR places on respect, fairness, and integrity, in employer-employee relations. Here also, is the realisation that caring for the needs of the employees, is a means for meeting "the needs of the institution". In this regard, says Sylvia, good employer-employee relationships will add to the good "reputation of the organisation" instead of the "toxic place" within Marion's story resulting from the lack of support.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

Sylvia does, however, indicate, in her experience in a tertiary institution, that unfortunately HR is not always appreciated. With HR's emphasis on the employee as the organisation's human resource and the need to follow correct procedures, Sylvia shares:

So, you sometimes feel that no matter how much you put in, and no matter how much you do to try and help you are seen as a hindrance. You are seen as an obstacle. ...

sometimes you feel that ... you're preventing them [i.e. heads of departments, line managers etc.] from getting on with their jobs.

Sylvia shares the consequences of not valuing the contribution of HR in an organisation:

If you have a dissatisfied, demoralised, demotivated workforce, that results in a loss of productivity, so the organisation suffers, anyway. And you end up with lots of labour issues. HR is also there to ensure that there's as little conflict in the workplace as possible and we know we never eradicate conflict. And so, if HR isn't there, who deals with all of that in the workplace? ... Obviously, it would result in escalated conflict, more people going off on sick leave, higher rate of absenteeism, the list is endless.

Anupama

Question 1: When reading the story ... what are your concerns?

As Sylvia reflects on the interview with Anupama her main concern is the wellness provider's link between profitability and services offered. For Sylvia, the question of introducing the services of a spiritual helper shouldn't be, "What will it cost the organisation?", but rather, "Is it going to benefit the organisation?" "Because regardless of what your programmes are, if you need it, and if you must have it, you find a mechanism to introduce it".

Sylvia summarises the reasons, in her opinion, why spiritual helpers are not included as members of the MDT:

So, I don't think it's a cost, I just don't think it's something that's being seriously considered because of the potential challenge linked to religion. ... I think it's something that hasn't been seriously considered by organisations because of the risk, the concern in terms of ... attach[ing] religion to counselling, to spirituality, to chaplaincy, you know, that sort of thing. I don't believe it's a cost figure. ... I think in some instances it's lack of awareness, and in other instances, it's a deliberate decision, a conscious decision, not to look at it because of the risks, the risk factor, not the cost implication.

As I reflect on this discussion there was again the reminder of the desperate place employees find themselves in at the workplace:

... everybody is just under pressure. You walk into the workplace and you forget that home outside work even exists. The only time you can think about it is when you walk into your doorway going home, and it's not healthy because there are lots of things that impact on people. And if you're looking at the climate, the current climate of the organisations now, "Do more with less people", and everyone that goes, you're still going to do even more with less people, and people are beginning to crack now. Where do they go? Who do they speak to? The first place they come to is HR. ... And HR doesn't always have all the all the answers. ... [W]hen it comes to depressive ... because that's what we're finding, the number of staff on antidepressants is actually escalating in the last three years so significantly, and it's worrying, because the staff don't always go and deal with that.

It is this concern for employee wellness that seeded this research. This concern is extended by the spiritual gap within wellness programmes. On the one hand, there is the awareness that workplace spirituality can be a contributing help in achieving and maintaining employee wellness. On the other hand, there is a noticeable absence of overt spiritual support and the acceptance of a corporate chaplain as a member of the MDT.

This was a helpful interview from a valuable HR perspective. It is also of value to note that an important aim of this research study has already been met with the topic of workplace spirituality and the role of a spiritual helper being placed on the HR agenda at the tertiary institution where Sylvia works. While Sylvia does acknowledge the difficulty in implementing spiritual help (see the summary of the first interview with Sylvia in Appendix 8.2), it is significant that this has become a topic of conversation and discussion.

APPENDIX 10.3. SOCIAL WORKER (LINDA, WRITTEN RESPONSE 14 NOVEMBER 2016)

The following is the written submission of Linda, a social worker, received on 14 November 2016.

Interview 1

1. When reading the story of **Marion**, what are your concerns?

My first concern for Marion is the complete lack of response or even acknowledgement of her boss to her initial emails. She was reaching out for help, trying to be proactive in her own care and trying to identify where she was struggling, but this was not acknowledged. She describes herself as a 'top achiever' and my concern is what value is placed upon her as a person if her email about her personal struggles related to her work were not responded to. A further concern is the lack of 'real' access to help available. It makes me query whether employees of that organisation were in fact cognisant of the help available and whether they were made aware of the ways in which to access such help - could Marion's boss be as ignorant as she was in terms of access to help? If so, this could defeat the object of EAPs. For help of any kind to be effective, there should be both the availability of the help as well as easy access.

2. What do you think is your discipline's unique perspective on this story?

In my field of Social Work we think about people in terms of systems theory, also known as ecosystems or the ecological model. This is to look at an individual as one part of a system of interacting with other systems, no person lives in isolation. What happens in one part of the systems impacts upon all the other parts. Systems consist of the individual (Micro), family (Meso), community (Mezzo) and society (Macro).

In Marion's story, her individual issues with her health as well as previously with her ex-husband did not exist in isolation and so were impacting upon her community systems, which includes her work place and her performance therein. In certain work settings there may be an expectation that one comes to work and leaves all else 'at home'. However, as biosychosocial beings (our internal interacting systems!), this is virtually impossible. There is obviously, a level of professionalism that one needs to work at in order to continue interacting with clients and the outside world. But, I feel that Marion was trying to reach out for support at an appropriate, professional level to her boss and this was not responded to.

Her boss could have acknowledged Marion's struggles without getting personally involved, if this had been her concern for not responding.

