THE DEVELOPMENT OF A CONCEPTUAL FRAMEWORK FOR SPIRITUALITY IN THE SOUTH AFRICAN EMPLOYEE ASSISTANCE PROGRAMME CONTEXT

by

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ABSTRACT

To answer the research question of "What would a conceptual framework for spirituality in an employee assistance (EAP) context entail?" an exploratory-descriptive approach was followed. A literature study was conducted to understand the construct of spirituality and the importance thereof in human functioning. Further, spirituality in practical contexts was explored, both in the workplace and in the EAP contexts. The researcher concluded that spirituality is better situated in the EAP that in the workplace setting in general. To further explore spirituality in the EAP context, a quantitative approach was followed and a survey in the form of web-based questionnaire was distributed to a list of EAP practitioners and professionals, which was obtained form EAPA-SA. Survey links were distributed to 232 (valid) email addresses of the members on the EAPA-SA list, and an additional 25 survey links were distributed to other respondents using snowball sampling. Out of the total of 257 valid survey links distributed, a total of 57 completed responses were received, a response rate of 22%. The survey aimed to explore the knowledge, attitudes and practices in respect of spirituality in their respective employee assistance practices. The respondents rated spirituality quite highly in both their own and in their clients' lives, indicating strong positive attitudes towards spirituality and that they frequently deal with spiritual matters in practice. However, respondents indicated uncertainty regarding their own knowledge levels and the training they received to enable them to deal with these matters in practice. Incorporating the results of the literature and empirical studies, a conceptual framework and recommendations for spiritual interventions in EAP practice are proposed.

Key Terms

Employee Assistance Programmes

Spirituality

Spiritual Wellness

Workplace spirituality

Religion

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CHAPTER 1

GENERAL INTRODUCTION TO THE STUDY

1.1 Introduction

Employee Assistance Programmes (hereinafter referred to as EAPs) in the work place, which first started as occupational alcohol treatment programmes, (Dickman & Challenger, 2009:28) have evolved into, a more pro-active approach for the prevention of certain psycho-social problems. EAPs thus embrace a holistic and preventative approach that focuses on employee wellness. Indeed, employers have increasingly recognised that employees who are healthy and happy are productive (Gornick & Blair, 2005:8,15; Herlihy & Attridge, 2005:69).

Employee wellness incorporates aspects of physical, psycho-social, intellectual or mental, as well as spiritual wellness (Csiernik & Adams 2002:30). However, the concept and practice of spirituality and spiritual wellness in the EAP context, have not been sufficiently addressed, and have only recently become the focus of studies (Adams & Csiernik, 2002:35).

Spirituality has been neglected for a host of reasons, but mainly because empirical studies and open discussions in the work place (and by extension, in EAPs) are problematic (Csiernik & Adams 2002:30; Van Tonder & Ramdass, 2009:2). Yet, although difficult to apply in practice, Adams and Csiernik (2002:35,39,40) are of the opinion that spirituality in the workplace is an integral and overriding component to overcome other workplace challenges, such as change, overload and stress.

The present study explored a variety of theories and literature sources to further the understanding of what spirituality/spiritual wellness would entail in an EAP context, taking into account a South African orientation, which provides unique perspectives on matters of spirituality.

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1.2   Background

Traditionally, EAPs incorporated a spiritual care aspect in the workplace in the form of pastoral care and chaplaincy, and were seen as an enhancement to EAP services (Nimon, Philibert & Allen, 2008:233). The focus of such spiritual care was predominantly for troubled employees during difficult times such as bereavement and trauma, but often also dealing with employees' secular difficulties (Nimon et al., 2008:234). In South Africa, especially from a Christian perspective, there is awareness that religious practitioners and chaplains can play a role in EAPs (Modise & Landman, 2009:99; Mabe, 2004:10).

Concerns are raised, however, that employees who do not subscribe to the same belief systems as those provided by chaplaincy or pastoral care services are excluded and may regard such clear workplace affiliation as prejudicial (Nimon et al., 2008:232). Organisations, especially in the United States of America (USA), have responded to the complexities of religiosity and spirituality by trying to find common ground by focusing on spirituality instead of religiosity in the hope of avoiding and preventing workplace conflicts. This move from religion to a 'universal' spirituality is controversial. Some critics believe this attempt at neutrality circumvents the need for transformation to accommodate minority groupings and their affiliated religions (Schaeffer & Mattis, 2012:325).

Spirituality in the workplace context is a growing, dynamic field. Social scientists ascribe the growing interest in spirituality in the workplace to the following factors: Baby-boomers' midlife soul-searching, arrival of the new millennium, anxiety caused by corporate downsizing and restructuring; search for meaning through work; quest for stability in an unstable world; movement towards more holistic living; greater influx of women in the workplace; and developed countries" progression from belly needs to intellectual needs (Case & Gosling, 2010:257- 258; Dhiman & Marques, 2010:818).

The interest in spirituality in the workplace is predominantly driven from an industrial psychological and organisational development focus. From a macro perspective the emphasis is on the organisation as a spiritual entity or as having underlying spiritual values. A second (micro) approach sees workplace spirituality as focusing on the employee as a spiritual individual, who is encouraged to experience and live spiritual

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values in the workplace and in doing so contributes positively to the greater organisation (Case & Gosling, 2010:257; Van Tonder & Ramdass, 2009:8). From an EAP and spiritual wellness perspective, Adams and Csiernik (2002:35) ask:

"Does a workplace have a sense of spirituality? If so, is this simply the cumulation of the spirituality of individual workers or is it a *gestalt*, with workplace spirituality being greater than the individual spirituality of each employee?"

Yet, workplace spirituality is not just a theoretical construct with no or little practical significance. Much of the literature focuses on the positive correlation between spirituality and workplace performance (Case & Gosling, 2010:258,261). For example, research has shown that spiritual behaviour at work leads to performance excellence and organisational well-being (Dhiman & Marques, 2010:830; Osman-Gani, Hashim & Ismail, 2013).

However, some authors are sceptical about the fact that organisations exploit the spiritual and soul dimensions of employees to further their productivity and economic agendas. This approach also poses potential threats to workplace spirituality such as divisiveness, misuse and superficiality (Bandsuch & Cavanaugh, 2005:224).

Conceptual and theoretical models, which have been proposed for workplace spirituality and workplace spiritual wellness, focus on individual and contextual factors (Kinjerski & Skrypnek, 2006:231; Vandenberghe, 2011:211; Young, 2011:144). What is relevant to EAPs, similarly, but separately, is that there has been a growing interest in spirituality and incorporating clients' spiritual needs in the social work sphere (Bhagwan, 2002:65; Carroll, 2001:5; Canda & Furman, 2010:87) as well as in the psychological practice domain (Pargament, Murray-Swank, & Tarakeshwar, 2005:155; Smith, Bartz, & Richards, 2007:643). Several surveys have been conducted amongst social workers and psychotherapists to gauge their own religious and spiritual affiliations and their attitudes towards incorporating spiritual matters into practice (e.g. Furman, Benson, Canda, & Grimwood, 2005:822; Hofmann & Wallach, 2011:180).

The study of spirituality within the EAP context necessitates the inclusion of all these various perspectives in order to accommodate all the relevant aspects within a broad framework.

1.3   Theoretical framework

Spirituality is a multi-dimensional concept and has been the subject of research and discussion across many academic disciplines, for example in psychology, social work, nursing, occupational therapy and workplace leadership (Gall, Malette, & Guirguis-Younger, 2011:158). Considering this diversity, the theoretical framework underpinning this study drew on multiple theoretical perspectives, but predominantly the following three perspectives:

First, the study incorporated the humanistic theoretical perspective, which includes the **existentialist psychological perspective**. The humanistic theorists recognise that each person is unique and is responsible for the choices that he or she makes within the constraints of freedom. They see humans as integrated, whole persons in a process of growth, striving for personal meaning and trying to realise the best potential within themselves. Further, they focus on, and acknowledge, the subjective experiences of the individual. The existential perspective recognises that suffering is a necessary part of growth. Some humanistic theorists, such as Viktor Frankl and Abraham Maslow, explicitly acknowledge the role spirituality in human behaviour (Hutchison & Charlesworth, 2003:63; Moore, 2003a:324).

Maslow, who was drawn to 'peak' experiences, or mystical experiences, which he found amongst self-actualisers or persons who were expressing their innate potentials, is considered to be the philosophical father of **transpersonal psychology** and the emerging trend of positive psychology. Both of these perspectives, which developed out of humanistic orientations, (Hutchison & Charlesworth, 2003:64) are also relevant to this study.

Transpersonal psychology can be defined as "…the area that focuses on the study of transpersonal experiences and related phenomena. These phenomena include the causes, effects and correlates of transpersonal experiences and development, as well as the disciplines and practices inspired by them" (Walsh & Vaughan, 1993:203). Thus transpersonal psychology, is a theoretical framework where psychology and spirituality merge and where people's spiritual experiences, be they mystical, transcendent or "spiritual emergencies", are accommodated.

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Positive psychology was the third theoretical perspective that was used. "Positive psychology is the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions" (Gable & Haidt, 2005:103). It is a branch of psychology that focuses on people's strengths and virtues as opposed to simply pathologising people's problems. Positive psychology has a strong emphasis on the prevention of mental illness. By focusing on positive human traits, positive psychologists aim to build competency and not to correct weaknesses. As two of the founders of the movement state: "Psychology is not just the study of pathology, weakness, and damage; it is also the study of strength and virtue. Treatment is not just fixing what is broken; it is nurturing what is best" (Seligman & Csikzentmihalyi, 2000:7,13).

The positive psychological perspective is relevant to the investigation of spirituality and spiritual wellness as in recent years "…the emergence of the positive psychology movement has fuelled attention on the question of not just whether religious and spiritual beliefs and behaviours are related to the absence of problems in mental health, but also whether they are related to the presence of positive emotional and psychological states" (Joseph, Linley & Maltby, 2006:209-210).

1.4   Rationale and problem statement

Although discussions about spirituality in the context of work, social work and psychotherapy have been rapidly increasing and literature abounds, the same cannot be said for spirituality specifically in the EAP context. As Csiernik and Adams (2002:29) point out, spirituality has been, traditionally, the most neglected aspect of wellness, although that is changing. Anecdotal evidence suggests that corporate clients are driving the agenda and development of EAP services to some extent. One of the needs identified is that of a spiritual component in the EAP/Employee Wellness offerings to clients, and which EAP providers find difficult to position without alienating various religious groupings. To date, however, aside from contributions by aforementioned authors such as Adams and Csiernik, the holistic application of spirituality and spiritual wellness in an EAP context has not yet been sufficiently studied. Further investigations and research into spiritual wellness within the EAP context should include and combine both the 'spirituality in the workplace' perspective and spirituality in the human services professions that provide services to employees in the workplace.

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The aim of the present study was to develop a holistic spirituality and spiritual wellness framework in the EAP context, which transcends religion in the traditional dogmatic/orthodox sense, and at the same time underpins and speaks to spiritual constructs underlying the human need for spirituality.

The overarching research question was therefore:

What does a conceptual framework for spirituality in the South African EAP context entail?

1.5   Goal and objectives

The goal of the research was to develop a conceptual framework for spirituality in the South African EAP context. The specific objectives were:

1. To explore the underlying constructs and conceptualisations of spirituality and spiritual wellness, and the importance and implications thereof in human psychological and workplace functioning;
2. To contextualise spirituality in the workplace and EAP by identifying spiritual constructs and concepts within established theories and practices;
3. To explore empirically the knowledge, attitudes and practices among South African EAP professionals and practitioners in respect of spirituality;
4. To explore what a framework for spirituality in a workplace environment and EAP context should entail;
5. To develop guidelines and recommendations for spiritual interventions and practices in the South African EAP context.

The objectives of the research, which were predominantly exploratory, determined the research approach.

1.6   Overview of research methodology

To give effect to the specific objective (number 3 above), a study was conducted to explore the knowledge, attitudes and practices among South African EAP professionals and practitioners in respect of spirituality. The study was conducted according to the quantitative research approach and was exploratory-descriptive in

nature as it concerned a new area of interest or phenomenon about which little is known (Durheim, 2006:44; Fouché & De Vos, 2011:95). As it was envisaged that the research would have application in practice the study would be considered applied research (Durheim, 2006:45).

A non-experimental quantitative design, namely a survey design was used for the study to explore and describe a cross-section of EAP professionals and practitioners at one point in time (Babbie & Mouton, 2001:92). A web-based survey tool (i.e. Qualtrics) was used to distribute a self-developed questionnaire via an email link to respondents drawn from South African EAP professionals and practitioners.

Since the size of the target population was not known, the researcher created a sampling frame of the population by approaching and sourcing from the Board of EAPA-SA their list of registered members in the EAP practice field, which reflects the larger research population. As the list was small (238 email addresses, of which 232 were valid) no further sampling was carried out and an anonymous survey link to the web-based questionnaire was distributed to all the members on the list. The researcher further conducted snowball sampling by approaching additional respondents not on the EAPA-SA list but who formed part of the target population to request their participation. In addition, where requested, the researcher allowed for the further distribution by some of the respondents of the anonymous questionnaire to other EAP practitioners and professionals not on the said list, with the condition that the researcher should be informed of the number of such distributions.

Twenty-five (25) additional links to the on-line questionnaire were distributed.

Out of the total of **257** (232 valid survey links plus 25 additional survey links) questionnaires distributed, **57** completed responses were received, with a response rate, therefore, of **22%.** Upon completion of the survey, the data was electronically received and collated, and statistically analysed using the built-in statistical tool of the Qualtrics programme.

A detailed discussion about the research methods and ethical considerations of the study are provided in Chapter 4.

1.7 Definitions of key concepts

Employee assistance programme

The Standards Committee of EAPA-SA (2010:1) defines an EAP as "…the work organisation's resource based on core technologies or functions to enhance employee and workplace effectiveness through prevention, identification, and resolution of personal and productivity issues."

EAPs are therefore employer-sponsored programmes that are designed to alleviate and assist employees who experience problems, the source of which may be personal or work-related. "EAPs typically provide screening, assessments, brief interventions, referrals to other services and case management with longitudinal follow-up for mental health concerns and substance abuse problems" (EASNA, 2009:12).

EAP professionals and practitioners

An EAP professional is defined as a "…professionally-trained person providing an EAP service, including clinical EAP-specific or related tasks, i.e. therapy, counselling". An EAP practitioner is defined as a "…person (not necessarily professionally-trained) performing EAP-specific or related tasks, i.e. referral, liaison, training, marketing, evaluating" (Standards Committee, 2015:3). In short, all EAP staff 'practitioners', but only those with a professional registration may be referred to as 'professionals'(Standards Committee, 2015:3).

Spirituality

There is considerable difference in the literature on how spirituality is to be defined (MacDonald, 2009:86). In general, and as a starting point, spirituality can be differentiated from religion, it being a "…more individualised and private interest (e.g. concerning one's place in the universe), in being more emotionally-focused (aimed at developing a richer, more authentic inner life), and being more directed at achieving one's potential (self-actualisation or personal transformation)" (Milne, 2013:116). Huguelet and Koenig (2009:1) state that "(s)pirituality is concerned with the ultimate questions about life's meaning as it relates to the transcendent, which may or may not arise from formal religious traditions (but usually does)".

Related, and in the context of the holistic, wellness paradigm evolving within EAPs, with its focus on promotion of health and well-being of employees, (Gornick & Blair 2005:4) 'spirituality' is being reframed as, and expanded into, **'spiritual wellness'**, which is still an emerging concept. Spiritual wellness refers to the awareness of the spiritual dimension that forms part of a human's holistic health and wellness, and includes a sense of balance and openness to spiritual development (Watson, 2007:11). "Spiritual wellness represents the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, thus maximizing the potential for growth and self-actualization" (Westgate, 1996:27).

