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**CHAPTER 1**  
**MANAGING CULTURAL DIVERSITY IN GAUTENG PROVINCE**  
**(SAPS): THE ROLE OF THE CHAPLAIN**

**1.1 Introduction**

There are three concepts in this title, namely: South African Police Services (SAPS), chaplain and cultural diversity. A brief overview of each will be given and the rest will be discussed in the ensuing chapters. The research is an attempt to evaluate and discuss the role of the chaplain in the South African Police Services and the challenge emanating from the situation of cultural diversity. This will be done from a Christian perspective.

**1.2 Problem statement**

After the declaration of the Union of South Africa in 1910 came the desire to amalgamate all police forces into one. This amalgamation took place on 1 April 1913 in terms of the Police Act, Act 13 of 1912. The political and constitutional realities of South Africa were reflections of the SAP of the then Union of SA. (SAPS, 1995: 3).

In 1948 the National Party's constitution gave birth to the homelands, which once again saw the formation of fragmented police forces, of which the Transkei was the first to have a police force after its independence. Thereafter the other homelands followed in establishing forces of their own.

With the democratisation of the country in 1994 a new constitutional and political reality led to an evaluation of the South African Police (as it was then known) and its practices of the past, which were in conflict with the new democracy. (SAPS, 1995:3). The interim constitution provided for one national police service according to article 214 (1) of the

Interim Constitution 200 / 1993. This provision resulted in the South African Police Service being established at national level with certain authority, but delegating functions and responsibilities in each of the nine provinces through the provincial commissioner.

This had the effect that the SAPS became a national structure with separate command structures in the nine provinces. The SAPS as it is today came into being on 27 April 1994 - the product of the amalgamation of 11 police agencies namely: the SAP, the police forces of the independent homelands and the 6 self-governing states that existed within the RSA before 1993. The integration of members of APLA and MK who belonged to the non-statutory forces was another development (SAPS, 1995:1-5).

In today's modern society policing differs radically from the traditional view. Van Heerden (1986:13) believes that the broad view of policing indicates a certain authoritative act, while a more focussed approach indicates the protection of the order of society. He defines policing as that form of compulsive action within the structure of the formal society, which is focussed on bringing the maintaining of internal order in accordance with the principles of the lawful jurisdiction and the constitutional rights of the individual (SA Constitution, Act 108 of 1996).

The most significant difference between the modern and traditional views of policing is probably the movement of the emphasis from "force" to "service" (compare Van Heerden's view (1986:13)). Where traditionally reference was made to a "police force", presently "police service" is most often referred to. This difference in emphasis not only implies a change of name, but also goes to the core of policing. From the motto of the service (as well as most police institutions in the world), namely: "*servamus et servimus*" - "We serve and we protect", it can be seen that the task of the police is rather a service to the community, and that the police official is in fact a servant of the community.

SAPS members who are executing the above stated duties are encountering the following problems, namely killings, stress and anxiety illness (Nel, 1994:2,3). These in turn bring

about deaths (see the SAPS Suicide Prevention Project, 2004:4). Police officials and officials and officers are continuously exposed to this experience and they remain the victims of these problems (Anderson and Bauer, 1987:381-384).

The stress and anxiety-related illness and post-traumatic stress prevalent in the SAPS have led to a high increase in palliation for medical boarding (Nel, 1994:1, 11), suicides as well as deaths.

The statistics of police officials' killings indicate a decrease (Kruger, 1998, 1999:??). The number of police officials' killings decreased from 235 in 1998 to 204 in 1999. The deaths due to the HIV / AIDS pandemic are also alarming among police officials. However, due to the sensitivity of the epidemic, statistics are not disclosed.

To address the problems of stress, medical boarding, suicides, deaths and bereavement, the SAPS introduced the Helping Profession Services, namely Psychological Services, Social Work Services and Chaplain Service. The Psychological Services were introduced in 1980, Social Work Services in 1991 as Professional Service (SAP Word Protocol, 1991:1) and Chaplain Service in 1952. Regardless of these services, problems relating to medical boarding, suicides and deaths still occur in the SAPS (Nel, 1995:1-2; the SAPS Suicide Prevention Project, 2004:4). The Psychological Services address only the psychological aspect of the SAPS member, the Social Work Services are concerned with the social aspects, whereas the Chaplain Service inherently address the religious aspects that are inclusive of the psychological, social and religious. Therefore, the responsibility to address the problems of stress, medical boarding, suicides and deaths in the SAPS lies squarely in the Chaplain Service.

The concept chaplain is derived from the Latin word *cappellanus* (SANDF, 2001 2001:1). This is an earlier title given in medieval times to a custodian of sacred relics, which in turn comes from the, *capella*, a short cloak. The cleric who looked after and protected the cloak, was called the *cappellanus* (chaplain) and the tent that housed the cloak, the *chapel* (chapel)

(SANDF:2002:1).

This title in modern times is given to a member of the clergy in service of the armed forces and to somebody attached to a public or semi-public institution such as a hospital. For the purpose of this study, the former title, i.e., a clergy in service of the armed forces, is appropriate since internationally chaplaincy is described as the office of spiritual workers who are involved in specialised ministry in the uniformed services (SAPS: S.O.,1998:1) e.g. Department of Correctional Services (DCS), South African National Defence Force (SANDF) and the South African Police Service (SAPS).

The concept chaplaincy had been used since the Reformation period (1517), but came into existence in the SAPS only in 1952 (SAPS:S.O.,1998:1). Chaplain Service base its existence in law enforcement agencies on the legal, practical, international and religious policy mandates of various agencies (Chaplain General, SANDF, 2000:3).

The chaplain service forms an integral part in all law enforcement agencies in the new democratic society. Chaplains are ministers of the church / faith appointed in positions in the state to serve the interests of the church / faith within a specific situation in the state. The chaplains in the SAPS, Correctional Services and SANDF are currently fulfilling this task.

The operational functions of the chaplain differ in the above stated three chaplancies and the differences between the three chaplancies should never be overlooked. In the SAPS the chaplain is for the religious support of members of the SAPS in the work situation (SAPS, 1998:1). These services ensure that members are spiritually cared for by executing a ministry that promotes spiritual growth and sustains an ethos of high morality and ethical credibility. These SAPS members are also members of various churches. The SAPS chaplain does not take over the role of local ministers, but is an extension of the ministry of the churches in an ecumenical sense. In Correctional Services the chaplain's main

responsibility is the religious care of prisoners. He must liaise with churches and faiths so that the respective churches/faiths will minister to their members / adherents in prison. The DCS chaplains only have a support responsibility towards members of DCS (DCS, 1998:1).

In the SANDF the chaplain takes responsibility for the spiritual care of the members of the SANDF within the framework of an army base (SANDF, 2002:1).

The procedure followed is one that the respective state departments (chaplancies) would ask a church / faith to supply a minister for the specific chaplaincy. Each chaplaincy uses different criteria whether a church / faith qualifies for a chaplain or not. In the SANDF a church qualifies for one chaplain for every 500 members of the church / faith. In the SAPS it is one for every 1000 members. In the DCS there are 34 chaplain posts and every 2000 prisoners belonging to a church / faith in a church / faith qualifies for a chaplain (DCS, 1998:1-2).

The various chaplancies usually have written agreements with the different churches that rules the appointments of chaplains. In the case of the Uniting Reformed Church agreements concerning various chaplancies are part of the Church Order. In the Uniting Reformed Church, the Correctional Services, the SAPS and the SANDF would contact the General Synod's Public Witness Commission and ask for a minister to be supplied for a specific chaplain's post. The state has certain requirements that such a minister should meet. The Public Witness Commission then draws up a list of suitable candidates and later forms a short list. These names are given to the state department which would conduct interviews (and do personality tests) and then give the names of people suitable for the chaplaincy back to the church. The local congregation where the chaplain would be co-minister then calls any one of these ministers on the short list to be the chaplain. The main principle is that the church, through its own structures, together with the local congregation, decides which ministers will represent the church in the chaplaincy. The freedom of the church concerning who might be a chaplain, is upheld by this method. This procedure may vary from church to church and depends on the particular church policy and

own arrangements (DCS, 1998:2).

The South African Chaplaincy, like policing, through the years was formed by the political and constitutional circumstances of the government of the day. Chaplaincy recruits came exclusively from one religious, namely Christianity (SAPS: S.O., 1998). There are currently twelve Christian-oriented chaplains in Gauteng Province (SAPS, SO, 1998:5) who by virtue of their qualifications and religious affiliations manage and minister on Christian principles. On the other hand, the work-force they need to serve, is both culturally and religiously diverse (Van Heerden, 1986:35). This cultural diversity was not taken into account during the Nationalist government. The cultural rights of other force members were marginalised. It was only after the democratic elections of 1994 that this discrepancy was resolved.

Provision for cultural freedom and the prohibition of unfair discrimination on the grounds of culture are entrenched in the Constitution (s14(1) of Act 200 of 1993m s15(1) / Act 108 of 1996m s9(4)/ and of /Act 108 of 1996). This provision of cultural freedom suggests that all cultural groups are equal before the law. This equal recognition of all cultural service members in the work place poses a challenge for the chaplaincy in the sense that they would be expected to address and minister to the needs of other cultural groupings on an equal basis with their Christian counterparts. For chaplaincy to be consistent with the constitutional imperatives, it must be restructured.

### **1.3 The importance of the research**

The impact of cultural diversity among police officials is a reality and the lack of proper management of this diversity from the chaplain's perspective have had many after-effects, e.g. stress, suicide and death, where the numbers are increasing each year.

The primary purpose of this research is to inquire into how a chaplain could be enabled to

manage the cultural diversity of the SAPS work-force. In this regard the researcher will identify and explain cultural aspects that relate to problems mentioned in the problem statements.

Not much has been done in this field, specifically with regard to the management of cultural diversity from the perspective of the chaplain. Maasdorp (1998) researched the work of the chaplain from a missiological perspective in the SANDF (Missiologiese perspektiewe op die kapelaansdienste aan gereparieerde magte (nie-statutêre magte)). This does not therefore address the chaplain in the SAPS. Furthermore, the empirical method used is not supplemented by the theoretical method. Hence Maasdorp's research is methodologically deficient.

Secondly, Foster (1998) researched the chaplain in the hospital context from both the sociological and theological perspectives (The theological and sociological perspective of hospital chaplaincy). This is not relevant for a context as complicated as the SAPS, because it only addresses a minimal percentage of the work in the SAPS, namely counselling during bereavement.

Thirdly, Potgieter researched the work of the chaplain from the deaconal perspective where he confined himself to the historical development of military chaplaincy. (Die ontstaan en ontwikkeling van die Amp, Taak en Organisasie van militêre kapelane in die geskiedenis van die Christelike Kerk, met besondere verwysing na Suid-Afrika). His theoretical work is not supplemented by an empirical study, therefore it is not relevant in the context of the SAPS.

Fourthly, Rothman (1980:3) researched the work of the chaplain in the police context. He was more concerned about the origin and development of the chaplaincy from 1952 until 1980 in his "Ontwikkeling van die Kapelaansdienste binne die SAPD." The theoretical method used was not supplemented by the empirical methodological basis, hence Rothman's study is methodologically deficient and not relevant in the management of cultural diversity

in the SAPS.

#### **1.4 Demarcation of the research**

The research will investigate the work of the chaplain with regard to cultural diversity within the SAPS in the Gauteng Province. Although the researcher talks about culture, the focus is on religion. This research will concentrate on how the chaplain manages and addresses problems relating to both cultural and religious diversity and the proper management of this diversity.

#### **1.5 The research methodology**

Sound social research is done by looking at the social world from both the quantitative and the qualitative perspectives. There is no rigid dichotomy between the quantitative and the qualitative methods. They are in fact complementary (King *et al.*, 1994:5). The two methods complement each other in the sense that the quantitative techniques are data enhancers that present the researcher with clearer details of the key aspects (Ragin, 1994:92). Therefore both methods of research were used in this study. The applied social research method was implemented because the data would be used for decision-making (Neuman, 1997:22). The findings would help management practitioners decide on which practices to adopt and which ones to abandon, and why (Rubin, 1983: 6-7).

Measuring instruments in the form of questionnaires will be used for the analysis of this cultural diversity. The results will be processed, discussed and evaluated. Certain conclusions will be drawn and recommendations made.



### 1.5.1 Empirical research

May (1996:267) argues for the importance of an integrative research methodology, which includes qualitative and quantitative research. Nel (1996:267) concedes that it is altogether clear how one should carry out such integration. He calls such a co-operative approach a multimethod, approach. Quantitative methods were, at a stage, presented as the only valid means available to access information scientifically. Research without measurement is seen as empty and that "theory yields no knowledge until its concepts are operationally measured and empirically tested (Sells *et al.*, 1995:200). The implication of this debate was that the two methods were seen as mutually exclusive and incompatible (Sells *et al.*, 1995:201).

Quantitative research could be a way of sharing knowledge and ideas with others, particularly if done from a perspective where the researcher is not the knower and the respondent the uninformed. The respondent could become the knower who shares his/her information with the researcher by telling his/her story or even by completing a questionnaire (sharing knowledge in a more structured form). Quantitative research could thus help to introduce a certain kind of flexibility to empirical research.

Quantitative research is also not seen as the only available key to unlocking knowledge for us. The information gathered through quantitative research should not be seen as independent, objective, theory-free information, as if the world could be observed objectively.

It is impossible to isolate people from their context. All attempts to isolate search participants for better objective results could be viewed as an attempt to control them. From quantum physics we know that the influence of the observer is crucial to the outcome; the object observed may be altered by the process of observation itself. The observer is a participant - observer inseparable from the object of observation and part of an interactive system.

This therefore means that the researcher should be aware of his/her influence on the

research data gathered through either qualitative or quantitative research. The researcher should also be sensitive to the patterns that connect; the circulate process involved; and the ever-continuing complexities involved in all data. This means an attitude directed at linking, relating, bridging and connecting in order to get a sense of the whole incorporated in the parts. Research creates worlds through the questions being asked "coupled with what we and others regard as reasonable responses to our questions" (Steier, 1991:1).

This leads to a certain kind of flexibility in research. According to Woolgar and Ashmore (1988:8) "one source of antipathy to the reflexive project is the assumption that such work is incompatible with good (serious) research practice". A questionnaire, for example, should not be seen in terms of theory-free questions or statements. Theoretical assumptions enter the selection, reporting and interpretation of what are taken to be data. Theories do not necessarily arise from a logical analysis of data but from acts of creative imagination in which analogies between patterns often play a role. The interpretation of the data is paradigm-dependent and even more so in religion (Barbour, 1990:21). An agreement that nothing is value-free does not mean that everything is speculative. Tremendous constraints are placed on theories and data collected because of our interaction with this universe. Scientific predictions are neither always correct, nor always wrong. To reject objectivism totally does not mean acceptance of relativism.

Such a move would be short-sighted if we seek to acknowledge the wholeness of life. According to Barbour (1990:79), data should be inter-subjectively reproducible, even though they are theory-laden. Criteria should also be impartial and shared by the community of inquiry although they are difficult to apply. Inquiry should involve participation and interaction and not detachment.

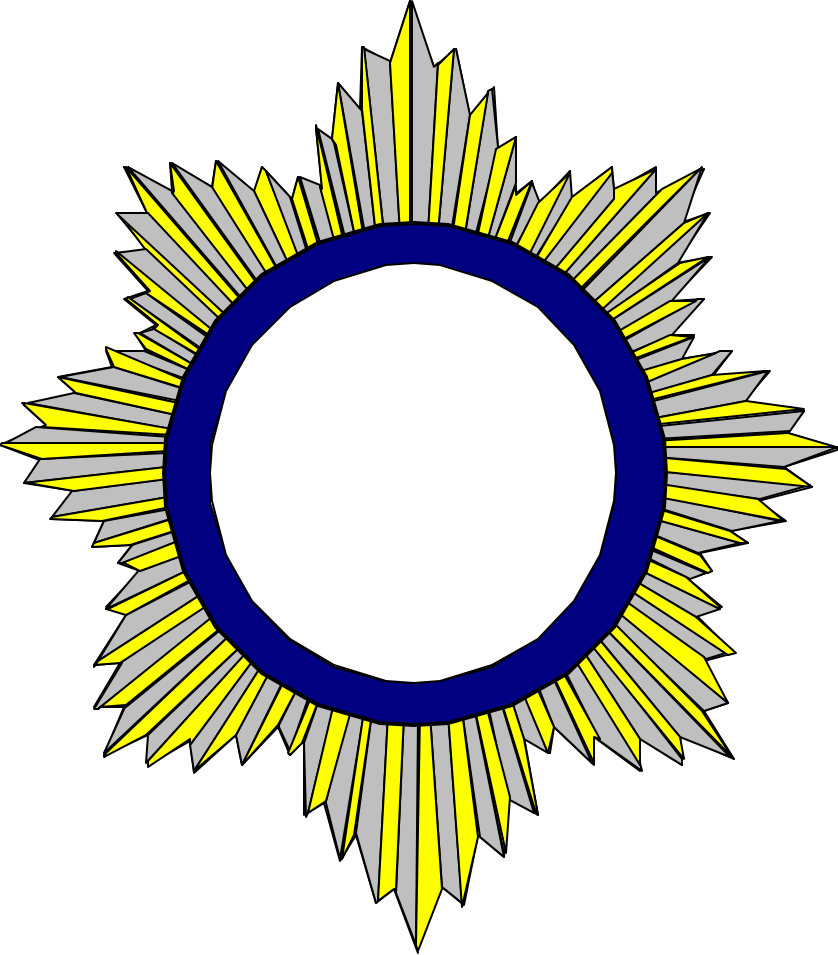
### 1.5.2 Meta-theory

In this study the approach will be meta-theoretical. This means that it would be the relation between cultural diversity in relation to disciplines other than culture/religion (Heyns & Pieterse, 1990:51 and Venter, 1995:198-199). Amongst others, anthropo-sociology will be considered as a positive contribution to this study. It deals with aspects of people's behaviour in different cultures. The purpose of this would be to establish guidelines. The intention with this approach is to come up with guidelines in relation to different behaviours, of different people within their different cultures, the end result being to determine how the chaplain could manage cultural diversity.

### 1. 5.3 Practice theory

As Kruger (2002:9) stipulates, the practice theory describes how the basic theory has to function in practice. To achieve this objective, the practice theory of this study will be approached from two principles: the hermeneutics and the empirical (questions).

This study deals with a specific problem. Due to the fact that the present situation is no longer satisfactory, the intention with this practice theory will be to do a comparison and analysis of the meta-theory and empirical results. This will then be used to come up with a new model on how to manage cultural diversity in the SAPS.



## **CHAPTER 2**

### **PROFILE OF THE SOUTH AFRICAN POLICE SERVICE (SAPS)**

#### **2.1 Introduction**

This chapter aims at discussing the profile of the SAPS. In so doing, the researcher starts by introducing the criminal justice system, since this as a law enforcement institution forms a part of the criminal justice system. The SAPS will be identified as the main focus of the study. The constitutional role of the SAPS will also be looked at. This includes the structure of the SAPS, the vision as well as the styles adopted since the inception of SAPS to date.

The researcher will also discuss the most interesting concept, namely the concept of culture and subcultures existing in the police service (Cilliers, 2000); the characteristics of that culture, and the nature and everything pertaining to the said culture. Lastly, the chaplain's role will be contextualised in the entire discussion.

#### **2.2 Criminal justice system**

The social justice system constitutes both the civil and the criminal justice system. Cilliers (1999:2) sees justice as truth in action. One popular legal dictionary says that it is the principle of moral rightness, or conforming to truth. Justice, in the truest sense of the word, is the ultimate goal of criminal justice (Schmalleger, 1997:7).

Cilliers (1997:4) states that civil justice concerns itself with fairness in relationships between citizens, government agencies in private matters involving contractual obligations. The criminal justice system refers to those aspects of social justice that concern violations of criminal law, further extending to the protection of the innocent, the fair treatment of the offenders and fair play by the agencies of law enforcement, including the courts and

correctional institutions (Cilliers, 1999:2).

### **2.3 Components of the criminal justice system**

The criminal justice system consists of three major components - law enforcement, courts and corrections - and the specialised auxiliary services of probation, parole and the juvenile justice system. All the components of the criminal justice system share certain common goals. For example, they collectively exist to protect society, to maintain order and to prevent crime.

The researcher thought that it would be convenient to start with a brief discussion, firstly with the second component of the criminal justice system, and lastly, to deliberate on the first, which is the law enforcement SAPS, because the study focusses on the SAPS.

The courts, which constitute the second component in the criminal justice system, execute the following functions (Cilliers, 2000:7-8): To protect the rights of the accused, to determine by all available legal means whether a person is guilty of a crime, to dispose properly of those convicted of crimes, to protect society, and to prevent and reduce criminal behaviour. All these said functions are aimed at proving the innocence or guilt of the accused person in the context of human rights.

The final component in the criminal justice system is correction, which executes the following duties (Cilliers, 2000:8-9): To maintain institutions, to protect law-abiding members of society, to reform offenders and to deter crimes. All these said functions are aimed at executing the sentence of the accused as well as his/her rehabilitation with the intention of modifying the behaviour. They are also executed within the context of human rights.

The researcher felt that the focus should be on law enforcement (SAPS), since it is the

context in which the study is to be conducted.

Law enforcement is the first component. It consists of all policing agencies at national, provincial and municipal levels. These agencies fulfil the following constitutional functions (SA Constitution, Act 108 of 1996, cf., chapter 1) as shown by Cilliers (2000:7): To prevent criminal behaviour. Prevention involves all the efforts directed towards eliminating the cause of crime. Among these efforts might be such activities as delinquency prevention programmes and citizen education efforts. The purpose of the first is to reduce the likelihood of youth engaging in criminal activities. The second might counsel citizens on ways to avoid being the victims of crime and what to do should they be victimised.

**To reduce crime:** Crime reduction essentially means eliminating and reducing opportunities for criminal behaviour. Such police programmes as preventive and conspicuous patrol activity; intelligence and information gathering on crime-producing situations and known criminals; and target-hardening strategies that attempt to make certain physical sites less vulnerable to criminals, are examples of police crime reduction efforts.

**To apprehend and arrest offenders:** The police engages in criminal investigations; the gathering of evidence; presenting this evidence in the court; and testifying before the court against those who violate the criminal law.

**To protect life and property:** Protecting life and property includes the full range of police services in such areas as crime prevention, crime reduction, and investigation and apprehension strategies designed to protect society. It also includes the provision of specialised services designed to assure public safety.

**To regulate non-criminal conduct:** Every day the police are involved in efforts to ensure compliance by regulatory means with laws concerning public safety and security. This function includes activities such as traffic regulation and crowd control.

The role of a chaplain in crime prevention in a bid to help the SAPS members to execute the above-mentioned duties effectively, involves both spiritual enrichment programmes and the moral regeneration of members of the SAPS (internally).

The purpose of the first (spiritual enrichment) might be to strengthen, to empower and to nourish the members spiritually, because experience in ministry has taught the author that a mature spiritual person stands in a positive relationship with both God and man. Once police officers have a positive attitude they will automatically adhere to God's commandments. The said spiritual enrichment and upliftment could be attained through effective utilisation of the morning devotions conducted by a chaplain in various police stations. Moreover, the chaplain could enrich members through prayer sessions and Scriptural messages shared with police members.

The second duty (morale regeneration) might involve counselling the police members on ways to avoid immorality, for example, corruption, bribery, fraud and substance abuse. To change the attitude of the members, the chaplain embarks on an effective enhancement of the members' morale, because there is both low morals and values amongst the SAPS members. The chaplain conducts seminars and workshops jointly with the psychologists and social workers pertaining to the upliftment of both morals and values of SAPS members.

All these efforts put in by the chaplain aim at re-engineering or injecting SAPS members to effectively and efficiently meet their constitutional obligation (i.e. the objectives of the SAPS).

## **2.4 The relationship between the criminal justice system component and society**



The criminal justice system is composed of a series of interrelated parts. These parts constitute a social system, a system of cause, effect and interaction. The figure on the next page borrowed from Cilliers (2000:5) indicates the relationship of the agencies of criminal justice and society.

This figure indicates the relationship that exists between these different components. The one possible manner of explaining this relationship is the explanation as clearly outlined by

Cilliers (2000:4). He compares the interrelatedness and the operations of the criminal justice system to that of an atom-like structure. The atom is surrounded by electrons, the arrangements and behaviour of which determine the nature and interaction of the whole. Coming back to our figure, the nucleus in this figure is the society that is at the centre and the agencies of criminal justice that are regarded as electrons. Like the nucleus, which controls the properties of the electrons, a free society determines and defines the roles and performance standards that become the guidelines in the administration of criminal justice. This reflects only the relationship between society and various components of the criminal justice system.

The other critical relationship evident in this figure is between the components themselves showing a highly interactive relationship, for example law enforcement (police). They concern themselves with the tracing and arresting of suspected offenders. These arrested suspected offenders are then handed to the police for protection. After being prosecuted they are handed over to the courts where the guilt or innocence of the accused is proved and if found guilty, he/she is sentenced. After being sentenced, the accused would be sent to correctional services (prisons). The prison is where the punishment is executed and where all forms of rehabilitation programmes are done in an effort to modify the behaviour of the prisoner. After the sentence and when the rehabilitation process has been concluded, the prisoner is reinstated into society.

This kind of relationship is indicative of the operational principles of one component (such as the police) affecting the other components, such as the courts as well as society in general. The positive relationship existing between society and its law enforcement components as well as between the components themselves, aim at achieving the goal of the criminal justice system, which is justice.

## **2.5 The vision statement**

The socio-political transformation that the country has undergone and is still undergoing since the elections on 27 April 1994, together with the prevailing levels of crime and violence, necessitated a new vision for, and fundamental changes to, policing in South Africa. The new vision for policing is that it should lead to the creation of a safe and secure environment. This is the vision of the future that police management wishes to create for the organisation. Vision is not what the organisation is, but what the organisation wants to become. Elements of this vision for policing are entrenched in the Constitution, the policies of the Government of National Unity, and the Draft Policy Statement of the Minister of Safety and Security.

This vision formed the essence of the transformation process. The development of this vision into a vision shared by all has been lengthy process, which formed part of the transformation process. Externally the community and all role players also needed to share the broad vision of policing in order to create an understanding for the role of the police, the role of the community, the difficulties of policing and in order to facilitate support for the police.

Internally the vision needs to be shared to facilitate the development of a vision-driven organisation, to facilitate understanding of the true role of the police and the community, and to enhance the support of the community and other role players that is so desperately needed to create a safe and secure environment for all people in South Africa.

To realise the said vision, the SAPS has undertaken to commit itself to the following mission statement: Prevention, combating, investigation and management of crime.

For the SAPS to effectively execute this mission, it has to be in line with the National Crime Prevention Strategy (NCPS), which is in turn in line with the national priorities of the South African Government. The NCPS (1996: 9 et seq) stated that the criminal justice system was fragmented and emphasised the need for an integrated problem-solving approach as well

as shared data base. The NCPS aims at enhancing both the mission and vision of the SAPS.

Within this NCPS the SAPS and the DCS were identified as two of the main role players in the criminal justice system. In the report of the NCPS the following was made clear: There is no single cause for the violence and crime in South Africa and that mono-causal explanations would merely result in the production of simplistic solutions. From the report it is clear that the NCPS wants to create a paradigm shift in how crime is perceived and addressed. It motivates a shift from an exclusive emphasising crime as a security issue towards crime as a social issue, to viewing safety as a basic need.

This means that each role player will have to re-adjust and align their task within the parameters set by the NCPS. To be consistent with the demands and challenges of the National Crime Prevention Strategies, the SAPS chaplaincy had to redefine and realign its objectives and mission towards that of the NCPS, which aims at the enhancing of the SAPS vision.

The starting point of redefining the role of the chaplaincy for both internal and external purposes is to ensure the effective application of its mission: the effective and efficient spiritual upliftment of SAPS members in a fair and just manner in the broader context of the Human Rights Act (internally), and secondly, effective and efficient community participation, as one of the SAPS objectives in realising the NCPS objectives, and ultimately its vision in accepting this challenge.

Chaplaincy embarks on a journey asking in which way it can play a meaningful and constructive role in promoting a crime free society. With regard to the first (internal support of SAPS members) the aim is to enhance the morals and values of SAPS members so that they remain focussed and dedicated to their mission and vision. The chaplain will support and enable the managers of the South African Police Service in the province to fulfil their duty in making the province a safe and secure environment, to render an indispensable and

focussed service delivery to the organisation, the employees and their immediate family, by means of effective spiritual consultation sessions, individual and group discussion of police ethics, focussing on addressing work-related and/or family problems as well as the development of various skills, for example the management of diversity and tolerance . All this would be done from a Scriptural point of view. The support of the Chaplain Service would be rendered 24 hours a day and would also include support services during SAPS special duties and the organising of special activities relevant to its vision.

With regard to the purpose (external), the aim is at the moral regeneration of our communities so that they part with crime forever. The only means and vehicle that takes chaplaincy from the SAPS to the community is the Community Police Forums, which are the probable means to facilitate the partnership between the police and the community.

The chaplain should from time to time be available at the meetings of the Community Police Forum. The critical role to be played by the chaplain is that of the Prophet of the Lord, that is pioneering or steering this vehicle into the right direction. The chaplain would do that through the continuous officiating with relevant Scriptural messages and prayers with regard to the impact of crime, as well as how best it could be prevented. The chaplain could also embark on programmes of ethics where he could share with the community critical issues regarding the decline of the people's morals, values and norms, and ultimately suggest some possible means through which morals, values, norms and beliefs could be restored. With this continuous interaction with the community some moral changes, albeit small, will be evidenced amongst the community members.

The chaplain further has to be part of the ministers' fraternity in the area where he/she is placed. (This is a body of diverse religious leaders who interact from time to time to discuss religious and community-related matters). The idea behind the presence of the chaplaincy at these fraternity meetings is that the police service should have a sound relationship with the church. The chaplain's role in the ministers' fraternity is that he should utilise the fraternity

as a good platform through which the voice of God against crime could be heard in the Church and ultimately in the community. In the same breath, the chaplain should also invite various ministers of religion to hold morning devotions or to pay visits to their respective police members. It is these type of encounters or gatherings that a chaplain should regard as opportunities for carrying the anti-crime message.

Some programmes used at the Community Policing Forum consists of prescribed learning material, work books and handouts for participants, and a comprehensive presenter's guide and presentation plan. As a package it therefore contains all the material and teaching tools required for the task when it comes specifically to teaching about ethics, moral enhancement as well as the impact of crime and how it could be discouraged from the Scriptural point of view amongst community members. In these efforts the chaplain one way or the other enhances the vision of the SAPS.

## **2.6 Structure (SAPS)**

The structural dimension concerns both the horizontal and the vertical structuring, but focus would firstly be on the division of labour (horizontal structuring) of various components (see attached structure in Appendix 2).

### **2.6.1 Logistical, evaluation, security and protection (see Appendix 3 for components)**

The logistical, evaluation, security and protection services line function is directly accountable to the National Commissioner. This component constitutes the following subsections: Security and Protection Services, Logistics, National Evaluation Services and Internal Audit. Their overall core function is to render protection services to an identified VIP for example, the President, his ministers, Premiers and MECs.

Logistics ensure that procurement, provisioning, inventory, vehicle fleet, radio-technical

communication and facilities (fixed assets) support is managed in a cost-effective way in the SAPS.

National Evaluation Services are responsible for supporting management in the assessment of service delivery standards and performance relating to service delivery. It conducts internal organisational and operational inspections and audits to identify service shortcomings and investigates service complaints.

The internal auditing capacity of the SAPS performs audits on management control systems to ensure accountability at all levels.

#### 2.6.2 Human resources

The component human resources is directly accountable to the National Commissioner, who is also accountable to the political structure, namely Parliament. This component consists of the following subsections: career management, personnel services, training and legal services. These components' overall core function is to spearhead the recruitment of community members to be part of the SAPS. They are involved in strategically planning the effective utilisation of personnel, as well as ensuring the development of the very same personnel. This is done according to legal or constitutional guidelines (SAPS, 2003:7). This component supports SAPS members to render a qualitative service, aimed at achieving both the mission and the vision of the SAPS.

#### 2.6.3 Management, financial and administration services

The component management, financial and administration services also accounts directly to the National Commissioner of the SAPS according to the National SAPS structure. The

subsections under this broader component among others are: Financial and Administration, Efficiency Services, Strategic Management, Information and Systems Management, and Communication and Liaison Services. The core functions of this component are the provision of an integrated planning service (strategic plan), the development and maintenance of service delivery improvement (SDIP), and to administrate the budget of SAPS.

#### 2.6.4 Operational services

This component accounts to the National Commissioner of the SAPS. This component among others constitutes the following subsections: crime prevention, basic uniform, dog unit, public order policing, task force policing, community policing, local crime prevention and protection services. The core functions of the operational services could be summarised as the effective utilisation of all subsections in the prevention, combating and investigation of crime. This operational service is executing its said duty aiming for the achievement of the vision of the SAPS (see vision statement).

#### 2.6.5 Crime intelligence and crime detection

This component also accounts directly to the National Commissioner of the SAPS who also reports to Parliament with regard to the crime situation in the country. The subsections constituting this component are Crime Intelligence, Anti-corruption, the Commercial Branch, Murder and Robbery, Family Violence, Organised Crime, Special Investigation, Criminal Record Centre, General Detective, and Cross-border Operations (SAPS, 2003: 5). The overall function of the said component are: the creation of strategic crime reports and establishment of crime pattern analysis and capabilities at all levels of policing within the SAPS, investigation, gathering, management and dissemination of information in order to meet the legal obligations as expressed in the country's Constitution and the obligations of



the Police Service Act. The Crime Intelligence and the Detective Component, like any other component, aims at combating and preventing crime in the way that they execute their duties. This component also strives for the attainment of the SAPS vision.