The other perspective I have on this is that of resilience theory. One definition of resilience is "the ability to deal with adversity without becoming overwhelmed by it." (Grotberg, 1999). People have resilience in different measures according to their nature as well as the environment in which they have been raised. There are a number of resilience factors that serve to boost resilience in people's lives. There are also a number of factors which can negatively impact upon resilience and people's ability to cope. I believe in Marion's case she had reached the end (or nearly the end) of her resilience at work and was reaching out for help. Her resilience was in the very fact that she recognised that she needed help in order to continue working at the same high level. However, as she was not acknowledged, her ability to cope was knocked and she ultimately had to give up her work. This could have been prevented with a few resilience-building measures being put in place by her employers. Having time to simply listen, for a start. The EAP is a step in the right direction, but instead of a 'one size fits all' approach, a phone call or even better, face to face contact where the employee can be asked "What do you feel you need at this time?" and then an action plan developed together from there. As Marion commented, a phone call that sounded like a box being ticked is highly impersonal and doesn't build relationship or meet a real need.

3. Why do you think your perspective will be understood and appreciated by people from other disciplines?

Social Work theory and practice is founded on humanistic principles, the same as other disciplines such as psychology and the helping professions and so these concepts mentioned above are understood and worked with in other professions.

4. What would your major concern be if the perspective of your discipline might not be taken seriously?

My concern would be that people wouldn't be seen holistically and that their emotional, spiritual, and psychological needs would be neglected. Most workplaces recognise physical needs of employees with sick leave being available. However, by and large, other needs that definitely have an impact upon performance at work are neglected. I don't know if corporate employers appreciate that the care they take of employees in a holistic manner can boost productivity, loyalty, and happiness in the workplace.

Interview 2

1. When reading the story of **Anupama**, what are your concerns?

My concern is that it's like the corporate business world and the helping profession world speak different languages and they need to learn to speak the same language in order to talk to one another! One cannot live without the other. Business-minded people need to learn to understand the complex needs and workings of their employees as real human beings - not just seeing them as commodities. Helping professionals need to try to understand how 'big business' thinks about things in order to talk their language and help them understand. The truth is, we need each other. There is not a lot of financial input into helping professions, by and large, and so in order to keep them sustainable big business needs to invest in many different levels - in education, in mental health, in spiritual wellness - this affects the well-being of our whole nation.

2. What do you think is your discipline's unique perspective on this story?

In social work, one would include spirituality in assessing a person. For example, it is acceptable when asking a person about their support systems whether attending church/synagogue/mosque/temple is part of their support system. Encouraging a person to seek support in personal ways that nurture them, including spiritual support, is a norm in social work practice in the field. I am a social worker, like Anupama and so I share her views.

I think every corporate company with an EAP programme should have their management staff undergo some awareness around what EAP actually is and training on understanding the whole person - management could actually be trained to make referrals of their employees to the EAP when necessary.

3. Why do you think your perspective will be understood and appreciated by people from other disciplines?

Again, because social work and other helping professions come from a humanistic perspective and also the person is viewed holistically.

4. What would your major concern be if the perspective of your discipline might not be taken seriously?

In business, everything can be viewed as business and if it's not business-related it may be deemed 'unprofessional' or irrelevant and people may be seen as commodities rather than employees who work in the company but at the same time their emotional, social, psychological and spiritual reality has a direct impact upon their work.

I think holistic care of the person and talking about people's personal needs has to be normalised somewhat in the workplace. So, if a referral to the EAP needs to be made, then this is a normal part of everyday life and should be socially acceptable. There should be a 'safe' way for employees to be referred to EAPs - ie: with the degree of confidentiality that they feel they need. Taking care of the well-being of people also involves taking care of their need for privacy in their own issues.

APPENDIX 10.4. MEDICAL PRACTITIONER (WENDY, INTERVIEW 14 NOVEMBER 2016)

The following is a summary of an interview with Wendy, a medical doctor, on 14 November 2016.

Marion

Question 1: When reading the story ... what are your concerns?

Wendy immediately expresses concern for Marion's wellbeing and highlights the number of:

... stressors she [Marion] had which she was trying to deal with at the same time with little apparent acceptance or understanding of the position from people that's she working for.

Crucial to Marion's wellbeing would be the support and care offered in the workplace, and in Wendy's words, "a lot of very sensitive close monitoring". Wendy's concern, however, is that it seemed that the EAP "were very distant ... just on the telephone". Wendy continues:

And it made me realise just how impersonal a telephone is. ... the stressors and things that this Marion had, those take time to delve into. It's much easier just to say, "Oh, we did show we cared, we phoned you." But they didn't seem to offer her any hope or any suggestions. But they can sort of tick it off, as she said, she felt like she was being ticked off in a box. "Done that, we'll come back and we'll phone again in two weeks' time, and we can tick it off again. We've done our bit." But, there has not been the attempt to really understand what's going on in Marion's life.

This highlights the need for employer or supervisor training in the responsibility of guiding employees into wellness programmes and to oversee their wellbeing. From Marion's experience, Wendy shares:

... her immediate supervisor ignores it, and when the more senior person knows about it, the supervisor takes some note but doesn't really work on it. So, it's a multifaceted, multilevel problem within the workplace. I suppose the supervisor has so much pressures on, that to have one person requiring the special attention becomes a step too far. Whether ... that person has been equipped, to deal with juniors and that, is ...

you know, I can't answer of course ... but again experience tells me that they're not always equipped for it.