Conceptual framework

Jabareen (2009:51) defines a conceptual framework as "…a network….[of] interlinked concepts that together provide a comprehensive understanding of a phenomenon or phenomena. The concepts that constitute a conceptual framework support one another, articulate their respective phenomena, and establish a framework-specific philosophy."

1.8 Limitations of the study

Within the context of the empirical study, the following limitations were encountered and should be considered when interpreting the results:

- **Response rate**

To avoid possible duplication of responses, only completed surveys were considered of which there were 57 out of the total of 257 surveys that were distributed, with a response rate therefore of 22%. The question then arises what a satisfactory response rate for an emailed survey is? The answer varies. Generally, it seems that online surveys are much less likely to achieve response rates as high as surveys administered on paper and face-to face—despite the use of various practices to lift them, such as reminders, which were done in this instance. A response rate of 33% is considered average for online surveys (Nulty, 2008, 302). But according to Fryrear (2015), surveys that are distributed externally (as opposed to internal surveys e.g. amongst employees) generally have a much lower response rate - an average of 10-15%.

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Therefore, it is unclear how adequate the current response rate was, but caution is advised as the results obtained from the survey may not likely be representative of EAP practitioner and professional population and as such cannot be generalised to the whole EAP population.

- **Self-selection and response bias**

In addition to the low response rate as a possible limitation to the study, it may well have been that respondents to the survey were biased in a positive direction as they self-selected their participation in the study due to their positive feelings about the topic of spirituality. Therefore the risk existed in this empirical study that only those who were positive about spirituality as a topic participated in the survey. Related to the self-selection bias is the fact that it is quite possible that, because respondents felt positive about the topic, they were inclined to introduce a response bias in the form of a 'halo effect' and rated the importance and applicability of spirituality in their EAP practices quite high (Foxcroft & Roodt, 2009:50). However, since the respondents are derived from the South African population who are a very religious nation, it is impossible to say with any accuracy if, and to what extent such biases did in fact exist.

1.9   Chapter overview

This research study is presented in five Chapters. Chapter 1 provides a general introduction to the study. Chapter 2 is the first of two chapters that forms part of the literature study. Chapter 2 discusses the role of spirituality in human functioning, and deals with definitions, underlying constructs and conceptualisations of spirituality and spiritual wellness, and the importance and implications thereof in human psychological functioning. Chapter 3 continues the literature study, focussing on spirituality in the workplace and EAP context. Chapter 4 presents the findings of the empirical study that were conducted to assess the knowledge, attitudes and practices of EAP professionals and practitioners in respect of spirituality. Chapter 5 discusses the key findings and provides recommendations and a summary of a conceptual framework of spirituality in the South African EAP context.

CHAPTER 2

THE ROLE OF SPIRITUALITY IN HUMAN FUNCTIONING

2.1. Introduction

In discussions about religious and spiritual matters, there can be no doubt that one would encounter a variety of ideas and beliefs. Even within a particular religion, one may find a diverse interpretation of religious doctrines and scriptures. Relevant to the diversity of belief systems or worldviews, discussions regarding spirituality should take into account that South Africa is a multi-cultural society, with many varied beliefs and cultural expressions within its population.

Within this religious diverse context, it becomes important, first, to differentiate spirituality from religion and second, to identify commonalities that may exist between these two constructs. (As an aside, spirituality should not be confused with 'spiritualism', which is the "…belief that the spirits of dead people can communicate with living people" (*Merriam-Webster Dictionary*, n.d. sv 'spiritualism'). Defining spirituality is difficult and complex, with authors referring to the construct as, inter alia, amorphous or 'fuzzy'. The researcher therefore attempted to deconstruct what is meant by the construct of spirituality in order to gain a clear understanding of its complexities.

Although spirituality plays an important role in human functioning, there is a dearth of empirical studies that focus only on spirituality, in contrast to religion. Discussions are mostly theoretical, but includes reference to empirical studies where they exist. Last, several derivative constructs have emanated in the literature. These, which include spiritual well-being, spiritual wellness and spiritual intelligence, are also discussed in this chapter.

2.2. Spiritual diversity in the South African context

South Africa is a diverse country, and by all accounts a religious nation. The Census 2001 reveals that although the majority (79.8%) of people subscribe to the Christian

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faith, there are two main diverse groupings. The first grouping being the conventional or mainline Christian church (including reformed churches, Anglican, Methodist, Presbyterian, Lutheran, Roman Catholic and Orthodox churches, and the United Congregational Church of South Africa). The second grouping consists of the African independent churches. Other religions make up smaller proportions: Islam (1.5%), Hinduism (1.2%) and African traditional beliefs (0.3%). In 2001 15.1% stated that they did not belong to any religious group (Statistics South Africa, 2001:24).

Our belief systems form the basis for our existence, which allows us to make and derive meaning. But even by acknowledging a personal meaning system, we understand that we are embedded within cultural contexts and our belief systems reflect cultural constructions that shape the content of our beliefs and the process by which we seek, affirm, and doubt them. Our cultural orientations are expressed in life philosophies, religions, and mythologies, and embedded in our worldviews (Delaney, 2005:152; Marsella, 1999:44,45).

The researcher therefore has chosen to introduce the discussion about spirituality focusing on this broader perspective, by using the concept of the 'worldview'. Strictly speaking, this aspect will form part of the role of spirituality in human functioning, which is discussed only later in the chapter in section 2.6, but the researcher deemed it appropriate to introduce the discussions about spirituality with this broader concept.

2.2.1 Diverse worldviews

A worldview can be defined as "…sets of beliefs and assumptions that describe reality. A given worldview encompasses assumptions about a heterogeneous variety of topics, including human nature, the meaning and nature of life, and the composition of the universe itself…"(Koltko-Rivera, 2004:3). Everyone possesses a worldview, whether one acknowledge or realize it, or not, and our worldview tells "…more about ourselves than any other part of our personal history". Our worldview is our philosophy of life - providing the answers to the most fundamental questions of our existence (Nicholi, 2004:4). Examples of questions that are asked:

> (H)ow did the universe and the Earth come into existence? How did life, particularly human life, come to exist? Is there a Supreme Being or Creator? What is the purpose of life? How should people live their lives in order to find happiness, peace, and wisdom? What is good, moral and ethical? What

is undesirable, evil, and immoral? How do people live with the realities of suffering, grief, pain, and death? Is there life after death, and if so, what is the nature of the afterlife?" (Richards & Bergin, 2005:74-75).

For Sire (2015:19) a worldview "…is a set of pre-suppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic make up of our world". A worldview, therefore, is the foundation of all our thoughts about God or Divine Power, ourselves and the world around us.

Spirituality, which by its very nature deals with broad metaphysical matters, is therefore likely to reflect a variety of worldviews, not only because the definition of spirituality is open to many different interpretations, but because spirituality is a natural fit within the concept of worldview. (Speck, 2005:4).

Speck (2005:9) suggests that there are three concerns a worldview must address: "What exists? Who or what is in charge? And what is the purpose of existence?" Worldviews can be defined and categorized in many different ways, but the researcher has chosen to follow a categorical approach (Koltko-Rivera, 2004:21) based on Marsella's (1997:47) categorical outline of prototypical belief systems, additionally incorporating Sire's (2015:12) worldviews where applicable.

- **Naturalistic (Science) worldview**

In a naturalistic worldview, only the universe, consisting of matter and energy and natural forces, be it nature or humans, is considered to be real. Change to the cosmos is normally considered to be brought about by evolution. There are no supernatural forces outside of this reality who is seen to be in charge. The universe, with its lawfulness and predictability, can be understood by scientific enquiry (Speck, 2005:10; Marsella, 1999:46). Since there would be no afterlife in terms of this worldview, the question about the purpose of life can only be answered as it relates to the natural order. Ethics, however, as to how a person relates to the natural order becomes highly important (Speck, 2005:10).

- **Theistic worldview**

The theistic worldview assumes the existence of a Supreme Being and Creator of the universe. The life cycle is therefore inextricably linked with an omnipresent and omniscient God who is involved, evaluates, and perhaps judge, the destiny of human beings based on the adherence to a moral code, as revealed by prophets and messiahs. Humans are seen to have a spirit or soul and the assumption is made that there are spiritual and transcendent experiences which cannot be accounted for in the material world. Theistic worldviews are sustained and validated by faith and religions, such as Christianity, Islam and Judaism (Marsella, 1999:47).

Related, is the **deistic** worldview or 'God-view, which according to Zinnbauer, Pargament and Cole (1997:564) can be interpreted to mean "'I believe God created the world and everything in it and then left us to fend for ourselves. God is no longer involved in the happenings of this world and looks down on us from above without ever intervening in our lives." For Sire (2015:12) a deistic worldview is not so much of a worldview as what is left when the theistic worldview is stripped of the personality of God.

- **Eastern philosophy worldview**

Although there is much diversity within the Eastern philosophical traditions and worldviews, the spiritual realm is important. There are many differences in theistic views, including polytheism (many personal Gods as some forms of Hinduism) and pantheism (God is nature; all reality is divine and spiritual). In terms of atheistic views, such as Buddhism and Taoism, a focus on human consciousness, levels of selfhood and the aspiration towards "…unity and harmony with undefined cosmic forces" are important. A major purpose in life, in addition to living a moral and ethical life, is to free oneself from constricted consciousness and transcend the physical realm to unite with undefined and impersonal cosmic forces in a pursuit of boundless wisdom. This end point of salvation and enlightenment is considered to be optimal (Marsella, 1999:47,49; Richard & Bergin, 2005:89,93).

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- **Existential-Humanistic worldviews**

For humanists, especially secular humanists, religion and the supernatural are unnecessary myths that get in the way of trying to make meaning in the world where none may exist. Humanists consciously choose to serve others, not as a way to gain everlasting salvation or out of fear of being judged, but because they believe that it is each one's responsibility to promote human welfare and contribute to the greater good of humanity. For the existentialists, individual choice and 'responsibleness' play key roles in serving social motivations, such as social justice and equality. The basic assumption in humanism and existentialism is that people are good and constructive, and have an inherent tendency to self-actualise and bring into being the good, the true and the beautiful (*APA Dictionary of Psychology,* 2006:450; Marsella, 1997:47-48).

- **African Worldview (Nativistic/Indigenous)**

In Marsella's (1999:48) categorisation of worldviews, the nativistic/indigenous worldviews are included. However, the researcher's view is that for purposes of this discussion in the context of South Africa, the African worldview in particular will be considered.

Africans are essentially God-affirming and have their own notions and myths about the Supreme Being, the origins of the cosmos, and tribal life which forms an essential part of their worldview. However, for the African there is no demarcation between the secular and spiritual: The spiritual aspect is central to their lives and together the secular and spiritual forms an indivisible whole (Mbigi, 1997:50; Mtuze, 1999:6; Thabede, 2008:241). In this sense, African worldview is neither theistic nor pantheistic, but somewhere in between which can best be described as panentheistic (Mtuze, 1999:7), "…which seeks to avoid either isolating God from the world as traditional theism often does or identifying God with the world as pantheism does" (Culp, 2015).

Ancestors, who are the deceased members of a lineage or clan, play an important role in African life. Africans do not worship ancestors, but ancestors act as watchdogs and mediators between God and humanity. They are also capable of punishment if they are wronged or ignored (Mtuze, 1999:54; Thabede, 2008:239). As Mtuze (1999: 40-41) explains:

> Here lies the basic difference between African and Western spirituality. We approach God differently. Because God is great and almighty, like the King in secular life, he cannot be approached directly. In African society one cannot go straight to the Chief or King. He has to approach the councillors first and he might even consult the junior Chief before consulting the King via his councillors. In the same way, God or Qamata cannot be approached directly. One has to go through the ancestors who act as intermediaries between humanity and Qamata. The ancestors are approached through sacrifices and appropriate propitiatory addresses or prayers. They convey the people's wishes and supplications to Qamata.

To the African mind, there is no contradiction between rational and irrational modes of cognition. The intuitive, affective and spiritual modes, including the paranormal, is widely accepted. The latter includes spiritualism practices, such as spirit mediumship, divination and witchcraft (Thabede, 2008:236). The supernatural plays an important role to explain phenomena. The Africans believe in witches, sorcerers and spirits. As external agents, the supernatural is a plausible cause for everything. (Thabede, 2008:235-242; Viljoen, 2003:534).

The African perspective focuses on the survival of the community and being at one with nature (Viljoen, 2003:535) and values which are built on the concept of ubuntu. Ubuntu is a literal translation for collective personhood and collective morality and is best expressed by the Xhosa proverb, *umuntu ngumuntu ngabantu* which means "…I am because we are. We have to encounter the 'collective we' before we encounter the 'collective I'. I am only a person through others" (Mbigi, 1997:2). Ubuntu permeates every aspect of African lives and is expressed in the collective cultural practices and rituals, effort in work, and worship (Mbigi, 1997:2,3). The ubuntu values are expressed as "…collective solidarity, compassion, care and collective stewardship" (Mbigi, 1997:16,17).

Africans are in a transitionary phase in which a shift is occurring from a traditional to a more modern, Western orientated way of life and "(m)ost Africans find themselves somewhere along the continuum between these two ways of life. It would therefore be difficult (and reductionist) to situate the functioning of African within a single way of life" (Viljoen, 2003:530). Is this shift is apparent in spiritual beliefs and practices? According to Census figures, in South Africa, a few 100 000 subscribe to traditional African spiritual beliefs, with the overwhelming majority of the African population describe themselves as Christians, being part of a myriad set of Christian church

groups in South Africa (Statistics South Africa, 2001:24). However, Thabede (2008:238,239) states that their concept of a Supreme Being pre-dates Christianity, and although African may have adopted Christianity, "…there are times they will do things the African culture way. They may go to church to worship and also go to the graveyard to speak to the deceased members of their family who have become ancestors." They have a way of dealing with the contradictions – "taking a problem to church, to the ancestors, to the helping professional and to traditional healers at the same time."

- **'New Age' or 'Spiritual Seeker' Worldviews**

In addition to Marsella's categorization of worldviews, the researcher has deemed it necessary to add an additional category as per Sire, (2015:11), namely 'New Age', because there is no natural and simple fit of this grouping with the other categories. Secondly, the researcher regards this category particularly important as, seemingly, people subscribing to these worldview/s has been driving the discourse around the modern understanding of spirituality to a large extent (Fuller, 2001:9). These new spiritual and religious philosophies are often, in the absence of an alternative term, called "New Age" (Fuller, 2001: 98).

Partly due to secularisation in Western Europe, and partly due to a rich seeker history in the United States, there is a substantial group of people which forms part of what is called the "unchurched" but who is nevertheless pursuing spirituality as a "personal religion". Many people have become spiritual seekers without feeling the need to affiliate to and institutional religion and would refer to themselves as 'spiritual but not religious' (Buxant, Saroglou & Tesser, 2009:209; Fuller, 2001:5)

Using an eclectic approach, these spiritual seekers selectively choose from other religious and spiritual traditions, especially the Eastern philosophical traditions (e.g. Hinduism and Buddhism), according to their own preferences, as few believe that one single truth can address all spiritual needs. They largely subscribe to a pantheistic understanding of God. However, Fuller identifies a few relevant themes pertaining to these seekers:

- They are somewhat disenchanted with institutional religion and instead of accepting religious doctrines purely on faith, they feel it is their right to set

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their own criteria for their beliefs, which must be tested by experience and personal reflection and for which they take full responsibility.

- Being 'spiritual but not religious' implies a sensibility or mode of being in the world - an openness and susceptibility to God's presence and revelation in the physical world, while at the same time drawing from science, psychology and the most valuable insights from all world religions.

- These seekers constantly search for new understandings of the self and the inner connection to God, and instead of sin, these seekers affirm the self's infinite potential, which are only limited by a lack of awareness and understanding.

- They are interested in exploring the metaphysical - that what lies beyond the physical universe, and the idea of subtle spiritual energies abounding and which can be accessed to one's benefit is common (Fuller, 2001:75,76,77, 85, 98).