The above-mentioned structure (horizontal components) of the SAPS has certain advantages. The important thing about the structure is that it is clearly demarcated as far as the various line functions are concerned. Their demarcations are indicative of the proper functioning of each component, i.e. each component functions freely and openly without interfering with the functions of the other lines. Even though there might be an overlapping of duties here and there, there is no confusion. This structure therefore makes allowance for proper accountability.

#### *2.6.5.1 The position of chaplaincy in the structure*

Since the early nineties chaplaincy has functioned as an autonomous section within the framework of human resources management structures. Even today chaplaincy falls directly under career management, which is a broader section of human resources management. In 1997, police chaplaincy as an autonomous section was firmly in place. However, at that stage, the newly transformed SAPS was investigating the feasibility of outsourcing various services. Chaplaincy was one of the sections that came under threat of such a step due to, amongst other reasons, the perceived cost-ineffectiveness. What followed was a remarkable turnaround of events that culminated in late 2002 and the beginning of 2003 in the allocation of many new posts for Chaplain Service. How this turnaround was achieved, is still a question that needs an answer. This development has therefore secured chaplaincy a fixed position in the SAPS structure under Council Management (HRM). Chaplains are present in the SAPS structure but are not visible. To find them in the structure, one would have to seek out their presence. The probability is that the new democratic era has contributed to a lack of visibility. Despite this, chaplains are rendering their services to the entire SAPS. Among others, they are providing spiritual support to the SAPS in their development and

support for spiritual centers.

Chaplains, like Christ their Saviour, regard themselves as servants. The concept *servant* derives from the word *serve*. This word means to render service or help by performing certain activities, often of a humble or menial nature (Louw & Nida, 1988: 462). This is what a chaplain should be like, to model Christ, who, like a servant, went to the extent of even washing the feet of the disciples, an act regarded as the act of a slave. Therefore the chaplain's position in the structure might not be seen as important, but the slavery service he is rendering plays a critical role both to God (who mandated him) and to the SAPS as organisation.

The vertical structure, like that of the SAPS, is based on principles such as delegation of authority, central hierarchy, chain of command, and unity of command (Van Harden, 1992:114)

#### 2.6.6 Delegation of authority

McFarland (1974:353) states that delegation is the assignment of tasks to subordinates so that within limits they can act on their own. This implies simplifying the work and maintaining and promoting the standard of efficiency. The vertical structure is a direct result of the delegation of authority to subordinates, because it will be impossible for the head of the SAPS to have personal control over everyone below him. Delegation of authority aims at the efficient functioning of different units with the object of realising institutional goals. The SAPS as an institution, aiming at creating a crime free society, could attain that dream among others, if proper delegation of authority, with accountability, from the National Commissioner down to each constable, could be realised.

#### 2.6.7 Hierarchy

Van Heerden (1992:114) makes it clear that the hierarchy of authority determines the vertical structure of institutions. The hierarchy noticed in the SAPS structure (as stated, National Commissioner to the constable) usually relates to the military rank hierarchy that is from general or commissioner to constable. In other words, a certain rank is usually associated with a particular post in the hierarchy. In practice this does not apply in all respects, since the rank structure, to a greater extent, amounts to a status and salary structure.

It is important to note that rank brings a certain authority in the hierarchy, regardless of whether the person holding the rank fills a corresponding post or not, because all higher ranks enjoy command (on the grounds of seniority) over lower ranks.

The overall aim of this rank hierarchy structure is to ensure co-ordination and standardised performance with the intention of achieving the goals of the SAPS.

In this democratic context where the SAPS is community-oriented, the current military ranking structure is not good, because it is indicative of the force concept with its repressive style of policing among the people. The service concept conversely calls for the demilitarisation of the SAPS, as is the case with correctional services. Militarisation in policing leads to conflict between the police and the community, because of the dysfunction and alienation associated with the military modes, as far as it applies to policing.

#### 2.6.8 Chain of command

With regard to the chain of command Cilliers (2003:65) asserts that this organisational chain serves as a conveyor belt upon which authority is delegated from the highest to the lowest level. Cilliers (2003:65) further states that this could be seen as linking authority and responsibility between two levels. In terms of this principle, every member of the institution is under the command of his immediate superior.

The SAPS structure reflects exactly what Cilliers (2003:65) states about the principle of chain of command. For example, when the National Commissioner at the apex of the SAPS structure wants to communicate his intentions to all police members, he would firstly delegate it to his Deputy National Commissioner, who delegates it to the Divisional Commissioners, who in turn delegates the powers to the Provincial Commissioners and so on down to the level of constable, and vice versa. This chain of command in the SAPS eliminates confusion and frustration since every member knows exactly to whom he/she is responsible, making control, alignment and co-ordination of units systematic, orderly and effective, enabling the organisation to attain institutional objectives.

The chain of command is good in the sense that it gives no opportunity to a subordinate to bypass a superior and if by mistake a subordinate should bypass the superior, it would have an adverse impact in the functioning of the system. The superior would remain unaware of an instruction and he/she could not be held responsible for whatever consequences might follow upon a decision.

#### 2.6.9 Unity of command

This principle is almost similar to the principle of chain of command. This simply means that in a given situation, time and place, only one person is in command of others when it comes to the performance of specific tasks. In other words, individual employers of any rank must at all times be responsible to one superior (Cilliers, 2003:65). The relevant example would be the section head of Chaplain Service, who would be in charge of the junior chaplains who are supposed to be accountable to him concerning the reporting of their work.

What is important about all the above-mentioned principles in the structure is that they are intended to promote the performance of functions and not to obstruct it. Apparent obstruction of functional activities by the application of this principle does not indicate that

they are invalid, but rather that they are incorrectly applied.

The other feature of military style policing that hampers service delivery, is the centralised one-way, downward communication in the form of orders and its rigid superior subordinate relationships that are expressed in terms of rank prerogatives, unyielding obedience and repressive functioning. There is a need for the decentralisation of authority to various provincial SAPS offices. Decentralisation would minimise the work load and promote efficiency and effectiveness. The work would be dealt with easily and quickly in various provinces. Waisenand (1971:393-4) agrees with this and states that the benefit of decentralisation outweighs its drawbacks. Those benefits, among others, could be the use of human and other resources, better acceptance and support by the public, and better identification with clientele.

## **2.7 The term policing**

In order to obtain a proper understanding of the nature of policing, the origin and development of the concepts police and policing were investigated and are rendered briefly as follows:

Le Grange, 1998(?) indicates that the word police derives from the Greek word *polis* (city), *polites* (inhabitant of a city), and the Latin word *policia* (government of a country). However, uncertainty exists amongst authors regarding the date when the term was first used. Van Heerden (1986:13) is of the opinion that it was around 600 BC and that it is derived directly from the French word *police*, which means “power of the people”. These three derivations of *politia*, namely polity, policy and police, are connected to each other. Polity implies an organised community or state in which the individual members of the community or state were assigned specific obligations and responsibilities, with written or verbal agreements regarding the forms of government, the goals of the government, the mutual relationships between the state and the individual, and certain individual rights that the state would uphold. Thus policing can be described briefly as the right and obligation of

each individual to self-preservation and protection, which is delegated to a government institution before there were any formal police institutions. This finding thus implies that the community policed itself before the task was delegated to an official institution, or, in other words, the police.

## **2.8 Police force and police service**

It is important that these two concepts be clarified since they are applied in practice by the South African Police Service in the community where they are executing their tasks.

Cilliers (2000:20) states that the word force refers to the exaction of obedience from those who are subject to authority by resorting primarily to punitive and deterrent measures. When policing functions as a force, it recognises the law as its only criterion of conduct, and therefore confines itself to the processes of prosecution, arrest and criminal investigation, with little room for discretion. In other words, it is oriented at law, which is regarded as the only standard of behaviour. Consequently, cases are rarely settled informally. Policing efficiency is gauged in terms of numbers of arrests rather than by the magnitude of the actual crime problem. In fact, policing is essentially the use of force to maintain order (Cilliers, 2000:20).

In contrast, policing as a service concentrates on the preventive and protective aspects of social control. Its activities are directed at the elimination or minimisation of potential threats to social order, the informal resolution of conflict, and the rendering of various services. In other words, police service is client-oriented, its operational code favours discretionary action, and it is regarded rather as a means of maintaining order and protecting people than as a mechanism for the regulation of conduct (Cilliers, 2000:20).

Police force and police service are the extreme poles of order maintenance. The extent to which the activities underlying each are neglected or over-emphasised determines the

position of police institutions on the scale, and has a decisive effect on the institution's particular style (Wilson, 1968:140ff).

We therefore conclude that the SAPS is not completely service-oriented, neither is it entirely force-oriented. It is somewhere between the two. If it takes on the characteristics of either service or force completely, it will not successfully fulfil its objectives.

## **2.9 Five policing styles adopted in South Africa**

### 2.9.1 Frontier style policing

This type of policing constitutes various armed forces, each with its own distinct identity. In this style of policing there was a lack of uniformity. It was also unorganised with regard to both procedures and regulations in policing, because of this distinction in character (Fox, Van Wyk & Fourie 1998:165). Because this sectoral style of policing was unorganised and lacked uniform procedures and regulations, suggests that it lacked professionalism, legitimacy and was insensitive to the culture of human rights. It was therefore necessary that this style be replaced.

### 2.9.2 Military style policing

The period 1910-1916 was characterised as a military period in South Africa brought about by the political forces that preceded the SAP, which were military in character.

This military style of policing meant a centralised control structure; autocratic one-way downward communication in the form of commands; and rigid senior-subordinate relationship. This style of policing has had a damaging effect on policing and therefore on community-police relations. The crime rate increased because it was a system of rules and regulations that effectively excluded individual discretion and initiative, which served to dehumanise the individual in the process.

This was not user-friendly because it was coercive in nature and not concerned with democratic aspects such as consent, sensitivity, transparency, participation, mutual respect and fundamental rights. Therefore the SAPS lacked credibility and legitimacy with the majority of the population because of its repressive military style agency approach.

### 2.9.3 Securocratic style

The period 1960-1990 was characterised as the time of the securocrats. This policing style was mainly based on paramilitary action and political repression.

With regard to the first, namely paramilitary action, the aim was to fight against terrorists, more especially at the borders of various countries, for example in the former Rhodesia there were Police Anti-terrorists Units (e.g. patrolling and vehicle surveillance). The SAP not only operated in the former Rhodesia, but also in the former South West Africa. With regard to the second (political repression), the aim was to stabilise the country against the perceived revolutionaries. The Security Branch upheld the old Internal Security Act, Act 29 (Detention). With this Act, terrorists could be detained for 180 days without trial. In this period he/she would be questioned as well as charged in a court of law.



The securocrats focussed on the following Acts: High Treason Act, Terrorism Act as well as Internal Security Act. The Security Branch was actively involved during the state of emergency in 1985 until 1991. During this time it focussed on crime against the State, for example, curbing disobedience, school uprisings and labour disputes (unions marching against unfair labour practices). This style of policing could not really close the gap between the community and the police, instead it broadened the gap. It brought about sour relations, distrust and hatred - hence the need for change.

#### 2.9.4 Transformational style

The reforms introduced under the leadership of President F W de Klerk had an impact on the SAP. Political organisations were unbanned and the influence of the securocrats waned. Initiatives were launched to upgrade the police force and to improve professional standards. Emphasis was placed on community relations. Traditionalists that were still in favour of the tough law and order approach to policing were disappointed by the democratic elections of 27 April 1994, which demanded a fundamental reassessment of the nature of policing. This brought about radical changes in the SAPS. The amalgamation of eleven police agencies into one police service as opposed to police force, was another breakthrough (Van Wyk *et al.*, 1998:169-170).

#### 2.9.5 Community policing

The Constitution prescribes community policing as the style of policing to be adopted by the South African Police Service to meet the safety and security requirements of all people in the country (s 206 (3) Act 108 of 1996).

Community policing as a constitutional imperative is a philosophy that guides police management styles and operational strategies and emphasises the establishment of police-

community partnerships and a problem-solving approach responsive to the needs of the community. It is based on the assumption that the objectives of the SAPS, namely the prevention, combating and investigation of crime; the maintenance of public order; the provision of protection and security to the inhabitants of the Republic, and their property; and the upholding and enforcement of the law, that all the foregoing can only be achieved through the collaborative effort of the SAPS, other government institutions, the organisations and structures of civil society, and individual citizens (s. 205 (3) Act 108 of 1996).

The primary task of any police institution, whether a force or a service, is basically the prevention of crime on the one hand, and the investigation of crime on the other hand. Therefore, any police institution cannot be categorised as a pure service or a pure force, the categorisation will depend on the extent to which the different functions are stressed within that institution.

Should the South African Police Service be measured against these criteria as well as by the statutory tasks of the SAPS, it can therefore not be classified exclusively as a service, but more correctly that the aspirations of the service are to move more towards the service pole of the continuum. The position of the specific institution on the continuum will, however, not be determined by policy and procedures only, but by the prevailing crime situation, as well as the needs of the community at a specific stage. These factors would dictate the role that police institutions (that of police force or police service) must fulfil. It will thus not be impossible to predetermine but given the crime rate situation presently prevailing in South Africa, it may be necessary that the SAPS should rather fulfil the functions of a force, and as soon as crime is under control, fulfil a more service-oriented function.

## **2.10 Police Code of Conduct**

The SAPS has a code of conduct, which all members are expected to sign and commit themselves to. As part of the SAPS Code of Conduct, police officials explicitly undertake to

uphold the Constitution and the law, act impartially, courteously, honestly, respectfully, transparently and in an accountable manner and uphold and protect the fundamental rights of every person.

The Code of Conduct outlines the proper conduct that should be taken when police officials are performing their duties. Failure to uphold that commitment to the Code could result in misconduct charges and disciplinary procedures against such a member (Cilliers, 2000:27)

Chaplaincy embarks on a journey asking in which way it could play a meaningful and constructive role in promoting a crime free society, within the context of the SAPS Code of Conduct. The chaplain will support and enable the managers of the South African Police Service in the province to fulfil their duty in making the province a safe and secure environment. They are committed to render an indispensable and focussed service delivery to the organisation, the employees and their immediate family, by means of effective spiritual consultation sessions; individual and group discussion of police ethics; addressing work-related and/or family problems of members; as well as the development of various skills, for example the management of diversity and tolerance. All the above would be done from a Scriptural point of view. The support of Chaplain Service would be rendered 24 hours a day and would also include support services during the SAPS special duties and the organising of special activities relevant to its vision.

## **2.11 Human rights for both the police and the community**

Section 205 of the Constitution requires legislation to provide for the establishment and regulation of the South African Police Service, which would be structured at both national and provincial levels and function under the direction of the national government as well as the various provincial governments. Also, to provide a police service throughout the national territory to:

*Ensure the safety and security of all persons and property in the nation territory; uphold and safeguard the fundamental rights of every person as guaranteed by Chapter 2 of the Constitution; ensure co-operation between the police and the communities it services in the combating of crime; reflect respect for victims of crime and an understanding of their needs; and ensure effective civilian supervision over the police.*

Cilliers (2001:27) states that in the execution of their duties police officials should uphold and safeguard the human rights of every person , quoting Scott (2001:27).

Police members have the same protection when facing discipline as an ordinary citizen; to a just and fair hearing when proceedings are taken against that member. Such a member has the right to legal or union representation (Cilliers, 2001:27).

The chaplaincy renders its service within the context of the Human Rights Act in order to promote the following: confidentiality, cultural and religious sensitivity and *ubuntu* (essence of humanity).

With regard to the first, namely confidentiality, the aim is to establish or strengthen the level of trust and confidence amongst members. The chaplain upholds the principle of confidentiality in rendering his service to the police member in a manner that is in line with the Constitution,

for example, the interviews and counselling of members concerning marital matters and their work-related problems. There are some exceptional cases in which confidential information could be divulged, for example, if the policy of an organisation (SAPS), which has been set down in writing, is not complied with. This may include instructions contained in the policy on the use of alcohol or domestic violence (SAPS, 1998:5).

With regard to the second (cultural/religious sensitivity), the aim is to achieve a culture of acceptance, respect and tolerance amongst the diverse cultural and religious groupings. The chaplain takes cognisance of cultural and religious diversity from time to time when executing his duties, but the reality is that the Christian chaplain is not always correctly executing the impartial services to the other religious and cultural groupings. Chaplains are trying to be in line with the constitutional imperatives as far as cultural and religious sensitivity is concerned. This whole exercise of cultural awareness and sensitivity satisfies the members, because they realise that they are treated equally and therefore become positive and increase their level of performance.

With regard to the third, namely *ubuntu* (this concept means that no man is an island, that a person has meaning when in the context of other people), the intention is aimed at inculcating a positive essence of humanity amongst the members. The concept of *ubuntu* is practised by the chaplain to advocate the culture of respect amongst police members. The chaplain in rendering his duties as stated above is trying to be in line with the constitutional obligation regarding the Human Rights Act.

## **2.12 Culture**

The term culture refers to the ordered lifestyle of society. A culture consists of - and is the sum of – non-material components (values, norms, mores, habits, expectations and role patterns) and material components that owe their existence to these intangibles. These non-material components are transferred, acquired and shared by means of interaction, with the

result that self-realisation and social control are achieved (Krech *et al.*, 1962:353; De Jager & Mok, 1974:176; Clinard, 1968:9; Williams, 1973:65; Cilliers, 2001:??).

### 2.12.1 Subculture

The term subculture, by contrast, refers to a pattern of acquired qualities and customs that are peculiar to given groups within the embracing culture. A subculture is, moreover, a group with an unanimous collectivity differing from other groups within the embracing culture. The subculture shares the general characteristics of the embracing culture, but has other unique properties. A subculture is sometimes referred to as a culture within a culture that owes its existence to the fact that members of the group live and work together (Arnoldo, 1970:4; Becker *et al.*, 1961:46; Nord, 1972:185; Hankey, 1968:226-227). Sometimes it is incorrectly referred to as a subordinate culture; a parasitic culture; a restrictive and underlying culture or a lower-order culture (Reinders, 1974:60; Yinger, 1960:26-27).

Cilliers (2001:117) states that the distinction made between the concepts culture and subculture does not render them inseparable since the latter contains the values of the culture within which it is embedded. The prefix *sub* indicates that we are in fact dealing with a subcategory of culture - a part of the whole. From a functional point of view, this means that although the police force may be regarded as a subculture, the police role could ultimately only be understood within the full cultural context (Cilliers, 2001:117).

### 2.12.2 Characteristics of the police subculture

Cilliers (2001:117) states that the police subculture is the organised sum of police perspectives relevant to the police role. Like all other cultures and subcultures, it has the following characteristics: It is a human creation owing its existence to certain human attributes and needs and to certain organisational objectives, such as the pursuit of social order. It is a group phenomenon, which is shared by members of the group and transmitted to new members

during initiation (Clinard 1968:9). It relies on the learning capacity of the individual members and is acquired through symbolic or meaningful interaction - in other words, through subcultural socialisation or acculturation (Anderson 1974:23). It is also transmitted by means of norms, ideologies and imagined subcultural indicators, such as a certain occupational outlook, occupational language and uniform (Longenecker, 1969:362-365). It is not static, since the cultural objects are in continuous flux and therefore continuously adapting to changing perspectives. It tends towards integration (Els, 1970, vol 4:74-79).

Cilliers (1997:117) agrees with Berger and Berger (1972:242) that the police subculture is a mini- culture; in fact, it is equipped with its own set of concepts, its own fund of knowledge and its own ways of adjusting to the internal, as well as the external, physical and social environment. Like all occupations, the police force tends to form its own community, which may be regarded as a society in microcosm.

### 2.12.3 Origin of police subculture

Cilliers (1997:117) is of the opinion that a subculture is defined not only by the objective, customs, opinions and beliefs of a group, but also by the shared experience and attendant attitudes of the members of the group and also. Their experiences may, for example, result in occupational anomy and frustration, thus establishing a basis for self-respect and self-realisation, which is independent of public opinion. He continues and states that what is more important, is the development of subcultural and individual aspirations within the subculture. These include the following.

#### 2.12.4 Desire for professionalism

Cilliers (1999:??) states that the general character of the police structure is influenced by the desire to professionalise the police service. He further argues that there is a desire for more autonomy. This could be seen in the many departmental orders, procedures and instructions that are designed to regulate the police services' own behaviour and subculture.

#### 2.12.5 Individual identification

Individual members identify with their colleagues in the group and share some or all of the group's points of view about the role of the police. This identification rests largely in the group's collective assumptions about the nature of the police role and on the assumption that, because they face unique problems, there will be consensus and stability in the group's points of view, irrespective of differences in background, personality, length of service and their particular function within the police service (Tenzel *et al.*, 19976:34; Bayley & Mendelsohn, 1969:106).

#### 2.12.6 Societal needs

It is generally accepted that a subculture is an expression of cultural, societal and individual responses. Whereas the existence of the gang subculture, for example, can be explained by particular situational problems within the frame of reference or by group pressures, the police subculture arises from the basic need for social order and the delegated task of maintaining order (Arnold, 1970:92; Cohen, 1955:5159; Van Heerden, 1974:44).

#### 2.12.7 Conflict

Cilliers (????:??) states that the values a given subculture subscribes to, come into conflict with a number of the embracing culture's values. This conflict reinforces the internal subculture solidarity of the group, while at the same time encouraging subjective subculture



determinants such as isolation, suspicion, secretiveness, sensitivity to criticism and militarism. Some of these determinants are relatively unacceptable to society as a whole, despite the fact that they may be necessary for the stability and functioning of the police subculture.

#### 2.12.8 Occupational socialisation

The specific philosophy of the police is inculcated into students. Students are integrated into the police subculture by isolating them in a total institution; intensive training; the presentation of role models; long-term occupational orientation programmes; and inducting them into the social system of the police.

The idea behind this according to Cilliers (2000:119) is to let the public acknowledge that the members of the subculture are specialists in regulating the internal and external relationships of the policing organisation.

#### 2.12.9 The nature of the police subculture

The police subculture has among others, certain characteristics, such as those of a total institution and paramilitary bureaucracy.

#### 2.12.10 Police subculture as a whole

According to Cilliers (1999:119) a total institution is defined as a place of residence and work where a large number of persons, separated from society for a given period of time, live an isolated, strictly regulated and controlled life. Examples of total institutions are monasteries, military training camps, police training colleges and sanatoriums (Hodges, 1974:97; Bryant, 1972:299). This state of affairs applies to the police student who spends the formal period of the socialising process in an institution (the police college) that may be described as a total institution.

In a total institution all aspects of existence are carried on in the same place (police college) under uniform conditions and control. All members of the group receive the same treatment and have to perform all activities together in a regulated manner.

The total institution becomes a social hybrid, part residential community, part formal organisation. It is a forcing house for changing people in our society (Cressey, 1961:22) where the rookies are made to slough off the civilian lifestyle and to absorb the whole set of requirements for satisfactory participation in the esoteric culture of the police system. That is briefly how student police are inculcated into the police culture.

#### 2.12.11 The police subculture as a paramilitary bureaucracy

Cilliers (2000:??) sees the police subculture as partly military and partly bureaucratic. It displays typical features of bureaucracy, such as traditionalism, the emphasis of position with its attendant rights and obligations rather than the person occupying the position, its system of rules and of stable expectation (which pays little regard to the individual) and, finally, organisational discipline. The military character of the police service is exemplified by their weapons and uniform and the view that the police forms the first line of defence in the preservation of national security. Even bureaucratic language, in the form of such terms as command control and discipline, has to some extent become part of the military character of the police service (Cilliers, 2000:??). This military character is also reflected in the centralised control structure of the police; its employment of one-way vertical communication in the form of commands; its rigid hierarchical structure marked by rank-related prerogatives; its impersonality; its emphasis on obedience; and its over-emphasis of the repressive function.

The effective combating of crime calls for a disciplined force, a high level of morale and sometimes absolute control by a superior. Although attempts are being made to move away

from the military imprint and despite the fundamental differences between the police force and the armed forces (specifically the fact that the latter cannot be used for civilian purposes), the military features do appear to be an asset with regard to functions of law enforcement and training of the police (Niederhoffer & Blumberg, 1970:197; Van Heerden, 1992:110). These authors go on to say military characteristics are important, as they are based on rules and regulations, governed by routines with opportunities for functional specialisation, leading to professionalisation in accordance with bureaucratic expectations.

#### 2.12.12 Indicators of the police subculture

Cilliers (2001:127) states that the police services have components that distinguish it from the embracing culture and from other professional occupational subcultures. These components serve as indicators that can be used to establish whether a subculture exists or not, or as determinants, which ensure that the subculture will continue to function.

According to (Cilliers,2001) the following subcultural indicators may be distinguished:

#### 2.12.13 Indicators of function

Group indicators, that is indicators that arise from the performance of the function and the need to maintain and control the function

Symbolic indicators that arise from the allocation of authority and power. Some of these indicators are tangible e.g. (uniforms), while others are intangible e.g. (language). It is the particular symbolism that is accepted within the subculture that is important (Cilliers, 2001).

Mendelsohn in Cilliers (2001:122) states that the police members have been alienated from the public at large because of the formalities associated with their function (Mendelsohn,

1969:51). But they also provide evidence of the strong occupational group, which has come into being because of the sense of community, and the expectations associated with the function. This group identity exists in spite of differences in rank, age and level of education.

The function is further characterised by the presence of danger and potential violence. This is one of the most significant subculture indicators, which distinguishes the police from other occupations and from the public at large. It promotes an atmosphere of sympathetic mutual involvement within the group.

#### 2.12.14 Group indicators

This category includes both those indicators that derive from the function and those arising from the need to control the function. The function, and the way in which it is performed, may lead to isolation, which is a subculture indicator. Isolation is evidence of faulty social interaction and consensus with regard to the police function. It thus has intrinsic as well as extrinsic elements.

As a result of the pressures associated with the function (e.g. impracticable legislation or the feeling that the police officer is left to do the dirty work of society), the police officer feels most at home with his colleagues. The subculture indeed demands that he associates with the right people in order to prevent threats to the status of the occupational group (Kelly, 1974:278;; Sterling, 1972:277-278;; Clark, 1965:308).

The function also engenders a particular occupational personality, with characteristics such as authoritarianism, suspiciousness, cynicism and conservatism, which serve to increase the isolation of the subculture *vis a vis* the embracing culture. Group protection against accusations of faulty functioning and the feeling that the function is not understood correctly, are examples of isolation (Ahern, 1972:5).

The fact that different groups have different perceptions of the police function brings the police closer to its clientele while increasing its isolation from other sectors of the public. The higher socio-economic classes, for example, see the police basically as protectors (non-isolation), whereas the lower socio-economic classes interpret the police function as oppressive (isolation), which results in a loss of co-operation, respect and understanding (Kelly, 1974:27; Van Heerden, 1976:142-146).

Isolation may also be seen as the result of individual resistance to police interference and stereotyping. Although the police force serves as the symbol of formal social control, isolation is in fact a technique intended to reduce the risk of social intervention (Clark, 1965:308).

One result of isolation is that the police have become extremely sensitive to criticism. The critical attention of the news media and of outsiders is regarded as unjustified. Criticism from outside creates certain indicators of a subculture the more an external group attacks the occupational culture, the starker the differences between the groups and the greater the solidarity within the occupational group. Police officers may criticise the subculture itself, and they may criticise colleagues, but they are not permitted to criticise either the ideology or the function. In general the police believe that criticism weakens their organisation internally (Westley, 1970:8; Bayley & Mendelsohn, 1969:49; Neiderhoffer & Blumberg, 1970:12; Smit, 1979:296-298).

By introducing and maintaining both formal and informal rules of conduct, the subculture seeks to bring about internal conformity and to obtain the support of the target groups (the clientele, the public and the legislature) in order to justify the continuation of the function. Together, these rules of conduct make up the subculture ideology or policy. The ideology expresses and sums up the meaning of the police function. In this sense, it includes the occupational norms (Horton & Hunt 1972:181). Although it is possible for the functions

and relevance of the ideology to vary, there may be a difference between the ideology of the subculture as it is presented to the wider culture, and the ideology of the subculture as perceived within the subculture itself. The subculture protects its ideology by means of group solidarity, by completely rejecting criticism of the ideology and by protecting the subculture (Krause 1971:88-91).

#### 2.12.15 Symbolic indicators

In order to perform its occupational function effectively, the police service is vested with authority and power. In the subculture context, however, the most important consideration is the obligation or responsibility to perform the function.

The uniform and arms of the police officials are the emblems - the visible symbols - of the authority, power and legal standing of the police force. These symbols are a powerful indicator of subculture. They represent the basic way in which the police become categorised, stereotyped, differentiated - and indeed visible. The uniform makes the role-fulfiller responsible to the role allocator and forces him to identify with the group. It appears to have a powerful, and frequently unpredictable, psychological effect on the clientele. Moreover, it symbolises a mandate to act and intervene, it serves as a line of defense, an obstruction and a form of non-verbal communication, and it influences the feelings, expectations and behaviour of the bearer, as well as those of the clientele (Alex, 1969:171; Niederhoffer & Smith, 1974:82; Bayley & Mendelsohn, 1969:54; Smit, 1979:284-286).

Role interpreters reinforce the specified nature of their subculture through the use of professional jargon. This language forms an integral part of the occupational subculture and reflects the given subculture's own views on solidarity, independence from society in general, and a particular attitude towards authority. Some current slang terms used by both Afrikaans- and English- speaking police officers are the following:

Indicative of discrimination against those of lower status: *Bloues, stink na store.*

Indicative of administrative authority: Head office, Pretoria, the English.

References to other organisations: *Likkewane.*

Distinctions between the in-group and the public: *Bobbies and hase.*

It may also be described as a semi-technical language to the extent that it incorporates abbreviated versions of longer words, such as OC (Officer Commanding), AK (charge office).

The role of the chaplain in the conflicting situation between both the community and the SAPS as a result of the police subculture is to enhance good human relation between the said parties. The chaplain in a bid to address the said conflict, should preach among others the following two concepts: tolerance and love.

With regard to the first, the chaplain should utilise the community policing forums as a vehicle to address the question of tolerance. The concept as it was executed by the police force previously, divided both the community and the police in such a way that it became difficult for both parties to understand each other. Therefore it became difficult for the community to trust and accept police members as protectors of society. The chaplain therefore has to make use of the Word of God to mend the broken relationship, for example Acts 17: 27 and Romans 2:4. These Scriptural texts state that God is tolerant and patient with his people, giving them opportunity for conversion. This is the attitude that both the community and the police should have towards each other. The chaplain should warn both parties not to pass judgement but to be tolerant; to show compassion and charity (Romans 2:1 -4). This does not ignore some evil things that the police might be doing, but one has to be objective because tolerance does not mean relativism.

With regard to the second – love - it becomes clear that there is not only lack of tolerance but lack of love as well between both the community and the police. The chaplain should make it

clear that the underlying principle of the Ten Commandments is love to God and love to ONE'S neighbour. (Exodus 20: 1 - 18) and (1 John 4: 20) suggest that the love of God is seen through loving your brother. The chaplain should bring to the attention of both the community and SAPS members that the solidarity with our neighbours should be an indication of true love. People should be able to say that these SAPS members and the community are working perfectly well. The chaplain, by complying, with the above, would be contributing towards bridging the conflict between both the community and the police.

### **2.13 Summary**

From the foregoing chapter, the researcher discovered that the criminal justice system constitutes the police, court and correctional services. The criminal justice system is seen as protecting and serving the interest of the people. It was discovered that the SAPS plays a critical role within the criminal justice system. The SAPS's role is clearly defined in the constitution SA (Constitution, Act 108 of 1996). This role is in line with that of the criminal justice system. It is stated further that the execution of this role needs to take into account the human rights of every person. It is again stated that the code of conduct also serves to help police members to behave in an ethical manner in their working situation.

It was made clear that in the SAPS cannot be regarded purely as a service or a force, while the combination of the two is seen to be very important. It was further discovered that the tasks that police members are executing take place in a certain culture known as the police subculture. Strecher (1971:80) sees it as the organised sum of police perspectives relevant to the police role. It was further discovered that similar to other cultures and subcultures the SAPS has its own characteristics. This subculture is a group phenomenon that is shared by members of the group and transmitted to new members during initiation (Clinard, 1968:9). What was mainly discovered is that the police members in this subculture feel comfortable, united and protected. The role of the chaplaincy in the SAPS was also contextualised in this chapter.



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## **CHAPTER 3**

### **History, status, tasks, appointments and chaplaincy**

#### **3.1 Introduction**

This chapter will provide a background to the historical development of chaplaincy and the South African Police Service from the time of its inception in 1952 up to the democratic era in 1994 - 2002. The discussion of this background is meant to provide us with information regarding the pioneers of chaplaincy and how they managed to form the solid Chaplain Corps in the SAPS. This chapter will further introduce the status of chaplaincy as well as its key functions in the SAPS. With regard to the status, the researcher aims to look at the position or the professional status of chaplaincy in the SAPS, as well as how chaplaincy fits into the SAPS context. With the functions of chaplaincy, the aim is to unpack the functions and ascertain how the chaplaincy executes its functions in both the SAPS and in the church.