This leads to the question of whether the employer's inability to adequately address Marion's need was only a lack of training, or because the employee is not fully valued as a biopsychosocial-spiritual person, but only in terms of the employee's productivity. Supporting the latter view, Wendy is of the opinion that the unwell Marion was seen as a "problem":

... for her to be almost left, and in the end to say, "Oh well," you know, "we'll just board you", ... it almost sounds like a shrug of the shoulders and say, "No, at least we've got rid of one problem from our lives and you can go", without sensitivity to the person's needs.

As Wendy reflects on Anupama's story the main concern is again the balance of priority between the employer and the employee. Wendy reflects:

She's a professional in this field of EAP and she's been trained. She's gone through extensive training I imagine, and knows "by the rule book", and my sort of concern is, is she too much by the work, the rule book. She makes the point that she is almost like a split personality, that when it's with the people working there, she's all for them, but she does know she has to convince the board or somebody that this is good investment, because they're looking at the bottom line. So, she's got to sell it on a very different level to ensure that this ... her programme what she's built up continues. And I don't ... think it detracts from the fact that I think she's a very empathetic person and I'm sure she does of her very best. ... Anupama is committed to what's she's doing. There's no doubt about that. She's also trying to complete a MBA so she could actually talk the talk ... and understand from the perspective of the employer as well as the employee which is quite a remarkable thing to do.

While no profitable corporation can exist without productive employees, and while no wellness programme can exist without funding, the care of employees needs to be more than the goal of maintaining or increasing productivity. While wellness programmes need to serve the needs of the corporation that funds it, the manner of care should always value personhood.

Question 2 & 3: What do you think is your discipline's unique perspective on this story? Why do you think your perspective will be understood and appreciated by people from other disciplines?

While Wendy recognises her discipline's unique contribution in the field of health, Wendy also acknowledges the place of other helping professions. Wendy comments:

What is health? It's not just the physical absence of a physical disease, but it's the whole social, mental, physical, spiritual wellbeing of a person to make them really healthy. And if you're going to in any way ... be productive in a working environment ... you must make sure that ... they need that kind of environment in which they have total health.

While Wendy indicates that her own training in the 1970s did not focus on a multi- or interdisciplinary approach, this is a value that has developed largely as result of her own Christian formation. Wendy shares:

It certainly wasn't part of my discipline's training. I do know from even from my own family [of doctors] that ... there has been a switch round from the purely physical health in what I was trained. ... My understanding of total health has come much more through my Christianity and my personal experiences.

Even though a multidiscipline approach may be acknowledged among medical doctors, Wendy shares that all too often in practice there is a precedence placed on physical health above psycho-socio-spiritual help. I found it insightful that one of the possible reasons for this precedence is not because, as I incorrectly assumed, a greater importance given to the physical, but because, in the words of Wendy:

I think it's largely because those [the physical needs] are the easiest ones. It's much easier to see a broken bone and fix that than try and delve into the psychological and social ... pressures that are on people.

Wendy acknowledges that this focus on physical health is furthermore exacerbated by the time pressures that are placed upon medical doctors, especially those working in the public sector:

... because of the number of people seeking help ... and even if you recognise that they've come here with a physical ailment of this chronic backache or something ...

little bits of nebulous ... you may even think, "But I wonder what's going on behind this?", but to try and delve into it, means you don't get to see the next 50 patients or something waiting. Some of whom will have a simple thing that you can sort out. And it's one of the sadnesses I think of our ... our health system or something ... I don't know.

What is promising from Wendy's perspective is that even where certain doctors may still prioritise their profession's status there is often an acknowledgement of other helping disciplines:

You can't ignore those physical things, you can't. But I just also say that I may have very different perspectives to some other medical practitioners. There are others who would say, leave that side to somebody else, I will deal with the physical.

But even in this example, the "somebody else" is an acknowledgement of other helpers in holistic care. However, a risk to the multi-disciplinary approach is when a medical practitioner is unwilling or unable to see past the benefits of their own profession. Wendy comments that the health profession is at times:

... self-opinionated as well ... and they will come in with a very firm, again a generalisation, a very firm belief in something, and say, this is what it is and they're not always open to find that they might be wrong or they missed something. That's a generalisation as a profession. So, to have any medical practitioner as part of this team for wellness in the workplace has to be a very specific type of person, who can see far beyond the physical. Because even ... you know, I say, a broken bone is quick and easy to fix, but if you start asking, "But why did you break the arm?" ... There are other possible questions behind it which you don't go into. So, it has to be somebody who is prepared to listen to other points of view, who's prepared to listen to the social worker, the psychologist.

This too highlights the need for the kind of helpers on the MDT that respect and value the disciplines of the other team members. Related to this, Wendy shares a further concern within the health profession that may overly focus on the need for answers and, even if unintentional, overlook the more important needs of people:

It just surprises, amazes me, sometimes how many investigations some people are subjected to, when really probably what they need is somebody just to hug them and

spend time with them, particularly the elderly. And they want to do all these physical invasive things and I think why, why? Because they need to find a reason, they want to.

At certain times the health profession needs to step aside to allow other disciplines to offer other forms of help.

Wendy recognises in this multidisciplinary approach the value of spirituality in wellness but also affirms that this can only be alongside other means of helping. Wendy furthermore acknowledges that the difficulty in addressing spiritual needs is both the complexity of each unique individual and the lack of a commonly accepted definition of spirituality. Wendy comments:

The spiritual side is well, probably the most difficult that I can think of because everybody is so unique, and ... there's no actual definition of spirituality ... there's no full understanding of what it is.