A worldview is important because it creates order, creates predictability, reduces complexity and influences choices and behaviours. There is an intimate link between what people believe and how they behave - behind their decisions on how to act there is an implicit or explicit set of beliefs and values that sustain or motivate their actions (Knitter, 2010:259; Marsella, 1999:43).

In concluding this section on worldviews, Sire's (2015:14) statement becomes important throughout the discussions on spirituality, and even more so in the subsequent Chapter 3 when spirituality in context is discussed: "For any of us to be fully conscious intellectually we should not only be able to detect the worldviews of others but be aware of our own – why is it ours and why in the light of so many options we think it is true."

2.3 Differentiating spirituality from religion

Previously only thought of belonging to the truly devout, ascetics and mystics within religious traditions, spirituality has taken on a modern meaning, even in the Western oriented predominantly Christian religion (Kourie, 2009:156.157).

However, the increased interest in spirituality has resulted in much confusion and even disagreements as to the meaning of the terms religion and spirituality. Both of these concepts reflect complex multi-dimensional phenomena and "…any single definition is likely to reflect a limited perspective or interest" (Hill, Pargament, & Hood, 2000:52).

Canda and Furman (2010:59) differentiate between religion and spirituality and state that spirituality "refers to a universal and fundamental quality involving the search for meaning, purpose, morality, well-being and profundity in relationships with ourselves, others and ultimate reality, however understood. In this sense, spirituality may express through religious forms or it may be independent of them".

Religion, on the other hand is an institutionalised or systematic pattern of values, beliefs, symbols, rituals, behaviours and experiences that are oriented toward spiritual concerns, shared by a community and to which one is expected to adhere, and transmitted over time in traditions (Canda & Furman, 2010:59; Lapierre, 1994:157).

Religion and spirituality can be regarded as related but not synonymous. Spirituality can add meaning to the practice of religion, similarly, the practice of religion can deepen spirituality. In discussions about spirituality one can therefore not exclude the millions of people who practice organised religion, yet one can also not suggest that one must practice a specific religion to develop spirituality (Adams, Bezner, Drabbs, Zambarano, & Steinhardt, 2000:166).

Whereas, in the past, religion has always been regarded as a broad concept under which spirituality is subsumed, there has been a narrowing of the definition of religion within the public sphere and within the social and psychological sciences, especially since the 1980s. Over this time, the concept of spirituality has become used commonly as a broader term than religion (Canda & Furman, 2010:70). Zinnbauer et al. (1997:563) note that currently "…religiousness is increasingly characterized as narrow

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and institutional," and spirituality is increasingly characterized as personal and subjective."

If the distinction between religion and spirituality can be illustrated using circles, psychologists of religion such as Hill and Pargament (2003:65) would have a small circle that denotes spirituality within a larger circle of religion. Canda and Furman (2010:77,78) and others, on the other hand, would have the larger circle being spirituality enclosing the smaller circle of religion. The researcher agrees to a large degree with Stifoss-Hansen (1999:29) who conceptualises religion and spirituality as two adjacent circles overlapping to indicate the points where both concepts agree and overlap: Many people refer to themselves as spiritual *and* religious (Zinnbauer et al., 1997: 561). That is, they approach the sacred through a personal experiential path, which often includes organisational or institutional rituals and practices (Hill et al., 2000:62).

In a seminal work, Allport (Allport & Ross, 1967:424) differentiated between *extrinsic* and *intrinsic* religious orientation, which he believes on lie on a continuum, with most people somewhere between the two poles. People with an extrinsic motivation tend to use religion for utilitarian and instrumental motives to provide security, comfort, status, or social support and self-justification. "In theological terms the extrinsic type turns to God, but without turning away from self" (Allport & Ross 1967:434).

In contrast, to people with an intrinsic orientation, their master motive is religion and they strive to harmonise their religious beliefs and prescriptions with their practices. ''The extrinsically motivated person *uses* his religion, whereas the intrinsically oriented *lives* his religion'' (Allport & Ross, 1967:434). The distinction between the two motivations are important to determine what role religion and religiosity play in an individual's life (Allport & Ross, 1967, 442; Van Dierendonck & Mohan, 2007:228).

It has become common in the discussions about spirituality when referring to religion to mean the extrinsic type of religion, and when referring to spirituality, which is concerned with the inner directed life, to mean the intrinsic type. Spirituality may therefore include religiosity, but only to the extent that it refers to deeply held personal religious beliefs (MacDonald, 2011:201).

The challenge arises when religions, which do not subscribe to a theistic or God notions, such as Eastern philosophies and spiritual traditions as well as secular spirituality that are sometimes referred to as existential spirituality (Rovers & Krocum, 2010:5, Stifoss-Hansen, 1999:28) have to be accommodated within the definitions of spirituality. It may seem that the different images of God lie at the root of the difference and tension between the conceptualisations of religion and spirituality. What terms are to be used when one wants to incorporate both a monotheistic orientation (which believes in a God or Allah), as well as Buddhist philosophy that does not subscribe to a personal God but the attainment of enlightenment, Oneness and a state of Nirvana. The broad and inclusive terms of spirituality may therefore be more appropriate than religion and religiosity (Emmons & Crumpler, 1999:22).

Despite the notion that religion and spirituality overlap and that people can be both spiritual *and* religious - spirituality is also conceptualised as a separate phenomenon with its own underlying characteristics.

2.3.1   Spirituality beyond and as a separate phenomenon from religion

There are many people who have never practised religion, or do not align themselves with traditional religion; others have left the religions of their childhood but embrace and explore spirituality (Elkins, 1998:9,10; Kourie, 2009:152). Kourie (2009:157) cites a conference paper presented by Schneiders (1989) who states that spirituality is in the process of being liberated from its subservience to dogma and is broadened to "include the whole of the human search for self-transcendent integration and authenticity".

Elkins (1998:5) views spirituality as a separate phenomenon that can be regarded as universal to all humans across "all cultures and in every age." For Elkins (1998:26):

> (S)pirituality is the process and result of nurturing one's soul and developing ones' spiritual life. While many do this in the context of religion, it must be recognised that religion is only one path to spiritual development, and that there are many alternative paths as well. Therefore, spirituality is accessible to all who are nurturing their souls and cultivating their spiritual lives, whether inside or outside the walls of traditional religion."

Vaughan (1991:105) states that "(s)pirituality is not the special property of any group or religion. It exists in the hearts of men and women of all races, creeds and cultures,

both within and outside of religious institutions." Chandler, Holden and Kolander (1992, 169) state that spirituality is an innate capacity that "…is found in all humans, albeit realised to different degrees by different people at different times".

Hay and Socha (2005:598) see spirituality as a natural predisposition common to all humanity and refer to this innate ability as 'spiritual awareness'. Both religious spirituality and non-religious spirituality are *alternative* cultural constructions that give expression to this natural disposition. Throughout a person's life span, or even the span of a civilisation, such constructions may change and re-order according to changing circumstances of human life.

"Spirituality takes multitude of forms, depending on the cultural setting and, more precisely, the pattern of spirituality in a particular tradition (for example, whether the tradition has religious preoccupations and to which religious culture it belongs" (Hay & Socha, 2005:599). From this perspective, no spirituality is better or more or less sophisticated than another – it simply is a matter of whether a particular spirituality is functional (i.e. is it working for the person?) and to which degree spiritual awareness is present, irrespective if it is a God, or a football match (Hay & Socha, 2005:599, 601).

Thus each generation might have to decide what encompasses religion and spirituality. Because of the general secularisation and growing disillusionment with traditional religion, the present day trend seems to view spirituality as more favourable in view of its personal transcendent experiences (Hill et al., 2000:58). Frankl (1977:16) is of the opinion that for religion to survive, instead of representatives of organised religion that represent "…God as someone, who is primarily interested in being believed in, and who rigorously insist that those who believe in him be affiliated with a particular church", the trend tends to be away from religion conceived in such a strictly denominational sense. However, he contends that instead of moving towards a universal religion, it becomes more "…profoundly personalised" instead.

For purposes of this dissertation, in the discussions about spirituality the researcher therefore includes elements of religiosity (or experiences of religion) where relevant and where it concerns a personal and intrinsic motivation. Further, some of the resources refer to use the terms 'religion' or 'faith' and are incorporated where the

researcher deemed the use and definition of these terms broad enough to be interpreted within the modern understanding of the spirituality.

This approach was chosen for two purposes: first, there is a paucity of research the addresses spiritual constructs that excludes or is not confounded by religious concepts - most of the research focuses on the effects and impact of religion and religiosity on individual wellbeing. Second, since this research relates to spirituality in the South African context, which as previously mentioned, is deeply religious, it seems applicable to refer to religious concepts where necessary.

2.4 Spirituality: understanding the construct

In this section, the researcher discusses the broader construct of 'spirituality', starting by discussing the difficulties in defining spirituality, and then delving deeper into the underlying themes and dimensions of spirituality.

2.4.1 Defining spirituality

Defining such spirituality is problematic in that there is no universally accepted definition, a fact that has many writers and scholars of spirituality exasperated (e.g. MacDonald, 2011:195; Senreich, 2013:550).

The first problem that is highlighted is that spirituality can be too broadly defined. For Koenig, King and Benner (2012:46-47), spirituality can be "…distinguished from all other things – humanism, values, morals and mental health – by its connection to that which is sacred, the transcendent". From a research point of view, the aforementioned authors are concerned that spirituality is too broadly defined to include positive psychological states, characteristics, traits and desirable experiences that can be described by using already existing psychological and social language. These positive aspects are common to all humans, regardless if they are considered to be spiritual or not. These concepts include for example, meaning and purpose, awe, wonder, connections to others and positive character traits, (e.g. honesty, forgiveness, altruism). The use of religious or spiritual language to refer to these aspects may confuse and contaminate spirituality with mental health and positive character traits.

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In addition, these broad definitions, which include the positive aspects and traits, are then operationalised and used to measure spiritual wellbeing or psychological states. This may create a natural and logical correlation between spirituality and psychological states, rendering the research outcomes tautological and meaningless. "It is the relationship between spirituality and these outcomes and traits that researchers hope to study" (Koenig et al., 2012:47).

Koenig et al. (2012:44) then use the Biblical analogy in Galatians 5:22-23 to make the point that "…the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control is not the Spirit itself, but the results and consequences of a spirit-filled life". An example of a contaminated definition is one proposed by Chandler et al., (1992:169) "…pertaining to the innate capacity to, and tendency to seek to, transcend one's current locus of centricity, which transcendence involves increased *knowledge and love*" (italics added).

The second problem one encounters when attempting to define spirituality is that the risk exists that writers on spirituality may have their own agendas, biases, and interests (Hill et al., 2000:52; Ingersoll, 2003:290) and depending on their frame of reference, or worldview, the possibility exists that their own interests, implicit or explicit, may influence how they define and construct spirituality (MacDonald, 2011:198; Senreich, 2013:550).

However, spirituality can be broadly categorised: Spilka (1993) (in Hill et al., 2000:57) concludes that contemporary understandings of spirituality fall into one of three categories: 1) A God oriented spirituality that is either broadly or narrowly based in theologies; 2) a world-oriented spirituality that stresses one's relationship with nature, and 3) A humanistic or people oriented spirituality that emphasises human achievement and potential. Alternatively, Rovers and Kocum (2010:6-8) differentiate between three types of spirituality: 1) *Theistic spirituality* that refers to the faith aspect in what an individual conceptualises as the transcendent and a search for the scared; 2) *Existential spirituality* that searches for the meaning and purpose of life; and 3) *Community spirituality* that relates to relationships and connectedness.

Instead of listing scores of various and differing definitions of spirituality in the extant literature, the researcher attempted to extract underlying themes and characteristics. These are discussed in the section below.

2.4.2 Deconstructing spirituality

Since the construct of spirituality is difficult to define, and that so many diverse definitions and models have been proffered (MacDonald, 2011:195), the researcher attempted to deconstruct spirituality into different components to gain a clear understanding and to help order the discussion about spirituality. The researcher concedes that these may be arbitrary distinctions and that some may overlap. However, these distinctions and the schematic representation below in Figure 1 may be useful to guide the discussions hereinafter in this section.

Figure 1: Deconstructing spirituality
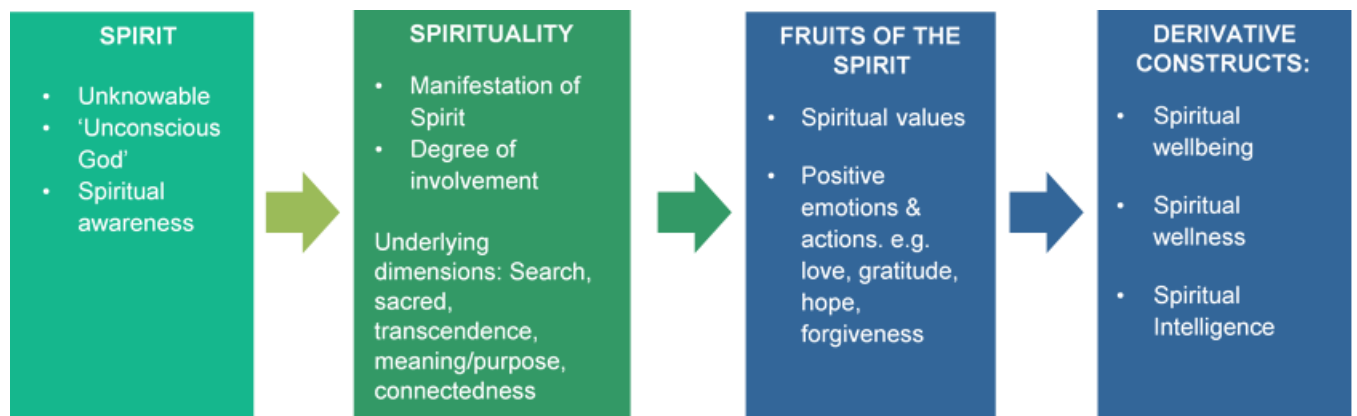
2.4.2.1 Spirit

The word 'spirit', which has its roots in the Latin *spiritus*, means breath, referring to the breath of life or the animating principle (Elkins, 1998:24) or vital principle which is the impersonal creative animating force (Rovers & Kocum, 1010:4). For Dehler and Welsh (2003:114) spirit represents an inner source of energy, and spirituality is the outward expression and manifestation - behavioural, cognitive and emotional - of that spirit.

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Frankl conceptualises a spiritual unconsciousness that he differentiates from Freud's instinctual unconsciousness. Spiritual unconsciousness constitutes a spiritual core that is encompassed by peripheral psycho-physical layers (1975:27). The "…spiritual basis of human existence… is ultimately unconscious…. In its origin, the human spirit is unconscious spirit" (1975:27). However, Frankl also states that the spiritual may be unconscious and conscious, and that the border between the two is fluid and permeable, with an easy transition from the one to the other (1975:25), thus allowing Spirit to make itself understood in a conscious expression of spirituality.

The African spiritual consciousness and worldview have clear ideas of what Spirit, which is all pervasive, may mean. Conceptualising a meso-cosmos, there are clear, hierarchical generic systems of spirit and spiritual beings, that is, positive ancestral spirits, oracular nature spirits and evil spirits (Mbigi, 1997:53,54; Viljoen, 2003:533) around which spiritual practices and rituals revolve.

When one discusses spirituality and attempts to understand what it means and what it is, one is essentially dealing with the manifestation of Spirit and how individuals functionally involve themselves in the expression thereof. Sam Keen, in his book *Hymns to and Unknown God* describes it beautifully: "Spirit, like a wind, is visible only in the movement that results from its presence. We see the trees swaying, the breath moving through the cycle of inspiration and expiration, but we do not see the thing itself. Soul, like light, can be detected only by what it illuminates" (1994:61).

2.4.2.2 Spirituality: common underlying dimensions or themes

Most scholars agree that spirituality is a multi-dimensional construct and attempt to deconstruct it in order to understand, operationalise and measure it. Delaney (2005:151) notes that the spirituality construct "…has evolved from a term synonymous with religion, moving to an association with a search for meaning and purpose, extending to the inclusion of relationships and recognition of holism, and finally to a connection to the environment and cosmos".