Lastly, the characteristics and ethics needed for qualifying as a chaplain will also be discussed. With regard to the characteristics, the aim is to highlight the qualities of a chaplain as the man of God operating in the context of the SAPS, whereas in the ethics part of it, the morals and behaviour of the chaplain should be beyond reproach when rendering the service.

#### **3.2 Historical development of the Chaplain Service in the South African Police Service (SAPS)**

There was a need for chaplains to minister to the spiritual needs of policemen. This is confirmed by the letter of the South African Police to the Public Service Commission (cf. Chapter 1.5).

From this letter it became clear that a full-time chaplain was needed. The Commissioner's concern was that the Police Force was spread all over the country and his desire was to

have spiritual contact with his members wherever they were. It was therefore on this basis that a spiritual worker became a necessity (Rothman, 1980:3).

The State and the police unilaterally took a decision about the appointment of a chaplain. The correspondence indicates that the church was not consulted. The Police Force and State wrote a letter to the church concerning the appointment of a chaplain. The Police Commissioner together with the Minister of Justice decided on who the chaplain should be and the name of the person was forwarded with recommendation to the Public Service Commission for approval (Rothman, 1980:4).

The choice fell on the Reverend Harper Martins, who was born on 24 July 1896 from Jacobus and Cecelia Martins. He studied at Stellenbosch University and was legitimised on November 1926. He served various congregations of the Dutch Reformed Church, including the Pretoria West congregation where he was ultimately chosen as a police chaplain. One of the reasons for the choice of the Rev Martins was that the Police College was situated in the surroundings of the Pretoria West congregation. Rev Martins was used to service the police officials in the college and was acquainted with the police culture. After all arrangements were made, the South African Cabinet announced the official appointment of Martins on 25 February 1952. He started with the rank of Chief Inspector (Major). and became the first chaplain for the South African Police Force in 1952.

The wonderful service rendered by Reverend Martins laid a strong foundation for the church and put the church in the rightful place in the SAP. This opportunity given to the church to proclaim the prophet, priestly as well as kingly, message was grabbed by the church (Rothman, 1980:31).

Martins' commitment and dedication also laid the foundation for the Chaplain Corps. He retired from the force in 1958.

### **3.3 Reasons for the establishment of the Chaplain Corps**

There are various reasons that for the formation of the Chaplain Corps. During the 1960s police members became involved in difficult and dangerous situations. Political violence was the order of the day in South Africa. There was serious violence in Pondoland (Transkei), Sharpeville (former Transvaal) and Nyanga (Cape Town). The police members had no one at that time to give moral or spiritual support. Although Rev Martins was there, he could not travel from one place to another taking into consideration his age. In the Transkei (Pondoland) there was not even local members who could be asked to render support on behalf of the chaplain to the police members. The Minister of Justice felt that the police members had no spiritual support during the violence in Sharpville, Pondoland and Nyanga.

The Defence Force had at that stage a good Chaplain Corps but this was not the case with the SAPS. It was therefore these unfriendly circumstances that propelled the Minister and the Commissioner to take the decision of forming the Chaplain Corps in the SAPS so that in times of violence and distress, the spiritual needs of the members should be looked after.

The results of Rev Martins' work were so appreciated that it was possible to form a well-organised Chaplain Corps so that the members could be spiritually supported. The Police Force grew substantially all over the country and the Department therefore felt that one person could not properly service the whole of South Africa.

### **3.4 Formation of the Chaplain Corps**

The Minister of Justice and the Commissioner of Police reached an agreement to recruit a chaplain from the army so as to assist in the formation of the Chaplain Corps. This happened on 11 October 1960 when chaplain Johan Cloete was transferred from the Defence Force to the South African Police. The idea behind the transfer was to initiate the formation of a Chaplain Corps just like in the army. The soil was already made fertile by the works of Rev. Martins.

It was during Rev Cloete's time that the well-organised Chaplain Corps came into existence. This corps became successful because he had vast knowledge, experience and insight.

This Chaplain Corp was not supposed to exist alongside the Police Force but should be an integral part of the whole force. To strengthen this, Rev Cloete even suggested that the chaplains should be incorporated into the police ranking structure, otherwise they would not form part of the entire force. This was contrary to the Defense Force where chaplaincy was a self-standing, independent section, with another rank insignia.

Since 1960 the Chaplain Corps has spread to such an extent that all big cities in South Africa has a chaplain (Rothman, 1980:42).

The task originally given to Rev Cloete of organizing the Chaplain Corps had with great dignity been accomplished by him. He organised it, formed and spread it all over the country. The organisation of the Chaplain Corps organised by Reverend. Johan Cloete is still the basis on which today's Chaplain Corps is organised. He retired from the chaplaincy in 1975.

This Chaplain Corps was given the following duties:

- To look after the spiritual welfare and the interests of all members of the force despite race, colour or religion; and
- to carry out the instructions of the Minister or the Police Commissioner through the chief chaplain.

On 1 March 1975 Rev Frank Colyn was appointed as chief chaplain of the SAP. A strong and well-organised Chaplain Corps come into existence and chaplaincy grew from strength to strength in South Africa as a whole. Rev Colyn continued with the good work amongst the police members until he retired in 1986. His main task was to recruit more chaplains

and to monitor the task of the chaplains, that is, their proclamation of the priestly, the prophetic and the kingly message to police members across the racial line.

### **3.5 The drive towards black recruitment**

The years 1988 - 2000 through the leadership of Rev Hendrick Botha was characterised by a black recruitment drive. From 1952 to 1990 the chaplaincy was exclusively white-dominated. These ministers were mainly from the Dutch Reformed Church. This suggests that there was no black chaplain appointed during the above-mentioned period. Rev Botha brought a drastic paradigm shift into chaplaincy through recruiting black chaplains into the SAPS.

In 1994 another drastic change took place when the whole country underwent transformation as a result of the outcome of the 1994 general elections. Chaplaincy was challenged to be broadly representative of the South African rainbow nation and to address the diversity at their disposal.

### **3.6 The status of Chaplaincy in the SAPS**

The need for clarification about the status of chaplaincy within the SAPS is a matter of serious interest, more especially for this study. The question that needs to be asked and answered is whether the chaplain is an ordained minister or not in the SAPS.

It should be known that the SAPS has chosen to be a professional service delivery institution. For the purpose of this instruction it becomes necessary to determine what is understood under the concept professionalism. If the SAPS were serious about professional service delivery to its members, this concept then begs clarification. The starting point is from the hypothesis that the SAPS wants to deliver a professional chaplain service to its members.

Originally the word profession was only associated with doctors, ministers and lawyers or advocates (Van Heerden, 1979:22). Later the term was used for officers of the navy and defense force.

An occupation does not get a professional status overnight. It must undergo a professionalising process. In this manner members of the medical, legal and clerical profession must have certain distinctive qualities to which they must comply, for example specialised knowledge, dedication to the service ideal, ethical codes, autonomy, have high admission requirements, professional pride status, etc. Police professionalism is defined in terms of competency in management (Schdnick, 1968:82).

Special knowledge and expertise are the important marks of a profession. The meaning of a profession is confused by the divergent usage thereof in general terms, as is clearly mirrored in the question at the beginning of this study and in arguing around the status of chaplains.

Profession is more than a function. That is why the opinion is that unordained ministers who render Chaplain Service perform only a function and not the professional status of the chaplains' occupation. Van Heerden *et al.* 1979:23) call it a certain way of life. A profession directs the interests of those involved; forms their morals; determines mutual relation patterns amongst them; attracts people with similar interests; and strengthens and arouses interaction between people with similar personalities. In this light, the ordinary spiritual worker can thus not form a professional service delivery. The opinion is therefore that only ordained ministers, professional occupational practitioners, who have thoroughly developed themselves in a certain area, can on the basis of this broader knowledge and stronger confidence, effectively perform the work entrusted to them while connected to an ethical code.

The absence of the unordained minister in the service brings to light that they would not be bound by the ethical code (only to that of his own denomination). Therefore, in order to curb the misuse and misconduct in all occupations, there is an ethical code of conduct that needs to be complied with.

Therefore, based on the forgoing argument the status of the chaplain is clear. All ministers who are chaplains should be ordained and thereby attain their professionalism.

The status of chaplaincy in the SAPS therefore makes them more relevant in this field of managing cultural diversity. Chaplaincy as already stated is professional in its service delivery and connected to the ethical code of the chaplains' respective churches.

A person who manages diversity should manage counselling, communicating, engender good human relations, be loving, caring, astute at conflict handling, etc. By virtue of his position as a minister the chaplain is expected to be in possession of these qualities.

We therefore turn to the tasks of the chaplaincy in the SAPS.

### **3.7 Task of chaplains**

It should be clear that these tasks are done across both racial and religious lines. Chaplains are ministers of the church and faith and appointed in positions by the state to serve the interests of the church and faith with a specific responsibility to the state. The chaplains in the SAPS, Correctional Services and SANDF are currently fulfilling this task. The task of the chaplains differs in these three chaplancies and these differences should never be overlooked. In the SAPS the chaplain is responsible for the religious support of members of the SAPS in the work situation. These SAPS members are also members of various churches. The SAPS chaplain does not take over the role of the local ministers, but is an extension of the ministry of the churches in an ecumenical sense. In Correctional Services the chaplain's main responsibility is the religious care of prisoners. They must liaise with



churches and faiths so that the respective churches and faiths will minister to their members in prison. The DCS chaplain only has a support responsibility towards members (staff and warders in prison) of the DCS. In the SANDF the chaplain takes responsibility for the spiritual care of the members of the SANDF within the framework of an army base. When it is said that the office of the chaplain in the law enforcement agencies, namely the SAPS, SANDF and DCS has the same character as that of other ministers of the Word, it seems that the same cannot be said regarding the task of military police and the prison chaplain. It is precisely the different tasks that the chaplain must perform that makes it essential that the chaplain be connected to the State and be paid by the State, be dressed in uniform and work in unique circumstances.

To outline the task of the chaplain strictly, will naturally be impossible. The nature of the circumstances, the place and time will always determine the contents and extent of the task.

Thus textbooks regarding the task of the chaplain do not exist and chaplains can only be given hints regarding their task. The Chaplain Corps, which has drawn up handbooks in this regard, still only provides guidelines. When the writing about the task of the chaplain, it should be remembered that practice is the true teacher (Church Order of the Uniting Reformed Church in Southern Africa; Potgieter, 1980 and ST10 SAPS).

### 3.7.1 Preaching of the Word

The chaplain received a calling from God to preach the Word of God among the police, prisons and military, as his promised area of labour. To work among the soldier, policeman, fireman and prisoner, the chaplain must satisfy certain specific requirements. Besides the fact that the authorities expect him to be medically fit, to possess citizenship, to fall within the required age group and to undergo a security clearance, he must also be endowed with particular characteristics for the task.

For example, the chaplain should be flexible to be able to minister the Word equally and effectively on the pulpit, in the field, during operations and across racial and cultural lines. The chaplain is expected to have a message for each occasion, to make it applicable and to stir the audience with it, to strengthen, to assure, to encourage, to comfort, to inspire and to motivate. This requires a deep knowledge of human character, a firm religious faith, humanity, and a captivating personality, eloquence, flexibility and even a good sense of humour. In the preaching of the Word, the chaplain still has to do with the young man and woman. The chaplain must know and understand the soul of the member. He must be able to speak the language of the member; he must be able to gauge the state of mind of the member and be able to discover the root of the member's problem, often after an aggressive act.

The member's problems must be analysed, handled and treated sympathetically and his trust must be won. Through the attitude of the chaplain, the image of understanding, sympathy and helpfulness must be created for the members. If members should discover in the chaplain's attitude suspicion, distrust, indifference, the inability to gauge the need of the member, to understand and to accept, the preaching of the Word by the chaplain will fall on deaf ears.

Thus the chaplain is a friend, adviser, older brother, teacher and spiritual caretaker of all members, but simultaneously a father who often takes the place of the natural father who sometimes failed shamefully in this relationship with his son or daughter.

### **3.7.2 The serving of the means of grace**

The serving of the means of grace cannot be withheld from the members because they often find themselves in particular circumstances. The means of grace are not bound to fixed institutions and organisms that have external forms as primary requirements. The believer, whether he finds himself in a modern church building with the whole congregation around him, in a trench or in the middle of hostile barrage, always needs the assurance and strengthening of the means of grace. Thus the chaplain must also serve the means of grace in these strange, but for the policeman or soldier, normal circumstances.

### **3.7.3 Serving of the Sacraments**

#### *3.7.3.1 Holy Baptism*

With the serving of baptism to the members and their children, this holy act is served by the chaplain, according to church custom and in accordance with church dogma. The members are thus also impressed with a Godly life and the families are tied to the covenant in a new, firm unit. This mostly takes place at the SAPS college, soldier camps and prisons where the chapel is situated.

With the service the Christian parents are made aware of their responsibilities regarding the education of their children. There are also many young men who have not been baptized. The chaplain must bring them to confession and serve the Sacrament of Baptism to them.

#### *3.7.3.2 Holy Communion*

The member also has an urgent need of assurance and strength of his faith. The serving of Holy Communion brings him to a deep, inner and relevant self-examination. The Holy Communion is also a spiritual community meal that binds the members together. The Holy

Communion also encourages the chaplain to keep supervision over the members. The meaning of the serving of this sacrament can never be fully estimated. It is especially in the face of death that the assurance of eternal life becomes a critical matter for the believer.

### *3.7.3.3 Charity*

Charity service is an important task of the chaplain. It includes precaution, care and after-care. The police, soldier and prisoner's family must not only be cared for spiritually, they must also on social grounds be provided for his welfare. The policeman stands in a family bond where his daily needs must be provided for. The particular task of the member, which is often difficult, as well as the fact that he is often away from home for weeks or months, necessarily results in personal sacrifice for the family. This sacrifice often causes disruption, which causes emotional strain. Financial and social problems often penetrate the family life and especially the marriage life. Such a family thus needs pastoral and family care and must also often be cared for materially. Illness, emergency, trials, disasters, losses and death often ruin the family. In these times and under these circumstances, the chaplain must assist the family with word and deed, and also with the means to alleviate the emergency.

A huge task rests on the chaplain in the spiritual ministrations of the sick in hospital. In accordance with existing regulations, the chaplain has access to the medical aid post to visit the sick in hospital at all times. The chaplain is always available for visits to the sick, especially during serious illness or death.

He is always informed of such cases in good time. The chaplain works very closely with the commander and personnel of the hospital. All possible help is given the chaplain at all times.

With due observance of the church connection, the chaplain offers spiritual and moral aid, brings comfort to patients and offers his support to hospital personnel.

The chaplain must visit detainees in the detention barracks as often as possible. Very important educational and rehabilitation work can be done here.

The detainee's morale must be heightened and the chaplain must give hope and trust for the future. The detainee must be ministered to spiritually, morally socially and religiously. It takes particular knowledge of human character, the ability to understand and real interest. Knowledge of psychology, criminology and sociology is of inestimable value for the chaplain.

### **3.8 Denominational functions of the chaplain**

In addition to the above functions in relation to the SAPS, the chaplain will, in order to remain a clergyman of good standing, be responsible for certain limited services to the denomination or congregation to which he/she is affiliated.

These functions are arranged beforehand with the specific local denomination or congregation in order to protect the service to the SAPS as employer of the chaplains. When a chaplain is busy performing essential duties in order to remain in good standing within the denomination, it will be seen to be part of a chaplain's usual duties and chaplains shall be considered to be on official duty. Chaplains who have denominational bonds overseas, who are invited to gatherings there, may do so in their private capacity and at their own expense during their vacation leave.

The spiritual services do not in any way take the place of the service of the member's own denomination or congregational group of his/her choice. The spiritual services wishes, by having an effective organisation, to ensure that the objectives of churches or denominations or religions are promoted among the members of the SAPS.

The various chaplancies usually have written agreements with the different churches that govern the appointment of chaplains. In the case of the Uniting Reformed Church agreements concerning the various chaplancies are part of the Church Order.

### **3.9 Appointment procedure**

In the Uniting Reformed Church, the Correctional Services, the SAPS and the SANDF would contact the General Synod's Public Witness Committee and ask for a minister to be supplied for a specific chaplain's post. The State has certain requirements that such a minister should meet. The Public Witness Commission then draws up a list of suitable candidates and later forms a short-list. These names are then given to the state department, which will conduct interviews (and do personality tests) and then give the names of people suitable for the chaplaincy back to the church. The local congregation where the chaplain would be co-minister, then calls anyone of these ministers on the short list to be the chaplain. The main principle is that the church through its own structures and the local congregation decides which minister will represent the church in the chaplaincy. The freedom of the church concerning who might be a chaplain, is upheld by this method. This procedure may vary from church to church and it depends on the particular church's polity and own arrangements. An appointed chaplain should be finished with all the necessary resources to enable him to perform his duties as outlined in the tasks on the preceding discussion.

### **3.10 The chaplain as a man of integrity**

The characteristics of a chaplain amongst others in the SAPS context are as follows: integrity, servant, shepherd, good reputation (cf Chapter 1: 5).

The chaplain as a person for and of Christ represents a climate where the member is primarily a person. As such the chaplain has to beware of being conformed to the system and being sucked into the frenetic nature of the environment, but to be a person of prayer and presence. He should always be seen primarily and theologically for what he is and not for what he does.

For the chaplain in terms of place, he is the person most likely to be able to get alongside to some extent with the police staff members in a personal way. He is one who is able to be a companion on a pilgrimage with those whom he encounters, entering into the problems of existence together, and together discovering the light of the Gospel perhaps in a new way. The chaplain enters into the world of men, albeit in an unusual police environment, in order to become one with them and in that oneness to release the power of the Gospel. The image of the chaplain sailing around the island called the SAPS and making a landing of the Gospel where he is fairly certain it is the right place. Such perspectives of the chaplain as set out above will necessarily mean the sacrifice of a sense of esteem, a sense of identity, and to some extent, a sense of place and worth in the eyes of those around. To some extent this is because the chaplain may well need to be seen as standing somewhere between the police officials and the management, which in its very uncertainty the author believes to be helpful to the chaplain's mission for Christ. He can be a sounding board for both members on the ground and management, as one who is from the outside world but who is prepared to engage in the sacrifice of his place within the police environment, and as one who speaks of, or at least represents, a heavenly, spiritual and ultimately whole world (Foster, 1998:71).

However enigmatic, self-created and sacrificial his role, the police chaplain should feel at ease with himself, the environment and the discovered role itself, and should not be tempted to become a police expert or indeed any other expert within that role. On the one hand, he should be seen as a colleague without portfolio by the police member and by the management but with no specific objective or object in mind. It may be a mistake for the chaplain in the first instance to show himself as something of an expert in the field of other SAPS employees. However, to take a healthy interest in the realms of expertise of those employed by the SAPS in whatever capacity - from constable to Provincial Commissioner, is vital for the chaplain's pastoral nature and for his small efforts in recognisably helping to motivate a cultural diverse work-force within the police environment itself.

Herein lies a potential problem. On the one hand, the chaplain seeks to help create the atmosphere of a team, the notion of cultural tolerance within a diverse environment. However, he cannot be too closely identified with either management or diverse policemen and women at lower ranks, that is, too closely with one at the expense of the other. The best analogy would therefore be for the chaplain to be catalytic. He should act as a creative change-agent, inspiring and encouraging cultural acceptability at every opportunity within all sorts of areas and between all sorts of levels, yet himself not being too closely identified with a specific culture in one particular way.

The combined task of the police team is to combat crime. As has already been mentioned, if there is a task for the chaplain, it is to create atmosphere of cultural tolerance which in itself provides the necessary distance to the team whilst being prophetic in this difference for the team's sake. Similarly, the police team has increasingly crime as its central focus, after all, it is argued, the escalation of crime calls the team into existence. On one level that may be so, but in terms of the wholeness of the environment, the focus for the chaplain may be seen to be much larger. For him, it may be one that embraces the whole of the police community. This is important, particularly when it is realised that the SAPS, as it is expressed within the police environment, is fiercely hierarchical. Gone are the days when police stations were smaller and more paternalistic in nature, the staff making a family where the brigadier was a kind of father and the police staff were respected and much cared for children. The paternalistic and personal have largely and drastically changed.

The nature of a team may well find its theological focus in the way the various chaplains are seen to interact across denominational boundaries, but to say for the present, that any chaplaincy team by its interactive impression, can work either good or ill on all other police personnel, and indeed on diverse culture too for the greater unity of the police environment. Increasingly members of staff teams have been turning to the chaplain for advice, support and pastoral friendship. It is a sign of the times that as the SAPS grows, members feel isolated in the midst of a huge secular institution at a time of great change. They are in need



of someone to talk with, and so they turn increasingly to the chaplain who represents no authority except that of God and of his ministry. Staff seems to see the chaplain as someone apart from the management role and not part of the many and various hierarchical structures within the SAPS. Hence, they turn to the chaplain, not just as to a priest or minister or deacon, but as a friend who may have more time than most to listen in absolute confidence, addressing the wholeness of the individual staff member and not simply referring only to their work situation. It is therefore clear that the chaplain is a man of integrity because of the manner in which he shares his God-given talent with the diverse cultural groupings through the service he renders.

### **3.11 The chaplain as a servant**

An important image of the relationship between chaplaincy and the police is the servant chaplaincy. The concept *servant* derives from the verb *serve*. This means to render assistance or help by performing certain duties, often of a humble or menial nature; to serve, to render service, to help (Low & Nida, 1988:460).

*Drakonia* means office or ministration in the Christian community viewed with reference to the labour serviceable to others, both in the case of individuals and generally as a concept including all branches of service (Cremer, 1910:180). In some languages it is essential to communicate the concept of service to introduce a specific reference to a servant, to help as a servant, or to assist as one who must. In some contexts it may be useful to employ a phrase such as to help in small things or to do the low tasks. Christ pointed out the authoritarian way in which kings lord it over their subjects: "Yet here am I among you like a servant" (Luke 22:25-27). He gave his disciples the example of washing their feet, which was regarded as the act of a slave (John, 13:1-17). Christ is seen as a servant who took the punishment of sin and died for humanity across cultural, racial and religious lines. Jesus served all humanity. He never discriminated against any person, even the Jews into whose culture and religion He was born could not claim absolute possession on Him, because He

was there for all people. The relevancy of this image into an institution like the SAPS, which is committed to crime prevention, is crucial. The chaplain as a spiritual leader representing Christ in the police needs to render a spiritual service as his role model Jesus was a servant. The chaplain as a servant must render a spiritual service indiscriminately. He must look beyond cultural and religious lines as Jesus did until up to the cross. Therefore the chaplain who has a diverse cultural and religious work-force at his disposal, has to model what Christ did, when he was confronted with diversity.

### **3.12 The chaplain as a shepherd**

Besides the image of the servant there needs to be set also the image of a shepherd. Shepherd means sheep-herder (Arnolt & Gin, 1979:684). Shepherd is a well-known word, which does not always appear in a favourable light (Moulton & Miligan, 1930:524). It is translated as pastor and minister who is responsible for the care and guidance of a Christian congregation. According to Ephesians 4:11, there are four classes of persons and the last class involves two complementary roles, that of father and teacher, in other words, to guide and help a congregation as well as to teach (Louw & Nida, 1988:542). The concept shepherd as used in Psalm 23, reflects the idea of the one who protects. The image of the servant and of the shepherd jointly brings to the fore the vision of the SAPS namely “We serve and protect.” The chaplain as a servant who serves, has also the obligation of being a shepherd. The chaplain despite his Christian affiliation is called to guide the diverse flock at his disposal in the kraal of the SAPS.

### **3.13 The chaplain as a reputable person**

The concept reputation is generally known as the general opinion, or thought, about a person. The character and reputation of a chaplain in police service as both a servant and shepherd should be beyond reproach. This is supported by 1 Timothy 3:7, where Paul states that he must have a good reputation even with outsiders, so that he will not fall into

disgrace and into the devil's trap. The chaplain has to be a man of integrity even amongst the SAPS members who are of other cultures and religions than his own. Through that act alone, Muslims, Hindu and African Traditional Religion members would respect both the ideals of the Christian character and the practical life of the chaplain. It is not that outsiders (people of other cultures and religion) are arbiters in the church's choice of its officers, but that no minister will achieve success in ministry who has not first gained the confidence of his fellows (Guthrie, 1961:83). The chaplain also through his good character and reputation should strive to gain confidence across cultural and religious lines. The manner how a chaplain behaves, in itself is a message to a Hindu, Muslim, Jew and African Traditional Religion person.

The chaplain as a spiritual leader is pledged through his actions as well as his speech. The chaplain as a spiritual leader cannot only preach, he must also live. He obtain get a good reputation through the way he lives. The good reputation of the chaplain, more especially in the multi-cultural work-force setup, can make an impact of the ministry twice as effectively.

Therefore every chaplain should strive to be reported well from the police, church as well as in the community. This might lead to SAPS members of other cultures to positively view a Christian chaplain. People may forgive many deficiencies in the chaplain as a spiritual leader but will never forgive the inconsistency of Christian character. The chaplain as a communicator of life and testimony must be the channel of the truth to men. His daily life has to be communicated as well as words conveyed. The water of life must flow through cleansed channels. The power of the spirit must be manufactured through empty and yielded vessels (Unger, 1967:60).

### **3.14 Ethics**

Ethics is an area in the chaplain's ministry in which he could have both a recognised and valued expertise and contribution to make to the wholeness of the debate within the police environment. The field of police ethics is of great interest and yet it is one of the most

difficult to come to grips with, for instance when considering questions of miscarriage of other cultures and silent discriminations entertained. Whatever courses are available for the future chaplain in terms of his preparation for this ministry, it must be recognised that in some sense, police ethics would be an area in which he might be expected to have some sort of expertise by others within the police environment. However, it would still need to be realised as a part of his role by both his attitude and respect for those differing opinions of others over the same issue and by the quality of his contributions to whatever debate was allowed him.

It is apparent that many of the models of use within police ethics are not by nature essentially Christian, although the theologian and chaplain cannot help but entertain such theories as part of the area for debate. This in itself is an advantage for the chaplain, as others see him when using such theories as being in the best sense, broad-minded. These models are based on the following: justice, love, humility and tolerance.

### **3.15 Justice**

The principle of justice suggests that we do unto others what we would have them do unto us. In previous years, there was serious miscarriage of justice when it came to the treatment of cultural and racial diversity in the SAPS work place because of the system of apartheid.

For the sake of love for Christ, Paul did not want to place his identity in his culture. In Phil. 3:7-9 he says: “But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I had lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ -the righteousness that comes from God through faith.” Paul did not want to stand on his identity. For the sake of serving the

Kingdom, he was willing to adopt and to love other cultural identities. For the Jews he became like a Jew and for the Greeks he became like a Greek (cf. 1 Cor. 9:20). For the sake of the Gospel of Jesus, we must understand that one should not reject his culture, he or she should serve God from within and not from without culture. Our culture should serve as an instrument in the Kingdom of God and not as a stumbling block.

### **3.16 Humility**

This principle is equally the same as the characteristics expected of a chaplain (cf. Characteristics of a chaplain). This principle is very important for the unity of SAPS employees. This principle was evident in the life of Jesus Christ. He, who was God, became man, accepting the status of a slave (cf. Phil. 2:6-8). The chaplain should emphasise the same attitude that in humility we are prone to consider others as better than ourselves. Though we have different cultures as people, we must treat others and their cultures in a spirit of humility and respect. This should be a very good example of the SAPS with so many people from different cultures.

In the SAPS there has been one dominant mono-culture, a white- and male-dominated culture, which was favoured at the expense of the so-called inferior cultures. The chaplain should indicate to the diverse work-force, including management, that the Bible teaches us the principle of justice as indicated in Matt. 7:12. He must further indicate that if we obey this norm we will be able to reach unity across cultural barriers. The Bible teaches us that we should not apply this norm only to the person of your own tribe, culture and nation, but especially in cross-cultural situations. The parable of the merciful Samaritan is a good example. In the situation of South Africa today we must bear in mind that to reach real unity in diversity, the diverse work-force - both black and white - we need to love and be kind towards each other. This will help to remove the old relations of suspiciousness, intolerance and hate, and open the possibility of a new relationship.

### **3.17 Love**

From the foregoing, it becomes clear that in the context of the SAPS there was lack of love between the superior and the supposedly inferior cultures. The principle of love suggests that the love of God is seen through loving your brother (1 John 4:20) and also sharing Holy Communion together. The chaplain should bring to the attention of the SAPS employees that our solidarity with our neighbours as Christians, Muslim, African Traditional Religion and Hindus must be an indication of true love. People must be able to say: “These people love each other”. The chaplain should further emphasise the togetherness of the followers of God and furthermore indicate that to love is to give (John 3:16). This principle should be the determining factor for unity among SAPS employees.

In this open, free multi-cultural context of the SAPS, unity in diversity should be accepted and this could be the most acceptable way of dealing with cultural diversity. Diversity should be enriching unity rather than cancelling it. Unity should be emphasising diversity rather than abolishing it. Black and white religions found in the SAPS should approach their calling of cultural mandate not in arrogance or with an attitude of superiority, but in humility. It is totally wrong to think that human diversity is the cause of division among people (Van der Walt, 1997:162). We should accept that diversity is the true condition of human unity. An example from the Bible is Paul’s metaphor of the church as the body of Christ (1 Cor. 12: 14-31) wherein the body is to form a unity and to function as one.

### **3.18 Tolerance**

Van der Walt defines tolerance as respecting and acknowledging another person’s culture (Van der Walt, 1997:168). From the preceding discussion it is evident that cultural tolerance had no room in the SAPS. This was one of the major problems that led to the creation of superior and inferior cultures existing in the SAPS whereby the other cultures were undermined. Paul shows (Acts 17: 27, Rom 2: 4) how God is tolerant to us as human

beings. Based on that, the chaplain should encourage police members to have the same attitude towards our cultural differences.

The Christians in Rome were intolerant and looked down on people with different cultural habits. Paul warns them not pass judgement but to be tolerant; to show compassion and charity (Rom 2:1-4). Tolerance does not mean relativism.

The chaplain should urge police members from various cultures to seek common ground of their calling and discover that there is more common ground than differences. Secondly, in the situation of the SAPS, members must struggle to understand each other. The apartheid legacy has divided the community in such a way that it is very difficult to understand each other. Therefore it is not easy even to undertake small issues of common interest together as one. There was a belief that black people were of the lower class and that their culture was not developed (De Klerk, 1923:169).

It is evident from the foregoing chapter that when a chaplain wants to win the hearts of police members, especially across cultural lines, his character and reputation have to be beyond reproach. He has to translate the words he preaches to people into meaningful action or reality. It was also seen that a chaplain as a shepherd of the flock has to be prepared to be a servant because any shepherd serves his flock. A servant was also seen to be like Christ, who washed the feet of his disciples. When he does that he will be seen as a man of integrity.

The chaplain has to be the symbol of love, humility, justice and tolerance. So that, even people of other cultures may see the good of Christ in the chaplain.

### **3.19 Summary**

In a bid to clearly understand the concept chaplaincy, the researcher has tried to identify and summarise the key concepts (history, status, tasks and appointment) of chaplaincy. With

regard to historical . He was followed by Rev Cloete, who started the strong and solid Chaplain Corps. This work was continued by Rev Cornelius, who took up from where his predecessor Cloete left. Finally, there was Rev Botha as the man who recruited the first black chaplain.

With regard to status, the chapter managed to confirm that chaplaincy by virtue of satisfying all the requirements of a profession is therefore regarded as professional institution rendering a professional service across racial or cultural lines in the SAPS. The chapter has clearly shown that chaplaincy is operating in two contexts, namely in the church and SAPS. In this regard the duties of Chaplaincy in both contexts was outlined. The reason for operating in two contexts is because chaplains are recommended to the SAPS by the church. Lastly, the inherent requirements for a professional Chaplain Corps operating in the SAPS was discussed from the perspective of Christianity, because all the Chaplains in Gauteng during the time of this study were predominantly Christian-oriented.

## **CHAPTER 4**

### **Culture, management, strategic management and chaplaincy**

#### **4.1 Introduction**

The previous chapter was confined to the historical developments of chaplaincy (Chapter 3) in the broader context of the SAPS (outlined in Chapter 2). Given that, it is clear that chaplaincy renders services across diverse cultural groupings in the SAPS.

This chapter will then therefore define culture and analyse it from three different perspectives, the theoretical perspective influenced by sociologists and anthropologists; the socio-economic perspective from the philosophers; and the management scholars perspective, both the works of Kurasha (1998) and Lubbe (1997) will be critical in this chapter. The discussion of these different perspectives is meant to provide chaplaincy with



the tools for understanding and analysing their work-force's cultural context. The origins of culture in a society will be exposed through the above perspectives. This knowledge is important, particularly for the chaplain managing cultural diversity. The chaplain ought to know how to identify people's culture and thus understand why they behave the way they do if he were to manage diverse cultures. For proper establishment of the points of both convergence and divergence the researcher will analyse the definitions and cultural traits or manifestations. Finally, the strategic management as one of the critical functions in the SAPS as a governmental department will be defined.

## **4.2 Culture from different perspectives**

Kurasha (1998) outlines two specific sections through which the concept "culture" will be discussed. In the first section she defines and discusses the concept of culture, and in the second discusses culture from various perspectives. Among the perspectives she discusses Christianity as a culture. The researcher feels that the Hindu and Muslim faiths are cultures, but Christianity not, and therefore the latter will not be discussed.

The major aspects of culture will be highlighted and developed for a definition to be formed. The definition and analysis will be based on the three perspectives mentioned.