Within the theme of multidisciplinary relationships Wendy too raises the complex matter of traditional healers in the South African context:

The traditional healers, where do they come into this? Because again, they don't have any professional recognition as such, but yet they are a very important part of the psycho-social for certain communities. ... I've always been very conscious that many, many people go and see a traditional healer before they come to the clinic, and that's even our nursing staff, they will go and consult with the traditional healers because, and that's because they are looking at a different aspect of the illness. ... There would be times when there's harm, particularly when they say you must take this potion or something and you don't know what's in it, and that was particularly related to small infants who're given things for diarrhoea which they should not be given. But I think there's been a lot of work done to try and change that ... amongst the traditional healers. And there is a coming together. I personally haven't been involved in that, trying to bridge the gap. But those traditional healers are there and they're a powerful group.

This conversation is linked to the difficulty imposed by religious plurality, including diverse belief systems, and whether it would be possible for one person, as a corporate chaplain, fully to respect and understand the multitude of different religious and belief positions.

Referring to certain practices, such as animal sacrifices, prescribed by traditional healers, Wendy comments:

I don't know if I would understand it, but they do. In the same as a Christian, if somebody explains it in the way of Christ to me, I can understand it, but I'm not sure if I would understand the Buddhist explanation or the Muslim explanation.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

Reflecting on the concerns if the perspective of her discipline might not be taken seriously Wendy, in reference to Marion's story, highlights the need to correctly manage medications. Wendy comments:

With Marion as a case, I think a deepest concern to me would be her psychological, mental, depression side because she has to be on antidepressants. Unfortunately, depression has a certain sort of stigma to it, and people don't want to talk about it that much. And that if those things are not dealt with though, the risks of going on to suicide, I think, are high, or somebody, damage to themselves or to somebody else becomes high. ... medication is a very important part of the whole therapy, but it has to be monitored, it has to be watched. I think, you know, for Marion, I'd say, to not take note of a health professional or allied person is actually very dangerous for her as a person.

One final observation is the value of being a member of a registered professional body. Referring to just one example, the need to communicate legal responsibilities to health practitioners, Wendy refers to the value of the medical council. The absence of a similar medical council or registered body for spiritual helpers remains a concern.

APPENDIX 10.5. CLINICAL PSYCHOLOGIST (KATE, INTERVIEW 25 NOVEMBER 2016)

The following is a summary of an interview with Kate, a clinical psychologist, on 25 November 2016.

Marion

Question 1: When reading the story ... what are your concerns?

Kate's immediate concern is what is perceived to be the EAP's inability to respond to Marion's presentation of anxiety, stress, and depression which should have been "very easily picked up by an EAP". Kate describes Marion, in terms of her mental wellbeing, as being "helpless" and "unseen", with "a lack of empathy" in the workplace. This led to the further concern mentioned by Kate that Marion's story of being medically boarded may be the result of the workplace not responding to her mental wellbeing, an outcome that may have been avoided with proper intervention. Kate says that:

... it was the response of work, or the non-response, that then led to the anxiety about work, which was unnecessary, and she could have been restored into her position had they actually addressed that.

Kate highlights the importance of the employer or supervisor's role in assisting employees. This is especially when the employee is incapable of finding their own help. Later in the interview, Kate again commented on this theme:

[Kate] The themes that came out of her narrative here are themes that often come out in therapy of people who are trying to juggle their illness with a workplace situation. So, I pulled out helpless, stuck, you know, not being able to get any help, unseen, a lack of empathy, a lack of intervention offered by the actual company, and not feeling ... in that survival mode of being ill, not feeling that you're in the position to ask for help, or for whatever reason. That is, maybe stigma, maybe just you don't know what it is, but it's also a part of the illness is not actually having the energy, you're just trying to survive. So, that not ... then not getting any help.

[Alan] ... Would it be your expectation that the organisation needs to be more proactive in that if the employee no longer has an ability to ask for help ... should there be somebody recognising ...?

[Kate] I was asking myself that question, because, you know, what was interesting to me was that she actually was able to ask for help outside of work, and she got it. So, I was actually asking myself that question. ... The onus, is it on the employee or is it on the actual EAP programme? I would think that if the person was booked off for mental health reasons, that should be a red flag for the employee assistance programme, but I think then the assumption is, "Oh well, you're getting help already outside of the situation, so then we don't need to like take action." When I have been referred people through the employee assistance programme, like in government, it's because the person has actually asked for help. They've actually gone and they've said, "I'm not managing, can you refer me?" I have not had a situation where an employee assistance person picked up that somebody was ... or maybe that wasn't entirely true, maybe they came for, you know, stress, and then they actually picked up that it was more severe than just normal work stress, ... but it's not that common. So, I don't know ... and I don't know how the employee assistance programmes understand who's responsible for that. Is that the employee or is it themselves?

Question 2: What do you think is your discipline's unique perspective on this story?

Kate indicates that it was the psychological intervention that empowered Marion to choose an option to step away from the "toxic environment" of the workplace. Kate shares that it is the role of psychology in this context to help:

... the person actually understand, "What am I'm going through? Why am I feeling like this?" Giving it a name. ... So, it would be, not just skills around depression and panic disorder and anxiety, but also looking at the dynamic relationship between her work and herself, like trying to advocate for herself ... in that environment, or then making choices to step out. ... So, trying to create, trying to move away from that sense of stuckness ... in that place of feeling unheard and unseen and unhelped.

Kate recommends that in Marion's response to the "superficial attempts" of the EAP to assist telephonically, that psychology would suggest "dealing one-on-one" with a person in this desperate situation. This would allow the psychologist to monitor the person and adjust the necessary form of help needed such as "medication ... [or] therapy and exercise".

Question 3: Why do you think your perspective will be understood and appreciated by people from other disciplines?