The researcher focused on a few spiritual models and conceptualisations out of the many, as these were deemed to portray the major characteristics and themes underlying the spirituality construct. These for the most part, have been operationalised and used in spiritual assessments. Such underlying constructs or

themes, which are common to the various definitions and models, facilitate the conceptualisation of spirituality. Examples of such conceptualisations are listed in Table 1 below:

Table 1: Conceptualisations of spirituality

AUTHOR	DIMENSIONS OF SPIRITUALITY CONSTRUCT	MEASUREMENT INSTRUMENT
Elkins, Hedstrom, & Hughes (1988:11-14)	Transcendence, meaning & purpose in life, mission in life, sacredness of life, challenging material values, altruism, idealism, awareness of the tragic, fruits of spirituality	Spiritual Orientation Inventory
Lapierre (1994:159)	Transcendence, search for meaning in life, a sense of community, search for ultimate truth/highest value, mystery of creation, personal transformation	No measurement instrument
Ellison, (1983:330)	Vertical axis (religious well-being) plus horizontal axis (existential well-being) equals 'Spiritual Well-being'	Spiritual Well-Being Scale
MacDonald (2011:202)	Cognitive orientation (beliefs, attitudes etc); experiential/phenomenological (e.g. transcendent, transpersonal, peak experiences); existential well-being (meaning and purpose); paranormal beliefs (e.g. witchcraft, spiritualism); Religiousness (intrinsic religious orientation)	Expressions of Spirituality Inventory
Delaney (2005:152, 157).	Eco-awareness (awareness reverence for all life), self-discovery (search for meaning and purpose), relationships (deep connection to others)	Spirituality Scale
Edwards (2012)	Perennial spiritualty, respect, purpose	Spirituality scale (as adapted for SA)

The table above illustrates the diversity of conceptualisations of the spirituality construct. Each of these writers and their models highlights important dimensions or themes within the literature on spirituality. However, it is evident that there are some overlapping dimensions and themes, for example 'transcendence', 'meaning and purpose' and 'connectedness to others'. Using these and other examples, the researcher thought it useful to distil and discuss some of the more prevalent underlying dimension or themes found in scholarly discussions of spirituality below:

- **Spirituality as a search or quest: 'the spiritual journey'**

Most spiritual traditions incorporate the idea of searching, growth and development of spirituality, sometimes referred to as a 'spiritual journey'. As Hill et al. (2000:67) point out the sacred is not automatically known and involves the responsibility of the individual "…to seek that which is sacred". The spiritual journey may be goal directed or a purposeful search, for God or for some ultimate or universal truth or the sacred. (Collicut McGrath, 2011:84; Lapierre, 1994:155; Hill et al., 2000:67).

The spiritual search involves experiential expression, be it emotional or cognitive (i.e. thinking about, or reflecting on, the nature of reality or the purpose of life) (Hill et al., 2000:67,68). "Once an individual decides to respond to a discovery of meaning and purpose, then a journey begins – a journey of the spirit. That journey may lead to a deeper understanding of meaning and purpose in life. Or it may lead to exploring other aspects of the spiritual life" (Lapierre, 1994:155). The spiritual journey may therefore provide partial answers to the big existential questions of life, and promises full answers at its destination. Is the world meaningful? What is my purpose? What constitutes a good or moral life? (Collicut McGrath, 2011:84,85)

The journey, whilst it may have an end goal, is an on-going process both as a way of being in the world and a transformational agent in becoming something or someone more than when the journey started (Ashforth & Pratt, 3003:94; Canda & Furman, 2010:5; Lapierre, 1994:159).

In many spiritual traditions the goal of this journey process lies in becoming *more* in the sense that one transforms into a person more aligned with the best self, or what one believes God would want one to become. This may be referred to as process of sanctification, designed to transform the whole person. The theological term 'sanctification' can be seen to be equivalent to the psychological striving towards perfection or self-actualisation (Emmons & Crumpler, 1999:19).

Such a spiritual journey or search is not always direct and without obstacles (Lapierre, 1994:155). Many religious and current discussions about spirituality often include the struggle of an individual in the process of seeking (Hill et al., 2000:67). The struggle phase, or dark night of the soul, especially becomes relevant in respect of the well-being of the individual. This is discussed in section 2.6.4.

- **The sacred**

The spiritual search or journey is often referred to as the search for the sacred. For some prominent psychologists of religion, the search for, and engagement with the sacred is the most important component in spirituality. Indeed, Hill et al. (2000:64) argue that the sacred is what distinguishes religion and spirituality from other phenomena and defines "The Sacred is a person, an object, a principle, or a concept that transcends the self. Though the Sacred may be found within the self, such Sacredness has perceived value independent of the self. Perception of the sacred invoke feelings of respect, reverence, devotion…". The sacred therefore includes concepts such as God, the divine, ultimate reality, and the transcendent (Hill & Pargament, 2003:65; Koenig et al., 2012: 46, 47). However, Hill et al., (2000:64) caution that not every ideology or way of life thing that is meaningful is necessarily sacred and by implication spiritual, for example communism or vegetarianism.

According to Elkins (1998:31), the object of spirituality must always be the sacred or the divine and a spiritual person finds all of life sacred and can experience moments of awe and wonder in everyday settings.

> The sacred is revealed through the experiences in life that touches the soul and fills us with a sense of poignancy, wonder and awe. Where the soul is stirred, nurtured and moved by the sacred, there is spirituality. In these moments one's latent ultimate concern may rise up, know itself, and lay claim to what is truly important in life.

- **Transcendence**

Transcendence refers to a connection and an adjustment to a dimension beyond the physical self and reality, to believe in the 'more', than can be observed (Elkins, 1998: 34).

Collicut McGrath, (2011:84) distinguishes between three types of transcendence: A vertical, horizontal and interior type. The upwards or *vertical* orientation refers to transcending the present towards a higher order or ultimate concerns. *Horizontal* transcendence refers to spirituality where egocentric concerns are transcended in order to engage genuinely in relationships with others.

Collicut McGrath (2011:84) also posits an *interior* spirituality, which she describes as the "…transcendence of mundane states of consciousness and a propensity for altered states of consciousness". From a transpersonal perspective, these experiences may be defined as "…in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche or cosmos" (Walsh & Vaughan, 1993:203). Such altered states or shifts in consciousness can also be described as mystical, creative moments, or oceanic feelings, and are present in what Maslow (1962:73, 80,87,88,113) describes as 'peak experiences'. These are moments of highest happiness and fulfilment and cannot be planned – they just happen. The person having a 'peak experience' would feel as if he or she is outside time and space, filled with wonder and awe, reverence and humility, and feeling at one with world. The person at the 'peak' exhibits a "…complete, loving, uncondemning, compassionate and perhaps amused acceptance of the world" (Maslow, 1962:92).

For Frankl (1977:77), transcendence is all about transcending the self. Reminiscent of Collicut MacGrath's vertical and horizontal types of transcendence, Frankl connects self-transcendence with the search for meaning: Human existence is always directed to something, or someone other than the self. The search for meaning and self-actualisation is actually a by-product of self-transcendence. "The more one forgets oneself – giving oneself to a cause or another person – the more *human* he is" and the more he becomes himself.

But transcendence also implies a broad perspective on life. Piedmont (1999:988) defines spiritual transcendence as "…the capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective. This transcendent perspective is one in which a person sees a fundamental unity underlying the diverse strivings of nature".

- **Search for meaning and purpose**

Spirituality is often expressed in existential terms as a search for meaning and purpose in life, and meaning-making. (Adams et al., 2000:166; Delaney, 2005:148). In fact, we would be hard pressed to find a definition in the literature on spirituality that does not include meaning and purpose. We humans, fully aware of our mortality, question our

purpose and value on earth, and strive to construct meaningful lives (Batson, Schoenrade & Ventis, 1993:8; Piedmont, 2001:5). Whereas 'meaning' can be considered an experience in the present, 'purpose' is goal oriented and located in the future (Smith & Louw, 2007:24).

Viktor Frankl proffered that the search for meaning is the central motive of human striving. Our capacity to ask 'why' in respect of our existence, indicates that it is at the heart of our health and well-being. But meaning is not something that occurs reflexively, rather it needs to be actively pursued as in the *will to meaning*. A lack of meaning in life causes an "existential vacuum" and spiritual distress (Frankl, 1975:79,141; Marsella, 1999:42).

Marsella (1999:49) states that "…(n)o matter what the formal source of our beliefs may be (e.g. religion, life philosophy), without meaning-seeking and meaning- making, we are devoid of guideposts for life's journey".

There is some concern that meaning and purpose, or the existential dimension, are included in the construct of spirituality as it could be seen as a separate psychological or philosophical concept. Existential issues can be addressed using either religious/spiritual or secular terms (Koenig et al., 2012:42). In agreement, Salander (2006:648) speculates that scholars of religion replace existentialism with 'spirituality' because the existentialists, who are rooted in the European tradition, such as Sartre, have no interest or minimal interest in religion and spirituality. The debate and interpretation of whether meaning should be included under spirituality or not, seems to hinge on Viktor Frankl's (1959) *Man's search for meaning*, in which he discusses the search for personal meaning, and not a "spiritual search" for meaning, as Salander (correctly, in the researcher's opinion) points out (2006:647).

However, in a later work, *Unconscious God*, (1975) Frankl does link religion/spirituality with the search for meaning in an explicit and profound way. He defines religion, in the broadest possible sense, as the search for *ultimate* meaning – and an answer to the question 'what is the meaning of life?' Belief and faith can therefore be defined "…as *trust* in ultimate meaning" (Frankl, 1975:14). He also states that, in referring to his concept of the spiritual unconscious, which is inherent in every human, "…in these

unconscious spiritual depths, the great existential choices are made" (Frankl, 1975:60).

However, in the researcher's opinion, if we consider the concept of different worldviews, it is clear that existential concerns are deeply connected with our thoughts and beliefs about what constitutes our reality. If then, for example, the secular humanists want to consider it in purely existential terms, they should do so. For those who hold a worldview that is concerned with a God or Supreme Being as an ultimate reality, it makes sense not to separate the existential from the spiritual or religious perspectives.

- **Connectedness**

Spirituality is conceived of as connectedness: An intrapersonal connectedness to self, transpersonal with the transcendent, interpersonal with others (Rovers & Kocum, 2010:8) and interconnectedness of all life (Delaney, 2005:157; Ingersoll, 2003:293). Canda and Furman (2010:66) state that "…the developmental thrust of spirituality is toward the *connectedness* (italics added) of oneself, other people, other nonhuman beings, and the universe and (for many) the scared or divine." It is also in this context of interconnectedness and interdependence that the African concept of Ubuntu is predominantly expressed (Gade, 2013:492).

This connectedness is sometimes conceptualised as vertical-horizontal intersecting lines, or a cross, with the vertical dimension depicting the connection to God or the transcendent Other, and the horizontal dimension referring to the relationship with self, others and even the whole biosphere (Carroll, 2001:7,8; Ellison,1983:331; Vaughan, 1991:107).

Connectedness *promotes* the awareness of others needs' and may foster compassion and the ability to empathise with others, and thus creates a sense of social justice (Ingersoll, 2003:293), which then leads to a discussion of the discernible expression of spirituality, that is, the 'fruits of the spirit'.

2.4.2.3   The 'fruits' of Spirit and spirituality

Although Elkins (1998:34) identifies 'fruits of the spirit' as an underlying dimension of spirituality, the researcher chose to refer to this aspect as an outcome or goal of spirituality.

Spirituality can be expressed in qualities, positive emotions and attributes that can be spiritually framed, such as love, compassion, awe, wonder, (Elkins, 1998:34), gratitude, forgiveness and hope (Watts, Dutton & Gulliford, 2006:277). Elkins (1998:34) states that true spirituality has a discernible impact on oneself and on one's relations with the world and others.

In Elkins et al.'s (1988:11,12) original conceptualisation of the underlying dimensions or components of spirituality, they also included 'spiritual values vs. material values', 'altruism', 'idealism' and 'awareness of the tragic' together with 'fruits of spirituality'. These five aspects (out of the nine dimensions), in the researcher's opinion, rather belong under the current discussion of the 'fruits of spirituality' as these all indicate the expression of spirituality in terms of emotions, attributes and spiritual values.

Examples of spiritual values include love, compassion, mercy, justice, (Elkins, 1998:28), integrity, honesty and humility (Reave, 2005:657). Due to the extensiveness of these concepts, it was impossible for the researcher to discuss these in depth. However, a few aspects are highlighted.

Love, whether it is expressed as an emotion or a value, is an important aspect of spirituality and spiritual practice. "When a source of love is discovered within, as it is in spiritual experience, it can be freely extended to others without concern for repayment" (Vaughan, 1991:117). In relationships, this type of love (or as Maslow describe, 'B-love') is related to growth motivation and 'Being' needs rather than deficiency needs, and is explained by Maslow as an 'unneeding' and unselfish love for the Being of another person, and is a richer, higher type of experience. (Maslow, 1962:42; Vaughan, 1991:117). Related to the spiritual, or the B-type love, such love is compassion which according to Elkins (1998:33) is the aim of spirituality. "Spiritual life springs from the tenderness of the heart, the authentic spiritualty expresses itself through loving action towards others. Compassion has always been the hallmark of

authentic spirituality…Loveless spirituality is an oxymoron and an ontological impossibility".

Fry (2003:706) refers to spiritual love as altruistic love, which states "…do unto others as you would have them done to you", and is best expressed in the Golden Rule common to all spiritual and religious traditions (Shared belief in the Golden Rule, 2003).

Compassion spills over into empathy, which is one of the pathways to help individuals forgive those who have hurt or wronged them. By putting oneself in another's shoes, one is able to understand the factors and reasons that might have caused the wrong-doing, and thereby help one to reframe the experience and the transgressor. "Empathy becomes the platform from which forgiveness is offered" (Watts et al., 2006:279). Forgiveness - both self-forgiveness and forgiveness of others - has important psychological implications and has always been seen as religious or spiritual virtues that originate from a spiritual source, be it God or spiritual teachings (Vaughan, 1991: 117; Watts et al., 2006:282).

2.4.2.4. Concluding remarks on the construct of spirituality

As can be seen from the above discussions, spirituality is indeed complex and multi-dimensional. The objective, for the researcher, was to highlight the most important underlying components so that when definitions and measurement instruments are presented, they can be evaluated in terms of these underlying components and thus makes it easier to understand any discussions regarding the operationalisation of the constructs. Of all the various definitions and conceptualisations, the researcher finds the definition of spirituality by Karakas (2010:91) to be the most appropriate: "The journey to find a sustainable, authentic, meaningful, holistic, and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent."

2.5. Derivative spiritual constructs

Social scientists have developed derivative spirituality constructs to help illuminate the functional aspects of spirituality, and in particular to spiritual health and wellness (Ingersoll, 2003: 289). The construct of spiritual health is somewhat amorphous as there are so many different and sometimes competing definitions (Oman & Thoresen, 2005:454). This section deals with three of these derivative constructs, namely, spiritual well-being, spiritual wellness, and spiritual intelligence.

2.5.1 Spiritual well-being

The concept of spiritual well-being, which originated in the social indicators movement in the US, started in the 1960's to measure the population's quality of life and the factors that contribute thereto. Self-reporting and subjective measures of well-being are regarded as valid indicators of quality of life. A relative latecomer to these measurements was the inclusion of spirituality as an indicator, and Paloutzian and Ellison developed the Spiritual Wellbeing Scale in 1982 to that end. The scale is based on two dimensions: A vertical dimension and a horizontal dimension. The vertical dimension refers to the sense of well-being in relation to God, or religious well-being, whereas the horizontal dimension measures a sense of existential well-being in relation to ultimate concerns. Both dimensions involve transcendence, and while partially distinctive, influence each other to produce spiritual well-being (SWB) (Ellison, 1984:331).