The researcher will employ the directive as outlined by Kurasha (1998:32 - 32), which will point to the universal aspects of culture and then analyse the theoretical consequences of the definition to establish the common thread, or areas of convergence. An analysis of the areas of divergence or particulars of culture will be made further on. While humans share some fundamental categories and criteria of thought, there are some very deep disparities among the different ethnic groupings with regard how they conceptualise and manifest certain sensitive areas of thought (Kurasha, 1998:33). It is worth noting that although cultural differences could manifest as intangibles for instance, they always surface as the major explanation for co-ordination problems in various institutes (SAPS), they are so significant

that they cannot be overlooked, as has been the case in many management studies of the past. These differences are used as the basis for the empirical research of the study on the African, Western, Hindu and Muslim cultural traits found in the SAPS. The methodology that will be used in this discussion of culture will be that of an extensive literature review. In the first section the literature review will be used extensively to establish the definition from the various perspectives. Similarly, in the second section, the literature review will also be used to establish the universal and some of the particular aspects of culture.

This researcher concurs fully with the sentiments of both Kurasha and Lubbe when they state that the definition of culture as found in the literature comes a variety of perspectives. Despite some differences in expression, several similarities or a common thread can be established among the various definitions. Variations or differences can also be established. While these differences were ignored in earlier studies, their significance cannot be underplayed, particularly when dealing with the issues of diversity in culture in the SAPS context.

The vastness of differences in the definition of culture are shown in the works of Kurasha (1998) as well as Lubbe *et al.*(1997) and has played an important role. More definitions of culture have since been pronounced (Mead, 1992:6). These definitions will be discussed chronologically and cross-culturally, and from the perspectives suggested above.

It is very important to state from the onset that the definition of culture cannot be defined according to one specific ethnic group in a certain society but in a broader society. All the various ethnic groupings that are concentrated in the SAPS result in this diversity of culture, which needs the attention of chaplaincy.

#### **4.2.1 Socio-anthropological perspective**

Kurasha (1998:34) is of the opinion that the first clear and comprehensive definition of culture was made by Taylor (1871). Taylor, a British anthropologist, defined culture as one whole thing (though intangible) comprising knowledge, belief, art, law, morals, customs, habits and other features that a person acquires from his society.

Piddington's (1950:3) definition of culture is that of a people's life as depicted by their material and intellectual equipment. It is through this sum total of a way of living that biological and social needs are satisfied as people adapt to their environment (Kurasha, 1998: 34).

Malinowski (1957:15-16) in defining culture as the whole way of doing things adds such characteristics of culture as inherited artifacts, technical processes, ideas, habits and values to the preceding definitions. Mair (1965:7-8), another classical anthropologist, defines culture as comprising all kinds of learned behaviour shared by a group of people with similar traditions and ways of living. The African anthropologist Ayisi (1979:1-4) also defines culture as a way of life shared by a group of people or society. He talks of a collective consciousness that is passed from one generation to the next, as they accumulate their various achievements.

The description and definition of culture by Haviland (1990:30) in Kurasha (1998), like that of the previous authors, is that culture is shared ideals, values, beliefs and perceptions that set acceptable behaviour standards among people in a given society. It is learned mainly through language, is not biologically inherited, and its various characteristics form an integrated whole. Culture is the common denominator making an individual's actions intelligible to the group (Kurasha, 1998:35).

Terpstra and David (1991:6) quoted in Kurasha (1998) define culture as a learned, shared, compelling, interrelated set of symbols whose meanings provide a set of orientations for members of a society. The orientations, taken together, provide solutions to problems that

all societies must solve if they were to remain viable. Like Haviland, most of the recent anthropological definitions make a distinction between actual culture-based behaviour on one hand and abstract cultural aspects of values, beliefs and perceptions on the other. The basic argument is that behaviour, which is intelligible and acceptable to a particular society, is a manifestation of its abstract cultural features. They argue that the objective culture is a concretisation of the subjective culture through institutions such as economic systems, political structures and processes, arts, crafts and literature. One could conjecture that this perspective is based on Hegel's (1836) idealism, which will be discussed next in the philosophical perspectives.

#### **4.2.2 The philosophical perspective**

The manner of how the philosophical perspective describes culture is totally different from the other scholars. This can be seen in Kurasha (1998:36), who states that the philosophical perspective defines culture more from an origins than a characteristic approach. But still, like the sociologists and anthropologists, the philosophers also maintain that regardless of its origin, culture is a people's way of doing things that is shared and acceptable to that particular society.

Kurasha (1999:36) further states that the philosophical perspective approaches the issue of culture from two classical schools of thought. Chronologically speaking, the first is the idealist school of thought championed by Plato and Hegel and later echoed and expanded by Jaeger (1990:136). The second is the materialist school of thought championed by Karl Marx (1847).

For the purpose of this study, which aims at comprehending the culture of SAPS members, it would be critical that the two schools of thought are worth discussing in detail as they provide the cultural basis for understanding a people within a given environmental context. The Hegelian school of thought purports that culture emanates from ideas, which get objectified into concrete institutions. Ideas are the source of material things and behaviours. Ideas are universals manifested differently given the environment, as an ongoing historical process.

The manifestation enhances rationality and understanding, which then devolves the ideas towards unity. For the idealist, therefore, the origin of culture is the idea that is collectively subscribed to by a particular community and becomes the ideology (Kurasha, 1995:215). This is synonymous to the Biblical idea: "In the beginning was the Word (or idea) And the Word became flesh" ( John 1:1). The Word (or idea) became objectified into our Lord Jesus Christ.

In this school of thought then, people's feelings, expression, values, perceptions and beliefs are the basis upon which their art, literature, education, crafts and institutions are formed.

These objectification of the subjective elements serve to distinguish the particular society from others, thus showing the uniqueness of each society, therefore the proper management of culture becoming essential.

Kurasha, (1999:37) discusses culture in terms of three levels, namely, basic assumptions and premises, values and ideology, and artifacts and creation. Basic assumptions and premises would be those things that are taken for granted and occur to a person preconsciously. These would include one's socialisation on how to relate to nature, time, space, as well as what one believes with regard to human potential and social nature. Values and ideologies then arise from these taken for granted assumptions. These would direct one in the formation of goods and strategies for achieving them.

The first two levels are the ideational base of culture, since culture is a set of ideas. These ideas then get manifested in the third level of Schein's analysis, in the artifacts and creations of a particular culture Kurasha (1998.)

Examples of manifestation would include behaviour, language, technology and even the social business of a people. All these reflect their assumptions, premises, values and ideology. This third level, being the manifestation level, is the level that is observable.

So the assumptions, premises, values, beliefs and ideologies are so deeply rooted in individuals through socialisation that the culture cannot just change, at least in the short term, to meet the demands of externally-shaped management (Jaeger, 1992:132 quoted in Kurasha, 1998). Management has to appreciate the particular cultural context and its origins and practise therein. Contrary to dialectical idealism, the dialectical materialism of Marx

argues that material conditions are the source of ideas and the subsequent culture. The culture is a result of society's material condition. A society develops certain behaviours, habits, values, assumptions, perceptions and beliefs due to material conditions prevalent in its environment (Weinrich, 1982:4). For example, ice-hockey is a Northern Hemisphere sport that might never find its way to Algeria and Nigeria due to different weather conditions. This materialistic view is aptly presented by Tucker (1978:4), who argues that a people's material productive forces are indispensable and independent of their will. Their relations of production correspond with the material conditions that they find themselves in.

The total of these production relations then constitutes the economic structure of that society. The economic structure then serves as the basis from which that society's legal and political structures arise, as well as their social consciousness. So a people's social consciousness as articulated through their social culture is a product of their material conditions. Therefore, the dualism between the foundation or substructure and the superstructure is clear. Culture, which would include religion, politics, law, management and general social consciousness, and which belongs to the superstructure, is like smoke or fire whose quality is dependent upon the substructure, namely, firewood, charcoal or coal. Material reality informs the nature of any people's culture.

#### **4.2.3 The management scholar's perspective**

Lubbe (1997) indicates how managers need to be sensitive to cultural diversity in the work place. It would be proper to investigate how management scholars define culture, more especially after the different perspectives have been discussed. It should be noted though at this early stage of the management scholar's perspective discussion that the issue of culture only became accepted in management vocabulary as late as the 1980s (Hofstede, 1989:11). This was through such proponents of cultural significance as Hofstede himself. With the globalisation of world markets, culture became a major issue as multinational businesses started to realise that cultural differences could make or break a corporation's foreign branch

or subsidiary (Smith, 1992:39). Being aware of the significance of culture can actually serve as a competitive advantage in foreign business.

Hofstede in Kurasha (1998: 44) defines culture as mental software that affects people's thinking, feelings and perceptions of the world, as well as how they behave. This software is collectively programmed in the minds of people who belong to particular categories in a society. The categories range from nationality through ethnicity to a profession. The individual thus goes about with several layers of mental programming within himself, which he refers to in the appropriate circumstances. The national cultural programme though, has the overall influence over the other programmers, which are more voluntarily acquired. These various mental programmers could have a considerable number of contradictions, as is the case with most religious cultures. Culture is neither visible nor tangible, but can only be seen through its manifestations as human behaviour. It resides in our guts rather than in our brains.

Schemerhorn *et al.* (1991:6) define culture as that way of doing things in a particular society that is learned and shared by the society. Things such as the manner in which people eat, dress, greet, and teach their offspring are reflections of a people's culture. These authors emphasise the fact that culture is learned and not inherited. It is not genetic. People are born into a society that teaches them a culture. They are not born with a culture. There are many interrelated dimensions to culture, and modifying one would affect the rest. Harris and Moran (1991:12) define culture as a society's way of living, which it develops and then transmits consciously or unconsciously to future generations. These ways are in the form of ideas, habits, attitudes, customs and traditions. The ways get accepted and standardised in the society. The sum total of the learned human behaviours, knowledge, beliefs, values, laws, customs, morals and other habits that are common to and accepted by a particular society is what makes a people's culture according to Donnelly *et al.* (1992:714). So management scholars, to a great extent, echo the sociologists, anthropologists and philosophers in defining culture as a people's way of doing things, which defines their



context. It is this cultural context that the chaplain must be aware of and must be sensitive to as he practises his ministry of cultural diversity.

### **4.3 Cultural universals**

The common thread of the universal aspects of culture could be enumerated and variables be identified and analysed from the foregoing definitions and school of thought. From the definitions discussed one can identify six common aspects of culture, which will be discussed below.

#### **4.3.1 Culture is a way of life**

The consensus from the foregoing definitions and schools of thought is that culture is the way in which people in a given grouping or society live, which becomes standardised and intelligible and acceptable to the particular society. Whatever the particular way might be, all perspectives label it as culture. The way of life is the constant: the specific way within a particular context then becomes the variable.

#### **4.3.2 Culture and society**

The foregoing definitions see culture and society as intertwined. This is evident in Kurasha (1999: 46) who believes that society and culture are two inseparable concepts. Haviland (1990:30) argues that if there were no society, there would be no culture. This is basically because a social culture is identified with a particular group of people.

#### **4.3.3 Culture is shared by society**

By definition, a society comprises of a group of people who occupies a specific locality in that society. A society believes in the same things, upholds the same values and does their things in similar ways. Anthropologists and psychologists agree that culture is transmitted from generation to generation. Because people share a culture, they can predict each other's behaviour under a given set of circumstances. When all these people, each of a unique culture, from various localities come together in the work situation, the institution encounters cultural diversity.

#### **4.3.4 Culture is learned**

It is critical to agree that scholars who correctly believe that culture is learned from one's society and transmitted through symbols such as language in every society (Travis *et al.*, 1991:29). Culture is not genetically acquired. One is born into a culture, but not with a culture. Culture is passed from one generation to the next. People have similar needs such as the need for sleep, the need to eat, and the need for shelter. The way in which these needs are satisfied is a function of the individual's culture and religion (Kurasha, 1998).

#### **4.3.5 Culture is self-regenerating**

Culture is a social product that has the capacity to reproduce itself. The subjective or abstract culture gets objectified into concrete structures and institutions. The mental software is concretised into hardware such as buildings, equipment, artifacts and even vehicles, which are a reflection of the values, beliefs and customs of each individual culture in a particular society.

#### **4.3.6 Culture is dynamic**

It is critical to use Kurasha's model (1998:46-47), which sees culture as a reality that is in process. Consequently, it is universally observed that culture is dynamic and change is in terms of both time and place.

From the six dimensions explained above, it can therefore be concluded that there is a kind of unity observed in all societies, something indicating the universality of culture.

#### **4.4 Cultural particulars**

Universal as it could be, culture has certain dimensions that reflect its variability, particularly as it pertains to a specific society. Cross-cultural research has shown some specific dimensions where culture differs, depending on the society in question. Schermerhorn (1993:55) argues that the basic areas of difference are language, use of space, time orientation and religion. Hofstede (1980:11), in his classical study of cultures, stipulates the dimensions of diversity as power distance, uncertainty avoidance, individualism and masculinity. Kanungo and Jaeger (1992:11) in their comparative study of the socio-cultural environments of developing countries, conclude that developing countries' societies are generally higher on uncertainty avoidance, higher on collectivism, higher on power distance, and higher on femininity. They argue that these societies are relatively lower on abstractive thinking and that their thinking is more associative. A more detailed discussion of these dimensions where cultures differ would be necessary in making the point of cultural diversity needed for this study. The following dimensions of culture (language, use of space, time orientation, task orientation, power distance, uncertainty avoidance, individualism and masculinity, to be discussed, show the extent of diversity in the work place (cf. Chapter 1: 9 - 10).

##### **4.4.1 Language**

Lubbe *et al.* (1997:18) assert that there is also non-verbal language (body language), over and above 3 500 languages used worldwide. These are mostly both spoken and written. With language being a major medium for transmission of symbols, which manifest culture, the difference in language thus becomes a major source of diversity. The whole communication system, verbal and non-verbal, separates one group from another (Lubbe *et al.*, 1997:14). The symbols, such as greeting, might be transmitted, but are very differently from one language to the next. The cultural environment of a particular society might also lead to the development of a particular vocabulary even for a language that is shared with other cultures. The English language is a case in point. The colloquial term for fizzy drinks varies from place to place. While people in the USA call it soda, Canadians call it pop and the South Africans call it cold drinks (Schermerhorn, 1993:55). The chaplain should be flexible with regard to the languages of the work-force in the SAPS. He must embrace them, also try to understand and speak them, if need be, so that the members become free and open with him.

#### **4.4.2 Use of space**

In the context of the SAPS the use of space is critical since it varies from culture to culture. Lubbe *et al.* (1997:18) indicate that it affects communication. The interpersonal distance is so important to business people that it could affect the quality of negotiations. Space is valued differently by different cultures. For some cultures, standing more than two feet away symbolises disinterest in a person and what they are talking about, while for others it symbolises respect for the individual's space and honor for the individual and his status. Arabs, Latin Americans and Africans, generally stand much closer than Western and Indians do. The interpersonal distance is so important to business people that it could affect the quality of negotiations. Arabs, Latin Americans and Africans generally stand much closer than Western and Indians. The chaplain working where personal privacy and confidentiality of counselling conversation is valued, will communicate on a one-to-one basis, sometimes

secretively. He will prefer a fair amount of distance between him when he communicates. On the other hand, where a more collectivist spirit is found in another culture, the chaplain would communicate with general people at once while being physically close to them. The chaplain should always be prepared to communicate with people with a culturally mixed orientation. He must therefore try to strike a balance between these extremes with selective communication, with moderately space between people and semi-private arrangements.

#### **4.4.3 Time orientation**

The researcher is in full agreement with both Lubbe and Kurasha about their views that societies can be categorised into three types from a time orientation perspective. The three categories are segmentary societies, meaning those of hunt-gatherers and horticulturalists, the stratified societies meaning the agrarian ones and the functionally differentiated societies meaning the industrial ones. The segmentary society, which describes the African traditional and even contemporary culture more when it comes to time orientation, is strongly orientated to the present (Lubbe *et al.*, 1997:21). The past is considered chiefly as it provides direction to the present, making the future relatively unimportant. The different segments are so equally significant and necessary to the people's life that all activities are carried out simultaneous without much successive ordering. This makes planning in anticipation of the future unnecessary. Any future plans are basically short-term. A study of Nuer of Sudan businesses, confirms this time orientation. For the Nuer there was not even a word for time in their vocabulary. The activities themselves and the achievements were their points of reference. Though events took place in a logical order, they were not controlled by some abstract system called time (Wild, 1997:196-197). Much of the literature on pre-colonial African societies echoes the same view on time orientation. In particular, the emphasis is on future orientation, particularly with respect to long-term planning. Events were used to denote time; it was not considered in abstraction. The repetitive and thus foreseeable activities expected in the following year provided the furthest future planning. The unpredictability of nature also contributed to this. The lack of future

orientation underscored the society's lack of belief in progress. Deferring gratification was not willingly done among the traditional societies (Mbiti, 1969:23).

With colonisation and cultural contact, the African time concept changed, albeit superficially, becoming more future-oriented (Wild 1997:198). Anthropologist Hall (1959:15) argues that when it comes to time orientation, cultures can be categorised as monochronic or polychronic. His major point of distinction between the two concepts is the number of things done at a given point in time. He defines a monochronic culture as that which does one thing at a time and a polychronic culture as that which does several things at a given point in time. Western cultures are more monochronic than African and Asian cultures are. This point of diversity is also critical, particularly for business purposes, because it has implications on the meeting of deadlines. Deadlines are more difficult to meet from a polychronic than from a monochronic cultural perspective.

Another dimension to the time orientation discussion is that of the temporal focus of life. In this dimension, societies are described as being past, present, or future-oriented. The Western developed countries have a future orientation (Jaeger, 1992:134). In such a culture, past customs and traditions are only useful in so far as they provide the basis for decisions that impact upon the business future. On the other hand, developing countries are more present and past-oriented. For the past-oriented cultures, the society's customs and traditions guide the life of people socially or in business and any change should be guided by past experience, which is often encoded in proverbs. For the present-oriented cultures, the tradition and/or some plan for the future provides the guide to behaviour, but people basically live for the moment. They take a circular view of time, in which the past is more important than the future, which links back to the past through the present (Boon, 1996:17).

To the Westerner, therefore, the present becomes the future, while to the African, the present becomes the past. In the African context the past is far more important than the future, hence strategic thinking is not emphasised in traditional education.

There is the general belief in traditional African societies that there is a higher power that controls one's destiny. This leads to a short-term perspective to life (Asante & Asante, 1990:128). As a result of this apparently fatalistic worldview, people of that culture are taught to confront adversity with dignity and accept success with humility (Albert, 1970:106), since behaving in a proper human way is highly valued.

Regarding the issue of time division, the linear concept of the future is traditionally virtually non-existent for the African people. Time is viewed two-dimensionally, namely as the past and the present. Since events which lie in the future, according to African thought, have not been realised, they cannot constitute time (Asante & Asante, 1990:130).

The discussion of time orientation usually goes unarticulated because of its existence outside the boundaries of conscious awareness. The focus of the discussion is on the attitude toward time and the use of time. Events occurring over a particular time period are more important than the number of days they take. This is because time does not exist in a vacuum. Time is distinguished by the activities that are performed. Thus, while Westerners view time as a commodity that often enslaves man, for Africans, man can take as much time as he wants. This is because what is important is how the time has been spent. A day spent conversing among friends is not idly spent. It is a day well spent because the event and the feeling of communal participation are more of essence than the amount of time spent (Pennington, 1990:120). This conception of time would obviously have implications on the appreciation of the planning function of management.

#### **4.4.4 Task orientation**

Lubbe (1997) states that this concept deals with how people raised within a particular culture approaches tasks. Developed societies have an action-orientated culture. They therefore

stress measurable objectives and a pro-active approach in dealing with a given task. Everything else comes after work. In developing societies, people are more concerned with being. This being-orientation means that people focus more on experiencing life and the quality of the experience. Unlike developed societies, people in developing societies work to live. In the SAPS context: the police members from various cultures have also a divergent approach to tasks, since they are diverse in nature. This diversity will have an impact on productivity. Lubbe *et al.* (1997:141) state that blacks are very much activity-orientated. This stresses achievement but it is vital to remember that achievement is not viewed as an individual effort but a collective one.

#### **4.4.5 Power distance**

Hofstede (1980:92) in Kurasha (1998) studied specifically four dimensions of cultural differences across nations. The first dimension is what he called power distance or the degree to which a society accepts the unequal distribution of power in an institution. It also means the respect that society gives to authority, rank and status or the extent to which less powerful people in an institution accept the authority of those members who are more powerful (Greenberg & Baron, 1995:457).

According to the study, this varies across cultures. This fact was further confirmed in a later comparative cross-cultural study by Hofstede (1989) of an American-based multinational business and a British-based multinational business. From that study, it was clear that European and American societies prefer less power distance or greater equality among people. Asian societies on the other hand, according to an earlier study, preferred greater power distance. African societies would also prefer more power distance or less equality with the powerful being seen as being outstanding. This is in line with the culture or respect for authority (Lubbe *et al.*, 1997:140-141). The chaplain has to be aware and sensitive to the power distance.



#### **4.4.6 Uncertainty avoidance**

The meaning and understanding of this concept is the extent to which risk is tolerated by a people and, as a result, by an institution within that society. The degree of structure and tolerance to rules determines a people's uncertainty avoidance level. The Western and Indian cultures are fond of taking risks, contrary to Africans who are not risk-oriented. In the African perspective for proper counselling and management to be effective, it would require consultation with elders and this is linked to respect. This procedure does not suggest an abdication of personal responsibility; rather, it is enhanced by the involvement of others. The chaplain has to be sensitive and aware of this situation.

#### **4.4.7 Individualism**

This concept is understood by Kurasha as the dimension that explores the extent to which a society emphasises individual interests and success over group or collective interests and successes. Indians and Westerners proved to be highly individualistic, while African societies are collectivistic, as family and community play a very crucial role in their lives. A child belongs to the whole village in terms of being looked after. The chaplain has to encourage collective teamwork in his ministry for the work-force as opposed to the individualistic approach. He has to encourage co-operation rather than competition in his teaching of ethics so that there is potential for group dynamics (Lubbe *et al.*, 1997:134).

#### **4.4.8 Masculinity**

The dimension of masculinity looks at the degree to which such masculine values as assertiveness, performance, success, and competition are emphasised over feminine values

such as quality of life, maintenance of human relationships, solidarity, service, caring for the underprivileged and feelings in general. This looks like extremes - from tenderness to roughness. The British, American and even Asian societies in both studies scored high on masculinity. This would not be the case with the African society, which is relatively low on masculinity when masculinity is defined according to the criteria set forth by the theory of Jaeger and Kanungo (1990:8). According to Lubbe African cultures have a blend of both masculinity and femininity.

These perspectives on culture, having been exposed and explored, need to be considered next with respect to the theory of management and its various functions. These various functions would be borrowed since they are also applicable to the chaplain.

## **4.5 Management**

It is important that the chaplain would better have a knowledge of how and what to use in a bid to manage the diversity at his disposal. The management theories therefore comprise activities that include planning, organising, leading and controlling (David, 1993:175). Each of these activities and its components will be discussed, as well as issues involved in managing cultural diversity.

### 4.5.1 Management defined

The generally accepted definition of management is that the process of co-ordinating activities lead to the attainment of well-planned objectives, using effective leading and controlling techniques.

Management also involves treating people decently, consulting with them, shaping and reinforcing values through coaching and good leadership in the field. All these activities are aimed at making workers productive. Good management emphasises performance, quality,

service, mentorship, a love for and ability to manage and work with people, excellent communication and value shaping. Besides just intending to make them productive, good chaplains ought to be able to inspire people (Donnelly *et al.*, 1995:4).

#### 4.5.2 Historical background to management theory

Thinking about management was first articulated by practising managers in their autobiographies and memoirs. Social and behavioural scientists later joined in the exposition of the issue of the management of businesses because they found it an important social phenomenon, which required study through scientific inquiry. Being scientists, they make no judgements regarding good or bad management practice and their aim is to understand and explain management practice. However, a host of other individuals from different disciplines have given their perspectives on management. These include sociologists, psychologists, linguists, engineers, anthropologists, lawyers, economists, accountants, mathematicians, political scientists and philosophers. All these various perspectives could be applicable within a given context to the understanding of management. However, there are the basic approach - the management science approach. The development was in that historical sequence (Donnelly, 1995:6) an attempt at integrating the knowledge that had been accumulated by later theorists, resulting in the systems approach and the contingency approach.

#### 4.5.3 The function of management

##### 4.5.3.1 Planning

Planning can be considered as the bridge between the present and the future, which leads to achieving its objectives. It is that process of setting objectives and strategies to achieve them (Donnelly, 1995:154). Results-oriented chaplains are effective planners. Among the possible strategies that chaplains can plan for are cultural tolerance, unity in diversity, culture reconciliation, and equity of cultures. All this would be done within the diverse cultural context of the SAPS. Planning is the function that initiates the management process and can thus be found to be pervasive in the other management functions. Once the chaplain's plans are laid out, the chaplain then organises for the accomplishment of the desired tasks. They ensure good spiritual leadership to effectively guide the efforts of the employees so that the envisaged goals cultural unity, equity and tolerance are achieved. Finally, they control the implementation of the plans to ensure accomplishment of objectives and take corrective action should the objective accomplishment be missed (Schermerhorn *et al.*, 1994:192).

Planning for cultural unity, cultural tolerance and equity, is an on-going process and not a once-off event. For it to be effective, both chaplains and the diverse work-force must be involved. This ensures members' understanding of set objectives and their subsequent commitment to them. With good planning a chaplain can accrue synergistic benefits. With the environmental analysis done in the planning process, a business can adapt to environmental changes and greatly influence its destiny. This will be thoroughly discussed in the strategic planning section.

Participative planning is very much in line with the valued African idea of participation as discussed above under the section idealism philosophy. This involves actively including in the planning process the people that are going to implement the plan or are in some way affected by the plan. With these other people being workers from diverse backgrounds, there is a benefit of increased creativity and information since they have the hands-on experience. With participation comes the understanding of the plan, its acceptance and the likelihood of success in its implementation. Chaplains need to introduce the culture of

inclusivity of other cultural groupings so that the concept ownership of plans, which aims at unifying and reconciling the work-force, becomes acceptable.

#### *4.5.3.2 Leadership*

Generally, leadership means a manager's ability to lift his subordinates' vision to higher levels, encouraging them to perform to higher standards and building their personality beyond its normal limitation (Drucker, 1973:463). Therefore, a chaplain as a spiritual leader should be able to encourage and persuade the SAPS members to work enthusiastically toward achieving set objectives. Leadership is thus viewed as the lighting rod for the planned activities and the way in which they are organised. With leadership, people are motivated to act toward goal achievement (Davis, 1967: 96-97).

Smit (1995:12) states that leadership is not about what leaders should do, but about who they are as persons before God and amongst the people. Based on this definition it is therefore imperative that the chaplain should be a man of integrity as he leads in all spiritual programmes. The chaplain as man of integrity in the SAPS has to take into account and practise situational leadership during his process of leading. The SAPS is composed of various cultural groupings; therefore they need to be handled differently and sensitively. The difference in competencies of these diverse cultural groupings must be acknowledge. The chaplain therefore should implement different leadership styles as the situation and occasion demands.

#### *4.5.3.3 Communication*

Communication is another major component of leading. In communication, symbols are used to transmit messages to achieve common understanding between parties. This transmission could be done verbally or non-verbally (Lubbe *et al.*, 1997). Communication

can be viewed as the foundation of interpersonal relationships within the institution. This is because it is through communication that organisational members influence each other in attitude, behaviour and understanding. Such communication would obviously be heavily influenced, in turn, by the cultural background of the communication parties since, for example, symbols could mean different things, depending on the culture in which they are being transmitted (Schermerhorn, 1994:473).

The chaplain must take into account that communication effectiveness in the SAPS context would be a function of such value orientations as religious power distance, uncertainty avoidance and masculinity (Hofstede, 1980:11). This is because, for information to be effective, the receiver of the message must interpret it in the way the sender intended it to be interpreted. There could be a situation where, due to a high power distance-orientation, a subordinate retreats from a negotiation with an apparent affirmation of the offer. The subordinate is not genuinely affirming, but because of his high respect for a chaplain, retreats from the negotiation. He cannot freely argue with the anointed man of God. A chaplain ought to have good listening, speaking and questioning skills. He ought to be able to listen intelligently. This would help him detect and avoid mixed messages. In a cross-cultural setting, this becomes crucial (Schermerhorn, 1995:474-478).

One method of communication, which if used properly, would best help the chaplain is negotiation. Effective negotiation could be regarded as a collaborative effort to benefit both parties. Value can be created where it never existed by effective negotiation (Anderson, 1992:71 B 76).

Whenever people exchange information for purposes of changing the relationship, this is negotiation (Kane, 1993:304-325). They try to reach an agreement over time by way of preparing for negotiation; it is important to understand the other side and know all the available options.

In understanding of the other side, one has to thoroughly understand people's needs and positions with regard to the issue. Even then, the position might be known, while the values, beliefs and wants that motivate these positions, might not be known. This is where an appreciation of the other party's culture and its orientation becomes important. This understanding of the other side is attainable only through the chaplain's research efforts and through exchanging information with the other party. When the information is accumulated, it ought to be used to develop, understand and evaluate available options. Negotiations are successful if there is a high level of trust between the groups, since this leads to greater openness and information exchange (Donnelly *et al.*, 1995:434-436). After the chaplain has created a conducive environment for discussion, he should consistently in his conversation focus on the manner in which he can attain proper control or management of culture.

Effective two-way communication will encourage members to discuss their concerns, point out problems and even make suggestions or recommendations, the chaplain knowing fully what he intends achieving. He must therefore not only plan what to tell, but how to tell it.

#### *4.5.3.4 Controlling*

Control is a process that ensures that activities are performed in line with present goals and objectives (Smit & Cronje, 1992:448). This becomes the responsibility of chaplaincy in an SAPS setup to ensure that the actual outcome of the operations conforms with the planned outcome. After objectives and strategies have been planned for, controlling then ensures that all this is done in the right way and at the right time (Schermerhorn, 1999:586). The process of controlling consists of various stages. The first stage is to establish the requisite performance standards for both the individuals and the business. The second stage is to compare the actual performance and that established as the standard in the first stage. The final stage is to take corrective action in the event of a variance between the actual and the standard. Chaplaincy has also to align itself with these processes of control in a bid to arrive

at the desired destiny of ensuring cultural tolerance and equity. The diverse work-force should from time to time report about cultural tolerance.

This process could be impacted upon by the cultural background of the SAPS workers, particularly when it comes to the assessment of individual performance of each cultural group. The chaplain has to ensure that diverse cultural groupings in the SAPS adhere to the rules as directed by the chaplain for the sake of good human relations. With effective plans, the establishment of effective control systems becomes possible, thus underscoring the close relationship between planning and controlling (*Donnelly et al., 1995:273*). Fairly similar cultural orientations, particularly with respect to planning itself, would therefore need to be considered.

#### **4.6 Managing cultural diversity and implications for the chaplain**

Controlling also pertains to observing closely and monitoring objective attainment efforts within the SAPS while being conscious of the diversity in the cultures of those who should attain the objectives. Cultural contextualisation implies diversity of a work-force. For the SAPS to succeed in the prevention of crime today, there is a need for the SAPS to have the ability to tap into the full potential of a diverse work-force (*Thomas, 1992:306-317*).

Diversity management implies not only tolerance, but valuing of all the workers equally. In this way the glass ceiling can be broken. Those constables from the so-called interior cultural background who are at the lowest level in the hierarchy yet on the ground level performing optimally (*Goltfredson, 1992:279-305*). Diversity management programmes involve creating opportunities for the other group and also training co-workers to embrace differences between them (*Greenberg & Baron, 1995:194*). Diversity is best managed by believing in the constructive potential of all members in the SAPS, because each person brings to it unique gifts (*Walker & Hanson, 1992: 119-137*). When stereotypes are used with regard to dealing with people at work, diversity management cannot work. There is a



need to accept the range of differences in religious and cultural values and for the chaplaincy to ensure a respectable and constructive relationship within the SAPS. This they can do by ensuring that the SAPS employees are treated as special individuals because of some unique skill and abilities they bring to the job. This is so not because they are a members of a certain group, but because they are created in the image of God. Diversity management will only be successful when chaplaincy via sensitive management seeks, recognises and develops the talents of their employees, regardless of the cultural group they belong to. Effective and efficient management must guard against prejudice because it has the effect of discrimination and, as a result of this, victimisation of the other party, although there is also co-victimisation of others who share the same background at that person (Solomon, 1992:30-36). Passing talented individuals over because of their racial or ethnic group cannot be afforded by any institution in this contemporary competitive environment (Fernandez & Barr, 1993). Cultural discrimination of workers by chaplain management costs the company highly because the prejudiced workers would be so demotivated that they would not take the initiative to be innovative and their talent becomes frozen and buried (Young, 1993). Successful management of cultural diversity enhances service delivery (Mead, 1994:14).

Cross-cultural communication skills are essential. There could, however, be problems of communication breakdowns due to diversity of both religious backgrounds mainly due to ethnocentrism, the feeling that one's culture is superior to any other. Due to ethnocentrism one might not listen well to feedback from the inferior members of the institution. One could also run the risk of not developing good working relations with those of other cultures because of stereotypes (Schermerhorn, 1994:486).

Effective cultural management also entails understanding the silent language of culture. In his classic work in this area, Hall (1959:15) lists four aspects of this silent language as the language of time, space, things and contracts.