Kate indicates that psychology would be respected by the different health disciplines as they share the "same diagnostic system". Even with other disciplines, Kate indicates that there would possibly be an "understanding shared amongst professionals as to how you would go about treating and getting ... bringing that person back to wellbeing". Kate does, however, indicate that the reality is that not all psychologists are fully respecting of other helping disciplines and that other helping disciplines are not always fully respecting of psychology. Kate remarks that "there are psychologists who do not believe in biological interventions at all" and there "are doctors who do not believe in therapy". This same relationship occurs in the interaction of spirituality and psychology. Kates refers to experiences among:

... patients who have come to me feeling very disloyal to a spiritual leader who has said to them they absolutely do not need to see a psychologist. ...

Kate agrees that sometimes physical care takes precedent as the related physical symptoms, such as a broken arm, are more easily diagnosed with set treatments. But this too, unfortunately, has a negative impact on how psychology and the patients of psychology are understood. Kates shares that:

... patients ... often will say. "If only someone could actually see my depression". And often you even have this with partners. The partner sees the person as unwell, but they can't see depression, or they cannot see anxiety, so it's a frustration to them, but they're like, "Well, I don't know how to help you with this thing." Or, "So, does it really even exist?" ... Like someone said to me the other day, it's like, "My depression feels so chemical it feels like a claw in my head, ... if people could see that they might understand".

Kate also refers to the stigma that is still attached to her discipline, and to the patients of psychology. Kate says that, quite simply, "people don't want other people to know that they're coming to see a psychologist". Kate says that all too often psychology is only viewed as a discipline to help those who are, "to use a layperson's language, crazy".

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

Kate answers the question that psychology is not always taken seriously with the consequence that the person "stays stuck and does not see hope for themselves to actually get better".

[Kate] ... a person would be stuck in unwellness. ... My major concern would be that this person would not be taken ... their suffering would not be taken seriously and it would be dismissed. Like in Marion's case, her workplace ... validated her cancer but they dismissed her.

A further concern is that the needs of the organisation will outweigh the needs of the individual. Kate comments that:

... this is what Marion articulates very, very well, in her ... is that as she became iller and iller the company distanced themselves further and further from her because she wasn't of value to them, because she wasn't being productive ... until the point is they, "Let's hasten this process to medically board you because that will actually be quicker to get rid of you". So, in other words, she is a battery, and when her battery ran out it was about quickly getting in another battery to replace her. It wasn't about her.

Later in the interview, Kate returned to this theme within Marion's story:

She [Marion] says, "Even though I was going through all of this, I was still the top performer". So often, it's that sense of that person just putting their personal needs aside so that they can continue, you know, giving to the company. To the company, they're just the battery. But they will actually put their personal needs aside. ... Another purpose of therapy is to try and find out what do you need. And, do you need to suffer in this way in this organisation that's not going to recognise you? And to try and help them to see their value outside of the organisation as a human. So, your value doesn't depend on whether you're the top performer, but you're majorly depressed, and ... you're feeling hopeless about life. Your value is not your performance. So maybe that's the difference between psychology and the EAP programme, I'm not sure. Yah, and then I think a very common theme ... of people that come to see me that are in this particular situation is feeling discarded by the company, that they've given so much over the years, and then this one thing happens, and they're just thrown away.

Anupama

Question 1: When reading the story ... what are your concerns?

Kate notes Anupama's genuine concern for the needs of the employee but also acknowledges the "tension" between the "service profession" and the "corporate environment". Her concern is that within:

... the corporate environment, the client, the person, is actually the organisation, it's not individual. Although wellness programmes are allegedly for the individual it's how ... and she actually says, "What's the bottom line for the company?" ... her own dilemma comes through at the end here, you know, where she says, "I actually ... when I'm speaking to the individual obviously, 'It's about you', but when I'm speaking to the company it's, 'Okay what is this going to cost you?'"

For Kate, the motivating factor for wellness is work performance and profitability with the result that "it's not the individual that's the priority". Kate comments:

I would see it as two things that affect the corporate world, there's illness, 0 to -10. So, people who are actually really suffering and that suffering is impacting on their lives and therefore their work performance. ... [T]his is a very real issue for companies if you're thinking about illness, whether it's physical or mental, affecting your employee absenteeism, ability to perform in the workplace. ... The person is not going to feel motivated, they're not going to be able to make decisions easily, they're not going to be able to initiate tasks easily ... so, that's going to affect their performance. So, that's one part of what a corporate is going to look at, ... "How do we get help for the person who is ill?" And then, from feeling 0 to 10, how do we optimise wellbeing. But that's about increasing their profit margins, it's not about, "How do we create meaning for this person necessary in their work environment?"

Question 2 & 3: What do you think is your discipline's unique perspective on this story? Why do you think your perspective will be understood and appreciated by people from other disciplines?

Related to the same organisational priority theme above, Kate contrasted her own discipline's perspective with the themes in Anupama's story:

But I just extracted a couple of things which really sort of were very different from my perspective. "Business must go on" - that's a corporate view. From a psychological point of view, it would be, "What do you need to recover? Do you need time out? Do you need to say something to your employer? Do you need ... is there someone who

can advocate for you?" Not, "Business must go on", like "What needs to be changed for you so that you can go on?" ... What do you think your discipline's unique perspective is? It certainly wouldn't be, "How do we show return on investment here?"

While Kate values Anupama's focus on the need of spirituality, this too is seen through the lens of the organisation. Quoting from Anupama's story, Kate comments:

"What is the cost to the company to establish a programme?", and she says, "that implements spirituality?" You know, but again it was "What is the cost to the company? What's it going to cost us?" You know, "What's the cost-benefit, risk-benefit ratio here?"