Spiritual health is regarded as an underlying spiritual state that is difficult to measure. However, self-reporting measures can be used as an approximation and a reflection of the underlying state of spiritual health. This is conceptualised as spiritual well-being. Spiritual well-being can be regarded as a continuous variable rather than as dichotomous. It is not a question of whether we have it or not, but rather the degree or how much of it is reported. This helps circumvent the total spiritual health/disease paradigm (Ellison, 1983:332; Paloutzian, Emmons, & Keortge, 2003:125), which is also what another derivative spiritual construct (i.e. spiritual wellness), aims to do too.

2.5.2 Spiritual wellness

If the term spirituality has undergone considerable changes and has been broadened in scope from theological matters to include all matters of human life and experiences, so has the term health and wellness. Emphasis is placed on the 'whole' person, instead of only one aspect of human functioning (Gomez & Fisher, 2003, 1976). It is commonly accepted that the concept of wellness is multi-dimensional, and includes physical, emotional, intellectual, social occupational and spiritual dimensions (Chandler et al., 2001:168; Hawks, 2004:12). Wellness, or well-being, therefore follows a holistic approach to human functioning. Each component is inextricably intertwined and interrelated with other components of functioning. Within this paradigm, one cannot treat one dimension without understanding its interaction with the other components (Westgate, 1996:26).

2.5.2.1 Spirituality as a dimension of wellness

If the spiritual dimension, within the wellness paradigm, is regarded as an innate component of human functioning, then spiritual wellness becomes a dimension of holistic wellness. Spiritual wellness is mostly addressed in the literature and discourses of positive psychology that emphasise human strengths and is as concerned with fulfilling the lives of psychologically healthy people as treating disease or pathology (Van Rooyen & Beukes, 2009: 26,28). A focus on this spiritual dimension within the holistic wellness model, implies that *spiritual wellness itself becomes a new multi-dimensional construct*. It also serves as a "…framework to discuss spirituality and to conceptualise for purposes of quantitative exploration" (Ingersoll, 1998:156).

2.5.2.2 Spiritual wellness itself as a multi-dimensional construct

Similar to the discussions on spirituality, spiritual wellness, as previously mentioned, is also regarded as a multi-dimensional or multi-faceted construct, (Adams et al., 2000:166; Westgate, 1996:28). However, the construct still lacks clarity (Chandler et al., 1992:168) and the same problems arise as to consensus on what the underlying dimensions should be and how it should be operationalised.

The dimensions of spiritual wellness that are commonly agreed upon are: Transcendent beliefs/experiences and meaning/purpose (Ingersol, 2003:291).

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Westgate (1996:27) adds intrinsic values and spiritual community/relationships to her conceptualisation of spiritual wellness. For Westgate, spiritual wellness represents "…the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, thus maximizing the potential for growth and self-actualization" (Westgate, 1996:27).

Ingersol's (2003:291) construct of spiritual wellness, which has been operationalised in the Spirit Wellness Inventory consists of ten dimensions: In addition to the other agreed upon dimensions (i.e. transcendence, meaning and purpose), he added the following dimensions: Mystery, present-centredness, spiritual freedom, hope, forgiveness, knowledge/learning and experience/ritual (Bethel, 2004:37). Ingersoll therefore combines both underlying dimensions of spirituality, as well as the positive 'fruits' or outcomes of spirituality that he added. The combination of all these dimensions constitute spiritual wellness.

The Fisher spiritual well-being model (1998), in which 'well-being' is used synonymously with wellness in this instance, conceives of spiritual well-being as relationships in four domains, that is, "…with oneself (personal), others (communal), nature (environment), and God (or transcendental other)". These all interact dynamically to determine a person's overall spiritual well-being (Gomez & Fisher, 2003:1976). Therefore, spiritual well-being can be defined:

> ...in terms of a state of being reflecting positive feelings, behaviours, and cognitions of relationships with oneself, others, the transcendent and nature, that in turn provide the individual with a sense of identity, wholeness, satisfaction, joy, contentment, beauty, love, respect, positive attitudes, inner peace and harmony, and purpose and direction in life." Gomez and Fisher (2003:1976).

Despite these various descriptions of the spiritual wellness construct, it still remains a very nebulous, emerging concept. The construct is couched in positive terms that not only include aspects of the original 'spirituality' construct as discussed in section 2.4.2.2, but also includes the 'fruits of the spirit', such as positive attitudes, hope and forgiveness. In the researcher's opinion, it becomes a 'catch all' of all things positive about spirituality, such as the case of Gomez and Fishers', and Ingersoll's conceptions.

But, if spiritual wellness exists, then the converse must exist too, that is **spiritual un-wellness**, or distress, or any degree in between (Myers & Williard, 2003:151; Van Rooyen & Beukes, 2009:34,35). What would spiritual un-wellness entail? Would it imply that a person does not have spiritual awareness or strivings? Or does it imply that the person may be spiritual but that it is not manifested in the required 'fruits' or lived in an authentic manner? Does it refer to spiritual crises, doubt or loss of faith?

Chandler et al.'s (1992) conceptualisation of spiritual wellness makes room for spiritual un-wellness. They consider spiritual wellness to be "…a balanced openness to or pursuit of spiritual development". There are two aspects of spiritual wellness, first, a horizontal dimension (or continuum) where the balance in spiritual wellness refers to a midpoint where, on the one side constitutes the *repression* of spiritual strivings or the 'sublime', whereas on the other side a *spiritual emergency* is indicated where the individual becomes too preoccupied with spirituality. This midpoint on the continuum indicates that the individual has a balanced approach towards spirituality and is able to incorporate challenging and existential life events, without suppressing the sublime or triggering a spiritual emergency (Chandler et al., 1992:170). The second aspect to spiritual wellness refers to a vertical dimension: A *spiritual development* component, which in order to remain balanced and to "…progress to ever higher states of spirituality, one must progress relatively gradually" (Chandler et al., 1992:171).

A key difference between spirituality and spiritual wellness may lie in how authentic the expression of spirituality is. Authenticity refers to a "…commitment to being responsible and true to oneself. This means living in harmony with one's professed beliefs, being reliably and reasonably consistent in thoughts, words, feelings, and actions." (Vaughan, 1991:116)

The researcher therefore conceptualises spiritual wellness as having the following components:

Figure 2: Deconstructing spiritual wellness
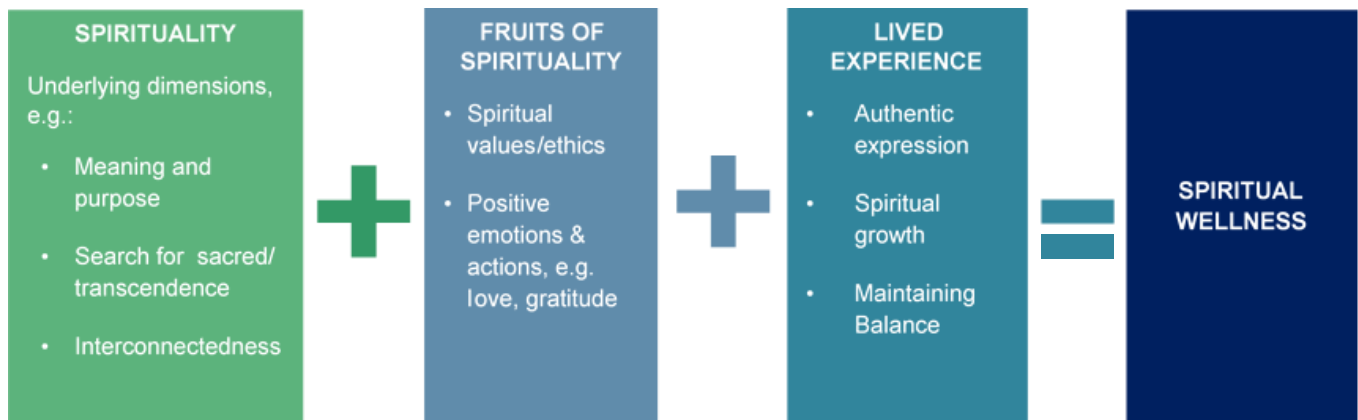
Therefore, the researcher in summary conceptualises spiritual wellness to be *the authentic expression of spirituality (including the fruits), simultaneously striving for growth and wholeness, whilst maintaining balance.* This conceptualisation thus also makes room for spiritual un-wellness or degrees thereof, for example, inauthentic, static or closed-minded as opposed to growth, and imbalance. In short, spiritual wellness is the **balanced, authentic expression and growth of spirituality.**

As has become evident, spirituality is a complex phenomenon, and so is spiritual wellness. How spiritual wellness is operationalised in any meaningful way is going to be a challenge until such time as there is conceptual clarity. Ingersoll (2003:297) states that the construct of spiritual wellness provides the vocabulary to speak of spirituality without being bound or limited by any one spiritual tradition. This may be true, especially in the workplace where this construct has found traction. In the researcher's opinion, spiritual wellness has a certain positive 'ring' to it and makes intuitive sense.

2.5.3   Spiritual Intelligence

Emmons (2000a:3) proposed that spirituality be considered as a type of intelligence. Basing his argument on Gardner's Theory of Multiple Intelligences, Emmons theorises that spirituality possesses a particular "…set of capacities and abilities that enable people to solve problems and attain goals in their everyday lives" (Emmons, 2000a:3).

Emmons defines Spiritual Intelligence (SI) as the "…adaptive use of spiritual information to facilitate everyday problem solving and goal attainment" in contrast to

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the concept of spirituality, which he sees as the broader, encompassing search for the scared (Emmons, 2000b:59). He lists five core components of SI that include the spiritual person's ability to engage in heightened forms of consciousness and the ability to transcend ordinary physical limitations. Transcendence may be towards a divine being, or could be the transcending of the self (Emmons, 2000a:10). Further, SI is the ability "…to sanctify everyday experience" and to recognise the divine in ordinary activities, for example, when a job is a 'calling' or a vocation and becomes significant and meaningful. The fourth component is the ability to utilise spiritual resources, such as religious/spiritual coping, to solve problems. The fifth and last component is a capacity to be virtuous on a consistent basis, for example, to show love, compassion and exert self-control (Emmons, 2000a:11,12).

Not everybody is convinced that spirituality can be classified as a type of intelligence, least of all Gardner (2000:27) who regards intelligence as a biological potential, activated under certain circumstances. Intelligence belongs mostly in the realm of cognition, which involves information processing and mental actions of acquiring knowledge and understanding through thought, experience, and perception. He sees Emmons's conceptualisation of intelligence as the lumping together of several facets of mental abilities and aspects of spirituality, which is tied to motivation, emotions, personality and morality (Gardner, 2000:27-33).

From a transpersonal perspective, Vaughan regards spiritual intelligence as making the difference between healthy spirituality and those beliefs and practices that may be harmful to well-being (Vaughan, 2002:17). Instead of trying to fit spiritual intelligence into Gardner's strict criteria for a recognised form of intelligence, Vaughan recognises the idea that there are different intelligences that are all multi-faceted. Spiritual intelligence, according to Vaughan (2002:19-20), implies the capacity for "…deep understanding of existential questions and an insight into multiple levels of consciousness". Spiritual intelligence connects the self to spirit, "…opens the heart, illuminates the mind, and inspires the soul, connecting the individual human psyche to the underlying ground of being" (Vaughan, 2002:19-20). Spiritual intelligence is relevant in terms of the context of a person's whole life, and to integrate it means living authentically in accordance with one's core beliefs thus reinforcing a sense of purpose (Vaughan, 2002:310).

In conclusion, Paloutzian et al., (2003:125) provide a practical, grounded and succinct explanation of what spiritual intelligence is and does: "(S)piritual intelligence (SI) refers to the degree to which a person has the mental and emotional properties that lead one to see an overall, guiding purpose; to see mid-and short-term tasks as sub-goals that are connected to a larger purpose, and to sustain behaviour in order to serve them".

2.6   The role of spirituality in human functioning

The role of spirituality in human functioning is still mainly theoretical, and many conceptualisations and models of spirituality and spiritual well-being have been proposed, some of which were used as theoretical underpinnings in order to operationalise the underlying dimensions and constructs (e.g. Adams et a.l, 2000; Gomez & Fisher, 2002; Delaney, 2005). The development of measurement scales is important in the spiritual wellness field for many reasons: The levels of spiritual wellness need to be assessed both for diagnostic and intervention purposes. However, measurement instruments have met with mixed success (MacDonald & Friedman, 2002:108) as is discussed below.

2.6.1. The problems with operationalising and measuring spirituality

There is still a paucity of empirical evidence that explains the role of spirituality in health and wellbeing. There are several reasons for this:

The conceptualisation of spirituality is muddied by the diverse and broad range of definitions and models (MacDonald, 2011:195). It leads to normative issues in that the underlying constructs and components of each of the conceptualisations consequently leads to measurement instruments that do not measure the same constructs, and cannot therefore be compared to each other, nor generalised across the body of knowledge (MacDonald, 2011:195; Moberg, 2002:47,49).

Historically, religion and spirituality were intertwined and it is only relatively recently that spirituality has been studied apart from religion. Extant studies mainly deal with the role of religion on health, thus excluding people who define themselves as spiritual but not religious. (George, Larson & Koenig, 2000: 103,106). Further, the difference between the concepts of religion and spirituality is not always clearly defined, nor understood by respondents, and consequently many of the results of the measures

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used to determine the role and function spirituality are confounded by items measuring religion and religiosity (e.g. church attendance, belief in God) (MacDonald & Friedman, 2002:108; Zinnbauer et al., 1997:562).

Several of the measurement instruments may not be culturally appropriate in that well-being may be construed differently in various contexts. Cultural and religious/spiritual norms are so diverse that indicators of spiritual health in one context may be interpreted as positive whereas the same indicator may be perceived as negative in another. For example, in Western religious traditions, 'meaning' and 'attachment' are regarded as spiritually healthy, whereas, in Eastern Buddhist or Hindu traditions 'detachment' from the self and the world is a central philosophical and spiritual tenet (Moberg, 2002:50, Zinnbauer et al., 1997:562). A number of authors have pointed out that some spirituality measures are Western oriented and biased in favour of the Judeo-Christian religious and spiritual conceptualisations (Stanard, Sandhu & Painter, 2000:208). Only by operationalising religion and spirituality as separate constructs and "…which reflect the variety of perspectives of research participants is it possible to generalise across groups and ideologies and cumulate findings across studies" (Zinnbauer et al., 1997:562).

In the South African context, an important development is Edwards's (2012) adapted 12-item Spirituality Scale, which was based on the Delaney's (2005) original measurement instrument, developed specifically to be used for research and practical application. This spiritual measurement instrument is not confounded by organised religious aspects nor is it biased towards a Judeo-Christian perspective. Rather, it was adapted to be mindful of African indigenous spirituality. (Edwards, 2012:649; Delaney, 2005:251).

In conclusion, both concepts of religion and spirituality are complex and multi-dimensional. Therefore, "…the associated constructs are not related to physical and psychological functioning in a simple, uni-directional manner. The association is best characterized as complex, multi-directional, and at least partly the product of how constructs are operationalized" (MacDonald & Friedman, 2002:121).

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2.6.2. The role of spirituality in human functioning - a theoretical perspective

Theoretically, and in keeping with the goal of understanding the whole person (Caroll, 2001:6) spirituality is thought to fulfil an **integrative and unifying** function in that it acts to integrate and encompass the other components of human functioning and dimensions of life, thereby maximising the potential for growth and self-actualisation (Westgate,1996:27, Caroll, 2001:9). As a mechanism to explain how spirituality affects health, George et al. (2000:111) hypothesise that spirituality provides a *sense of coherence* and meaning so that people can understand their role in the universe and a way to make sense of life, even if it involves suffering. Lips-Wiersma (2003:414) describes this function as 'spiritual coherence', the loss of which leads to a loss of equilibrium and inability to express one's spirituality congruently.