The language of time arises out of the concept of time orientation discussed earlier. This differs among cultures, and an effective chaplain has to encourage management to appreciate the difference and opt for the one that makes the workers feel most productive. For example, while people trained in the Western culture accepts and respects deadlines, those trained in other cultures might find it rude to assign deadlines. The language of space or proxemics in Hofstede's (1989) study, is the most important component of non-verbal communication. Space in terms of distance between people, even in conversation, could differ culturally and religiously.

The language of things emanates from the use and significance of material possessions. The essence of the concept is the importance that a particular culture attaches to certain things because they determine the observer's perception of them. The language of contracts entails how contracts are viewed by various cultures. The Westerner would view it as a binding statement of agreement, while the Easterner would view it as a starting point to the deal. It would, in the latter's opinion, be subject to modification as and when the need arises. While the Westerner would like the contract in writing, the Muslim would feel highly insulted to be asked to put it in writing after he has given his word (Schermerhorn, 1994:487).

#### **4.7 The process of strategy formulation**

While the author aims to talk about the strategic planning of chaplaincy, it is necessary to look briefly at how strategic planning has developed as a management discipline; to define the terms strategy and strategic planning; and to further examine the aspects involved in the effective formulation of strategy for an organisation.

#### **4.8 Historical overview**

Masike (1998:7) states that the historical origins of the subject can be traced to the experience curve discovered by the US Air Force in Dayton, Ohio in the mid-1920s. He cites the views of others who sees the strategy as evolving from operational research techniques and budgeting programmes that were first practised in the United States of America during the Second World War. The so-called era of long range planning of 1965-1975 emanated from these developments. The energy crises of 1973 and 1979 exposed the inefficiency of long-term planning.

The assumptions upon which the long-term plans were based did not take into consideration unforeseen changes in the environment. What was the point of such exercises if the assumptions upon which they were based could be altered so easily? This brought about challenges to be more accurate, to broaden the scope of planning to include environmental analysis, scenario building, and stakeholder management. The era of strategic planning between 1975-1980 was born in this way. The main elements of this era were an explicit company strategy, division into strategic business units, exploratory forecasting, planning for social and political change and simulation of alternative strategies. Strategy became more inclusive and moved away from being essentially an economic analysis (Masike, 1998). It is in this era that Henry Mintzberg (Henley Management Institute, 1994:6) argued that there was more to strategy than planning. He believed that strategy should be incremental. As business moved into a more competitive and customer-oriented era the term strategic management was coined. This era of strategic management was between 1980-1987. It is in this era that Michael Porter (Henley Management Institute, 1994:10) introduced analysis and generic strategy formulation. The focus fell strongly on the maintenance of sustainable competitive advantage.

Porter (Johnson & Scholes., 1993:205) jointly with (Masike 1998:8) argues that there are three fundamental ways in which organisations can achieve sustainable competitive advantage. These are as follows:

- A cost leadership strategy, where an organisation chooses to be the low-cost producer in its industry. These organisations typically sell standard products and place emphasis on reaping cost advantages from all sources, thus sustaining overall cost leadership.
- A differentiation strategy, where an organisation seeks to be unique in its industry. The differentiation strategy requires that an organisation chooses attributes that differentiate it from its competitors and charges a premium price for being unique.
- A focus strategy, where an organisation chooses a narrow scope of competitive stance within an industry. These organisations select a segment or a group of segments in the industry and craft their strategies to serving these segments to the exclusion of others.

Organisations in this era became aware of the power of shareholders and shareholders became more active in questioning the contribution that strategic moves make to increase the return on their investment. This trend prompted the development of techniques such as value analysis and replaced traditional accounting measures as the only criteria for evaluating strategic options.

#### **4.9 Definitions**

The concept strategy is sometimes used without a clear understanding of its meaning, but Brown (1997:3) defines it similar to Masike (1998:3) as the art of the general and it basically derives from the Greek term *strategia*, which has to do with the highest level in command structure of the organisation. Strategy is the direction and scope of an organisation over the long term, which really matches its resources to its changing environment, and in particular its markets, customers or clients, so as to meet stakeholders' expectations (Masike, 1998:8).

It is important to place the development of a strategy inside the overall management plan of a business strategy. This should form part of an ongoing strategic management process continuously evaluated and improved upon.

Masike (1998:9) distinguishes the five separate definitions of strategy, which are commonly referred to as the five Ps of strategy. These are the following:

- **Plan:** a deliberate process made in advance of a set of actions
- **Ploy:** a manoeuvre to outwit a competitor
- **Pattern:** a consistent theme in a stream of actions
- **Position:** a way of matching an organisation with its environment
- **Perspective:** the way in which the organisation views the world

(Narayanan & Nath, 1993:244) concur with Masike (1998) and states that the strategic planning refers to the process by which organisational goals and the means to reach those goals are implemented. It is the process of deciding on changes in the objectives of the organisation, in the resources that are to be used in attaining these objectives, and the policies that are to govern the acquisition and use of these resources. It involves a stream of decisions aimed at matching the organisation's outputs to the demands of its current and future environment (Kotze, 1990:77).

#### **4.10 The process of strategic planning**

The process of strategic planning integrates the following elements according to Masike (1989:9-10):

- Organisational profile
- Purpose objective
- Macro environment
- Operational environment

- Strengths, weaknesses, opportunities and threats (SWOT analysis).
- Strategic issues
- Strategic action plans

Strategic planning is therefore seen as the intended future relationship between the department and the environment at some time in the future, either specified or unspecified. It deals with the strategic objectives of the department and the means to attain those objectives.

Masike (1998:10) states that it is about the long-term direction of the department. It is not to be looked at as a once-off major change. It is better described and understood in terms of continuous adaptation of the department to ongoing changes in the environment.

Most organisations have a strategic intent. It might be unstated, inconsistent or crude, but it is there and real and determines the actual decisions of the organisation. It is only when a strategy is explicitly formulated and planned that it becomes a strategic plan.

Any organisation should be so in touch with its environment and sensitive to changes as to be able to anticipate any shift in underlying conditions. The strategic plan has to be flexible and dynamic in anticipation of potential opportunities and threats. It has to be crafted in such a way that it is responsive to environmental changes. It should allow the organisation to build a market position that is strong enough to produce and sustain good performance despite unexpected events like potent competition and internal problems (Masike, 1998:10).

Masike (1998:10) states that human nature demands continuous improvement on an ongoing basis. More comfortable houses, comfortable cars, cost-effective ways of managing human lives and cultural diversity are required, against a background of discontinuous change brought on by energy problems, finite resources, environmental limits in the absorption of

industrial wastes, the cleavage between developed and underdeveloped nations, and a world economy that does not function effectively or efficiently.

In this context, organisations encounter ever-increasing complexity. Organisations facing these increasingly turbulent and often hostile environments will need more systematic and informed means of making the major strategic changes required for organisational survival and viability (Kotze, 1990:77).

Chaplaincy in the SAPS is in a similar situation. It has to adapt to a changing environment where human and financial resources are limited but where it is still required to deliver a quality service to the culturally diverse work-force. Chaplains' strategy is the input in the process where output is a quality service for the broader diverse SAPS in Gauteng. The central thrust is to build, strengthen and sustain quality service delivery within the given Christian chaplains serving a diverse cultural work-force.

#### **4.11 Organisational profile**

The development of an organizational profile is fundamental and crucial in the business strategy processes. According to Pearce and Robinson (1994:173) quoted in Masike 1998, for a strategy to succeed it must have three ingredients. First, it must be consistent with conditions in the competitive environment, taking advantage of existing or projected opportunities and minimising the impact of major threats. Secondly, it must be realistic in terms of the organisation's internal capabilities. The organisation's pursuit of market opportunities must be based not only on the existence of such opportunities but also on the organisation's key internal strengths. Finally, the strategy must be carefully executed (Pearce & Robinson, 1994:173). Therefore, intensive internal assessment is critical to developing a

successful ability to exploit environmental opportunities while minimising losses from environmental threats. The profile of the organisation involves the analysis of the present situation in its totality, so that before and organisation moves to a future envisaged situation, it should clearly understand its present situation. Therefore the chaplain's current situation will be discussed briefly later in this chapter.

#### **4.12 Purpose Objective**

It involves the vision, mission, values and the objectives of the organization and these four are reflective of what the organization believes it should do an achieve.

#### **4.13 The vision and mission statement**

The social-political transformation that the country has undergone and is still undergoing since the elections on 27 April 1994, together with the prevailing levels of crime and violence, necessitated a new vision for and fundamental changes to policing in South Africa.

The new vision for policing is that it should lead to the creation of a safe and secure environment. This vision is the dream of the future that management wishes to create for the organisation. Vision is not what the organisation is, but what the organisation wants to become.

This vision has formed the essence of the transformation process. The development of this vision into a vision shared by all has been a lengthy process that formed part of the transformation process. Externally, the community and all role-players also needed to share the broad vision of policing. This was necessary in order to create an understanding for the role of the police, the role of the community, the difficulties of policing and in order to facilitate support for the police. Internally, the vision needs to be shared to facilitate the development of a vision-driven organisation, to facilitate understanding of the true role of the



police and the community, and to enhance the support of the community and other role players, which is needed to create a safe environment for all people in South Africa.

To realise the said vision, the SAPS has undertaken to commit itself to the following mission statement, namely: Prevention, Combating, Investigation and Management of Crime.

For the SAPS to execute this mission it has to be in line with the National Crime Prevention Strategy (NCPS), which is in turn in line with the national priorities of the South African Government. The NCPS stated that the criminal justice system was fragmented and emphasised the need for an integrated problem-solving approach as well as shared data base (SAPS, 1996). The NCPS aims at enhancing both the mission and vision of the SAPS.

Within this NCPS the departments of SAPS and DCS were identified as one of the main role players in the criminal justice system. In the report of the NCPS the following was made clear: There is no single cause of the violence and crime in SA and that mono-causal explanations will merely result in the product of simplistic solutions. From the report it is clear that the NCPS aims to create a paradigm shift in how crime is addressed and perceived. It motivates a shift from exclusively emphasising crime as a security issue towards crime as a social one and to viewing safety as a basic need.

This means that each role player will have to readjust and align their task within the parameters set by the NCPS. To be consistent with the demands and challenges of NCPS the SAPS chaplaincy had to redefine and realign its objectives and mission towards that of NCPS, which aims at the enhancement of the SAPS' vision.

The starting point of redefining the role of chaplaincy for both internal and external purposes is the assurance of effective application of its mission: *the effective and efficient spiritual upliftment of the SAPS members in a fair and just manner, in the broader context of the Human Rights Act* internally. Secondly, it comprises effective and efficient community

participation as one of the SAPS' objectives in realising the NCPS' objectives and ultimately its vision in accepting this challenge.

Chaplaincy embarks on a journey asking in which way it could play a meaningful and constructive role in promoting a crime free society.

With regard to the first (internal support of SAPS members) the aim is to enhance the morals and values of SAPS members so that they remain focussed and dedicated to their mission and vision. The chaplain will support and enable the managers of the South African Police Service in the province to fulfil their duty in making the province a safe and secure environment; to render an indispensable and focussed service delivery to the organisation, the employees and their immediate family. It has to accomplish this by means of effective spiritual consultation sessions, individual and group discussion of police ethics, focussing on addressing work-related and/or family problems as well as the development of various skills, for example, the management of diversity and tolerance . All these would be done from a Scriptural point of view. The support of the Chaplain Service would be rendered 24 hours a day and would also include support services during SAPS special duties and the organising of special activities relevant to its vision.

The second one (the external) aims at the moral regeneration of our communities so that they part with crime for ever. The only means to take chaplaincy from the SAPS to the community is the Community Police Forums, which are the probable means to facilitate the partnership between the police and the community.

The chaplain should from time to time be available at the meetings of the Community Police Forum. The critical role to be played by the chaplain is that of the prophet of the Lord, that is pioneering or steering this vehicle into the right direction. The chaplain would do that through the continuous officiating with relevant Scriptural messages and prayers with regard to the impact of crime as well as how best it could be prevented. The chaplain would also

embark on programmes of ethics where he could share with the community critical issues regarding the decline of people's morals, values and norms and ultimately suggest some possible means through which moral values, norms and beliefs could be restored. Through continuous interaction with the community in this manner, slowly, there will be some moral changes amongst the community members.

The chaplain has to be part of the ministers' fraternity in the area where he is placed. (This is a body of diverse religious leaders who interact from time to time to discuss religious and community-related matters). The idea behind the presence of chaplaincy at these fraternity meetings is that the police service should have sound relationships with the church. The chaplain's role in the ministers' fraternity is that he/she should utilise the fraternity as a good platform through which the voice of God against crime could be heard in the church, and ultimately in the community. In the same breath, the chaplain should also invite various ministers of religion to hold morning devotions or to pay visits to their respective police members. It is these types of encounters or gatherings that a chaplain should regard as opportunities of carrying over the anti-crime message. Some programmes used at the Community Policing Forum consists of prescribed learning material, work books and handouts for participants, and a comprehensive presenters' guide and presentation plan. As a package it therefore contains all the material and teaching tools required for the task when it comes specifically to teaching about ethics and moral enhancement as well as the impact of crime and how it could be discouraged from the Scriptural point of view amongst community members. In these efforts the chaplain could enhance the vision of the SAPS.

#### **4.14 Managerial value of a mission statement**

According to Thompson and Strickland (1996:21) a well-conceived, well-structured mission statement has real value in the system.

The vision and mission of an organisation has to be supported by a particular value system. Values are defined as the guidelines and beliefs that a person uses when confronted with a situation in which a choice must be made (Gibson *et al.*, 1994:118). It is a constellation of likes and dislikes, viewpoints, prejudices, rational and irrational judgements and association patterns that determine a person's view of the world.

Chaplaincy deals with the work-force from different backgrounds. A society undergoing change will have a value system that encompasses honesty, integrity, tolerance, courtesy, consideration, co-operation and creativity. These values will assist in organising the attitudes of both management and employees to work, in a united fashion, to the realisation of the mission and vision of the SAPS. The importance of service rendered and committed to quality should also be enhanced in the value system of the chaplaincy in the circumstances in which the SAPS finds itself.

#### **4.15 Environmental analysis**

Environmental forces and influences on the SAPS are such that all arrows point both ways. Whilst the SAPS is influenced by the environment, it must also seek to manage the environment (Thompson, 1993:252). For an organisation to be successful, it has to fit its strategy into the environment in which it operates or be able to reshape the environment to its advantage. The environment could pose both opportunities and threats.

##### **4.15.1 The macro environment**

Masike (1998:18) sees the macro environment as referring to the broader economic, technological, demographic, social and political environment. It refers to those events outside the organisation over which chaplaincy has no control. Chaplaincy can do nothing or very little change to influence the gross domestic product (GDP) of the country or the election of its political leaders. The major operating external factors are societal, political,

regulatory, and community considerations. These external factors, together with the changing and turbulent macro environment, will be discussed with the view of demonstrating its effect on the strategy of the chaplaincy.

#### 4.15.2 The macro economic environment

Generally speaking the macro economic environment determines the state of the economy. During times of good economic growth, consumer expenditure increases and more people have discretionary income, including governmental departments such as the SAPS. This leads to government departments exploring other avenues of expanding and employing more people. When the economy is in the declining phase, the opposite occurs. A reduction in consumer expenditure increases competition from both companies and government departments to lure customers to them and away from the competitors. Price wars occur at this stage. Profit margins of companies drop and taxable income also drops. This ultimately affects state revenue. Budgets of public institutions like the SAPS will ultimately be reduced, thus forcing the SAPS to allocate minimal budgets to its departments, for example the chaplaincy, forcing it not to appoint more chaplains and leaving it to the few who can best manage cultural diversity.

#### 4.15.3 Socio-cultural environment

(Masike 1998:19) clearly and correctly states that the population demographics, religious fraternities, levels of education and lifestyle changes could result in threats or opportunities for organisations. Community fraternities can pass a motion of no confidence in the chaplaincy for discriminatory purposes on the grounds that there is lack of cultural and religious representation. This results in stereotypes in the work-place, the other religions being neglected. Destructive lifestyles such as smoking and alcohol abuse could affect disease trends, while examples of the scourge of Aids would be applicable. Unsafe sex and more than one sexual partner are some of the practical problems that make it very difficult

to contain a problem that is destroying the young and old of this country. Contrary to the lack of confidence of the community, religious fraternity as stated above - the same fraternities which are religiously diverse in nature - could be effectively engaged on an *ad hoc* basis to address both the cultural and religious needs of SAPS employees through Scriptural reading to their members.

#### 4.15.4 Political and legal environment

Like all democracies, South Africa is governed by a constitution. Laws and policies derive from this legal and stable framework. Where necessary, because of a dynamic environment, amendments to laws are promulgated. In this context, policies are also subject to deregulation. Policy deregulation could offer opportunities in organisations, including the SAPS where inconsistent application of constitutional imperatives existed by lowering the barriers. Proper management of cultural diversity has not been without pain in government departments, especially the SAPS, and has thus introduced more constraints because of the focus on the management of diversity (cf. Chapter 1: 10).

#### **4.16 Internal organisational assessment**

The fact that an organization is rich in terms of skills and resources cannot be disputed. Therefore, an organisation needs to review the skills and resources it possesses in relation to its main markets. A strength is something that a company is good at doing or a characteristic that confers an important capability on it (Thompson & Strickland, 1996:92). A weakness is something that a department lacks or does poorly (in comparison to others), or a condition that puts it at a disadvantage (Thompson & Strickland, 1996:93). The SAPS has enough competent chaplains with particular talents to manage the cultural diversity existing in the SAPS. These strengths are preaching, counselling, conflict handling, promoting interpersonal relations, and communication, to mention a few.

The weaknesses of the chaplaincy of all the law enforcement agencies is that there is no cultural representation. Also lacking is the problem of appointments of religious and gender representation. No disabled persons have to date been appointed to the chaplaincy and there is poor race representation in senior positions in the chaplaincy.

The inception of democracy in 1994, which brought about the South African Constitution and which made provision for cultural equity at work level (including the chaplaincy) has led to some skillful chaplains, more especially highly academic DRC chaplains to leave for the service of the church on a full- time basis. Secondly, the flattened structure of the chaplaincy during the democratic era resulted in the lack of upward mobility in rank and money for the Corps. Therefore a great exodus of chaplains, especially skillful white chaplains, were recruited back into their churches, because the churches offered them better remuneration packages. What used to be considered a strength, is gradually becoming a weakness. The churches, by recruiting these skilled white chaplains, is beginning to exploit this situation so as to gain competitive advantages.

The Dutch Reformed Church (DRC) in the above example has been identified as a threat to the chaplaincy, because since the inception of the democratic dispensation the rank structure of chaplaincy was flattened and narrowed, no longer allowing chaplains to have higher ranks like before. This move had an impact on the increase of money (salary) for chaplaincy. This becomes an opportunity for the church. The church is not threatening the ministry of the ministers of religion. Unlike the democratic dispensation did with the ministry of chaplaincy, the church having the resources to pay these chaplains it has an advantage in terms of its resources and is able to exploit the opportunity offered by the changing environment.

The the exodus of the skilled white chaplain to the church results in the chaplaincy becoming black- dominated. This is a serious matter of concern since the SAPS is multiracial. Black chaplains alone cannot manage the diversity challenges. Both black and white chaplains need each other to effectively manage the cultural diversity. Strategy therefore involves

matching the strengths that the department has to the opportunities presented by the environment whilst minimising the weaknesses exposed by the environmental threats. It also involves the ability of the chaplaincy to be able to identify internal competencies, strengths and weaknesses and to relate them to external trends, opportunities and threats.



#### **4.17 Identification of strategic issues**

After all the strategic building blocks are in place, the moment of truth arises. This moment refers to what is to be done to reach the full potential of the SAPS. It is concerned with establishing the basis on which the SAPS can build, strengthen, and sustain the competitive advantage.

In the case of the chaplaincy as a subcomponent of the SAPS, it is concerned with an equivalent issue, which is the basis on which the organisation chooses to sustain the quality of its services within the current poor cultural representation of the chaplaincy.

The following strategic issues are crucial in a bid to realign and to focus Chaplain Service:

- Effective communication of the vision, mission and objectives of chaplaincy
- Recruitment of other religious chaplains or empowering of the current ones
- Constraints affecting the Chaplain Corps
- External and internal stakeholders
- Environmental issues

The successful analysis of these issues and recognition of them as strategic priorities to be focussed on will positively enhance the successful formulation of a quality religious management structure.

#### **4.18 Potential action plans**

Strategy formulation has implementation as an objective. The problem areas should be addressed by allocating champions with the ability to handle them efficiently and effectively.

Building capacity in order to manage the diversity within, as critical to the mission and objectives of the SAPS, should be allocated to the most senior provincial chaplains. The

recruiting process should be transparent and well communicated to all stakeholders so that relevant people are taken on board for the purpose of cultural diversity management.

They should be able to look across racial and religious lines when appointments are made. Action plans should be drawn up to allocate responsibility as to who does what, when the task will commence and when it will be completed, and what results are expected. All chaplains should be given intensive workshops and training in diversity management.

#### **4.19 Summary**

Understanding the meaning and manifestations of culture would assist the chaplaincy to appreciate the culture of its work-force and hence be able to manage them contextually in the SAPS. This chapter has therefore briefly presented the concepts of culture and management from a definition and origin point of view. By means of the literature review, four perspectives were used chronologically from philosophers, to sociologists, anthropologists, and finally to management scholars. Having established the various definitions, points of convergence and divergence from the definitions were articulated. The chapter went further to define some management process and its functions that are relevant for the study. It further discussed the theory on managing cultural diversity and concluded by discussing strategy planning of the chaplaincy.

The socio-anthropological perspective views culture as some intangible common denominator or collective consciousness comprising knowledge, belief, art, law, morals, customs and habits that are passed from one generation to the next. These ways of doing things are therefore learned. The philosophical perspective looks at culture more from its origin than from its manifestation. The idealist school of thought argues that culture originates from ideas that are then concretised into institutions. The materialist school of thought argues that material conditions in which people find themselves generate ideas,

which subsequently produces a culture for those people. Both schools of thought, however, maintain that whatever the origin, culture is a people's way of doing things.

The management scholar's perspective defines culture as mental software that affects people's way of thinking and doing things. The software is programmed according to the particular group to which an individual belongs. The individual then behaves according to the expectations and assumptions of that particular group. Again, this is learnt and shared from generation to generation.

Despite these various perspectives, the definitions of culture that were presented have many similarities namely that culture is a people's way of life; that culture is part of society; that culture is shared by society; that culture is self-regenerating and dynamic.

The differences in culture as it pertains particular societies can also be derived from the above definitions. These include language, use of space, time orientation, religion, task orientation, powerdistance, uncertainty avoidance, individualism and masculinity. These particulars differ from one society to the next and because of these divergences conceptualisation of management practices becomes an issue.

## CHAPTER 5

### Stress, counselling and chaplaincy

#### 5.1 Introduction

Work in the criminal justice environment and more specifically in the SAPS with its diverse cultural context (Chapter 4) has been popularly depicted as a hazardous and stressful occupation, because it involves investigating, arresting, prosecuting, sentencing and incarcerating law-breakers (cf. Chapter 1: 3: Duties of the SAPS). In the criminal justice environment, dealing with criminals is not the sole source of stress. There are dozens of other sources of potentially serious stress, ranging from rigid departmental disciplinary policies to failing marriages and perceptions of a hostile public (cf. Chapter 1: 4).

Life, in the case of an official, is also largely a constant process of adaptation to change, which could also cause stress. The peculiar thing about stress is that while it could sometimes make a person ill, at other times it may be a motivating factor. All of us, at some time or other, believe that we are under stress. However, one should understand that stress in itself is not such a bad thing. Low levels of stress could be positively beneficial, stimulating people into action and helping officials work at peak performance.

If stress levels go too high (an excess of stress) certain symptoms of stress set in. Very closely related to stress is a condition called burnout. Many individual officials are unable to control their stress. They go on and on, striving for greater and greater success, working for longer and longer hours. Eventually, they become isolated from their colleagues and feel more and more depressed. Then they find that they are unable to go on any longer. They just cannot cope - they have burntout. This kind of psychological collapse is serious and very common in people who work alone (people who are not part of a visible team) and whom many people depend on.

Given this brief introduction on stress, this chapter aims at highlighting the inducing factors of stress, the impact of stress and lastly, the critical intervention of the chaplaincy with the intention of managing the stress level from the diversely religious work-force.

## **5.2 Definition**

Stress can be defined as any physical, cognitive or emotional reaction that causes physiological or mental tension and that may result in physical or emotional impairment. Symptoms are usually irritability, tiredness, indecisiveness, anger, low sex drive, poor appetite, indigestion, nausea, constipation, diarrhoea, headaches, insomnia, lack of concentration and lack of a sense of humour. Stress-related health problems, judging by morbidity and mortality figures, occur more in criminal justice officials as an occupational group than in most other people (cf. Chapter 1: 4). Although the physical hazards of the job should not be ignored, the most critical sources of stress for the line officials appear to be psychological in nature.

## **5.3 Stress-inducing factors**

The factors mentioned above are usually divided into performance-related stressors, organisation-related stressors and external, duty-related stressors.

### **5.3.1 Performance-related stressors**

Performance-related stress manifests in the areas of operational duties and self-image and role conflicts. For example, certain stressors manifest themselves as a reset of operational duties. While not all work in the criminal justice environment is stressful, those stressful experiences that do occur are often extreme and unexpected. The young official is quickly socialised to deal with the realities of death, crime, human nature, and boredom (Ward, 1988:55). These realities include confronting acutely suicidal persons, viewing the mutilated

bodies of murder victims, and transporting battered children and psychotic adults to local facilities. These duties involve active cognitive coping with strongly aroused emotions such as fear (being physically threatened), anger (listening to obscene remarks from a drunken driver), grief (being unable to help a bloody and dying hit-and-run accident victim in the street), conflicts (arresting a fellow official or giving mouth-to-mouth resuscitation to a filthy vagrant in a diabetic coma (Alkus & Padesky, 1988:55).

Self-image and role conflict are also indicators of the hazard of the criminal justice environment. Although the various components of the criminal justice system differ in emphases, the work is seen to encompass (sometimes overlapping) major roles: law enforcement (preventing, arresting, prosecuting, sentencing and guarding), maintenance of order (minimising public disturbances), public service (giving directions and protecting victims of domestic violence) and restorative functions (rehabilitating, reintegrating and advising victims). The individual official must deal with conflicting responses when confronted with actual situations. He or she must decide, for example, whether or when to fire a weapon, or to arrest a violator in a hostile crowd.

### 5.3.2 Organisation-related stressors

Two stress-inducing factors are evident when it comes to organisation-related stress, namely structural stressors such as punitive policies for errors, lack of individual decision-making authority, restrictions on authority in the performance of duties, work overload including excessive paperwork, lack of career development opportunities, supervisory stressors, which include management who does not listen to suggestions or belittle an official in public.

### 5.3.3 External, duty-related stressors

The critical issue of external, duty-related stress refers to the legal system and to public attitudes and the media. The legal system is rampant with opportunities that induce emotional and coping difficulties.

Although trained to uphold the law and ensure justice, individual components in the criminal justice system are linked in the systems chain. Often officials of the one component experience no sense of closure concerning a given arrest. They are often dissatisfied with the results. The legal process is rarely seen as a co-ordinated effort towards common goals.

Leniency towards criminals and lack of consideration (especially towards the police) regarding court appearance schedules are common complaints.

Public attitudes and the media and interactions with outside groups and organisations often involve misunderstanding and conflict. As a group officials tend to become suspicious and defensive towards the public and the media. Both the public and the media are regarded as prejudiced and hostile (Alkus & Padesky, 1988:55).

#### **5.4 Personal stressors**

Criminal justice officials learn to be in control of their emotions. Having to maintain the image of self-contained independence and strength leaves little room for an official to be able to admit to personal problems at home or at work or to a need for personal support.

Home situations create different stress-inducing opportunities. Officials frequently take work home or are often absent for home. Both situations may lead to arguments, often over quite trivial things. The partner may feel the official is married to the job or cares more about his or her colleagues than about what is going on at home. Financial difficulties, sick relatives, or the children's education, for example, may give rise to stress and friction.

It is crucial to discuss briefly the following: suicide, physiological and mental indisposition, broken family life, low productivity, and disturbed religious and psychic life.

#### 5.4.1 Suicide

Suicide is a very complex psychological, social and spiritual problem where there is no immediate resolution (Minnie, 2001: 64) (cf. Chapter 1: 4). According to Du Preez (1997:40), suicide can be classified in three different categories, namely pre-suicide, suicidal attempts and completed suicide.

##### *5.4.1.1 Pre-suicide*

At this point of suicide the situation is not critical and the person's intention is not extreme (e.g. when the person takes three tablets which is not harmful enough to cause death). It is a myth that this type of behaviour should not be accepted and must be seen as unimportant and to attract attention - attention should always be paid to the person's need for help and support.

##### *5.4.1.2 Suicide attempt*

No matter what choice of method to commit suicide, the person will use that method that is more available to him/her. (SARS:2000:9) With this behaviour, persons always use dangerous methods and the aim to die is stronger in the case of pre-suicide. It occurs when a person (as a result of circumstances beyond his/her control) chooses to die, and someone, a friend or family member or stranger, interferes and tries to stop the suicide.

##### *5.4.1.3 Completed suicide*



The completed suicide stage is regarded by Minnie (2001) as the most dangerous because the person has already thought about the plan and do implementation thereof. At this juncture the situation and mental state of the person is life-threatening and the aim to die is intense. The person will ensure that his/her first attempt succeeds. He/she will make sure that he/she does it at a place where other people cannot stop the suicide.

Minnie states that for the period 1 January to 31 December 1999, eleven suicides per 10000 police officers were recorded. Generally, the suicide rate amongst SAPS members are eleven times higher than the South African population. The suicide rate is higher amongst the lower ranks than officers of a higher rank and unmarried persons commit suicide more often compared to married people. Swanepoel (1997:40) alleges that police suicides are usually reported as accidental. It happens that most suicides take place with service pistols and reported as a shooting incident. Van Rensburg (1998:239) found that the reason suicide is so easily committed is due to the fact that firearms are so easily obtainable. All police members are issued with firearms as part of the kit/equipment.

As a result of the high suicide rate amongst SAPS members, there is a suicide prevention unit in the SAPS that was established on 1 September 1998 to reduce and prevent suicides (Swanepoel; 2000 (b):35). It is so that people with high-risk professions are more inclined to suicide than those who are not faced with confrontation with death, mayhem and violence. Research also shows that this is the case in SAPS members (Swanepoel, 2000 (b), 34; Swanepoel, 1997:40).

Possession of firearms, confrontation with potential death with others and himself, work-stress, a critical media, apathy of the community and relationship problems are suicide-inducing determinants. Furthermore, financial problems, the legal system, terminal sickness, loss of a loved one, guilty feelings, equality pressure, ethical conflict, as well as depression, could lead to intolerable mental stress.

I fully concur with Swanepoel (200 (b):34) who introduces the notion that political and social transformation, as in South Africa, go hand in hand with anxiety, stress and uncertainty. It is indeed not an easy task for the SAPS to adjust to all the changes that have an effect on the personal life and work situation of the typical law offices.

#### **5.4.2 Physiological and mental indisposition**

The democratic dispensation brought so many changes which SAPS had to adapt to. Minnie agrees to this and states that the nature of policing in the modern period is so complex that there are various factors that the SAPS member must deal with. Both hold a physical and psychological threat for him. The most serious health effect of stress is death. Certain ailments have a direct connection with high stress levels. Cardiovascular diseases, bad indigestion, cancer, hypertension and even diabetes, indicate a connection with work-related stress.

The SAPS member appears to be especially vulnerable to heart diseases, hypertension and spinal dysfunction. Heart diseases and hypertension are the result of excessive stress, while spinal dysfunction is the result of a lack of exercise. The general physiological results of stress with regard to the SAPS member include depression, paranoia, amnesia, apathy and anxiety. The end result of the above-mentioned problems is that the SAPS member becomes restless, hypersensitive, defensive and aggressive and finds it difficult to concentrate.

### 5.4.3 Broken family life

Minnie (2001:69) found that the police service has a definite and strong influence on the police member's family. Many police members allege that they must either leave the police service or divorce their marriage partner.

He further states that the police family experiences the following problems.

- Friendships outside the police service rarely exists
- Tension experienced within the work situation is taken home
- Marriage partners worry about the member's safety
- The negative attitude of the public also influences family members
- Wives of police members do not want to be alone at night, and
- The type of work that the police members do, hardens them emotionally and leads to insensitivity towards their family members.

Eckenrode and Gore (1990:1) allege that it increasingly happens that high stress occupations, such as the Police Service, cause members to struggle to shake off the stress of the work place before relaxing with their families. The inability to distinguish the link between the workplace and home contributes to the fact that members of the Police Services family lives become disrupted. Minnie(2001: 70) states that as a result of the fact that SAPS members have service pistols and revolvers at their disposal, these firearms are often used to manipulate marriage partners and family members in times of conflict and that family members are even shot at.

Minnie (2001:70) state that marriage and family stressors could contribute to the fact that emotional contact with family members is limited. The possible loss of control as reflected in emotional outbursts could also occur. The latter could in turn cause feelings of guilt in the individual. As the marriage and family must be an anchor in the the life of the SAPS member, it is important that this small group must also receive its fair recognition as support

group from the SAPS. There must thus be understanding by the SAPS management with regard to the marriage and family. SAPS members must be encouraged and be given enough time to spend with their families.