Later in the interview, Kate again comments on this same theme of the tension between spiritual wellbeing and the needs of the corporation.

[Kate] She was sort of saying, "I'm acknowledging the employee as part of something greater than the self", but that doesn't really play itself out, either in a mental health way or a spiritual way. The thing that's actually greater than the self is the company, normally, in those circumstances.

Kate found it ironic that while spirituality is acknowledged as a means of wellness there is a lack of its implementation in the workplace and even an intentional resistance to its implementation. Kate refers to the disallowance of spiritual groups within the workplace as they:

... might negatively impact on performance. And again, it's always about performance. There's a double message in all of this. You're important, but your wellbeing is really only important to us as long as you are of value to us, and that's the bottom line. And I thought ... how ironic that people can go for smoke breaks, but can't go for a spiritual break. ... I mean you can go for 10 smoke breaks in a day, but you can't have a spiritual group because that's going to affect productivity. So, that for me was a very ironic statement.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

In her discipline's relationship to wellness programmes, Kate says that there is a current trend to not only treat illness but to better wellness. She comments that:

... there's this huge movement in psychology and this is where the wellness programmes are coming in and that, where psychology and psychiatry have traditionally focused on 0 to -10, on illness. Now there's a movement from how do we get somebody who's pottering along, ... how do we increase from 0 to 10? But that's not ... an illness paradigm, that's the wellbeing paradigm.

The concern, however, is when the needs of the corporate would outweigh the needs of the employee.

[Kate] This I hear from people all the time, you know, "As long as I can be sort of more or less productive it doesn't matter how sick I actually am to the company". ... You might not even be able to get out of bed, you might not even be able to shower, but somehow you have to show up at work.

Kate shares that her discipline's task would be to help "employers understand that the person is a person outside of the workplace as well as inside". That there is more to the employee, and more to the motivating need for employee wellness, than the relationship between the employee and productivity.

From her discipline's perspective, Kate shares an experience that illustrates the consequence of not taking her discipline seriously.

[Kate] I've recently had a situation where a person was given a couple of weeks off for mental health issues and went back and basically the situation devolved at work because she was so stigmatised that she's actually had to leave. ... It would be two things. It would be not referring appropriately. Not picking up, not understanding why this person is suffering, not seeing that this person is suffering in a mental way because it is something you can't see if you don't know what you're looking for. And a second thing is not receiving the person back into the work environment in a way that helps them to heal from this mental illness. ... Those two things ... if the discipline wasn't taken seriously. ... If the mental health issues of the person were not taken seriously, it would really ... it wouldn't create an environment for that person to continue their healing that would be hopefully happening in a therapy process. And that's exactly what happened with this client. She was making progress, she went back into the work environment ... it just unravelled, the work environment, because they were unsympathetic to this. Set the therapeutic process back, set the healing process back.

[Alan] Would ... I mean, obviously I don't want you to share anything you can't share, but was there an indication of why they were so unempathetic?

[Kate] There was ... there was none. I think they were just panicked by mental health issues.

[Alan] I don't know how to deal with this.

[Kate] Exactly. And they just made a lot of assumptions about the person. They made a lot of assumptions through their own ignorance of what mental health issues would be. Or what a person might or might not ... be coming back with. You know, if a person has pneumonia and they're booked off, there's an understanding in the workplace. Okay, you went to ICU, your lungs are improving, we can see you can, you know, breathe easily, you're okay. But people don't know how to measure where a person is when they come back, or they present with mental health issues. They don't know how to see how well a person is or isn't, so they ... that creates uncertainty for them, then they don't understand.

Further comments

The interview touched on a number of themes raised within the co-researcher stories.

Kate helpfully offers an understanding of the relationship between spiritual and the biopsychosocial aspects of a person's being. She comments:

I always quote my father, who says, "A car drives on four wheels". You know, that's your mental wellbeing, it's your physical wellbeing, it's social wellbeing, it's your spiritual wellbeing – if one of your tyres is flat it's not driving.

Later in the interview, Kate was again able to comment on spirituality and wellness.

[Kate] I couldn't actually think of why spirituality wouldn't be validated as part of a wellbeing programme because it's so key to how the person understands their own wellness or illness. So, that became very clear to me. Oh, there's all these professions that we'll send people to, but we wouldn't think about sending them ... for pastoral care or pastoral counselling or, you know, pastoral guidance. And that was really interesting. That was an interesting gap to me because to me it would be one of the four wheels.

It was helpful to have an insight into Kate's own understanding of spirituality in wellness and particular the manner in which she was able to relate to people from religious perspectives other than her own Christian beliefs. The following conversation challenges the perception that a person of one religious positioning is unable to relate to persons of another religious system.

[Kate] If somebody has a different spiritual belief to me, ... one of the first questions that I will ask them is ... like, okay, so let's say, traditional healing, for example, I won't ask, "Have you been to see a traditional healer?" Because the person will say, "No". Because they don't think it is acceptable in your paradigm for them. So, I learnt to ask the question, "How many times have you seen a traditional healer in the last few years?" And then I would explore, "What did that traditional healer think was the problem?" And, "Did you agree with them?" And, "What are the things that you needed to do?" Or, "What are things that you still need to do that you feel is ... keeping you ill?" Same with ... people with the Muslim faith, you know. I've got somebody that I'm treating at the moment who is ... from a psychological, psychiatric diagnostic system, bipolar, with some episodes of psychosis. But, in her belief system, she has been ... I don't if you would say bewitched or inhabited by a jinn, which is like an evil spirit, and that is causing her to behave in this way. And so, she's been to the Maulana, and she has to do certain rituals within her own belief system. So, it's trying to understand that your understanding is just one facet of the diamond, if I can put it that way. That there are many other facets that other people will understand in terms of their own spiritual belief. And it might be more important for them to go to the Maulana than it is to come to you, actually.