In his dynamic, functional model of holistic health, Hawks (2004:14) states that spiritual health requires a well-defined worldview that provides "…personal clarity in understanding the purpose of life and one's place in it". Such a spiritual worldview "…offers a value system and an ethical path for fulfilling the higher purpose that life affords. The importance of relationships, the nature of a higher power or larger reality, and a sense of personal worth are also encompassed within the spiritual worldview". Such a spiritual worldview provides the foundational need and impetus to drive proper actions and relationships that conform to that worldview. Spiritual health then becomes the foundation to achieve emotional health (the appropriate experiencing, and expression, of the full range of human emotions) and social health (defined in terms of quality of relationships and roles, and a sense of belonging).

Alternatively, and not necessarily mutually exclusive, spirituality is conceptualised to form part of the **core or central force** of human wellbeing. Instead of just one dimension of wellbeing, spirituality is present in all dimensions of function and without a balanced and developed potential in the spiritual realm in each dimension (i.e. physical, emotional, intellectual, social and occupational) the individual remains incomplete (Chandler et al., 2001:171; Myers & Williard, 150). Similarly, in Purdy and Dupey's (2005:98-99) conceptual model spirituality is the "…central force that determines an individual's health and satisfaction within each dimension".

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Spirituality, and spiritual transcendence, is seen as a **motivational source or trait** – an intrinsic source of motivation that "…drives, direct and selects behaviours" towards a set identifiable goals (Piedmont, 2001:5). Ellison and Paloutzian (Ellison, 1984:331-332) regard *spirit* as the enabler and motivator for human beings to search for meaning and purpose in life and transcendence. Spirit performs an integrating, directional and motivating function. For some people, spiritual strivings can provide an overarching framework of their ultimate destinations in life. Spiritual strivings, which can also be empowering, and provide stability and support during trying times, consequently indicate a greater sense of purpose in life and higher levels of well-being (Hill & Pargament, 2003:68).

The spiritual life can be considered as a lifelong **process of growth** toward holiness and progress toward the "…ultimate goal of perfection" (Emmons & Crumpler, (1999:20) or wholeness that includes all aspects (i.e. the physical, emotional, mental, social and transpersonal) of the self (Carroll, 2001:6,13).

The concept of 'Quest' religiousness was proposed by Batson in 1993 to focus on the 'growth' and 'seekership' in religious and spiritual development. The researcher deems the theory/construct of Quest quite relevant and useful for understanding the aspects of 'spiritual journey', search, growth and continuing spiritual development that are so often mentioned in the literature, both as part of the proposed definitions, and various conceptualisations of spirituality. Further, the researcher also feels that it may illuminate the motives of Fuller's 'unchurched' and 'highly active seekers' as discussed in section 2.2.1.

The Quest dimension, and the scale that was developed to measure it, deals with "…the degree to which an individual's religion involves an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies in life". (Batson et al., 1993:169). When an individual realises that he or she probably will never find the final truth, but asks the questions in any case because they are important, even if the answers may be tentative and most likely to change, then we are referring to the Quest dimension.

Quest captures a range of features, such as "…change, questioning, complexity, readiness to face doubt, self-criticism, knowing incompleteness, tentativeness,

existential motives and a continuing search for truth" (Beck & Jessup, 2004:284). Beck and Jessup endorsed two kinds of quests, the' hard' and the 'soft'. The 'hard' kind of Quest which is largely existential and which Batson initially had in mind, "…may lead a person toward or away from traditional beliefs and might not have a proper ending". People involved in the 'hard' Quest may frequently change their religious beliefs, believing all religions are valid for pursuing truth. They have a philosophical and existential orientation to life, and often, perhaps as a consequence, struggle with existential emotions such as feelings of isolation and anxiety. Further, they may exhibit lower levels of well-being, may feel agnostic about religious dogma and do not rate religious practice highly. The second, 'soft' type of Quest remains within a religion, for example, Christianity but exhibits Quest- like attributes, such as openness, doubt, and growth, and not being beholden to scriptural literalism (Beck & Jessup, 2004:289, 290).

The Quest dimension is not positively associated with freedom from anxiety and worry, but is positively associated with open-mindedness and flexibility, and reduced prejudice (Batson et al., 1993:376). Spirituality is often framed in positive terms, which is not necessarily the case (MacDonald, 2011:198). As we can surmise from the Quest construct, the search for spiritual truths and pursuing a spiritual life is often fraught with difficulties and obstacles. Findings of a lack of spiritual well-being may include these Quest attributes and spiritual well-being may be more complex than may seem on the surface.

2.6.3 Spirituality as a source or mediator of physical and psychological health

Research indicates that spirituality and religion can be either beneficial or harmful, or even irrelevant to physical and mental health (George et al., 2000:102) and overall well-being (Koenig et al., 2012:144; Hill et al., 2000:55). Studies, which investigate the role of spirituality in the prevention, or delayed onset, of illness and longevity, mainly examine the relationship between religion (which may include spirituality) and health. Groups reporting to be spiritual and not religious have mostly been excluded as a separate field of inquiry (George et al., 2000:107).

In general, researchers have hypothesised that there are five mechanisms or causal pathways, which are often interrelated, that may explain how religion/spirituality affects

physical and mental health. These mechanisms influence physical conditions, such as lowering blood pressure and reducing stress–related psychological states, which in turn lead to better health outcomes or prevention of the onset of illness (Oman & Thoresen, 2005:441,442). These mechanisms include the following:

- **Lifestyle and health behaviours**

Religious/spiritual groups may discourage or have clear prohibitions on risky behaviour (e.g. alcohol abuse) out of respect for the body as an instrument of God's service (Oman & Thoresen, 2005:441). Religion and spirituality are considered to be negatively related to substance abuse. Even when drugs are used in religious or spiritual ceremonies and rituals, abuse is rare because of the normative framing within that context (Hill et al., 2000:55).

- **Coping**

Spirituality may increase people's resilience in that spiritual and religious values, beliefs and rituals provide a source of strength (Gilbert, 2000:77). Religious or spiritual coping helps people deal with stressful conditions and events. Effective coping strategies can assist by reducing maladaptive behaviours and improve psychological states. Religious and spiritual coping are thought to compliment normal, secular coping (Oman & Thoresen, 2005:445) and can either be positive or negative: Positive strategies include collaboration with God, forgiveness of self and others, and seeking spiritual connections. Negative strategies include perceiving God as punishing or abandoning, or God as not having any power to make a difference (Koenig et al., 2012:95; Pargament, Smith, Koenig, 1998:710).

- **Social support**

Being involved in religious or spiritual groups may lead to larger social support networks and consequently social support. Religious and spiritual support groups, although the individuals may change, provide a group of like-minded people who share the same beliefs and worldview, which can help buffer against life stresses. In addition, the individual is assured of added prayers and spiritual support from the group during tough times (Hill & Pargament, 2003:69). Attendance of religious services plays a prominent role, and is thought especially to reduce mortality in large population

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samples compared to those who do not attend religious services (George et al., 2000:107-111; Oman & Thoresen, 2005:441,442).

- **Psychological states**

Koenig et al. (2012:144), who reviewed the research of over three hundred quantitative studies found that approximately 78% of the studies reported a positive correlation between religious involvement and wellbeing, happiness and life satisfaction.

Religious and spiritual involvement may lead to positive psychological states and improved mental health, such as hope, compassion and joy, and reduced negative emotions such as fear, sadness or anger. Positive psychological states, in turn, may lead to improved physical health, by for example, enhanced immune competence (Oman & Thoresen, 2005:446).

- **Meditation**

Meditation has been a recent focus of much research. Studies have linked meditation to increased physical and mental health. Meditation has shown to increase stress-management skills, lower blood pressure and cholesterol, and thus increase longevity (Oman & Thoresen, 2005:446).

2.6.4. Spirituality as a source of distress

There is a tendency to couch spirituality in positive terms, especially in positive psychology orientation. Spirituality is seen as a mediator or dimension for optimal health and well-being. Spirituality should equal happiness. However, spirituality can be source of distress or un-wellness (Hill et al., 2000:56). Religious and spiritual struggles "…may be especially distressing because they challenge those aspects of life that are most sacred and imply harsh truths about the human condition, truths that may be ultimate, immutable and eternal" (Hill & Pargament, 2003:69).

Lukoff (1998:7) distinguishes between a religious problem and a spiritual problem. A **religious problem** relates to distress due to the participation in formal religious institutions and the adherence to specific beliefs. Examples include changes in beliefs or membership, conversion, loss or the questioning of faith, distress when

experiencing guilt over transgressions required by religious principles, or participation in or leaving destructive religious groups or cults (Canda & Furman, 2010:280).

Problems due to interpersonal struggles, which may involve religious and spiritual conflict between the individual and spouse, family members or congregational members (Hill & Pargament, 2003:69) may also arise. Examples are complications arising during interfaith marriages and childrearing, patriarchy and abuse of women and children, and sexual orientation (Walsh, 2010:337.338).

Spiritual problems relate to transpersonal experiences that are distressing to the individual, for example mystical experiences, near-death experiences or meditation related experiences. Spiritual problems also relate to "…a powerful questioning of one's fundamental spiritual values that underpin the sense of self and reality", which would include the abovementioned examples but which may also be present when crises of meaning present when confronted by terminal illness or addiction (Lukoff, 1998:7, Canda & Furman, 2010:280).

Spiritual growth is not always easy and many spiritual traditions require certain practices and way of being the world, and can therefore be considered as work. In addition, spiritual development and growth can be challenging and tumultuous at stages. For example, during the spiritual transformation process the individual may reach what is commonly known as the 'dark night of the soul'. This phase is characterised by a loss of direction, struggles with faith and doubt as spiritual practices no longer seem to work, and for many, illusions and old dreams drop away before a new breakthrough and insight are attained (Benefiel, 2005:734; Hudson, 2014:38; Moody & Caroll, 196,230).

As mentioned before, spiritual problems, which may raise existential questions and doubt, may also arise as a consequence of the 'Quest' orientation. For some, doubt signifies a loss of faith and the comfort of certainty; for others it is part of spiritual growth – the difference between a closed mind and an open mind, the latter allows individuals to evolve to new levels of knowledge and possibility (Marsella, 1999:49).

These spiritual struggles and problems can signify a fork in the road: For some people struggles may incite a source of growth, for others they may lead to significant psychological distress and related health problems, such as anxiety, depression, and

generally a poor quality of life (Hill & Pargament, 2003:70). Attempts to determine that nature of spiritual well-being and wellness, because of the variety of possible causes and variations in individual responses, may be considered a complex exercise.

2.7. Conclusion

After the discussions about spirituality and its role in human function, a clearer picture emerges, firstly, about the difference between religion and spirituality. As the researcher indicated in section 2.3 above, she conceptualises religion and spirituality as two overlapping circles, as illustrated below in Figure 3:

Figure 3: Differentiation between religion and spirituality
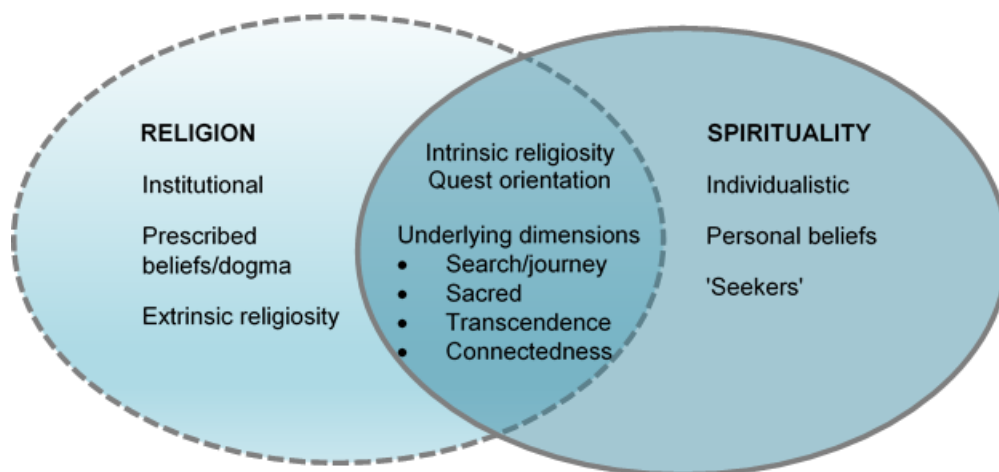
Second, spirituality is a multi-dimensional and complex phenomenon, and an attempt has been made to deconstruct spirituality in the various underlying dimensions or themes. Following the attempts to deconstruct spirituality, this chapter also dealt with derivative or applied spiritual constructs, which included spiritual well-being, spiritual wellness and spiritual intelligence to assist in the understanding, the operationalisation and measurement of spirituality.

The role of spirituality in human functioning was discussed, starting with the concept of the worldview present in all human beings and subsequently discussing the role in psychological and physical health.

The next chapter discusses spirituality in context, initially in the workplace context and thereafter focussing specifically on spirituality in the EAP context.

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CHAPTER 3

SPIRITUALITY IN CONTEXT

3.1.   Introduction

In this chapter, spirituality is discussed and applied in context. First, attention is paid to spirituality in the broad workplace context. This is followed by a discussion of spirituality in the EAP context. Spirituality therefore is discussed in terms of the practical application thereof and how it forms part of an employee's lived experience (Pawar, 2009:378).

3.2.   Spirituality in the workplace

The first section in this chapter deals with spirituality in the broader workplace context.

3.2.1.   Introduction

The last few decades have seen a tremendous surge in the interest of spirituality in the workplace (Karakas, 2010:90). The rationale for discussions, research and implementation of spirituality in the workplace is based on the general proposition that workplace spirituality allows employees to feel complete and authentic at work - leading to feelings of personal fulfilment, increased morale and a sense of wellbeing, which in turn result in increased organisational performance. Both employees and organisations win (Hudson, 2014:28; Karakas, 2010:94; Krishnakumar & Neck, 2002:158):

> ….when people find meaning in their activities and, in general, feel involved in richly spiritual organizational climates, they become more healthy and happy, act in a more engaged and collaborative manner, apply their full potential to work and bring their entire selves to the organization. They thus become more productive over the long run compared with employees in organizations where spirituality is ignored or disrespected (Rego & Pina e Cunha, 2008:69).

A further reason for the interest in spirituality at work is that organisations are increasingly concerned with rising healthcare costs and are taking steps to implement

wellness programmes to assist in creating healthy workforces. In general, spirituality can decrease employees' stress, workaholism and burnout (Karakas, 2010:93) and increase positive psychological states that lead to positive health outcomes (as discussed in Chapter 2) thus contributing to the reduction of growing health care costs (Giacalone, Jurkiewicz & Fry, 2005:518).

When attempting to define 'workplace spirituality', one encounters the same problems that beset defining 'spirituality'. In addition to the diverse belief systems, many authors have commented on the lack of a coherent theoretical foundation (Giacalone & Jurkiewicz, 2003:11; Hudson, 2014:29). Spirituality in the workplace mainly draws on organisational and social psychology, management and ethics rather than on the psychology of religion (Giacalone, Jurkiewicz & Fry, 2005:516).

3.2.2.   Defining workplace spirituality

The terms 'spirit at work', 'spirituality at work', 'workplace spirituality' and 'spirituality in the workplace' are used interchangeably and there is considerable overlap between these constructs (Kinjerski & Skrypnek, 2008:320; Hudson, 2014:27; Van Tonder & Ramdass, 2009:8). Spirituality at work is generally addressed from two main conceptual approaches: The first level of analysis focuses on the individual and the second on the organisation (Giacalone et al., 2005:518; Pawar, 2009:376). For example, Kinjerski and Skrypnek (2008:320) propose that *spirit at work* is used when referring to the individuals, and *workplace spirituality* is used to denote the organisational context.

Incorporating both conceptual levels of analysis, Giacalone and Jurkiewicz (2003:13) offer the definition "Workplace spirituality is a framework of organisational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy".