#### 5.4.4 Low productivity

Minnie (2001: 71) states that 40% of the members are absent as a result of illness on any given day, a sign of the low morale and demotivated behaviour of members. The result of stress on productivity is not only detrimental for the employee, the organisation also suffers as planned tasks cannot be completed and targets and goals cannot be met.

According to Allen and Ortlepp (1998:82) in Minnie (2001) stress caused by trauma may be experienced in dreams, flash-backs or stimuli that remind the individual of the traumatic incident. This renewed experience may play a destructive role in the work environment where the SAPS member continually experiences trauma in the form of unnatural fears. The lack of concentration, touchiness, insomnia and anxiety may handicap the SAPS member's ability to perform his duties properly. He may also endanger his colleagues as a result of these circumstances.

Allen and Ortlepp (1998:82) continue by stating that stress has the potential to cause the member's ability to experience job satisfaction to decrease insofar as the member no longer enjoys working in the SAPS environment.

#### 5.4.5 Disturbed religious and psychic life

The influence of work stressors has a direct impact on intra-psychic functioning of the police official. These stressors amongst others include physical and spiritual health, attitudes, self-image, status and expectations of others. This influences, for example, how police

officials view themselves, how they feel about themselves and how they act toward others. In its existence, stress causes the departure of trust in God, the anchor of all believers.

The SAPS member's trust in God is warped and he experiences a feeling of abandonment. To the stress sufferer it feels as if God were no longer in charge. The chaplain will come with good methods to restore the God-man relationship between God and believer.

## **5.5 Counselling**

This stressful situation has called on the chaplaincy for proper counselling (cf. Chapter 1: 5: Intervention of chaplains).

Pastoral counselling is an international term that serves as the reconciliation as defined in 2 Corinthians 5:19-20. The focus falls on the work of the professional chaplain who as theologian and helper passes on his own expertise, namely theology. In this case it refers to a chaplain. In pastoral counselling the focus is on the work of the professional pastor as theologian and helper. Pastoral counselling is more of an intensive or specialised form of help, which usually takes more than one conversation. It is a caring process to individuals, couples and families that struggle with burning faith and life questions, people with problems in relationship to themselves, with others and God.

Pastoral counselling must be distinguished from underlying care and pastoral care. Underlying care is a spontaneous caring of believers to believers and expresses the responsibility that the one believer carries for another believer and in doing so expresses the caring of the community for the believer. Underlying care is the living of the calling of each Christian believer to carry each other's burdens.

Minnie (2001) defines pastoral care as to involve the utilisation by persons in ministry of one-to-one or small-group relationships to enable healing empowerment and growth to take place within individuals and their relationships.

Pastoral care is a caring action that forms part of the building and caring of the community. It is implemented through a particular official as well as pastoral co-worker and volunteers from a congregation. This level of pastoral care requires a level of approval together with the expertise that is required for the execution thereof. In comparison to the reasonable spontaneous underlying care pastoral care is more organised. It includes actions such as home and sick visits.

Heitink (1984) concur with Minnie (2003) and explains the characteristics of pastoral counselling as follows: because herein (the service of reconciliation) is the Kingdom of God. God, in His concern for Christ, looked after mankind to save Him.

Pastoral counselling has unique characteristics that separate it from other forms of counselling:

**Unique interpretation** - The pastoral counsellor works from the stand point that God is sovereign. The Holy Writings are the starting point of knowledge, sins interpretation and people.

The ultimate goal is to be a joyful believer. This is achieved by confrontation of the person being counselled for the relief of sins and Christian lifestyle and values. Soul growth is stimulated.

**Unique methods** - Pastoral counselling makes use of prayer, reading of the Word, confrontation with Christian truths and the encouragement to get involved in the church.

## **5.6 Building a relationship**

The mutual and reciprocal good relationship at this stage is very much crucial. The first meeting is important, because first impressions naturally last. The chaplain must overlook the problem of sin of the person he is counselling; he should be friendly, sympathetic and understanding towards the member he is counselling and should accept him as a person, whether he comes from another culture than his or not.

The chaplain as a counsellor should at all times in the counselling process show warmth, empathy, respect as well as acceptance and sincerity to the member under counselling. This in itself will make the member being counselled at ease in the presence of the chaplain. The chaplain should at all times assure the member that the delicate, sensitive information given to him would be treated as confidential.

## **5.7 Love**

The concept of love mentioned here is the brotherly love *Phileo*, which the chaplain has to practice. The counselling should be done in the context of love. Love in the counselling process is seldom mentioned in the literature but in the New Testament there are various verses talking about love. This is as a result of the love that God has given to us through His Son, to redeem the lost. This is also the purpose with the counselling process to revive or redeem the member from his problem so that he begins to direct his life with love. The chaplain from the first meeting right through the counselling process should emphasise neighbourly love, because it plays an important role. The fact is that the person being counselled does not deliberately tell something next to the truth. He does not see his problem in the broader perspective. The chaplain should, while listening, sort out information and filter it so that the truth and important information could come to the fore (Collins, 1998:45). This could only be done through the leading of the Holy Spirit.

## **5.8 Planning**

An effective planning for the intervention strategy is crucial for the chaplain. During this phase - with the information received - the chaplain plans how the problem will be approached. If it is a medical problem, the member is referred to a doctor or psychiatrist. In the case where the chaplain is personally going to conduct a counselling session, he would therefore agree with the member to be counselled on the strategy of how to tackle the problem, so that both know what the aims of the counselling process are.

## **5.9 Interviews**

The chaplain during this stage creates a conducive environment for discussions. During this stage the situation is unpacked and the person being counselled talks his heart out. During this time the chaplain must be quiet, just listening attentively. Listening is a very important element in the counselling process (De Klerk, 1975:56; Adams, 1983:84) James 1:19 emphasises the necessity of listening: every person should be willing to listen; not to talk too quickly.

## **5.10 Empathy**

This concept, generally has the meaning to totally different than sympathy. The counsellor in this regard puts himself in the shoes of the victim. The person under counselling will react emotionally. The chaplain should at this stage be more empathetic. In Luke 7:11-15 Jesus is a good example as he empathises with those who were in need. The chaplain should unconditionally accept the counsellee as a unique individual. The atmosphere should be warm, filled with love and sympathy.

The chaplain should state clearly to the member being counselled that the Holy Spirit is actively involved in the counselling process (John: 16:5-10). God should be seen as the One



who should take the center stage of the entire discussion and also that He, God, is the One who directs.

Therefore the member being counselled would gain the impression that the chaplain is thus an instrument who is also dependent on God for the counselling process.

The chaplain should also show that the relationship which stands in this phase is constituted out of three parties, namely the chaplain, the member and the Triune God.

### **5.11 Analyse**

Analysis of the information given to the chaplain is subject to critical analysis. The chaplain should make a point that he gets enough personal information on the member: personal information such as name, address, work environment and medical reports, telephone numbers. These would be necessary for future use.

The chaplain could utilise questionnaires to gain information concerning the member and has to encourage members to complete the questionnaire honestly. In so doing the chaplain would have a dossier on the member to know him better (Ecc. 18:13,15).

A good chaplain is not a skeptical person who does not want to challenge the person under counselling on what he says. He is always told to indicate to the counsellor whether he is telling the truth or not.

### **5.12 Openness or truthfulness**

The chaplain has to play open cards and to be more transparent as well as trustworthy towards the counselor. The chaplain should force honesty and truthfulness from the member being counselled so that the core of the problem is found and dealt with accordingly. The chaplain must give the assurance that he will always be there to help when needed. This would contribute to the openness of the discussion.

### **5.13 Warning action**

The chaplain at this stage should carefully select a warning strategy which would be relevant if possible. The counsellee should be warned by the chaplain from the Word of God, if necessary. The chaplain should not retreat from calling a spade a spade. Confrontation from a chaplain during this process should not be seen as judgemental, but it is there to help the counsellee to see his sins, mistakes, shortcomings, in the crisis directly. He is not to be allowed to come up with excuses or reasons for having made a mistake.

### **5.14 Scripture and prayer**

The Scriptures (Tora, Bible Quran) and prayers are the instrumental tools in calming down the stresslevel. Collins (1998:43) asserts that truthful questions should be asked so that important relevant and directing answers are given. The Scripture should be effectively utilised so that it gives answers and motivation to the member being counselled. The Scripture should rightfully be contextualised within the situation of the counsellee.

Prayer should be an extension of the conversation of counselling: it should not be forced. If forced, it could easily threaten the counsellee and further distance him or her from God.

### **5.15 Homework**

Homework could also be given to the counsellee by the chaplain so that he can conscientiously think about the situation and therefore give a proper attention to the crisis. Homework could also prevent total dependency on the chaplain. Scriptural texts and questions could also be given so that he could read through to get relevant answers for his problems.

## **5.16 Encounter with God**

### 5.16.1 Knowledge and trust

The counselling process is aimed at bringing the person in need to the true God. The stress-sufferer should realise that God (or Allah, etc.) is in control, though sometimes it seems as if he is not there. He is the Almighty, the omnipresence, and is also full of love and cares for his children.

### 5.16.2 Prayer

The prayer as intended in Matt. 6 becomes the healing factor. Prayer in this phase is very important. Prayer is the communication with God. Through prayer the heart of a stress victim is entrusted to God and the deepest and painful need is put to God. The chaplain should not hasten to use prayer as a solution to the problem. If he cannot handle the problem tabled to him, he should not be shy to say that he cannot handle it.

### 5.16.3 Scriptural analysis

The chaplain should advise the stress victim that the Bible (Quran, Torah, etc.) is the core of counselling. Through the Holy Spirit the victim will be led by the chaplain to the readiness of the Word. The relevant text from the Scripture would definitely help repair the faith of

the victim. The chaplain would also state to him that his problem is not unique and that God will also make his problem light.

The chaplain should make it a point that the victim should learn to live his situation out of the Scriptural perspective with the God of the Word who will solve the problem (1 Peter 5:7).

The chaplain should make sure that the stress victim is assured that through reconciliation of Jesus Christ, he would also be forgiven for his sins. Also, that he stands cleansed as a child before the Lord (1 John 1:7,9).

#### 5.16.4 Hope

In this phase the chaplain gives hope to the stress victim. Without hope on results, hope in the future, and hope for the whole counselling processes, counselling is a futile exercise. In the case where the stress victim becomes hopeless, he would experience performance anxiety. When this situation of hopelessness continues without external security or support, the victim loses his objective of life and therefore despair becomes the order of the day.

#### 5.16.5 Teaching

The chaplain in this phase should focus on the healing process and the reconstruction of the stress victim's life. The victim should be aware of God's presence in his life.

#### 5.16.6 Healing

The chaplain could also encourage study in the form of Bible study homework. The stress victim is taught how to handle stress and is encouraged in tough times to cling to God. The

stress that would be encountered will definitely be handled and there would be no unnecessary usage of energy, because God would be in control.

The problem now would be managed by the stress victim, the problem would no longer be managing the victim. The stress victim would perceive any crisis situation as a challenge or adventure.

The stress victim would be aware that at all times, despite our difficult circumstances, God is always in control and will never leave us alone.

#### 5.16.7 Confrontation

There is a tendency to make an oversight of the critical situation of the victim. It is important that the situation wherein the stress victim finds himself be dealt with directly and not be dodged. E.g.: "I must control my temper against my wife. I want a good marriage life." Cases must be tackled head-on and not be postponed for later correction.

#### 5.16.8 Forgiveness

The chaplain has the task of encouraging the stress victim to forgive the person who has caused him stress. He must emphasise that forgiveness plays a crucial role in the healing process.

He must also advise the stress victim to be accompanied in his forgiveness process by the Word of God in his heart under the leadership of the Holy Spirit.

Reconciliation brings in the place of enmity, friendship and peace in the person. Reconciliation also brings about freedom.

### 5.16.9 Support groups

A support group should consist of four to five religious people who continuously come together to speak out the Word of God, to build up counsellors, for witness, when delivering the Word of God, for community and closeness. In small groups it is all about lifestyles, the daily livelihood of the community of the religious ones in full sentence of the Word of God. Social support from different places is an important method to support SAPS members. A support group should work closely with the SAPS member. Support groups such as family, relatives, friends, church groups and people with the same knowledge as the SAPS member need to come together in times of stress.

The person needing counselling should always be available for counselling. Even when a counsellor is in a position to handle the stress, the person must be present, especially for conversations.

### 5.16.10 Prayer

The chaplain must concentrate on prayer together with the person. Prayer must not be seen as a walk-out solution but must be used effectively.

When the counsellee wants to lead the prayer, he must not be opposed, because this shows that the counsellor/priest is strengthening his beliefs.

The counsellee must remember that God knows him in and out. God will never overload the counsellor.

A counsellee will never be able to solve his own problems if he does not have full faith and strong belief in God. He can confide in Christ because he is the Son of God.

The counsellor must experience the Scripture of Paul 2 Cor: 24-28. God's counselling is also announced in Isaia. 41:10

The counsellor needs a lot of motivation. To only preach to a stressed person that the problem can be solved through psychology and social work is not possible.

Stress in the SAPS can be controlled by making the members aware about stress. They must be made aware about what to do when in a stressful situation.

This therefore shows how best a chaplain could intervene through counselling in a stressful situation.

### **5.17 Summary**

From the foregoing discussion it is discovered that in the criminal justice system, more especially in the SAPS, the stress level is seen to be very high. The stress-inducing factors that were subdivided into four categories, namely performance-related stressors, organisation-related stressors, external, duty-related stressors, and fourthly, personal stressors, were thoroughly discussed. Its impact and results were discussed, which were among others suicide, physiological and mental indisposition, broken family life, and low productivity. The chaplain's intervention in as far as stress management is concerned is purely from a Christian perspective. A number of strategies that a chaplain has to put into place in a bid to manage the stress level of counsellees were outlined.

Above all, SAPS members across the colour line need to understand that stress in daily life is natural, unavoidable and to be expected. The danger comes when the stress level is so high that it becomes detrimental to the lives of the members. Depending on how one copes, the experience of stress may be positive and constructive (conducive to health and happiness) or negative and damaging (conducive to poor mental and physical health).

## **CHAPTER 6**

### **Bereavement and the chaplain**

#### **6.1 Introduction**

The works of Foster (1998) have made a significant contribution in this chapter as far as bereavement is concerned. After stress, suicide, shootings and deaths, the process of bereavement comes into play (cf. Chapter 1:5; Chapter 5: Stress and suicide).

The role of the chaplain in the field of bereavement is depends on a basic understanding of what bereavement is; an understanding, which in turn depends on an understanding of the nature of death. Without an appreciation of either of these parameters, the general care and bereavement counselling of anyone, the chaplain would be very much the poorer. This chapter will provide a basis for caring and counselling by looking firstly at death, Heaven and Hell, then at the specific process of bereavement. This will be complemented by several special cases that to a greater or lesser extent fit into the aforementioned process. Finally, a conclusion as to the place of the chaplain within this whole scenario will be provided.

It is important to take note that in the current context of the SAPS, counselling to the bereaved is done to the religiously diverse work-force mainly from the perspective of Christianity, because all current chaplains are Christian. In a situation where assistance is needed, more especially in cases of bereavement from Muslim, Hindu and African Traditional Religions, the chaplain would invite the ministers of those faiths to intervene, so that the bereaved are not offended, but well-catered for.

#### **6.2 Death and theology**



Foster (1998:150) states that it is fair to suggest that since the Enlightenment there has been a withdrawal of the non-theological disciplines from the question of death and from the notion of life after death. Parapsychology, for example, has not gained recognition by the scientific community. Only in the field of existential philosophy has questions concerning death been dealt with to any degree. Yet it still appears as if only in the field of theology death and resurrection (the spiritual aspects that contribute to the wholeness of mankind; aspects that legitimise their study, together with complimentary bereavement phenomena) are found. It is also the case when groups or individuals are suffering from bereavement without sufficient help coming from outside agencies or from their own capabilities, a theological task is often admitted and acted upon (Foster, 1998). The preferred help that suggests the bereaved person must keep himself occupied or told how they must feel while indeed offered in very sympathetic terms, could leave a need that is not satisfied without the comfort of a theological understanding.

So, having positioned the notion that in some part at least, death, resurrection and bereavement can properly be viewed in theological terms, what about the nature of death? This researcher fully concurs with Foster quoting Karl Rahner, who is of the opinion that death is one of the most shocking events of human life. By contrast, Henry Scott Holland's portrayal of death as nothing at all, could have the effect of emptying death of any sense of *agravitas* [aggravate or aggrievement] whatsoever. Even the inclusion of priests as part of the popular request at funeral ceremonies, without this *agravitas* is void of meaning. Death therefore, cannot be regarded as anything less than an event that strikes a person in his/her totality. Although the sense of tragedy commonly associated with the Victorians during the previous century has largely disappeared. A lack of serious discussions as to the nature of death amongst groups of people may well aggravate the state of shock related to every instance of death and its inherent sense of finality. It is equally empty with the pious talk about the immortality of the soul.

If man can be described as a synthesis of nature and person (nature meaning someone who is subject to the normal laws of what can be called existence). The person's ability within those laws to have a certain freedom to make of himself that which he is able both can be seen as coming to an end in death. Again in duality, both anthropology and faith teach that all will in fact die, but there are significant contrasts. For an anthropologist without faith, death appears to be an unsolved problem, the parameters of the problem itself being wholly biological and experiential. Here, what is seen and observed and provable in the process of life and death is all that there is. Death for the anthropologist is an end to a life that has begun, while death is therefore still counted as a meaningless occasion in spiritual terms. For the Christian, Muslim and the Jew, not only is death a biological entity, but it also has a spiritual significance brought about as a result of sin; sin which separates mankind from God. In spiritual terms death as a problem may be solved through and by faith in the risen Lord (from a Christian worldview). For Muslims, death as a problem may be solved through and by faith in Allah. Furthermore, these premises are unlikely to be affected by any solution to death found in the future from a purely anthropological point of view. It is interesting to reflect on a notion of the bereaved, that the death of the loved one must be God's will. Using this understanding of the possibility of physical death being a vehicle for the soul to reach eternity thought faith surely realigns such a sentiment by assuring the bereaved that it is God's will, paradoxically, that none should die. Indeed, the intervention by God into what a Christian and a Muslim may see as a natural yet imperfect eternal life being experienced on earth, is what could be seen as the right interpretation of physical death from a perspective of faith. It should be noted that both the Hindu theology and African Traditional Religion see death differently.

This leads on to an appreciation of the Catholic doctrine, which sees death as the separation of body and soul. From the earliest church fathers to the present day, this has been the classical description of death. Care must be taken in explaining this notion, as separation here means that both soul and body exist as distinctive elements after death has occurred. Although in some sense existing, the body does not live after death, but distinctively it is the

soul that both exists and lives in some totally other manner of existence. Furthermore, an extension of this doctrine suggests that the soul's relationship with a single body is transformed and enlarged until it assumes a relationship with the whole of matter. Death, therefore, signals the end of the relationship between the soul and the part of matter that we call a body, and adopts a new relationship with matter in its entirety – a pan-cosmic relationship. The soul's relationship with the universe at death becomes a fully open, pan-cosmic relationship no longer mediated by the individual body (Foster, 1998:152). This Catholic doctrine is supported equally well by the Muslim religion, for they believe that at death the spirit of man leaves the decaying body and both await the resurrection of the dead to come before the judgement of Allah. But the Catholic doctrine, which is reflective of the Christian outlook, as far as the separation is concerned, states that the body and soul are awaiting the second coming of Christ, so that there is a reunion (1 Cor. 15). On the other hand, the theologian Turaki (1999: 230) states that at death, the soul or shadow leaves the body and is reincarnated to something else. This perspective is similar to the Hindu perspective with regard to the separation of body and soul (Diesel & Maxwell, 1993:13-14). Given this religiously diverse interpretation of the separation between body and soul at death, the chaplain who is rendering a service in a multi-faith context like the SAPS, has to be very careful during his counselling sessions. The misinterpretation of this separation could lead to more serious harm than any good.

Foster (1998) quotes a Catholic scholar Ladislaus Boros, who believes that the eternal destiny is settled at the moment of death. Foster (1998) describes the traditional death as a metaphysical moment between the last moment of the present life and the first moment of the next. This moment is made up of an act of choice as the moment of death offers an opportunity for a decision. He agrees that there must be an end to a journey for a journey to be a journey. To be endlessly on the way is as illogical as it is pointless, therefore judgement or choice (or whatever term could rightly be used) has to be a concept which has to be determined in a moment of metaphysical time. Surely, the millions of moments of God's grace - apparent and realised within the decision-making of the rest of life, and in the

process of sanctification, whether wholly in this life or entertained in the doctrine of purgatory, makes the religious significance involved in this one moment pale by comparison.

### 6.2.1 Heaven

Foster (1998:156 – 157) considers heaven in the minds of the bereaved to be often first and foremost, a place of happiness and peace which relieves their loved ones from any suffering, of whatever magnitude they may have experienced in this life; a perfecting of the human persona, which enjoys an existence totally oriented to God. Such well-known hymns as *Holy, Holy, Holy* by Reginald Heber (1783-1826) or John Mason Neales (1818-66) *O, what their joy...*, while attesting to this total orientation towards God and based at least in part on the visions of heaven described in the Revelation to St. John, suggest a certain lack of purpose for existence in heaven, if this were all that there is. The hopes of most bereaved, the author suspects, would not be satisfied with this concept alone. In further appealing to Scripture, while the Book of Revelation (7:4) suggests that there is some sort of reunion of the community of the blessed, parted only and temporarily by death, a certain order different from a simple translation and perfecting of earthly, albeit God-given institution, is supposed (Mk. 12:25). The belief about the joyful experience is also evident in the Muslim perspective (Maududi, 2001:96). This notion of joy and happiness about heaven is not found in Hindu and African traditional religious scriptures. Instead, they experience it in a different way (Diesel & Patrick, 1993:13 and Turaki, 1999:230), where it is stated that the committed traditionalist receives the status of ancestral spirit, whereas the Hindu, committed in studying their scriptures for knowledge as well as freeing themselves from evil things, are then freed from the endless cycle of rebirth. (In these ways, one could say they are enjoying a bliss existence after death).

Mainly within the Roman Catholic doctrine, the notion of purgatory and its inherent core of the perfecting of the souls of the departed aided by the prayers of the faithful, is encountered in a variety of other traditions. While fully accepting the joy of giving thanks for

the life of a loved one in prayer, also in varying degrees tentatively see such a prayer as of some objective use for the good of the departed soul. An Anglican prayer sometimes used at funerals, refers to the departed and those who confess (the Lord's name on earth being made perfect in the Kingdom of His glory. This may well have overtones of an understanding of purgatory. The concept of purgatory is non-existent in Muslim, Hindu as well as the African Traditional Religion.

The chaplain has to be conversant with the beliefs of the diverse work-force regarding the joyful home called paradise, because the bereaved would want to know and be reassured about the future of their departed loved ones. Knowledge about the dead and dying would assist the chaplain to console the bereaved. Coming back to the SAPS context, it is evident that the Christian-oriented chaplain is forever confronted with the problem when he has to assure the bereaved family of other faiths concerning the future of their departed loved ones, because it is difficult to advocate something that is against one's own doctrine and beliefs..

## 6.2.2 Hell

Foster (1998:157) states that the classical idea of hell, propounded for example by St. Augustine in the City of God (Ch 2:8, 23) as an eternal burning of the embodied soul in literal flames is, for many bereaved, as scientifically fantastic as it is morally repulsive. This extreme was justifiably modified by Milton (274-8) and Dante (103-5). Undoubtedly, there have been further development over latter centuries from the nightmare of eternal pain and misery. According to D.P. Walker and G. Rowell, hell has always been partly retained as a spur to moral rectitude, and as an aid to missionary effectiveness.

A lack of faith, which results in the deceased loved one being pitched into eternal flames by a vindictive deity for an unending time, is inconceivable. Hell as a separation from the bliss which is God, or as a simple ending of existence of any kind, may well be an arguable

Christian as well as a Muslim stance (Quran, 28:61) which in any case, would demand all possible sensitivity should discussion be entered into by the chaplain with the bereaved who often freely admit atheistic or agnostic tendencies in their departed loved ones. In the context of the African Traditional Religion and Hinduism the understanding of hell is almost similar to the reincarnation of the soul to something else, for example, animal (person to animal).

To conclude this section, it is essential to mention an often encountered phenomenon that has gained much academic respectability in recent years, especially since the growth of interest in, and practice of, other world religions within what has been understood formally as universal Christian cultures, namely that of Universalism. The simple logic of the Universalist is that because God is the God of Love whose gracious purpose is to save all people, and that God being all powerful, is able to fulfil His purposes. The Universalist would say therefore that all people will be saved in the end. To the Christian, the cross of Jesus is seen as salvatory to all, whether or not such salvation is accepted in faith or not. To the Muslim, belief in Allah is salvatory to all; so also the Hindus, whose belief in many gods, through sacrifices, is salvation open to all. Lastly, the African traditional religious believes that the continuous worship of ancestral spirits is salvatory to all. There is little doubt that many bereaved would agree to a stance which in the end is Universalistic, that they would all go to the same place after death.

As an introduction to whatever process of bereavement a chaplain may study and indeed encounter in the individual, it is important to realise at least three things that must be borne in mind at every turn borrowed from Foster (1998).

**Firstly**, the bereaved are in a situation which, no matter who they are and whether or not they have experienced bereavement before, makes them very vulnerable, sensitive to comment and suggestion, and easily hurt by those close to them and those who have a possibly more objective role in this scenario such as the chaplain.

**Secondly**, and because of this, it is therefore essential that the chaplain is quick to show Christ's love, care, and concern in a way appropriate to the situation, despite what anger there may be as the individual process of bereavement unfolds, an anger possibly directed at God, the church, the clergy, the police system and staff or the Christian individual.

**Thirdly**, it is essential that whatever process of bereavement is studied and accepted as having worth, every effort must be taken to encounter each case on an individual footing, and as one which does not have to conform to any particular pattern to be right or normal. There is a tendency to suggest that a pattern studied however good becomes the norm and therefore each bereavement must conform to it, rather than for the pattern to touch at various points, the individual case at hand. The maxim that if something is seen to be, but this something does not fit into an established pattern of thinking or theory, it is the theory and not the fact which needs amending so that the theory can approach ever closer to perceived and experienced truth. This is no less appropriate to bereavement than to anything else.

It is useful to examine a well-researched and well- attested process of bereavement, namely that of Yorick Spiegel, given by Foster (1998) in *The grief process*, an analysis that relies to a lesser or greater extent on earlier works by Freud, Bowlby, Kreis, Pollock, Oates and Fulcomer.

The four stages that Spiegel examines as being most usefully apparent in our Western society, are as follows: shock, the control stage, the regressive and the adaptive stage. He cites that each, in normal cases, has a time span attached to it, which again needs to sound a note of caution when reflecting on the introductory comment to this section.

Recognising this, it is still useful to note them. For the stage of shock, he suggests that a normal period of shock would be from an hour or two to a day or two from the time of recognising death as having occurred. The control stage ends with the funeral, and the

departure of relatives and close friends -usually between three and seven days after death. The regressive stage lasts between four and twelve weeks and the adaptive stage ends about six to twelve months after death. It must be said here that it is in no way suggested that life then returns to what it was for the bereaved before the demise of his/her loved one. Life for the bereaved could never be the same again, something that any process of bereavement should recognise, at least implicitly, as indeed Spiegel seems to do.

These stages will now be dealt with in greater detail.

### **6.3. The Spiegel stages**

#### **6.3.1 The stage of shock**

Foster (1998:160) states that when death is found expectedly or unexpectedly by the bereaved themselves such as by the bedside, or when it is communicated by a third party such as a doctor, nurse, or on occasion the chaplain whose body language and turn of phrase may indeed give the signals of a more explicit verbal explanation, the first reaction, even when death is expected and has been expected for some considerable time, is one of a type of disbelief. "It can't be true!" or "I just can't believe it has (finally) happened", are very common comments. In professional terms, the cause of death, when known, is not often withheld from the bereaved person, whether or not this cause is proffered by the doctor or chaplain. While not undoing the feeling of disbelief, it is grounded in different realities than that which the bereaved might have experienced in themselves or in others at different times in life. Sometimes responsive questions as the cause of death, the suffering or the lack of it entailed in the death, and the need to be assured that the death was inevitable despite the skill of the professionals concerned, may all occur here, and indeed may occur in all later stages, without detracting from the severity of the shock involved.



This assurance may well be necessary, even though the questions asked at this stage of other members of the family or of the professionals, are potentially answerable by the bereaved themselves. Only in cases of potential neglect or mistake by caregivers does such questioning become more objective and at later stages problematic. In this stage of bereavement, a preoccupation with inner thoughts or more commonly, the shedding of tears triggered off by fleeting memories are to be expected. Yet, in the SAPS context, especially in the context where the study was conducted, namely the province of Gauteng, the Christian Chaplain Service need to be there for the bereaved in their grief. Chaplaincy does well when the bereaved are from the Christian background, but currently encounters a serious problem when called on to console the bereaved of other faiths.

### **6.3.2 The control stage**

Foster (1998:161) outlines the dual nature of the controlled stage as follows: firstly, there is the control of the bereaved willed by the bereaved on themselves. Even in the extremes of bereavement, the bereaved often need to show a degree of control to others that they themselves consider to be socially acceptable for a bereaved person to be in the sight of others. This is often modelled on experiences of the past, which seem to be what they would consider right in the bereavement of others and therefore in themselves. This often may lead to a repressing of emotion, an emotion that may well be acceptable to others should such be allowed to be self-expressed, which is often not. Such as letting out of what may be packed up inside is something that others caring for the bereaved are most concerned about at this stage with the fear that if whatever is inside remains, great emotional damage may be caused. This often seems to be a fallacy. The chaplain potentially coping with this stage of bereavement, not always outside his police environment due to different circumstances, must be especially sensitive here both with the bereaved themselves and with the colleagues under his care, colleagues who may also in some sense be grieving.

Secondly, and linked with the above, there is often a subconscious tendency or indeed a conscious attempt to control the bereaved by and through the demands of family and friends, demands that either ask for the continual activity or passivity of the bereaved in their care.

Doctors, funeral directors and even clergy in a rather too heavy-handed professional capacity could demand things of the bereaved pertaining to that which should be in regard to any process surrounding a funeral which may be adopted in a particular geographical area, or via a family tradition, or indeed through the dogmatic stance of the clergy themselves. The chaplains boundaries of work may well stop at the gate. Nevertheless, it could be that the chaplain could provide a more helpful and objective view in this sense to those whose ministerial work is situated more outside the police environment through fraternity meetings with whom it is advised he should be involved for the good of his own ministerial perspective.

Such demand may be helpful in one sense, and yet such activity of those trying to be helpful often accentuates a certain feeling of there being a gulf between the bereaved and the surrounding world. A dream experience often develops, exacerbated by this demand of others that they should be done to. This could lead to a feeling of emptiness; an experience which intellectually accepts that the world exists, but feels empty at the same time. The bereaved person may know he or she exists and yet there is something strange and unknown about the self they experience. This often flows into attempts to hold onto the normal things of life that may remain, even to the point of acting as if nothing approaching a death has happened. Unfortunately, for the bereaved, this lack of realism often betrays itself in front of others, or as a result of events recurrent thus far in the life of the bereaved, which show that life is not normal and a variety of routine things just cannot be accomplished. Offered objective help because of the lack of self-realisation of such inability is often rejected. The chaplain, both in the Police and in any ministry helpful and appropriate outside in this context, must be very aware of this.

### 6.3.3 The stage of regression

Spiegel in Foster (1998) categorises examples of this regression in three ways. Firstly, that which he terms topical regression - when the ego admits to helplessness and is ready for a breakdown. Self here is no longer in control of the situation. Despite protesting often that they are in control, such a possibility becomes impossible. Secondly, there may be a temporal regression, where the bereaved withdraws to a former stage of development, sometimes associated with a happier time of life, a returning to a developmental stage that can almost be infantile in character. Perhaps this represents an attempt to find a solid base from the past and a point from which they can begin again. This could be so much so that in some cases it might appear possible to avoid the tragedy recently experienced, as it were, in later life. Thirdly, formal regression is characterised where the bereaved returns to archaic modes of imagination. Magical modes of thinking are set free, forming a mixture of an unconscious belief in one's own omnipotence and a primitive fear of punishment. In this state, the bereaved experiences things as being very painful but also frightening. The resultant reactions here could appear strange to family, friends, society, and, most seriously, to oneself. The bereaved begins to realise that they have not only lost a person in death, but also that a mutual world of existence has fallen apart. This could occur in outbursts of weeping, complaints and aggressive tendencies that appear to have very little objective connection with the actual death. What Spiegel seems to suggest, is that all available energy here should be directed to sustaining a normal pattern of behaviour, for example, a return to work or to an established domestic ritual, which to some extent helps ward off an engulfing collapse. In the most extreme cases it could end in death for the bereaved. Within the conduct of this attempt at normal activity the bereaved may appear unusual, and they may be unwilling to be told what to do in the performance of routine.

An interaction here between the chaplain and other members who may find one of their own acting in terms broadly associated with the above in this way, could be a useful resource in

understanding the effects of bereavement in the work place and how to cope with it. Similarly, modes of conduct which when outside bereavement appear inappropriate or irrational, are felt as quite normal by the bereaved. It seems to be the case that the bereaved in this regressive stage finds that he/she only concentrates when reflecting on his/herr relationship with the departed loved one. This could be both palliative and destructive; the latter in the sense that if there were one person focussed as having caused the death, aggression could cause the situation of the bereaved to deteriorate.