[Alan] But you're indicating that you're able to work across a number of different religions, it doesn't ... it's not an obstacle in the help that you offer?

[Kate] It's not an obstacle if you say, "I don't understand exactly what your belief around this would be. Can you explain it to me, so that I can understand, and that we can work with that?" You know, same with people who ... are gay or lesbian, but their religion doesn't allow that, and so it's like, "What would this mean to you in your religion?" ...

[Alan] But it works for you because you respect the person and you respect their belief system. You know, your goal is not to change their belief system, but to understand and to respect them.

Kate does, however, acknowledge that this is her *modus operandi* and not the manner of all psychologists in her discipline.

While Kate does address matters of spirituality with her clients, she does not see herself replacing the spiritual helper who is the expert in spiritual matters. The following conversation again illustrates Kate's ability to address spirituality across different religion but yet maintains a boundary between the disciplines of psychology and the spiritual helper.

[Kate] There's something that I often say to people, because people will say, "I want to see a Christian psychologist". And, you know, just in terms of scope of practice as well, I will say to people, "My scope of practice is to be able to help you in the mental health field for which I'm trained, but if you are looking for spiritual guidance then you would need to go and find that from your spiritual leader". So, I'm very clear about the fact that ... I am not the expert in that area, ... but if that is a requirement you also need to go and look for that.

[Alan] That's a helpful comment because one of the feedbacks is to ask, can spirituality not be addressed by other professionals who are religious ...?

[Kate] Yah, I don't see those two things ... unless you have a degree in theology and you can marry those two things. I think it's very important to know what your scope of practice is because I think you can do more harm than good. ... So, I'm very clear with my boundaries. I will say to people at the end of the session, if that's has been their request to see a Christian psychologist or whatever, "What would you like me to pray for you for?" "And I will hold that for you, and I undertake to pray for that for you". ... I've had Muslim clients say to me, "Please pray for me. I'm so desperate in this situation, I don't know how it's going to resolve. Please pray for me now." Then I say to them, "What would you like me to pray for you for?"

APPENDIX 10.6. PSYCHIATRIST (CARL, WRITTEN RESPONSE 11 DECEMBER 2016)

The following is the written submission of Carl, a psychiatrist, received on 11 December 2016.

Marion

Q1. This is SUCH a common scenario in my practice and experience. My concern is that so much has happened to this lady and she still has many issues that seem to be not completely resolved. She seems not to have been adequately prepared for the process of medical boarding. The Employee Assistance Programmeme has been completely useless and should have done a lot more to support her and prepare her for the future. She seems to have been taken by surprise by the Medical Boarding and does not seem to have been given adequate opportunity to weigh up her options. From her 'Boss' down and up the employer (Bank) appears to have failed this poor lady. My concern now would be what support system she has in place. It is interesting to note that often Whites seem to be reticent about their faith in the work place. I too have noticed that our Indian Christian colleagues are far less reticent in being open about their faith. Perhaps because Hindu and Moslems are also much more forthcoming about their faith.

Q2. Depends on how you see my "Discipline "Alan. As a Christian Minister she could have had more support and help in her distress and the church community been more of a support to her. As a Psychiatrist I would like to know that her Depression and Anxiety were being treated and since she has Medical Aid I would recommend that she be seeing a Clinical Psychologist and be in therapy to ensure healing Psychologically, Spiritually and Physically.

Q3. My perspective would be holistic and I think that people in other disciplines would be able to see the importance of a total multidisciplinary involvement in the various areas of need. Often it is the minister/pastor or family doctor who are in touch with community help and possible resources.

Q4. Fortunately Marion will have been kept on her Medical Aid because the Banks have this facility. My major concern would be that someone is encouraging her to get and appropriate help and ensure that she is recovering from the trauma of her experience and finding 'wholeness'- as in outlined in answer to Q2.

Anupama

A much more difficult situation Alan, and in a sense where my whole life has been. We may need to have a conversation about this to clarify.

It is perhaps significant that within Psychiatry over the past ten years there has been a strong movement in "Spirituality". Dr Lennert Eriksson is the Convenor of the Spirituality Special Interest Group of The Society of Psychiatrists of South Africa and lives and works in Pennington. He comes from a missionary background and I think you would find it very interesting to talk to him.

Q1 There is quite some confusion in general understanding of the concept of 'spirituality', particularly when it comes to business and the 'bottom line' – money. Spirituality, Faith and Religion have all sorts of connotations to decision-makers in the business world. I think Anupama has outlined the problem well. Perhaps it should be made clear that while the bottom line depends on the mental wellbeing of the workers- which business is prepared to pay for, mental wellbeing is greatly affected by spiritual wellbeing.

Q2. At the World Psychiatric Association Congress in Cape Town recently there were a number of papers and speakers who were presenting on the role of spirituality in Mental Health. I think that this the bridge that the EAP may need. Again Dr Eriksson may be able to give you references which may be helpful.

Q3. I think there are many Christians in the business and work place who will agree that their own spirituality has been essential in helping them to cope with the stresses which everyone has in the work place. Anupama seems to recognise this at a personal level but does not seem to know what to do with it. The EAP counsellor for Marion encouraged her "to pray" but did not go any further in advising her where she could get the spiritual support she needed. Perhaps Business needs to accept that should spiritual counsel be needed time should be allowed for the person to have that help in the same way as they would be allowed some time (limited perhaps) to have medical or psychological help when necessary.