Most discussions, with respect to workplace spirituality, also distinguish between religion and spirituality and use the broader concept of spirituality. Some research has shown that, in a workplace context, management and employees are uncomfortable talking about religion, but not spirituality (Mitroff & Denton, 1999; Van Tonder & Ramdass, 2009:1).

In fact, the notion of a secular spirituality is occasionally advocated (Geigle, 2012:17) as "…some authors in the spirituality at work movement insist on the importance of a belief in a higher power or supreme being, (and) others are extremely hesitant to do so, and in fact several are quite hostile to the idea that spirituality must be connected to a supernatural reality" (Hudson, 2014:38). The most common definitions, and those which have been operationalised in empirical studies, are based on the constructs such as 'inner life', 'meaningful work' and 'community' culture' and 'value alignment' (Ashmos & Duchon, 2000:137; Milliman, Czaplewski, & Ferguson, 2003:428; Rego & Pina e Cunha, 2008:61).

However, the possibility exists that if spirituality is so stripped it may become meaningless and difficult to distinguish it, as a unique body of knowledge, from related constructs in organisational behaviour, organisational development, positive psychology or humanistic values (Geigle, 2012:17-18).

Benefiel (2003:383) notes that:

> In an effort to be inclusive, many proponents of spirituality in organizations offer definitions so broad they lose their substance. If having fun at work, building strong teams, and reaching one's full potential all qualify as spirituality in the workplace, a reader is left wondering what positive experiences at work wouldn't be regarded as spirituality?

Ashmos and Duchon (2000:137) define spirituality as" …the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community". In agreement, Rego and Pina e Cunha (2008:68) state that "…workplace spirituality has to do with the respect for employees' inner life, the search for meaningful work in the context of a community, the employees' sense of being connected to others in a way that provides feelings of completeness and joy".

Instead of listing the many definitions of workplace spirituality, the researcher opted for short explanations on generally agreed upon dimensions of the individual's workplace spirituality (e.g. Ashforth & Pratt, 2003:93-94; Ashmos & Duchon, 2000;135; Milliman et al., 2003:428; Rego & Pina e Cunha, 2008:61).

3.2.3   Deconstructing workplace spirituality

The construct of workplace spirituality includes:

3.2.3.1   Transcendence

Ashforth and Pratt (3003:93-94) believe that transcendence of the self is the overarching dimension of spirituality at work. According to these authors transcendence, which is the expansion of one's boundaries in a dynamic on-going process, relates to the connection with something bigger or greater than oneself, be it people, a cause or a higher power. For others, such as Fry (2003:703) transcendence means having a 'calling' or a vocation through one's work.

3.2.3.2   Acknowledgement of the whole person with an inner life

Most people wish to live an integrated and authentic life, and do not wish for work to clash with their essential natures and their desire to live as an integrated holistic human being. The emphasis is therefore on a sense of wholeness (Milliman et al., 2003:427; Rego & Pina e Cunha, 2008:56) and harmony (Ashforth & Pratt, 2003:93). Spirituality at work allows an individual to nourish their inner life and express and develop their inner spirit or soul. For some people, in an organisation, it is important to develop both their inner spiritual aspects as well as their intellect (Ashmos & Duchon, 2000:135-136). This growth (or journey) aspect of spirituality, sometimes referred to as spiritual strivings, helps employees to realise their aspirations in their drive to become self-actualised and self-realised (Ashforth & Pratt, 2003:94).

3.2.3.3   Meaningful work

The general underlying spiritual dimension of meaning and purpose evolves into 'meaningful work' in a workplace context. The quest for meaningful work has long been acknowledged, and the concept of spirituality at work concerns the connection of the soul and work (Ashmos & Duchon, 2000:136). Meaningful work goes beyond the traditional notions that work should be interesting or challenging but rather that work activities should provide a profound meaning in one's own life and make a difference in other's lives (Milliman et al., 2003:429). Some authors refer to this aspect as having

a sense of calling or seeing work as a vocation (Ashmos & Duchon, 2000:136; Fry, 2003:703).

3.2.3.4. Connection and Community

Spiritual beings, in addition to finding meaning in work, or seeing work as a calling or vocation, also value deep connections with other human beings. The workplace can be regarded as a unique kind of community that allows people to develop and foster their spirituality by being connected to others (Ashmos & Duchon, 2000:137) and are thus united in a higher common vision. The workplace has, for many employees, replaced traditional support systems (e.g. the church and family) and has become their primary source of community (Ashmos & Duchon, 2000:134; Fry, 2003:702; Karakas, 2009:96). Therefore "…incorporating spirituality at work provides organizational members a sense of community and connectedness, and thus increases their attachment, loyalty and belonging to the organisation" (Karakas, 2009:96). Relevant to the role and functions of EAPs discussed in section 3.3 below, Karakas (2009:97) points out that in times of uncertainty and trauma, such as death, divorce and illnesses, employees reach out to their communities - and in this instance their workplaces - for support, guidance and help.

3.2.3.5 Spiritual values aligned with organisational values

Spiritual values is seen to be instrumental in the development of spiritual organisational culture, and can be considered a measureable aspect of organisational culture. A values framework, which includes benevolence, generativity, justice, integrity, respect and trust, when positively expressed in an organisation, would be an indication of spirituality at work (Jurkiewics & Giacalone, 2004:130,131). Similarly, to Fry (2003:712) altruistic love, which includes the values (or 'fruits') of, inter alia, trust, forgiveness, integrity, honesty, humility and compassion, is an important outcome of spirituality and spiritual leadership.

The important point about individual spiritual values is that they should be aligned with organisational values (Ashmos & Duchon, 2000:143; Fry, 2003:703; Rego & Pina e Cunha, 2008:62). That is, "…when individuals experience a strong sense of alignment between their personal values and their organization's mission and purpose" (Milliman et al. (2003:42).

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This aspect refers to the degree that employees feel that their organisation has appropriate values, ethics, integrity that serve the greater good or contribute to the welfare of its employees and larger society, rather than merely making a profit. This dimension therefore recognises the interconnectedness - and requires a congruence - between the inner life of individuals and the organisational values, so that employees feel more comfortable and aligned to working for their organisation (Fry, 2003:703; Rego & Cunha, 2008:64). Jurkiewics and Giacalone (2004:130,131) point out that data show that organisations with a culture that embody transcendent goals are the most productive.

3.2.4 Operationalising and measuring the impact of the workplace spirituality

Ashmos and Duchon (2000:137) developed an instrument to measure workplace spirituality that includes the dimensions, or components, of the workplace spirituality construct: *Meaning and purpose* in work, a sense of *connection and community*, and *alignment of spiritual values* with organisational values.

Other researchers have expanded on their work, and in general, results show that spirituality has a positive impact on employee attitudes such as organisational commitment, intention to quit, job involvement, intrinsic work satisfaction, and workplace self-esteem (Milliman et al., 2003:441; Rego & Pina e Cunha, 2008:57).

Meaningful research in respect of the impact of spirituality on productivity and performance is scarce (Geigle, 2012:16). However, in this regard, Osman-Gani, Hashim and Ismail (2013:370) found a significant positive relationship between workplace spirituality and job performance. Furthermore, their study revealed that spirituality has a more significant impact on employees' performance, than religion.

3.2.5. Implementing workplace spirituality

The implementation and development of spirituality in the workplace can be considered from two perspectives: The individual–centred perspective and the organisation-centred perspective (Krishnakumar & Neck, 2002:159). Both use a multitude of approaches that complement each other (Pawar, 2009:376).

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Organisation-based initiatives include, at the very least, reasonable accommodation for spiritual diversity, which could be encapsulated in a spiritual diversity policy (Krishnakumar & Neck, 2002:162). Examples of reasonable accommodation are non-denominational prayer rooms, permission to wear religious or cultural mandated clothes or apparel, and sensitivity about holy days or months (Karakas, 2010:90,94). But spirituality in the workplace also include a more pro-active approach: Examples of other organisation-based initiatives are activities such as prayer groups and sacred study groups, having 'higher power' lunches, forming interfaith dialogue groups, reflection or contemplative sessions, meditation exercises, yoga sessions (Karakas, 2010:90,94; Lund Dean & Safranski, 2008:367), and Corporate Social Investment initiatives in which employees partake (Mirvis, 1997:2000).

Ashforth and Pratt (2003:96) developed a theoretical framework, which includes various workplace spirituality interventions and activities, for spiritual organisations. This framework distinguishes between three types of organisations with regards to openness in workplace spirituality: Enabling organisations, directing organisations or a middle position - the partnering organisations. These types of organisations run along a continuum of individual and organisational control (Ashforth & Pratt, 2003:97).

Enabling organisations, which according to Ashforth and Pratt (2003:96), exhibit high individual control and low organisational control, allow individuals to express their choice of transcendent activities, be it prayer groups, meditation, spiritual retreats and so on. The organisation is not interested in imposing its worldview on individuals (Miller & Ewest, 2013:38). This type of environment is suitable for a diverse workforce as reasonable accommodation, or at least a lack of barriers, for spiritual expression is provided. However, spirituality is not imposed on employees who think that it is inappropriate for organisations to create any kind of spiritual culture or assistance. A non-interventionist approach is recommended for employees who feel that spirituality is personal concern (Lund Dean & Safranski, 2008:365).

The *directing* type of organisation, as proposed by Ashforth and Pratt (2003:98) exhibits the reverse of enabling organisations in that there is minimal individual control and a high degree of organisational control: The organisation imposes its worldview (i.e. its mission, values, purpose, and practices) on its employees (Miller & Ewest, 2013:38). This type of organisation highlights important risks of workplace spirituality.

For example, there is the risk of proselytising or imposing religious or spiritual views on employees. Employees who do not share the same beliefs may feel alienated, pressured or coerced to comply or to partake in those beliefs (Karakas, 2010:98-99). Implementing generic common spiritual principles, or practices, may cause some employees to feel that their own spiritual or religious beliefs are not respected. This may prevent them from expressing their personal spiritual views (Krishnakumar & Neck, 2002:161). However, there may be evidence of employee self-selection into an organisation because of their specific religious or spiritual orientation (Lund Dean & Safranski, 2008:366). In this respect, according Ashforth and Pratt (2003:103), there is the risk of employees over-adapting to the organisation's cosmology, and thus employees may be susceptible to corruption and manipulation.

The *partnering* organisation (Ashforth & Pratt, 2003:100) has high individual control and high organisational control, and assumes that workplace spirituality encompasses both 'top down' and 'bottom-up' processes. Spirituality is seen as a social construction created by all members (Miller & Ewest, 2013:38) and can be considered a two-way street: Organisations cannot impose spirituality on its employees, and employees cannot impose spirituality on organisations (Lund Dean & Safranski, 2008:366). Instead, individual spiritual strivings and organisational practices co-evolve. It is likely that this type of approach starts at the founding of the organisation, or when spiritual related policies are introduced into the organisation (Ashforth & Pratt, 2003:101).

3.2.6.   Concluding remarks on workplace spirituality

Although the spirituality movement at work seems promising and although employees may benefit and bring their full, integrated selves to work, do meaningful work, the researcher is left with a number of concerns. First, it would be difficult to implement spirituality using a broad organisation-wide approach without alienating groups of employees who, with good reason, may be suspicious of management driven initiatives. Further, the researcher is left with the impression that to circumvent any religious or spiritual ideologies, spirituality at work is defined so broadly that it is difficult to distinguish between spirituality and basic humanistic organisational values and good management practices.

The question then arises: Should spirituality in the workplace not rather be positioned within the EAP context than within the workplace in general? Spirituality may then be relevant in certain circumstances to individual employees, and can be accessed on a voluntary basis by the employees. The following section explores these possibilities.

3.3. Spirituality in an EAP context

In an effort to enhance productivity in the workplace, the primary function of EAP professionals and practitioners is to identify and resolve employees' personal problems. These include emotional and mental health issues, family related problems, workplace conflicts, addictions and substance abuse and assistance with respect to critical incidents. Most EAPs also offer assistance to employees who may be affected negatively by financial or legal issues (Attridge, 2005:40).

There has been a growing shift from traditional problem resolution techniques to a more positive and preventative approach in EAPs. Specifically, the focus has broadened to include work-life initiatives, health promotion and disease management efforts. The rationale for such an approach is first, that healthy employees are more productive employees, and second, the concern by employers for the escalating health benefit costs that can possibly be reduced by early prevention strategies thus promoting healthy lifestyles, such as smoking cessation, nutritional advice, and weight management (Gornick & Blair, 2005:11,14).

Such a shift to promote health and wellness, instead of treating disease, has also evolved to recognise the body/mind connection and that health education alone does not necessarily produce lifestyle changes. Indeed, psychological factors or mental health issues, such as depression, anxiety and stress may induce physical health problems, for example susceptibility to infections, various illnesses and substance abuse (Gornick & Blair, 2005:17; Mulvihill, 2005:63).

Wellness is a multi-dimensional concept, and includes physical, emotional, intellectual, social occupational and spiritual dimensions (Chandler et al., 2001:168; Hawks, 2004:12).

Myers, Sweeney and Witmer (2000: 252) define wellness as:

> a way of life oriented toward optimal health and well-being, in which body, mind, and spirit are integrated by the individual to live more fully within the human and natural community. Ideally, it is the optimum state of health and well-being that each individual is capable of achieving.

However, most research, which focuses on physical health to the exclusion of the other dimensions, ignores the dynamics between the various dimensions of wellness. If certain dimensions are ignored (e.g. the social, emotional or spiritual dimensions), positive changes in health behaviour and health outcomes are less likely to occur (Hawks, 2004:12), hence this focus on spirituality and in particular, spiritual wellness in this dissertation.

From an individual-centred perspective, as the approach shifted from disease to the more positive concept of wellness, it is logical that the focus also shifted from issues caused by the **'troubled employee'** (Gornick & Blair, 2005: 9) to the development of strengths and resilience of the **'well'** employee (Standards Committee, 2015:23) in line with the positive psychological approach. This fits in with the growth and development aspect of spirituality.

Spirituality can be conceptualised as being either static (as a noun) or dynamic (Ashforth & Pratt, 3003:94), and both of these approaches are used in spirituality discussions in the EAP context. If spirituality is regarded as dynamic, or as a growth process towards overall wellness, then it makes sense to refer to spiritual wellness when we discuss health or wellness promotive or prevention initiatives. As discussed in Chapter 2, spiritual wellness can be defined as *the balanced, authentic expression and growth of spirituality.*

Both these approaches, that is, spirituality as a static concept and as a dynamic process will be used during the following discussions. The emphasis during the discussions would include the role of spirituality in the traditional EAP approach of the resolution of problems of the employee, as well as spiritual wellness when using a positive, strengths-based approach when discussing promotive and prevention programmes.

The discussion on spirituality or spiritual wellness in the EAP context which follows focuses, first on the different professional domains operating within the EAP context. Thereafter, the discussion incorporates some of the core technologies or functions within the EAP. The core functions of an EAP, according to the Standards Committee of EAP-SA, is that of 1) *training and development* to assist in the effective management of the employee who is experiencing problems thus improving employee job performance, as well as a prevention strategy to enhance resilience; 2) the *marketing* and promotion of EAP services; 3) *case management*, which includes assessment, short-term interventions and referrals, follow-ups and re-integration into the workplace; 4) *consultation* with work organisations to promote organisational effectiveness and reduce risk; 5) *networking* with stakeholders and role players; and 6) a *monitoring and evaluation* function to assess the value and effectiveness of the EAP (Standards Committee, 2015:1,2). Of particular relevance in this discussion is the focus on training and development, case management and consultation with the work organisations.