God himself in this instance is often cited as wholly responsible for an individual's death, rather than an interaction of complex circumstances that in more stable moments would be recognised. This aggression directed at the Divine may be caused through the illogical feeling that as God is a God of Love, His action in allowing or causing a particular death is seen as something of a betrayal of His own loving nature. Therefore, if He chooses not to love, it is seen as a cruelty that is culpable. The chaplain may well act as a representative of God here, in that he may act as a target for aggression, an aggression that the bereaved may have directed at God had He been more physically manifest. Linked with this, simplicities often replace complex coherency in this stage. For the bereaved, it just cannot be that the young can die before the old or the good before the bad; or conversely, a person may have died, and the death then dismissed because the deceased was not a very nice person and therefore deserved what had happened.

On the other hand, the goodness of the departed could be amplified at the expense of any failings they may have had, which are often forgotten; the dead person becoming something of a model of excellence. This seems to also take place in conversations with the bereaved prior to a funeral and could have embarrassing consequences for any priest/minister should he / she be too specific as to the virtues of a formally unknown person. Within this stage too, there could be anxiety as to the destiny of the person who has died. Judgement, heaven and hell as preconceived ideas in the mind of the bereaved are not easily dislodged from what has been understood before any bereavement has taken place. In conclusion to this

rather complicated attempt at characterising the regressive stage, the loss of self-control often experienced by the bereaved could be what is often called a cry for help. Tears expressing that everything is lost, could also be an expression of a willingness to be helped, as could mysterious illnesses or withdrawal, or attempted suicide. Sadly, proffered help from whatever source could sometimes fail in the estimation of the bereaved in this regressive state. This, linked with their inability to pull themselves together, could lead to attempts at ending their own life, attempts which have been specifically stated to loved ones, hinted at, or most distressingly, seemingly come quite unexpectedly. This could be a serious problem in the context of the SAPS when the bereaved family is from a different religion than that of the chaplain who is supposed to render effective service to the bereaved who are deeply distressed by the death of their loved ones. Again, the sensitivity of the chaplain to the bereaved police members and how such bereavement affects performance may entitle the chaplain to act as an advocate to those in authority at whatever level on behalf of the bereaved themselves in this stage.

#### 6.3.4 The adaptive stage

Spiegel quoted in Foster (1998:165) considers that the regressive stage is given up and substituted little by little by the adaptive stage. Within this stage, the full extent of loss is able to be recognised and at least coped with. The bereaved here begins to liberate himself/herself from an image of a mourner and begins to live as an independent person again, independent from those who are closest in life and also to a certain extent independent from the departed, although the latter could still remain in some sense the property of the person in mourning. Memory here is most important in that the different memories each person has of the same departed loved one are naturally special, indeed unique to them, so that loved one is special. Anniversaries of death could be good signs as to how this adaptive

stage is progressing. Carefully handled services of remembrance together with continuing pastoral care are very helpful in this sense.

In the SAPS context the chaplain might suggest to police members that if there were no natural link with their own church outside the police environment, those who have been bereaved over a certain period of time might meet together. If thought appropriate to all members and families involved, a service of thanksgiving and prayer could be entered into. An example is the SAPS national memorial services held every year in remembrance of all diverse cultural religious police officers who died in the line of duty. Unfortunately however, this service caters only for bereaved Christian family members, because it is always being conducted by a Christian chaplain. This needs to be addressed. Complementary to any process, there are a number of cases of bereavement that deserve special comment and that to a lesser or greater extent links with the points raised above.

Thus, in cases of long-expected death, the initial stage of shock is so not intense although at the point of death and beyond, the first reaction is still one of shock that is comparable to the process cited above. Expectation of bereavement could bring the whole process forward in time, or indeed, it could be telescoped into a period considerably shorter than Spiegel suggests. This may be because any bereavement process appropriate here may well have begun before the actual death has occurred. A person told of a loved one's certain death in the near future because of terminal illness could immediately start what Spiegel calls the stage of shock. While this does not remove shock from the actual death, such knowledge does introduce symptoms of the process of bereavement before death itself occurs. The chaplain could be approached to be at any meeting of professionals when this information is imparted to the loved ones of the dying member in hospital. The chaplain could then help in the initiated bereavement process as it is perceived from day to day until the day of death, and in terms of a patient's family, as long as they have contact within this environment. In one sense the opposite to this are the cases that involve sudden death for example, either collective deaths, individual deaths following accidents or individual or collective deaths

following the violence of others. It could also entail police being shot at, the latter being much in evidence at present, and frequently publicised in the media. The obvious reworking of Spiegel here must include a heightening and elongating of the period of shock.

Death may well frequently be denied, even though in many cases viewing the body of the deceased is advised or indeed required by law. The chaplain here in terms of accompanying the bereaved to accident sites or emergency room or to the hospital mortuary can help greatly. Cases have been known where despite such action in the most caring of environments, the actual identity of the dead person has been repeatedly denied by both parents on separate occasions. Certainly, the state of shock extends far beyond the day or two that Spiegel suggests as normal in bereavement. Tragedies are frequently accompanied by shock-filled emotion; however, a funeral may be delayed in order for the bereaved to cope enough simply to attend. Much of such funerals services are subject to the control of others with the often torrid expression of grief for the bereaved.

The death of a child or baby, whether after prolonged illness or not, demands special attention. Perhaps here more than anywhere many of our assumptions of the grieving process are challenged. Is it imperative that for a bereavement to be natural the bereaved here simply has to feel angry with God and His world and everyone in it. And if anger is not apparent, the prognosis for the eventual good health of the bereaved persons themselves is held to be very much in doubt. Very often within what Spiegel calls the control stage, views that are perceived as obvious to anyone and certainly compatible with faith, are often thrust onto the bereaved as to what they must be feeling. The chaplain here could take a lead in the interactions of the bereaved, with the stated assumptions of others that may well be trying to help. More importantly, and paradoxically, the author believes that one could be remarkably surprised by the uncomplicated, logical, faithful, and certainly not naive views expressed by children who are terminally ill themselves as they approach death. These views may well have something to say to those who are assured of what constitutes right feelings of someone bereaved in this way.

With babies that are not able in the conventional sense to express their feelings verbally, it seems important here, more than in any other case, to stress that parenting begins at conception and not at birth. This notion raises interesting questions as to when life begins, its sanctity and premature termination. Similarly, it is not simply a quaint notion that men and women who have lost a baby through death remain fathers and mothers in a very real way. Suffice it to say that the death of a pre-born fetus or a babe in arms could be just as traumatic and as much part of a modified process of bereavement as any other case. A short span of life prior to death certainly does not make a bereavement any easier or any less complicated.

#### **6.4 Summary**

The balance of the above discussion suggests the importance of a theology of death and how bereaved people identify with it, and what destiny they presuppose for their departed loved one. Variations will be considerable both from their own concepts, from those of their family, and their conceptions of what their departed loved ones themselves believed or did not believe.

The discussion about death, heaven and hell has been thoroughly discussed from various religions. Secondly, the various bereavement stages as outlined by Spiegel were also discussed. With regard to the first (death, heaven and hell), the Chaplain Service (which is of course Christian in character) could only address issues relating to death, hell and heaven pertaining to the bereaved Christians. It would be difficult for the Chaplain Service to console the bereaved of other religions who has a different understanding of death, heaven and hell. With regard to the second (various stages) of bereavement, the chaplain when contextualising these stages into the diverse context of the SAPS, would encounter the following: He/she would succeed in assisting only the Christians who share with him/her the religion pertaining to these stages and it would be difficult to assist the bereaved people of other religions than his/hers.



The process of bereavement cited by Spiegel, thus, should only be used as the broadest of outlines. Attempts to force the evidence into a preconceived pattern at whatever stage in the pastoral care of chaplains and others, must be resisted at all costs, although the knowledge gained in general terms is most helpful. Both the above, and experience, show that there may well be as many patterns of thought concerning death and bereavement as there are people who are bereaved! Thus, each case must be treated with an informed sensitivity and one which recognises also that the chaplain or counsellor will be seen, in some sense, as a person of authority of whom the bereaved will have certain preconceptions. A genuine compassion for vulnerability and a willingness to prayerfully get alongside the bereaved with the heart of Christ is most important. It must be noted also that the chaplain or counsellor, perhaps more than most, in helping the bereaved, is faced with his or her own mortality, and with their own inherent emotions that could manifest in the most positive of ways and yet also in the more unhelpful ways of anxiety, theological confusion and even cynicism.

The chaplain here has been shown to have a special place both for the bereaved of the dying in the hospital, as well as for the bereaved of the SAPS member's family. Certainly, the lines of demarcation with regard to the former are necessarily quite firm, However, the lines of communication to clergy outside the environment should be equally firm in ensuring the continuing care for the bereaved family having left the hospital environment.

Lastly, it is important to emphasise again that in the SAPS context, the chaplain executes counselling to the bereaved mainly from a Christian perspective, since all chaplains under study are Christian- oriented. Therefore there is little doubt about the appropriateness of services rendered to members of other-faith communities within the SAPS.

## **CHAPTER 7**

### **Empirical study**

#### **7.1 Introduction**

The purpose of this empirical study is to determine how chaplaincy is managing the diverse cultural work-force of the SAPS in the Gauteng Province. To achieve this objective, the questionnaire as a measuring instrument would be used to collect data. These questionnaires would include the biographical information of the respondents and secondly, their perceptions about chaplaincy in general. The information given would be interpreted and analysed. The conclusions arrived at would clearly reflect the extent to which traditional chaplaincy is relevant in the diverse work-force. The statistics of the empirical study would be synthesised with that of the basic and meta-theory. The purpose would be to arrive at the desired model of the study.

#### **7.2 Administration of the questionnaires**

Some 512 questionnaires were sent to the South African Police Services' provincial offices in Gauteng so that it could be disseminated to police officials. One hundred and forty eight (148) questionnaires were returned. These questionnaires formed the first 9 questions issued to Gauteng police members. The second part of the questionnaire was for the Gauteng chaplains and was later returned by post. These chaplains numbered 12, although only 11 managed to return the questionnaires. All of the twelve chaplains are Christians. The statistician advised that the questionnaires to the chaplains should not be used for the study because they were too few in number and would not affect the study.

The first questionnaires were received before the end of August 2001 and the last one (for chaplains) was received in the last week of September 2001.

	<b>Chaplaincy</b>	<b>Police Members</b>	<b>Total</b>
Number issued	12	500	512
Received useful	11	148	159
Received spoiled	1	2	3
Received unanswered	0	0	0
Percentage received		40	40
Percentage useful	0	40	40

Table 7.1

The return figure of 159 is fairly average, but the researcher had hoped that half of the 512 questionnaires would be returned, nevertheless, the returned questionnaires would not in any

way have an adverse impact on the study. Therefore, the respondents may be considered as a random or representative sample of police officials who received the questionnaires in Gauteng Province. It is impossible to apply the information collected from the police members to South Africa as a whole. Data collected or received therefore has a limited value in terms of universal application for the SAPS in general. Generalised conclusions are postulated for the Gauteng Province only and not for the other eight provinces. This is acceptable since the focussed geographic area of the research was Gauteng.

The data was collected from an institution that is highly guided and controlled by police standing orders. Those who signed had to obey a certain code of conduct and also had to commit themselves to strict confidentiality relating to information. Given their police background, it was probably difficult for them to respond honestly to the questions because they value their internal information. This is evident when considering that the two last questions (10 and 11) were not answered completely. Therefore the researcher did not bother to analyse them. The reasons for the non-response are uncertain. Nel (1996) cites Duma (1995: 98), who asserts that response correlates with the interest in the subject of survey. The other probability could be that the questions were too tricky or long and the subjects did not bother to complete them, hence only 148 questionnaires were returned.

The researcher gave each respondent an I.D. number. The statistical analysis was done by the Statistical Consultation Services at the Potchefstroom University (PU for CHE). The researcher himself did the scoring of the questionnaires. The biographical information was scored according to the number supplied in the questionnaire. Statements of questions 2, 4, 5, 6, 7, 8, 9 and 10 were scored according to the five-point Likert Scale. A response in the highly positive block was given a value of 1 and a response in the highly negative block a value of 5. In instances where more than one block was marked by respondents, the item was not scored at all and interpreted as a missing value.

### **7.3 Analysis of participants' responses**

The purpose of this quantitative research is not merely exploratory, but to test a certain theory. The researcher was interested in testing the hypothesis that the current chaplains are not capable of managing both the cultural and religiously diverse work-force in the SAPS in Gauteng. This would mainly be done through surveying the respondents about their views of the services rendered by the current chaplains in Gauteng.

The questionnaire consisted of 11 questions. Question 1 with 4 subquestions required biographical information. Question 2 wanted to establish their relationship with God. Question 3 required information about religious affiliation. Questions 4 were about the religious needs and whether or not these were catered for by the Chaplain Service to the members. This section of the questionnaire dealt with the police officers.

The chaplains' questionnaire was mainly about their awareness of the diversity of both culture and religion in their workplace and how they hoped to improve their ministry to be accommodative. Unfortunately, the sample population of chaplains was so small that it could not be used for the study. The respondents were all asked to respond to the statements arranged from 1 to 5 in a Linkert Scale. Number 1 stands for highly positive/fully agree. This means that if the respondent fully agrees or is highly positive about the statement he will get a value of 1 for that item. When he totally disagrees or is highly negative, a value of 5 is given. The statistical analysis was done by using the SAS system for Windows (Release 8, 2000 SAS Institute, Cary NC, USA.). The proc freq procedure was used to obtain the frequencies reported and proc was used for the descriptive statistics.

Practically significant differences between the means of the cultural and religious groups were calculated by using effect sizes (Steyn, 1999). The effect size  $f$  (Steyn, 1999:10) is calculated to determine the practical significant difference among the four cultural and religious groups' means. The effect size  $f$  is interpreted as:

- a small effect if  $f = 0.1$
- a medium effect if  $f = 0.25$ ; and
- a large effect and of practical importance if  $f = 0.4$ .

The effect size (Steyn 1993:3, 15) is then calculated to determine practical significance between each

combination of means for the religious groups. The effect size  $d$  is interpreted as:

- a small effect if  $d = 0.2$
- a medium effect if  $d = 0.5$  and
- a large effect and of practical importance if  $d = 0.8$

## **7.4 Response to questionnaires**

### **Question 1**

#### **Biographical information**

The influence of biographical information was taken into cognisance when the research problem was formulated. The importance of quantitative research is actively emphasised by the statistical analysis of biographical facts in quantitative research. It is impossible to give expression to the influence of biographical factors (Nel, 1996:286).

#### **Gender**

Seventy-five percent (75 %) (N 96) of the police officials who answered the questionnaire were male and 25 % N 50 were female (2 values were spoiled). This is a true reflection of the male-female ratio of police officials in the population of Gauteng, but this is not at all a representative reflection of the SAPS country-wide. Nel (1996: 287) cites Ackerman (1996: 40) who criticised empirical research that does not take feminist research methods into account. This critique is not valued for this study, because the researcher did take the specific gender issues into account when the research was planned and executed. Awareness of the reciprocal influence between researcher and the researched was also taken into account.

Table 7.2 shows the ages of the sample. The majority of the respondents are middle aged (27 years to 34 years). From the table approximately 24.6 % are aged between 21 - 27 years, 28.7 % are aged between 27 - 34 years, 23.2 % are aged between 35 - 42 years and 23.2 % are aged between 43 - 50 years. The youngest respondent was 21 years. The oldest was 58 years old. This age of distribution shows that the majority of the diverse work-force in SAPS Gauteng Province are aged between 27 and 34 years, the least represented group being the 51 years + with 2 respondents (reflecting adherence to the retirement age). No respondents were under 21, which showed that the actual age for recruitment to the SAPS starts from 21 years.

The mean of 33,6 could in the case of normal distribution be a fair reflection of the average of the sample population. It seems therefore possible to say that the respondents were, as far as age is concerned, a fairly good representative sample of the population.

**Table 7.2: Age of respondents**

AGE	FREQUENCY	PERCENTAGE
21 B 27	16	24.6 %
27 B 34	67	28.7 %
35 B 42	45	23.2 %
43 B 50	9	23.2 %
51 +	2	.3 %

**Table 7. 3: Rank and percentage of respondents**

RANK	FREQUENCY	PERCENTAGE
Constable	17	11.6%
Sergeant	32	21.9%

Inspector	65	44.7%
Captains	22	15%
Superintendent	10	6.8%
<b>TOTAL</b>	<b>146</b>	

From the above table the least represented in rank is superintendent (6.8 %), with 44.7% representing the largest population in rank, namely inspectors. The sergeants numbered 21.9 %, and captains formed 15 % of the respondents.

**Table 7.5: Two-way table for ranks versus cultural/religious group**

→ RANK ↓ CUL- TURE	Inspec- tors	Cap- tains	Superinten- dent	Consta- ble	Ser- geant	TOTAL
Christian	5537.93	1510.34	8 5.52	5 3.45	18 12.41	103 71.03
Muslim	21.38	53.45	1 0.69	2 1.38	5 3.45	15 10.34
Hindu	5 3.45	0	00.00	3 2.07	3 2.07	11 7.59
ATR	21.38	21.38	1 0.69	7 4.83	4 2.76	16 11.03

Note that Christians (71.03 %) are the largest group in Gauteng and the remaining 28.96 % forming the lesser group of Muslims, Hindus and African Traditional Religion (ATR).



## Question 2

### How often do you worship?

The concept worship is the honour or veneration given in thought or deed to the Supreme Being.

This question was asked to determine their level of spiritual life. Their answers would indicate the depth and nature of their relationship with their Supreme Being. A negative response would be interpreted as no relationship with God exist, and the manner in which they respond to the first question should clearly relate to their answers on the questions to follow.

A - African Traditional Religion, H - Hindu, C - Christianity and M - Muslim (Table of Religions)

**Table 7.4: Mean responses of groups about how often they worship**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COM- PARED GROUPS</b>	<b>d</b>
Christia- nity	103	2.058	1.092	0.400 *	C B M	0.852*
Muslim	15	3.000	1.069		M B H	0.740*
Hindu	11	2.182	1.079		H B A	0.966*
ATR	16	3.250	1.238		C B A	1.078*

This table constitutes the diverse religions as indicated in the first column. The second column (N) reflects the numbers of the adherents in terms of the response to the stated question regarding worship. Thirdly, we have the average response for the various religions as indicated in the third column of the table under the heading mean. The fourth column (S) stands for standard deviation. The standard deviation could be explained as the measure of the spread of the answer. The fifth column The letter f stands for effect size for analysis of variance. This effect size helps in checking if there is a difference and is used for the practical significance of the analysis of variance. Column six of the table compares the religious groups. The last column (d) stands for effect size for differences. The The letter d should not be confused with The letter f. The asterisk (\*) stands for medium effect between the different groups responses.

From the above table there is a practically significant difference between how often the following groups worship C and M, M and H, H and A, C and H.

The manner in which Christians and Hindus responded to the question about worship does not differ significantly according to their means, and the manner also in which Muslims and ATR responded also do not differ significantly.

The response of the Christians is indicated by the average of 2.058. This average in the Likert Scale stands on the number 2, which indicates the response of often. This therefore indicates that the Christians are worshipping their God often, though not very often. The probability might be that Christians understand their worship to God and their relationship with Him as not being based on law or punishment if they did not worship Him. They worship Him as a result of thankfulness for what He did for them on the Cross.

This could be seen in the third section of the Heidelberg Catechism, which states that people have to live their lives in an attitude of thanksgiving to the Lord, because while sinners, God

redeemed them through Christ; hence the thankfulness to Him. This may be the reason why so many Christian policemen and women responded in this manner (Turaki, 1999:274).

The researcher is aware of the strict structure of worship in the Muslim context, for example they pray five times a day to Allah. With these prayers they purify their hearts and prevent temptation towards wrong-doing and evil, as well as strengthening their belief in Allah. Hence the surprise at their response of 3.000 about worship, which simply indicates that their worship is infrequent. This could probably mean that they are no longer experiencing a close relationship with Allah, but more worshipping in a structure of certain hours, certain days, and in certain forms. Further, they see their worship as no longer strict.

The reason for this type of response could be attributed to the fact that the Muslims under study are in the Police Service and it is expected of them to work hard, with no time given to them to observe their religious practices, hence they are seen as no longer committed to their religion.

The response of Hindus is indicated by the average of 2.182. This average in the Likert Scale lies on the number 2 and this means that Hindus worship nearly as often as Christians do.

The reason behind the answer could be ascribed to their strict understanding of the concept of worship. Beaver (1982:195) states that the Hindu regards worship as satisfaction given to gods through rites of purification with water and fire and their worship to their gods are done three times a day.

It appears that the tough and difficult environment and subculture of the SAPS (cf Chapter 2) does not have a detrimental effect as far as their worship is concerned.

The response of adherents of African Traditional Religion is indicated by the average mark of 3.250. This marking in the Likert Scale clearly indicates that the Traditionalists are not committed in their worship. The author's experience of this religion is that Traditionalists regard worship as the honour given to the intermediaries with the hope that they would receive many blessings in return. Conversely, they believe that misfortune would befall those who do not worship the intermediaries or who do not worship God through the ancestral spirits (Turaki, 1999:54).

Therefore these Traditionalists believe that the ancestors could bring blessings, misfortune and death in the family. For example, if the rituals were correctly observed by its followers, then luck would be on its way to them. If its adherents were not committed, then misfortune would befall them. The only way in which the misfortune could leave them is when rituals are correctly performed.

Given this Traditionalist background about worshiping, it becomes difficult for one to reconcile the response given by the ATR. We know ATR followers to be very fearful of the ancestors' anger if not satisfied, but the response does not indicate any fear. The reason might be ascribed to the working conditions of the SAPS, which make it impossible for them to observe their religious practices because of abnormal working hours. Or they might regard their religion as outdated and not relevant in the present modern context. Or, their interaction with the diverse cultural and religious groupings together with the culture of SAPS has an effect in this religion.

From the response it is clear that both the responses of Christians and Hindus indicate that they worship more than other religious followers do. What is also clear is that the chaplain has to operate in this diverse social situation.

It would be impossible for a Christian, Muslim, Traditionalist or Hindu chaplain to serve the spiritual interests of a work-force as diverse as that of the SAPS. On the other hand, a

Christian chaplain would best address the needs of the Christian group, as would chaplains of other faiths.

It is critical to conclude that the Christian Chaplain Service in Gauteng cannot be in a position to bring together all the diverse religious followers under one roof for worship purposes. For chaplaincy to be effective it should concentrate on the spiritual needs of Christians only. Equally, Muslim, Hindu and ATR police members should be provided with chaplains who will concentrate on their respective worship needs.

### **Question 3**

#### **Are you a Christian, Muslim, Hindu or African Traditional Religion?**

With this question the intention was to establish whether the policemen and women were affiliated to any of the religions. Secondly, the aim was to establish the exact number of Christians, Muslims, Hindus as well as the followers of African Traditional Religions. Thirdly, the ultimate intention of the researcher was to see the extent of cultural/religious diversity in the Gauteng SAPS. The findings of the number of the religious affiliates are as follows: 103 Christians, 15 Muslims, 11 Hindus and 16 African Traditional Religion.

The total number of both policemen and women is 145, which constitutes a diverse cultural and religious tapestry. The Chaplain Service of Gauteng province, which renders a service to this work-force, needs to be very sensitive in their ministry.

### **Question 4**

#### **What relevance does the Chaplain Service have on the SAPS ?**

This question aimed at determining the nature and appropriateness of the Chaplains Services in the SAPS context and to determine how it fits into the SAPS.

**Table 7.6: Mean responses of groups about the relevancy of Chaplain Service in the SAPS in the Gauteng Province**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COM- PARED GROUPS</b>	<b>d</b>
Chris- tians	102	2.147	1.255	0.670 *	A B C	1.582 *
Muslims	15	3.933	0.798		M B C	1.475 *
Hindu	11	3.63	1.206		H B C	1.230 *
ATR	16	4.062	0.9979			

This table constitutes the diversity of religious groupings.

Column N indicates the number of responses to the question of the relevancy of the Chaplain Service in Gauteng. The third column captures the average response of the various religious adherents under the heading mean, which implies average. Column S stands for standard deviation, which is explained as the measure of the spread of the answers. Column

f stands for effect size for analysis of variance. This helps in checking if there is a difference for the practical significance of the analysis of variance. The column compared groups indicates the comparisons between and among the various religions.

The letter d in the last column stands for effect size for differences. This d should not be confused with f. The asterisk (\*) stands for medium effect between the different groups responses.

From this table there is a significant difference in how the following groups perceive the relevancy of chaplaincy in the SAPS.

The manner in which Christians respond to the question about the relevancy of Chaplain Service in SAPS differs significantly from the other groupings with regard to the relevancy of the chaplaincy (see their means).

The response of the Christian adherents has an average of 2.147. This correlates with number two in the Likert Scale, indicating that Christians are of the opinion that chaplaincy is relevant in the SAPS because it addresses their religious needs in general. These needs include psychological, social and spiritual needs. This could be attributed to the fact that they share the same Christian doctrine and principles, hence they have the same general outlook of life with the chaplain. The nature of their responses was similar to their response in the first question, showing consistency in answering.

The responses given by Muslims were shown by the average mean of 3,933. This indicates that they did not regard chaplaincy as relevant in the SAPS. The probability could be that chaplaincy was not being inclusive in its service (i.e. catering to the needs of all its diverse work-force), which further indicated that chaplaincy was not culture-sensitive but only catered for the needs of one religion (Christianity). This means that the psychological, social and spiritual needs of adherents of other faiths are not being cared for by the chaplain. The

probability of this type of response from the Muslims could be that the chaplain and the Muslim stand in two different worlds in the same SAPS context. As a result, the chaplain that is not conversant with the cultural needs of Muslims becomes a misfit in their culture, not because he intends to. Lastly, the answer that militates between 3 and 4 seems to be appropriate given their response to the question about worship, but from the author's experience, the strict Muslim could have given the response of 5, meaning that chaplaincy is not relevant at all.

The response of Hindus is shown by the average of 3.62, which on the Likert Scale places it somewhere between 3 and 4. This average response clearly reflects a mixed response, i.e. Hindus on the one hand regard chaplaincy as partially relevant, while some regard the chaplaincy as irrelevant in their context. It should be borne in mind that generally speaking Hindus do not have a problem about the acceptance of Christ as god, since they regard any god as god and as important. This implies that although the chaplaincy is executing its duties from a Christological perspective, Hindus are hardly affected. The reason might be that they are more concerned about appropriate morals and ethics that come from the doctrine of Christ, rather than the doctrine itself.

A reason that might have contributed to the Hindus regarding the chaplaincy to be irrelevant is that there are some specific and special religious needs that the chaplaincy ignores or because of diversity, that the chaplaincy becomes irrelevant to them.

The response of ATR adherents is shown on the average of 4.062 (between not really and not at all). Therefore the response of ATR adherents is almost similar to that of the Muslim, although it appears to be more negative than that of Muslims. The response implies that the chaplaincy is not relevant for them in the context of the SAPS, because it does not address their psychological, spiritual and social needs, but only addresses the needs of the Christian followers. This further implies that the chaplaincy is not inclusive and religiously sensitive in its approach. The fact that an ATR follower his religion to the workplace seems to have



nothing to do with chaplaincy in the execution of its duties. This kind of reasoning is accepted, since it is true to a certain extent that the person who comes from a foreign culture or religion cannot best fit or satisfy the needs of the people of cultures other than his own. Given this then, it is clear that the chaplaincy cannot best address their needs. The researcher is aware of the rigid and complex nature of the ATR culture. So it really will not be that easy for the chaplaincy to satisfy them completely.

The chaplain in a bid to manage this, would definitely realise that it is going to be difficult if not impossible for one chaplain of a particular religious persuasion to be accurate and relevant in this diverse context: that kind of chaplain would not really be in a position to cater to the needs and interests of all the people. But at the same time a Christian or Hindu would best be relevant to the SAPS members of his own faith.

It is critical to conclude that the Christian Chaplain Service would not be effectively relevant in the diverse religious work-force of the SAPS, as it would focus primarily on Christians. In this light, members of the SAPS should have their own chaplain in terms of their particular faith.

#### **Question 5**

##### **Does the chaplaincy care for your particular religious needs?**

This question was asked to ascertain the extent to which chaplains are considering the spiritual welfare of the SAPS work-force. The responses given would act as guiding rod for the chaplaincy to know how best to cater for the spiritual needs of the work-force.

**Table 7.7: Mean responses from groups about how the chaplaincy cares for their particular religious needs**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COM- PARED GROUPS</b>	<b>d</b>
C	103	2.048	0.994	0.524 *		
M	14	3.000	0.392		M B C	1.029
H	11	3.000	0.774		H B C	1.029
A	16	3.250	0.856		A B C	1.299

Column two (N) shows the numbers that responded to the question whether the chaplaincy cared for the religious needs of the SAPS work-force in Gauteng. The average responses of the various groups are in the third column under the heading mean. The concept mean implies average. The column headed S stands for standard deviation, which could be explained as the measure of the spread of answers.

The letter f (column 5) stands for effect size for analysis of variance. This effect size helps in checking if there is a difference in the practical significance of the analysis of variance. Column six compares the responses from the groups to end other.

The letter d in the last column stands for effect size for differences. This d should not be confused with column f. The asterisk (\*) stands for medium effect between the different groups responses.

From the table there is a significant difference in terms of how frequent the religious groups regard the chaplaincy as caring for their particular religious needs. The manner in which Christians responded to the question totally different from the rest of the groups, which indicates there is a practical significant difference.

The researcher defines the concept particular religious needs as meaning special, unique spiritual needs. These needs have a bearing on the spiritual needs of people, and these needs are found deeply embedded in the inner being of the person. Steyn (in Turaki, 1999: 74) argues extensively that the religious system addresses man's social and psychological needs by touching every aspect of his being serving man's interests remarkably well. These particular religious needs could be amongst others be that it gives meaning and purpose to its followers; that it gives society order and cohesion; that it provides for man's daily physical needs; that it creates identity and solidarity in community and by so doing produces spiritually orientated people.

The source through which religious or spiritual needs are being satisfied, differs from one religion to another. This simply means what might be a good source of spiritual satisfaction in one religion, might not be in another.

The Christians response falls within the average of 2.048, which means that their response to the question about religious needs is positive. They do believe that chaplains are adequately addressing their particular religious needs. The probability to this response lies in the fact that the chaplain who is Christian like the Christian respondents, share common principles and teachings with regard to the Christian religion.

The Muslim, Hindu and ATRs responses fall almost in the same bracket. These figures indicate that they fall on number 3 on the Likert Scale. The implication of this is that their answers to this question about religious needs are negative (not really). According to their answers chaplains are not catering for their special needs.

The negative response given by Muslims is that their particular religious needs (mentioned by Steyn in Turaki, 1999: 74), leading to spiritual satisfaction, cannot be catered for by a chaplain from a Christian background who preaches Christ as the one and only source of spiritual satisfaction. They only know and accept Allah as their source of spiritual satisfaction. They believe that Christ was one of the prophets like Mohammed, who was just a messenger, not the Saviour.

The response given by the Muslims (3000) nearly corresponds to the response given to Question 2 and Question 3, indicating some form of consistency in their answering. The researcher thought that the Muslims' response would be extremely negative to this question about the particular religious needs, but their answer of 3.000 might be because their strict rules are relaxed because of their working conditions in the SAPS.

The Hindus' response is indicative of the fact that chaplaincy does not really cater for their spiritual needs. The reason could be traced to their differences with chaplains regarding the source of spiritual satisfaction. Their gods who are satisfied by their continuous sacrifices are the only means through which their religious needs could be satisfied and not the Christ advocated by the chaplains. They might again have experienced a chaplain as someone who is not creating an environment in which they would practise their religious rituals and festivals. Given these reasons the author expected that they would be totally negative towards chaplains by responding with five (5), indicating that altogether the chaplaincy is not addressing their religious needs. The adherents of the Hindu religion showed levels of objectivity in their response. This could be because of their belief in many gods, therefore accepting Christ as one of the gods, and exercising a level of tolerance as far as the preaching of the chaplain about Christ is concerned, hence this average of 3.000.

The response of 4.250 shows the adherents of this religion are more negative in their response than all the other religions. This simply means that ATR followers in the SAPS do

not see chaplains as addressing their particular religious needs as quoted in Turaki (1999: 74). They do not see the chaplain helping them to create a good environment so that they could observe their rituals at work. The chaplain and ATR adherents' source of religious satisfaction differs (Christ and Ancestral spirits, respectively). It therefore becomes evident that the Christian chaplain cannot best address the religious needs of people whose spiritual fulfilment is attained through the sacrificial offerings to their ancestors; hence the negative response of 4.250.

The Christian chaplain faced with this kind of situation would not be in a position to be able to cater for the particular religious needs of all the diverse religions in the SAPS work-force. But the absence of average 5 in the response of the religions indicate that at least chaplains, though not properly do address their religious needs, if only in trying. On the other hand, it must be known that the Christian chaplain cannot cater for the needs of all the other religions; but at least the response of the Christians indicates that he is addressing their religious needs.

It is critical to conclude that chaplaincy would not be effective in addressing the particular religious needs of other religious groupings. For it to be effective it must only concentrate on the particular religious needs of Christians.