I think it is quite confusing for us as Christians to divide our belief in Jesus as the 'only way' to accept that there are grades of spirituality which may be helpful to other people.

Q 4. As a Psychiatrist, who is a Christ follower, I regard my interaction with people in their pain as having physical, mental, psychological, social and spiritual dimensions. I find that all

are equally important but may have different weightings at different times. The counsellor naturally has to be respectful sensitive and ethical enquiring about the spiritual orientation/need, even just acknowledging the need helps the person/patient/client to address issues or seek the help they may not otherwise think were important to the situation. My concern is that if the spiritual dimension is omitted altogether, only part of the problem may be being addressed, and one is depriving the person of a whole area help socially (community and relationship) psychologically and often physically.

APPENDIX 11. EMAIL OFFERING FEEDBACK TO INTERDISCIPLINARY TEAM MEMBERS

Dear ...,

Thank you again for giving me the opportunity to meet with you.

Please see below a summary of our conversation, with comments, for the purpose of my research study. This is only in a draft format and the final write up may differ from this. The purpose of this is to offer you feedback on our discussion and to invite anything further you may want to contribute.

You are not obligated to reply to this email.

As per our agreement I have chosen an alias, if there is another name you would prefer, please let me know.

Once the research is complete I will again contact you to see if you would like to receive a copy of the research thesis.

Again, thank you for the time you have given to this research process.

Kind regards,

Alan Bester

0723862959

APPENDIX 12. EMAIL REQUESTING FEEDBACK FROM CO-RESEARCHERS AND RESPONDENTS

Dear ...,

My thesis on corporate chaplaincy, spirituality and wellness is nearing completion.

Please see attached the latest chapter of the research. This is only in a draft format and the final chapter may differ from this. The purpose of this is to offer you feedback on the research and to invite any comments.

You are not obligated to reply to this email.

Once the research is complete, I will again contact you to see if you would like to receive a copy of the research thesis.

Again, thank you for the time you have given to this research process.

Kind regards,

Alan Bester

0723862959

APPENDIX 13. MEMORANDUM BETWEEN RED CROSS WAR MEMORIAL CHILDREN'S HOSPITAL AND HOSPIVISION

The following document is used with permission from HospiVision.

MEMORANDUM OF AGREEMENT BETWEEN RED CROSS WAR MEMORIAL CHILDREN'S HOSPITAL (RCWMCH) AND HOSPIVISION REGARDING SPIRITUAL / PASTORAL CARE AND COUNSELLING

Content

1. Memorandum of agreement between the RCWMCH and HospiVision
 - 1.1 General
 - 1.2 Purpose
 - 1.3 Parties
 - 1.4 General understandings, agreements and requirements
 - 1.5 Modification
 - 1.6 Effective date
 - 1.7 Signatories

ANNEXURES

Annexure A: Operational plan

Annexure B: HospiVision strategic information

Annexure C: Official documentation and registrations

- a) Non-Profit Company Certificate of Incorporation (Reg. Nr 99 12761/08)
- b) Article 18(A) Public Benefit Organisation with tax exemption (RG/0042/09/05)
- c) Non-Profit Organization Certificate (071-706)
- d) BBBEE certificate

Annexure D: Inventory

1. MEMORANDUM OF AGREEMENT BETWEEN RED CROSS WAR MEMORIAL CHILDREN'S HOSPITAL (RCWMCH) AND HOSPIVISION

1.1 General

This memorandum must be interpreted against the background of the involvement of the faith-based community and the existing provision of pastoral care in the RCWMCH.

1.2 Purpose

The purpose of the agreement is to describe and define the relationship between the RCWMCH and HospiVision, with regards to the provision of spiritual and pastoral care and counselling for the patients, their families and staff.

1.3 Parties

This agreement governs the relationship between RCWMCH, a public health care facility and HospiVision, a duly registered Non-Profit Company and Non-Profit Organization.

1.4 General understandings, agreements and requirements

1.4.1 In order to facilitate holistic care to the patients, their families and staff of the RCWMCH, HospiVision will provide the following services:

- Coordination of spiritual care and counselling services at the WMRCCH which is inclusive of all religions and denominations;
- Spiritual / pastoral care and counselling to patients, their families and staff;
- Provision of accredited training and supervision to HospiVision staff and volunteers relevant to spiritual and pastoral care and counselling;
- Coordination of spiritual care activities in the RCWMCH (e.g. chapel services and memorial services);
- Providing a spiritual care component at certain events (e.g. nurses day)
- Appointment of a spiritual / pastoral care and counselling coordinator for RCWMCH
- Mobilization of the necessary resources for implementation of these programmes.

1.4.2 RCWMCH will provide the following facilities from where HospiVision can render these services:

- The Chapel
- The Muslim Prayer room and ablution facilities
- An administrative office which includes:
 - A desk and office chair
 - A computer
 - Email and internet access
 - A telephone for local calls
 - Cell phone calls can be placed through the exchange
 - Printer (current printer was donated)
- A counselling room

1.4.3 Please see attached a complete inventory (Annexure D)

1.4.4 These premises are made available free of charge with water and electricity included.

1.4.4. The RCWMCH will indicate a designated manager to oversee the implementation of this agreement and liaise with HospiVision on matters relating to this agreement.

1.5 Modification

This MOA may be modified at any time by written consent of all parties involved.

1.6 Effective date

This MOA is effective from the date of signature for two years, after which it can be renewed.

1.7 Signatories

The undersigned hereby execute this Memorandum of Agreement on behalf of their institutions.

.....
(On behalf of RCWMCH)

.....
(On behalf of HospiVision)

.....
Date

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