**Question 6**

**What is your attitude towards Chaplain Service and its ministry ?**

With this question the researcher aimed at establishing the perception of the diverse work-force about the Chaplains Services. Secondly, the researcher wanted them to express their inner feelings about the Chaplain Services. This could help in the sense that the information received would assist in arriving at the desired conclusion with relevant recommendations.

**Table 7.8: Mean responses of groups about their attitude towards chaplaincy**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COM- PARED</b>	<b>d</b>
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					<b>GROUPS</b>	
<u>C</u>	103	2.048	1.051	0.600 *	A B C	1.484 *
M	14	3.285	0.755		M B C	1.213 *
H	11	3.272	1.190		H B C	1.200 *
A	16	3.562	0.963			

This table above constitutes the diverse religions in the SAPS, Gauteng.

The numbers of the various religions that responded to the above question are indicated in the second column under the heading N. The average response of the various religions is indicated in the third column of the table under the heading mean which simply means that average. The letter S, in the fourth column, which stands for standard deviation measures the spread of the answers. The letter f, in column five, which stands for effect size for analysis of variance helps in checking if there is a difference and therefore a practical significance of the analysis of variance. The sixth column captures information of a comparative nature between the various groups.

The letter d in the last column stands for effect size for differences of marks. This d should not be confused with f. The asterisk (\*) stands for medium effect between the different groups responses.

From the table there is a practical and significant difference about the attitude of the following groups towards the chaplaincy: A and C, M and C, H and C.

The manner in which the Christians are responding to the question about attitude indicates different practical significance with other religions according to their means.

The responses of Christian policemen and women indicate that they have a positive attitude towards the chaplaincy. Their average response is 2.048, indicating a greater level of positivity. The probability could be that most if not all of their Christian needs are being catered for: their spiritual, social and psychological needs as well as their work-related problems are positively catered for. They therefore do not experience any frustrations or disappointments at this level. It should not be forgotten that the same principles and ethics that are held by the chaplain are equally held by the Christians respondents, so that this could be the reason why Christians are have a positive attitude towards chaplains. The response (2.048) to this question is consistent with other responses.

The Muslims' responses indicate that they have mixed feelings (positive and negative attitude) regarding the Chaplain Service, because their average response is 3.000, which clearly reflects a neutral stance when checked against the Likert Scale. This response by Muslims is not surprising because it shows consistency, with some, if not all of their previous responses in this study. Experience has taught that a true Muslim would have given an average response of 5, expressing a negative attitude towards chaplaincy as an indication of the irrelevance of the chaplaincy in his spiritual needs.

The manner of the Hindu response to this question is similar to that of the Muslims. Their average response is also 3.000, indicating that they are neutral, also having mixed feelings about the chaplain's ministry. They do not have a negative attitude towards chaplains, probably attributable to the fact that Hindus have a natural respect for other religions and their gods. So when a chaplain comes to them from a Christian perspective, they do not concern themselves with the politics of theology and religion, but rather concentrate on the morality that comes from of that chaplain's ministry. This response of the Hindus reflect the greatest level of objectivity possibly because they have realised that there are some

common elements of positive morality in all religions. The other reason could be traced to the democratic context, which propagates equity across racial and cultural lines. Therefore Hindus, realising that all the religions are equal and important (none is better than the rest), indicate a neutral attitude. This response is not consistent with their previous responses, which indicated that they are committed in their worship; that chaplaincy is not caring for their particular religious needs; and lastly, that they regarded chaplaincy as not relevant to them. To the researcher's surprise their response to this question is neutral.

The ATR adherents responded between the neutral and negative ranges (3.562 - 4.000). Their average response could be rounded off to 4.000 because 3.562 is above half. This would simply indicate that ATR followers in the SAPS are more negative than both Muslims and Hindus are. The reason for this kind of negative attitude could be traced to the probability that ATR followers regard chaplaincy as not being culture sensitive, not inclusive in its approach, not catering for the needs of other religious groups - their social, psychological and religious needs as outlined by Turaki (1999:74). Hence, their negative attitude towards chaplaincy. Their response is consistent with the rest of their previous responses.

The Christian chaplain exposed to this type of situation knows that his services would not be welcomed by other religious groups. He would not be relevant to the situation because he would not constructively cater to the needs of other religious followers, not because he intends so, but because of the lack of knowledge of those religions. But on the other hand Christian police followers develop a positive attitude towards the chaplain, because their needs are correctly and adequately addressed.

It is therefore critical to conclude that for the current Christian chaplaincy to be effective, relevant, and positively accepted in the Police Service, it should only concentrate on the Christian followers and not on the other religious groupings. Chaplains of other persuasions should be appointed to cater to the spiritual needs of each faith.



### **Question 7**

**To what extent does the Chaplain Service contribute to building bridges of reconciliation amongst police officers?**

Reconciliation is understood by the researcher as meaning the process by which alienated people are brought together in concord. In this understanding, reconciliation is associated with the liberation of man from the conflicting political and social forces that determines his life.

With this question the author sought establish how best can the Chaplain Service assist in promoting good human relations and the spirit of tolerance and acceptance through the process of reconciliation. The response given would surely bring us to the conclusion desired for the study.

**Table 7.9: Mean responses of groups about how often Chaplain Service brings about reconciliation amongst Police members**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COMPARE D GROUPS</b>	<b>d</b>
C	102	2.549	1.473	0.470 *	M B C	1.078 *
M	15	4.000	0.756		A B C	1.092 *
H	11	3.636	1.269		H B C	0.808 *
A	16	4.000	1.032			

This table (column 1) constitutes the diverse religious responses received from Christians, Muslim, Hindus as well as African Traditional Religious followers.

The numbers that responded to the question are indicated on the second column of the table under the heading N. The third column of the table under the heading mean, gives the average response of the various religions. The letter S (column four) stands for standard deviation which is explained as the measure of the spread of answers. Column five (The letter f), stands for effect size for analysis of variance, which helps in checking if there is a difference and is therefore used for the practical significance when analysing variance. Column six compares the responses to each other.

The letter d in the last column stands for effect size for the differences of scores. The asterisk (\*) stands for medium effect between the different groups responses.

From the table there is practical significance differences between the Christians response to the question of reconciliation and the rest of the groups response (see means).

The research shows that Christians believe that chaplains are to some extent contributing towards building bridges of reconciliation amongst police officers. The reason might be orchestrated by the fact that both the chaplain and the Christian respondents share the same doctrine and faith. The belief of Christians is that Christ who is the Prince of Peace is the source of reconciliation (Romans 5: 8 - 11 and Ephesians 2: 11 - 18 ). People are reconciled to God and to other people through the blood of Christ on Golgotha. This could be seen by Christians as the basis of all human relationships because it is rooted in its relationship to the creator through Christ. Christians regard the cross of Christ as the foundation; the basis and the meaning of divine salvation and reconciliation. This might be the reason why Christians have an average of 2.549.

The second aspect of reconciliation stems from Ephesians 2: 11 - 22 where the Apostle Paul clearly states that Christ in his body on the cross destroyed the enmity which existed between the Jews and Gentiles. This could be the point from which chaplaincy is advocating reconciliation, hence the Christian police officers believe that chaplaincy is bringing about reconciliation amongst the SAPS work-force.

Muslims response to the above question indicates that they do not really believe that chaplains are instrumental in bringing about reconciliation amongst the diverse work-force. The reason for the response might be that Muslims do not share the same doctrines with the chaplain regarding who the source of reconciliation is. The Chaplain states that Jesus is the ultimate source of reconciliation whereas, the Muslim knows that reconciliation could not be effected by anyone except Allah. (To them Christ is a prophet like Muhammad who was the messenger of Allah.) From the foregoing discussion one detects conflict in that the chaplain might have tried his level best to effect reconciliation, but Muslims question the perspective from which the chaplain is doing that, hence their average mark is 4.000.

The ATR adherents responded similarly to the Muslims. Their response indicate that they really do not see the chaplains as playing a critical role in reconciliation amongst the diverse

work-force. The ATR adherents believe that the intermediaries (the ancestral spirits) are the only means through which reconciliation could be sought. Reconciliation in the African Traditional Religious context is sought through the shedding of the blood of an animal that is slaughtered to the ancestors. On the other hand, the chaplains maintain that Christ is the source of reconciliation amongst the people. This difference of viewpoints concerning the source of reconciliation might be the one which has led the traditionalists to see chaplains as not doing their best in trying to bring about reconciliation: they could agree with the content, but not with the source, from which reconciliation comes.

The Hindus' response fluctuates between 3 and 4 on the Likert Scale - their average response is 3.636 when rounded off becomes 4. This type of response which is not precise poses a problem, because it does not lead to the desired conclusion, but as could be observed, the ATR with the Muslims are in agreement in their response that the chaplain is not doing anything really to bring about reconciliation. The Hindus' response differs completely with ATR and Muslims.

This response of Hindu followers is to a certain extent both negative and positive (“not really”, “sometimes”). The reason for this might be that Hindus respect any god so they view Christ who is the source of reconciliation in Christian circles as one of the gods. Hence they probably do not have a problem when the chaplain calls God Christ, the source of reconciliation. On the other hand, “not really” might be ascribed to their knowledge of who the source of reconciliation is in their religion; Lubbe *et al.* (1997.45) state that the priests, Brahmins, are the mediators who intercede on behalf of the Hindus, through the blood shed from the animal chosen. Given this knowledge of their source of reconciliation, hence their negative response.

Christian chaplains in Gauteng are not seen as bridging the divide and promoting reconciliation amongst the religious work-force other than Christianity. As previously

suggested this might be true because he is sharing the same doctrine with Christian police officers. The general rule appears to be that no one person could satisfy all.

The conclusion arrived at is that reconciliation cannot be effective if it is implemented amongst the culturally diverse work-force of the SAPS by dominated by Christian Chaplains. But for reconciliation to be effective it would be better to have a multi-faith chaplaincy.

### **Question 8**

**Is the Chaplain Service and its ministry such that it addresses fears, anxieties, hatred, bitterness and suspicion amongst members flowing from the previous system of apartheid?**

With this question the researcher intended to establish the level of acceptance and tolerance amongst the SAPS members since the inception of democracy in 1994. The response to this question would better help us to develop a good strategy, which could help the chaplain in trying to promote the spirit of tolerance.

**Table 7.10: Mean responses of groups about how often the Chaplain Service addresses the fears and anxiety of the police members**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COM- PARED GROUPS</b>	<b>d</b>
C	102	2.21	1.483	0.476 *	M B C	1.080 *
M	15	4	0.753		A B C	1.079 *
H	11	3.791	1.256		H B C	0.809 *
A	16	4.62	1.034			

This table constitutes the diverse religions in the SAPS, Gauteng.

The numbers of the various religions that have responded to the above question are indicated in the second column under the heading N. The average response of the various religions is indicated in the third column of the table under the heading mean which simply means average.

The letter S, in the fourth column, which stands for standard deviation measures the spread of the answers. The letter f, in column five, which stands for effect size for analysis of variance helps in checking if there were a difference and therefore a practical significance analysis of variance. The sixth column captures information of a comparative nature between the various groups.

The letter d in the last column stands for effect size for differences of marks. This d should not be confused with f. The asterisk (\*) stands for medium effect between the different groups responses.

From the table there is a practical and significant differences between how the Christians respond to the question of reconciliation as opposed to the other groups response (see means).

The Christians' response to this question is shown by the average score of 2.210. This according to the Likert Scale stands on 2, which clearly indicates that the Chaplain Service is doing its best to address the said fears, anxieties, hatred, bitterness and suspicion amongst members. The probability is that chaplaincy is actively engaged in programmes of cross-cultural management and colleague sensitivity as well as prejudice reduction strategies, hence this positive response of 2.210. Secondly, this positive response could be that the Christian grouping is favourable to the role in terms of reconciliation because they share a common belief

Muslims responded to this question with an average score of 4.000. This translates on the Likert Scale to indicate that Muslims, unlike Christians, do not see Chaplain Service as doing anything special with regard to reconciliation. They probably realise that there is still some form of frustration, anger and bitterness even in the democratic era. They thought all the frustrating issues would rest with the old era, but to their shock and dismay they feel that they have been carried over. The Chaplain Service, which was to be instrumental in creating a conducive environment for tolerance, is not doing its part according to Muslims. The probability for chaplains dragging their feet to address such issues could be that they thought addressing such issues were not within their competency, but the management's.

The Hindus' response is shown by the average of 3.791. This response hovers between 3 and 4 ("sometimes" and "not really"), but when rounded off it falls directly on 4, which has

a negative meaning. This therefore indicates that the Hindu followers do not really regard chaplains to be effective in allaying the fears of members as well as encouraging the spirit of tolerance. The probability is that the Hindus still discover that every religious grouping is still on its own and not mixing with the others. There is no holistic approach towards their work. They might still be noticing some form of discrimination prevailing in the SAPS. They do not see the role of the chaplain as one that harmonises the situation. Chaplains may have tried their best to address such issues, but because they are Christian- orientated, they are discredited. It could also be that chaplains are afraid, unwilling and fearful that management might see them as going beyond the level of their competency. The ATR followers have responded to this question with an average score of 4.620. When rounded off, it falls directly on the number 5, which is a totally negative response (“not at all”). The ATR followers did not see the chaplaincy as doing anything to promote tolerance, peace, and stability amongst the people in this service. The reader must bear in mind that there is one group of black people who were highly involved in the struggle, some belonging to various unions in the SAPS. Therefore, the efforts being done to bring about peace will not be easily welcomed. They might still be noticing other people being advantaged over and above others; discrimination still continuing, and, the Force concept over against the service concept still prevailing. According to them the chaplain service is doing nothing at all to remedy the situation. Also they might be seeing the chaplain as part of management and as someone who instead is advocating the interests of management and of his religious group.

From the foregoing discussion it would really be impossible for one Christian or Muslim chaplain to serve the interest of this diverse work-force in respect of promoting peace and stability through addressing the fears and anxiety, since the doctrine from which he/she approaches the situation is questioned by other religious groupings. On the other hand, a Christian chaplain would best address the fears and anxiety encountered by the Christian groups in respect of the issue in Question 8.



The conclusion arrived at is that the fears and anxiety that stems from the *status quo* of apartheid cannot be effectively allayed by the purely Christian chaplain. For the said fears and anxiety to be effectively addressed, each religion in Gauteng Province has to have its own chaplain.

### **Question 9**

#### **Are the Chaplain Service sensitive to religious diversity when executing their duties?**

With this question the researcher wanted to establish the extent of the awareness of chaplains towards diversity as well as the extent of their sensitivity towards this diversity. The aim is that the information would contribute to the recommendations, which are going to be helpful in this study.

**Table 7.11: Mean responses of groups about the extent that the chaplaincy is sensitive to religious diversity amongst police members**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>S</b>	<b>f</b>	<b>COM-PARED GROUPS</b>	<b>d</b>
C	102	2.043	1.473	0.700 *	M B C	1.081*
M	15	3.824	0.756		A B C	0.809*
H	11	4.012	1.269		H B C	1.080*
A	16	4.079	1.032			

This table constitutes the diverse religions, as indicated in the first column under the heading group.

The numbers of the various religions that have responded to the above question are indicated in the second column under the heading N. The average of the various religions is indicated in the third column of the table under the heading mean which simply means average. The letter S, is the fourth column, which stands for standard deviation measures the spread of the answers. The letter f, in column five, which stands for effect size for analysis of variance helps in checking if there is a difference and therefore a practical significance of the analysis of variance. The sixth column captures information of a comparative nature between the various groups.

The letter d in the last column stands for effect size for differences of marks. This d should not be confused with f. The asterisk (\*) stands for medium effect between the different groups responses.

From the table there is a practical and significant difference between how Christians respond to the question of diversity compared with the other groups response (see means). The Christian response is clearly shown by the average mean of 2.043, which indicates that chaplaincy is really sensitive in its ministry with regard to the issue of diversity.

The response of Muslims is shown by the average score of 3.824. This response oscillates between “sometimes” and “not really”. This simply indicates that Muslims feel that Chaplain Service is to some extent not aware and sensitive about the diversity at the workplace. This serves to suggest that there is some form of bias in the chaplain’s ministry towards this diverse work-force. The possibility exists that other religious or cultural groupings are being advantaged over others. This statement might contain an element of truth in the sense that all the teaching materials and manuals are still Christian-oriented without accommodating the other religions. The Muslims response is consistent with all other responses of the previous questions. It does not reflect strong negativity. The Muslims surveyed are flexible, with rules being relaxed for them because of their working conditions (hence this mild response of 3.824).

The response of the Hindu is shown by the average score of 4.012. This response indicates that Hindus do not see the Chaplain Service as being aware and sensitive about the diversity. The probability is that they see chaplaincy as biased and there is some form of discrimination that exists, and that other religious groupings get a far better service than they do. They know exactly that they have a right to be serviced in the manner they prefer, but this is not happening. The reason for this type of response is difficult to detect, because in most, if not all previous questions, their responses have been so mild indicating the highest level of respect; but this assertive change is difficult to be accounted for by the researcher. One probable answer could be attributed to the political development, which brought about

the idea of the proper management or service in an environment of fairness, justice and equity. Should this observation be fair, it is not realistic to expect such an onerous task to be fulfilled by chaplains.

The response of the ATR followers is shown by the average of 4.079. This response indicates that the traditionalists do not see chaplaincy as being sensitive to the religiously diverse work-force in the execution of their services. Chaplains do not arrange anything for members of other faiths. Neither does he create an environment wherein which they could be allowed to practice their rituals and perform some ceremonies like their Christian counterparts who are being catered for. They might be thinking that the chaplain could arrange that an ATR minister occasionally be invited to come and render a service, which could certainly change the atmosphere, but all these efforts are not being thought of, instead one religion at the expense of other religions is being catered for. This might be the probability of answering in this negative manner.

For the Christian chaplain it would be difficult if not impossible to satisfy the needs and interests of the religiously diverse work-force. A Christian chaplain would really be in a position to be sensitive, and to best address the needs of the Christian work-force.

It is critical to conclude that the Chaplain Service as it is currently would not be in a position to address the particular religious needs of such a non-uniform and diverse work-force. For it to be effective the chaplaincy has to open up to spiritual workers from all faiths, this clearly would mean a vigorous recruitment drive must be undertaken so as to make the chaplaincy representative.

## **7.5 Summary**

When analysing all the responses to questions 2 - 9 in the questionnaire of the empirical study the researcher concludes that the service rendered by the Gauteng Chaplain Service has some impact on the religiously diverse work-force. For Christians the impact is positive because they share a common doctrine. Based on the common factor, the chaplain therefore addresses their particular religious needs perfectly well. On the other hand, chaplains are viewed negatively by other religions. The Gauteng Chaplain Service cannot address the particular spiritual needs of the said religions, because they are not conversant with their religious doctrine and teachings.

### **Correlation between variables**

There is a reasonably strong relationship between the four religions under study and their views about the ministry of chaplaincy. This relation does not suggest that they are in agreement as far as the ministry is concerned. They are just following the same pattern in responding to the questions.

The respondents could be considered an available sample of police members of the Gauteng Province, therefore conclusions could only be made on this study. One cannot say that police members in general in Gauteng are dissatisfied about the ministry of chaplaincy.

The respondents are also over-represented in certain levels where rank is concerned. Although not an aim of this study, it is generally accepted that age, years of service, as well as rank (which represents the level of education and experience) play a critical role in answering questions.

The researcher is of the opinion that the social context may play a role in the outcome and believes that it is important to contextualise the research. The context may help the researcher with the patterns that emerged (for example Gauteng is multiracial and multireligious, whereas the Western Cape is predominantly Coloured and white and mainly

Christian. KwaZulu-Natal is largely Zulu and Traditionalists). Therefore the manner that Gauteng police members would respond to questions would be totally different from those of other provinces.

It seems that more than just circumstances and social contexts play a role. The indications are that rank, religion as well as age make a difference in respondents.

These are speculations, because it is practically impossible to determine all the factors involved, because of the comprehensive nature of these factors.

## **CHAPTER 8**

### **Conclusion and recommendations**

#### **8.1 Introduction**

For us to arrive at the desired conclusion to this study, it would be important to firstly focus on the conclusions of the following chapters: chapters 4, 5, 6 (basic theory and meta theory) as well as Chapter 7 (practice theory). The conclusions of the basic theory, the meta theory together with that of the empirical study would be synthesised, the purpose being to arrive at the desired model for the study.

#### **8.2 Conclusion of Chapter 4**

In a bid to understand the meaning and manifestations of culture where knowledge would assist chaplaincy to appreciate the culture of its work-force and hence be able to manage them contextually in the SAPS, this chapter has presented, in brief, the concepts of culture and management from a definition and origin point of view. By means of the literature review four perspectives have been used chronologically from philosophers, to sociologists and anthropologists, and finally to a certain extent management scholars. Having established the various definitions, points of convergence and divergence from the definitions were articulated. The chapter went further to define some management processes and its functions that were relevant for the study. It further discussed the theory of managing cultural diversity. It concluded by discussing the strategy planning of chaplaincy.

The socio-anthropological perspective views culture as some intangible common denominator or collective consciousness comprising knowledge, belief, art, law, morals, customs and habits that are passed from one generation to the next. These ways of doing things are therefore learned.

The philosophical perspective looks at culture more from its origin than from its manifestation. The idealist school of thought argues that culture originates from ideas that are then concretised into institutions. The materialist school of thought argues that material conditions in which a people find them, generate ideas, which subsequently produce a culture for those people. Both schools of thought, however, maintain that whatever the origin, culture is a people's way of doing things.

The management scholars' perspective defines culture as the mental software that affects people's way of thinking and doing things. The software is programmed according to the particular group to which individual belong. The individual then behaves according to the expectations and assumptions of that particular group. Again, this is learnt and shared from generation to generation.

Despite these various perspectives, the different definitions of culture have many similarities. These include that culture is a people's way of life; that culture is part of society; that culture is shared by society; that culture is self-regenerating and dynamic.

The different cultures as they pertain to particular societies can also be derived from the above definitions. They include language, use of space, time orientation, religion, task orientation, power distance, uncertainty avoidance, individualism and masculinity. These particulars differ from one society to the next. It is because of these divergences that contextualisation of management practices becomes an issue.

In Chapter 4 different issues were analysed. Some differences were identified with regard to these perspectives, for example language, religion, use of space, and individualism. The following conclusions can be derived from this. The chaplain works within these cultural differences. His work becomes affected in different ways by these divergences, which complicates it to a certain extent. This will be handled in the praxis theory when all the



differences have been identified. We are now going to look at the impact of stress in chapter 5.

### **8.3 Conclusion of Chapter 5**

In the criminal justice system, more specifically in the SAPS, the stress level is seen to be very high. The stress-inducing factors, which are subdivided into four categories, include performance-related stressors, organisation-related stressors, duty-related stressors and personal stressors. These were thoroughly discussed. Its impact and results were also noted as suicide, physiological and mental indisposition, broken family life, and low productivity. The chaplain's intervention in as far as stress management is concerned has been purely from the Christian perspective. A number of strategies were outlined that a chaplain has put into place in a bid to manage stress levels.

Above all, SAPS members across colour lines need to understand that stress in daily life is natural, unavoidable and thus to be expected. The danger comes only when the stress level is so high that it becomes detrimental to the lives of the members. Depending on how one copes, the experience of stress may be positive and constructive (conducive to health and happiness) or negative and damaging (conducive to poor mental and physical health).

From Chapter 5 the issue of stress was shown to have such a great impact that it is not only a problem of one specific culture, or religion, or rank. The study noted that from one specific culture and religion has to deal with all this diversity. The impact the chaplain will have with regard to the people counselled will differ greatly. This information will be tested against the praxis theory. The next chapter will deal with the issue of bereavement.

### **8.4 Conclusion of Chapter 6**

The study on bereavement looked at the theology of death and how bereaved people identify with it, and whatever destiny they presuppose for their departed loved one. Variations were considered both from their own concepts and those of their family, including their conceptions of what their departed loved ones themselves believed or did not believe.

The discussion about death, heaven and hell has been thoroughly discussed from various religions. The various bereavement stages as outlined by Spiegel were also been discussed.

With regard to the first (death, heaven and hell) the Chaplain Service, which is of course Christian in character, could only address issues relating to death, hell and heaven pertaining to bereaved Christians. It was noted that it would be difficult for it (Chaplain Service) to console the bereaved of other religions that have a different theological understanding of death, heaven and hell. With regard to the second (various stages of bereavement), the chaplain when contextualizing these stages into the multifarious context of the SAPS would encounter success in assisting only the Christians who share with him but it would be difficult to assist the bereaved of other religious persuasions other than his.

The stages of bereavement cited by Spiegel thus should only be used as the broadest of outlines. Attempts to force the evidence into preconceived pattern at whatever stage in the pastoral care of chaplains and others, must be resisted at all costs, although the knowledge gained from theorists like Spiegel, in general terms, is most helpful. Both the above, and experience shows that there may well be as many patterns of thought concerning death and bereavement as there are people who are bereaved! Thus, each case must be treated with an informed sensitivity, and one which recognises that the chaplain or counsellor will be seen in some sense as a person of authority of whom the bereaved will have certain preconceptions learnt from past experience. A genuine compassion for vulnerability, and a willingness to prayerfully get alongside the bereaved with the heart of Christ is most important. It was noted also that the chaplain or counsellor, perhaps more than most, is, in helping the bereaved, faced with his own mortality and with their own inherent emotions which can manifest themselves in the most positive of ways, and yet also in the more

unhelpful ways of anxiety, theological confusion and even cynicism. The chaplain here has been shown to have a special place both for the bereaved of patients in hospital but also for the bereaved of SAPS members families. Certainly the lines of demarcation with regard to the former are necessarily quite firm but the lines of communication to clergy outside the environment should be equally firm in ensuring the continuing care for the bereaved family having left the hospital environment.

Lastly it is important to recall that in the SAPS context the chaplain executes counselling to the bereaved from a mainly Christian perspective, since all chaplains under study are Christian. It was noted that there is little doubt about the proper services rendered to members of other religions to his.

From Chapter 6 (bereavement) it has been shown that the different religious systems have different understandings with regard to death, heaven and hell. These three aspects, death, heaven and hell, as it has been mentioned, are important with all cultural and religious groups. They have to do with the destiny of the person.

In a situation of bereavement, the chaplain will have to play a role. He has to understand the people with whom he is involved. Hence, the question is what role will he have to play and how would he bring over a message of comfort to the different families with different cultures and religions.

When analysing the following three chapters 4, 5 and 6, it was discovered that the diverse cultural and religious context in which the chaplain operates can have an impact on the chaplain or the services. The impact in either situation may be negative or positive depending on the understanding of the chaplain and the role he plays. This implies that the chaplain either has to take neutral stand or remain in his own conviction. Both stances will have other impacts: the neutral stance will negatively affect the chaplain, whereas embracing his own conviction will negatively affect the other cultures and religions.

## **8.5 Conclusion of Chapter 7**

The researcher analysed all the questions asked in the questionnaire of the empirical study namely, questions 2 - 9. It was concluded that the service rendered by the Gauteng Chaplain Service has some impact on the religiously diverse work-force. For Christian followers the impact is positive because they share common doctrine. Based on the common factor, the chaplain therefore addresses their particular religious needs perfectly well. On the other hand, chaplains have a negative impact on Islam, Hinduism and the African Traditional Religions. The Gauteng Chaplain Service cannot address the particular needs of the said religious groups because they are not conversant with their dogma and doctrine (see Chapter 7: Empirical study).

The combination of both the theory and the praxis arrived at above, lead the researcher to conclude that a Christian chaplain cannot address the particular religious needs of all the diverse work-force. The current Chaplain Service could best address the needs of Christians in the SAPS, but it cannot address the needs of adherents of other faiths. The evident imbalances created by the previous police force as well as the religions that were adamant to recommend their ministers to chaplaincy should be bridged. It is therefore critical for the researcher to outlined clearly the probable best model to bridge the imbalance in this democratic era.

## **8.6 Recommendations**

The fact that the chaplaincy is an important component in the SAPS environment cannot be disputed. The police was a conducive place for having the chaplaincy, a truth which has been demonstrated in Chapter 1 (the need of a chaplaincy service in the SAPS). The role of

chaplaincy, which has been seen to be blurred at the edges, is admittedly as much enigmatic in its concept as needed in its actualisation whatever this actualisation may mean at the local level.

Despite chaplaincy's theological importance in the SAPS, it has been proven in this thesis that chaplaincy, because of its Christian character, cannot properly address the needs of other religious groupings.

The point of departure for the chaplaincy to be inclusive and sensitive when rendering service is that it should be in line with the demands and challenges as provided in the South African Constitution. The Constitution as the one and only supreme law of the country to which all should adhere, stipulates that no person may be unfairly discriminated against, either directly or indirectly, an employee in any employment policy or practice, on one or more grounds including race, gender, pregnancy, marital status, family responsibility, ethnicity or social origin, colour, sexual orientation, age disability, religion, HIV status, conscience belief, political opinion, culture, language and birth (S.A. Constitution Act 108 of 1996).

The model desired by the researcher would also help the chaplaincy to be consistent with the constitutional imperative that no discrimination with regard to religion at work place takes place. The SAPS at national level should embark on a massive campaign of recruiting chaplains across diverse religious lines. The idea is that the four identified religious groupings should be provided with a chaplain of their own religion, so that chaplaincy could best address the needs of all the diverse work-force at their disposal.

A criticism about this strategy might be the cost implications connected with the recruitment of chaplains. The probability would be that this exercise would not be cost effective because of the financial constraints all government departments are exposed to. Secondly, it might be argued that all the other components except chaplaincy are rendering service to all

people despite religious affiliation, therefore implicating chaplaincy as promoting the past ethnic and cultural compartmentalisation that separated people according to race. But on the other hand the advantage of this strategy would be that all the religious needs of the workforce would be well catered for. To strengthen this strategy, it would be better if all the chaplains across religious lines were appointed to serve the religious needs of this diverse workforce. For all of them to be effective they would have to be prepared to be empowered with a broader theological and religious perspective to include all religions. This will assist them in having the qualities for interfaith dialogue. They will then be empowered as far as cultural diversity management skills and cross-cultural communication and theological skills are concerned.

With regard to diversity management skills, the intention is that opportunities be created for all religious groupings as well as co-workers to embrace differences between them as given by God (Greenberg & Baron, 1995: 194). Diversity is best managed by believing in the constructive potential of all people in the workplace, because each person brings to it unique gifts (Walker & Hanson, 1992: 119 - 137). When stereotypes are used with regard to dealing with people at work, diversity management cannot succeed.

Cross-cultural management skills are important, because there could be problems of communication breakdown due to cultural and religious diversity backgrounds mainly due to ethnocentrism. Due to this cultural superiority one might not listen well to feedback from the so-called inferior members of the institution. One could also run the risk of not developing good working relations with those of other cultures because of stereotypes (Schermerhorn, 1999: 486).

It is therefore on this basis that the chaplaincy should receive both cross-cultural management and communication training so that ultimately the chaplaincy could have a proper knowledge of cultural and religious diversity. Therefore if all chaplains across racial lines could be empowered in the manner stated above, they would better know how to serve people.

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**APPENDIX 1**

**QUESTIONNAIRE**

**TO THE GAUTENG PROVINCIAL SAPS MEMBERS**

**ABOUT THE CHAPLAIN'S MANAGEMENT OF CULTURAL AND RELIGIOUS  
DIVERSITY**

**QUESTIONNAIRE FOR GAUTENG PROVINCE (SAPS MEMBERS)**

1. What is your rank?

What is the division or component in which you are?

How long are you in SAPS?

Are you male or female?

Age?

2. How often do you worship?

- (a) Very often
- (b) Often
- (c) Now and then
- (d) Rarely
- (e) Never

3. Are you a Christian, Muslim, Hindu, ATR?

4. What relevance does chaplain service have in the SAPS?

- (a) Very relevant
- (b) To some extent
- (c) Sometimes relevant
- (d) Not really relevant
- (e) Not at all

5. Does it care for your particular needs?

- (a) Very much so
- (b) To some extent
- (c) Fairly
- (d) Not really
- (e) Not at all

6. What is your attitude towards the Chaplain Service and its ministry?

- (a) Highly positive
- (b) Positive
- (c) Neutral
- (d) Negative

- (e) Highly negative
7. To what extent does the chaplain service serve as a contribution factor to building bridges of reconciliation amongst police officers?
- (a) Very much so
  - (b) To some extent it does
  - (c) Sometimes
  - (d) Not really
  - (e) Not at all
8. Is the Chaplain Service and its ministry such that it addresses fears, anxieties, hatred, bitterness and suspicion amongst members, flowing from the status quo of Apartheid?
- (a) Very much so
  - (b) To some extent
  - (c) Some times
  - (d) Not really
  - (e) Not at all
9. Is the chaplain service sensitive to religious diversities when executing their duties?
- (a) Very much so
  - (b) To some extent it does
  - (c) Sometimes
  - (d) Not really
  - (e) Not at all
10. What do you think of the methods, models and ministerial approach of the chaplain service to SAPS members?
- (a) Very good
  - (b) To some extent, good
  - (c) Fairly
  - (d) Weak
  - (e) Poor
11. With regards to the existence of the chaplain service and its ministry in the SAPS what other recommendations/criticisms would you make in order to justify its existence, especially in the democratic South Africa?

## **APPENDIX 2**

**TOP STRUCTURE NATIONAL LEVEL: SA  
POLICE SERVICE**

**APPENDIX 3**

**COMPONENTS: SOUTH AFRICAN POLICE SERVICE**