In discussing the role of spirituality in an EAP context, the most logical place to start would be the role of spiritual or chaplaincy services, which if they exist, especially in the South African context, form part of the general employee wellness and assistance programmes, especially in the public sector (Department Public Service and Administration, 2008:31; Joubert & Grobler, 2013:2)**.**

3.3.1.   Workplace spiritual services: Chaplaincy and pastoral care and counselling

Traditionally, chaplains have been ubiquitous in workplaces that deal with daily trauma, such as fire departments, police, and hospitals. Chaplains in these institutions, understanding the particular work environment, assist employees to deal with their traumatic experiences. In the South African public service, spiritual services and chaplains are an integral part of its employee wellness strategies, particularly in stressful environments, such as the police service, defence force, and correctional services (Joubert & Grobler, 2013:2) (In South Africa, colloquially these chaplains are referred to as '*moruti'* (Sotho) and *umfundisi* (isiZulu), which means priest or pastor).

Most other type of organisations have not utilised chaplaincy services, but that is changing rapidly especially in US where chaplaincy services is being marketed as a

new employee benefit for secular corporations (Meyers & Davis, 2202:23). These corporate chaplaincy programmes are marketed to organisations as an enhancement to EAP services, sometimes called a faith-based EAPs (Meyer & Davis, 2002:23). Or, a more recent phenomenon is corporate chaplaincy programmes in the US that is being positioned as an alternative to EAPs. In the case of the latter, corporate chaplaincy programmes promises much of the same benefits and fulfil the same roles as traditional EAPs would, for example a source of support and resources for employees with problems, increased morale and productivity, and reduction in absenteeism (Kahne & Chaloner, 2005:297).

The reasons for contracting, or employing, corporate chaplains are, inter alia, that corporate chaplaincy does not carry the same risk of stigma as do consulting psychologists and therefore, the utilisation rate may increase (Meyer & Davis, 2002:22). Second, EAPs commonly do not focus on the spiritual aspects and needs of their employees thus leaving a spiritual void (Nimon et al., 2008:232; Modise & Landman, 2009:99). Meyer and Davis (2002:22) also pointed out that people spend much of their time at work, and that the workplace replaces traditional religious and spiritual communities, similar to the point that the 'spirituality at work' proponents make. EAPs are often perceived as a telephonic resource, (such as in the case of outsourced models) instead of chaplains who are in a "…ministry of presence" - present on-site and building relationships with employees (Nimon et al., 2008:233). In a study comparing the roles and functions between workplace chaplains and EAPs Nimon et al. (2008:231) found that employees are as likely to talk to chaplains as EAPs about psychological issues and relationship matters.

Leaving aside the aspirations of corporate chaplaincy programmes to provide services commonly performed by EAP professionals, there are other concerns regarding the introduction of corporate chaplains. Chaplains are traditionally Christian, although they are expected to perform their duties inter-denominationally. But there is the risk that some chaplains may evangelise and actively promote their religious viewpoints. Therefore, employees not of a Christian faith, or a particular Christian faith, may feel excluded, and perhaps even feel threatened by the clear religious affiliation of an employer-sponsored programme or employees (Meyer & Davis, 2002:25).

A study by Cadge and Sigalow (2013) explores how a hospital-based chaplaincy programme has overcome some of these obstacles and how the chaplains themselves negotiated religious differences within their hospital setting. These chaplains are expected to provide compassionate, spiritual care – chaplaincy is regarded as a spiritual, and not necessarily religious resource. The chaplains employed are not all Christians, but from various faiths, including Muslim and Jewish. The chaplains work in an interfaith model and use two main strategies when dealing with patients not of their own faith: 'Neutralising' and 'code-switching'. When chaplains 'neutralise' they emphasise what religions have in common, or 'spiritual-universals'. In code-switching, which is a sociocultural linguistic term to describe switching language from one domain to another, the chaplains adopt the language or switch between the language, symbols and even rituals of their patients and their own (Cadge & Sigalow, 2013:150, 151, 153). Of course, adequate training and progressive religious thinking, as in the case of these chaplains, are critical prerequisites to be able to do this.

Chaplaincy services, as they are currently conducted and promoted in the workplace, may be too narrow in focus if they are to be seriously incorporated as enhanced EAPs. As discussed earlier, there is evidence that, generally, employees are not comfortable with religion in the workplace and find it inappropriate, but that spirituality is more acceptable (Van Tonder & Ramdass, 2009:1). For a start, chaplaincy services should be considered as 'Spiritual Services', first to denote a separate functionality and second to emphasise a broader and more inclusive approach than religion. Some employers have suggested that the term 'chaplain,' because of the Christian association, be changed to something more neutral, for example, 'spiritual coach' (Meyer & Davis, 2002:25). But perhaps, instead of just renaming the chaplaincy function, additional functions can be incorporated. These functions could focus on both the 'troubled employee' in times of crisis or trauma, and the 'well employee' for on-going spiritual growth and development in the form of 'spiritual coaches' or life coaching that includes a spiritual component. Life coaching, which is a relative new innovation in EAPs, focuses on wellness, wholeness and purposeful living. It is considered a special form of consulting and co-creates a partnership between the client and the coach to create a fulfilling life, personally and professionally. "Life coaches help clients uncover their intentions and to live them" (Williams, 2008: 287).

Another focus area in 'spiritual services' could include spiritual direction or guidance that focusses on spiritual growth (Sperry, 2003:3).

However, spirituality within an EAP context is not solely applicable within a separate service or functionality. It is relevant to most domains, functions and services that the EAP delivers, albeit in a less direct and obvious way, as the following sections illustrate.

3.3.2. Spirituality in the social work context

There is an increasing interest in spirituality in social work practice due to a number of reasons. First, it is recognised that cultural diversity, including ethnicity, gender, age and class differences, form part of a competent practice. This has been expanded to include spiritual diversity (Praglin, 2004:68). Second, it is acknowledged that another dimension of human existence, that is, the spiritual or existential dimension, is relevant to the current bio/psycho/social framework that is used to understand human behaviour (Sacco, 1996:48; Sheridan & Amato-von Hemert, 1999:133). If social workers were to treat clients' growth and development holistically, religious and spiritual issues have to be included (Gilbert, 2000:72).

Despite the historical lack of recognition of spiritual issues in social work practice, religious beliefs and spiritual values have influenced substantial numbers of students to enter the social work field, some describing it as a "calling" (Crisp, 2008:375; Gilbert, 2000:69). Sacco (1996:44) found that the group of South African students mentioned, in addition to past experiences of suffering and interconnectedness with others, their spiritual commitment as reasons for entering social work. Further, "…the spiritual resources which the students brought are vital for the sustained commitment to building a healthy nation. These resources relate to values of social justice, compassion, forgiveness and hope, ultimately contributing to the restoration of *botho/ubuntu*" (Sacco, 1996:53).

Social workers and social work students are generally positive towards incorporating religious and spiritual matters into their social work practice (Bhagwan, 2002:179, Sheridan & Amato-von Hemert, 1999:131; Larsen, 2011:25). However, the majority of social workers and social work students have not had adequate training in dealing with

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spiritual issues within their practices (Bhagwan, 2002:3; Gilbert, 2000:70; Gilligan & Furness, 2006:627; Sheridan & Amato-von Hemert, 1999:133)

This lack of training may be problematic for a number of reasons. First, social workers are unsure of possible dialogues, assessments and interventions that are required within the practice situation. Second, it may create ethical problems in that, without adequate training and awareness of alternatives, practitioners may impose their own, ill-informed or inappropriate spiritual values and beliefs on the client. Practice decisions should be based on the clients' needs and experiences and grounded in a professional knowledge base (Gilligan & Furness, 2006:634; Sheridan & Amato-von Hemert, 1999:139; Kvarfordt & Sheridan, 2009:402).

3.3.3 Spirituality in a psychotherapy/counselling context

Psychology and religiosity have had an uneasy, even conflictual relationship in the past. Indeed, some of the early psychology pioneers, such as Freud and Ellis, were dismissive of religiosity. It may be no surprise then that psychotherapists often have conflicting and complex attitudes towards incorporating spiritual matters into practice. This, which could in part be due to a lack of training, may create challenges and even bias against religious or spiritual clients (Barnett & Johnson, 2011:147; Magaldi-Dopman, Park-Taylor, & Ponterotto, 2011:286). As to personal spiritual or religious orientation, evidence suggests that, in general, psychotherapists are less religious than the general population. Rather they tend to be more interested in personal spirituality (Hofmann & Walach, 2011:179, 183; Smith & Orlinsky, 2004:144).

Yet, significant life events, such as serious illness, divorce, lay-offs, death may raise profound and often disturbing questions about our place in the world and the purpose of life. These existential questions, which may trigger questions around the client's worldview and spirituality, often lead to feelings of powerlessness and a sense of finitude. Spirituality (or religion) is often a great source of coping (whether negatively or positively) in dealing with these profound questions, and helps people come to terms when they are feeling powerless or in need of solace, and produces new value and meaning when dreams need to be revisited. Accessing the client's spiritual resources greatly adds to the therapist's tools in helping the client gain a sense of control (Pargament, Murray-Swank & Tarakeshwar, 2005:157).

Spirituality, either as part of the solution or the source of problem, therefore cannot be separated from counselling or psychotherapy. Even if psychotherapy is secular in nature, the clients may still use spiritual resources to cope with, or make sense of, what is happening to them. The spiritual dimension is so interwoven with other life domains that changes in the one are likely to bring changes in the others. It therefore makes sense to address the spirituality of the client more directly and knowingly (Barnett & Johnson, 2011:149; Pargament et al., 2005:160).

Spiritually-integrated psychotherapy and counselling should be based on a good understanding of how spirituality functions, and whether it contributes to the solution or the problem. Such an approach should also be ecumenical - it is unlikely that the therapist would only work with clients who share their own particular religious or spiritual viewpoints. Even if they do share the same tradition, people often have their own idiosyncratic versions of that tradition (Pargament et al., 2005:161). It therefore stands to reason that, ethically, the therapist should be competent in dealing with a client's particular needs and problems, and if not, should consult or refer the client to relevant competent resources, including religious leaders and clergy (Barnett & Johnson, 2011:156).

Richard and Bergin (2005:157) elaborate on what is required when a therapist adopts an ecumenical stance: Therapists are aware of their own spiritual values and heritage and how it could affect their work with their clients, including a bias; they are able to communicate and show respect for traditions outside of their own; seek knowledge about their clients' belief systems and traditions and avoid making assumptions; create collaborations with religious and spiritual experts in their own practice as well as identify spiritual resources within the clients' lives, and use religious and spiritual interventions that are in harmony with the clients beliefs.

In addition to the ethical questions raised in the section on social work above, there are ethical considerations that need to be taken into account when integrating spirituality within a therapeutic practice. Often boundary issues and the question of multiple roles by the therapist are raised. What is the role is the therapist? Is he/she a therapist, pastoral counsellor or spiritual director? (Sperry, 2003:3). Especially in the case of clergy practicing as counsellors or therapists, there may appear to be an overlap of roles (Barnett & Johnson, 2011:156). Frankl (1975:72) was adamant that a

psychiatrist is not a priest, and a priest is not a psychiatrist and warned against psychiatrists trying to outdo priests, and vice versa, but in the modern approach to spirituality-integrated therapies, it may not be as clear-cut.

Another important ethical conundrum exists when the therapist is confronted with a client's spiritual/religious beliefs and practices that the therapist believes to be a significant cause of distress, perhaps even dysfunctional behaviour. The question arises as to what degree those beliefs can be targeted for change. Clearly it would be unethical to ignore such significant beliefs that are manifested in the clinical realm. Equally difficult is the thought of deliberately disabusing a client's deeply held personal religious or spiritual beliefs (Barnett & Johnson, 2011:157). Three possible strategies have been proposed in this instance: Withdrawal (which may not be helpful), referral to a religious/spiritual expert in a collaborative relationship, or reframing the beliefs in a way that is helpful but are still consistent with the client's beliefs. The latter, of course would require that the therapist has considerable knowledge of the of the client's spiritual belief system (Coyle & Lochner, 2011:5).

3.3.4. Incorporating spirituality into EAP clinical functions

For purposes of this dissertation the researcher opted for an interdisciplinary approach to the EAP functions in respect of spirituality, as there would be a considerable overlap, whether it is from a spiritual services, social work or counselling/therapeutic perspective. Note: Where applicable, the term counsellor(s) denote both counsellors(s) and therapist(s).

3.3.4.1 Orientation of EAP practitioners and professionals towards spirituality

In a pluralistic environment, regardless of the professional field or ethical prescriptions, EAP practitioners and professionals should be aware of both their own as well as the client's worldviews and beliefs systems. Working with the spiritual beliefs of clients requires more than just respecting their beliefs, it requires engaging with the client's beliefs, convictions and values. This may prove especially problematic if ethical clashes are encountered. For example, issues such as divorce, abortion, homosexuality, end-of-life decisions, HIV and AIDS may evoke a great deal of

controversy and diverse religious/spiritual interpretations (Knitter, 2010:260; Streets, 2009:192).

How should the counsellor or therapist orient themselves with regards to clients' worldviews and belief systems? Zinnbauer and Pargament (2000:164-168) suggest four possible approaches:

- **The rejectionist**

The rejectionist approach lies close to the atheist orientation and certain psychological therapeutic approaches, such as psychoanalytical, behavioural and some existential systems. The sacred realities, such as God or Spirit, are denied. According to the rejectionist, clients' pre-occupation with religiousness and spiritual matters is a sign of irrational thinking and inner emotional disturbances, and interprets expressions of religiousness and spirituality as signs of underlying psychopathology. This approach has serious disadvantages as it is difficult to form a close working relationship with clients who have religious or spiritual commitments as they may feel that their thoughts and feelings may be demeaned and therefore are not likely to voice them during counselling.

- **The exclusivist**

The exclusivist approach, which overlaps orthodox religious positions, is sometimes described as 'Christian spirituality'. Such an approach is grounded in assertions, for example, that God exists, human behavior is impacted by spiritual experiences, and that absolute values, which exist, are derived from scripture. The counsellor, whose religion is the only true religion, approaches the client from his/her perspective. The exclusivist, although respectful of other religious orientations, is convinced of the one and only true path to God and is only comfortable counselling clients from this perspective. This approach may be problematic as it may exclude clients who do not share their orientation, and there is the risk of explicitly or implicitly converting their clients to their belief system.

- **The constructivist**

The constructivist, who denies that an objective reality exists - there is no absolute truth 'out there', recognises that clients construct their own realities and meanings about God and spirituality within their personal social context. This is neither a religious nor atheist position, as both of these positions are human constructions. Counseling within the constructivist position focuses on the quality of the constructions, that is, if they are internally consistent and coherent thus enabling the individual to function and adapt in life. Counseling involves entering the client's worldview and incorporating elements of the client's belief system, for example, by incorporating the myths and metaphorical language of the client. This approach, which allows flexibility, spiritual diversity and maximum freedom for the client, may however come across as insincere and inauthentic.

- **The pluralist**

The pluralist approach, which recognises that there are multiple and diverse religious and spiritual realities, allows for different interpretations, cultural expressions or valid paths to such realties. There is recognition, that due to human limitations and understanding, that no single religion or belief system can contain all Truth. The pluralist can therefore hold his/her own beliefs (there is no expectation of neutrality), while appreciating a client's different perspective. The skills of the therapist and the life experiences of the client are jointly utilised to collaborate: The therapist respectfully engages with the client's beliefs, and if different, shares his/her own beliefs if applicable, and in the process adopts creative approaches to deal with the client's religious/spiritual issues.

Zinnbauer and Pargament (2000:169) recommend the *constructivist* and *pluralist* approaches, but state that "…it is not so much a matter of choice but of self-understanding and personal belief. Counselors need to look at themselves and their values which of the approaches fits their own beliefs about the world".

3.3.4.2   Assessment in EAP counselling/therapy

Within an EAP setting the assessment process addresses issues and stressors (e.g. dysfunctional behaviours such as substance abuse) and coping strategies within the individual's work space and personal life. It is important to determine the clients' perceptions of the major stressors in their life, and how they affect their thinking, emotions, behaviours, social life and spiritual health (MacAuley, 2005:141). This assessment process focuses on the assessment of the role of spirituality in the client's life and the overall spiritual wellness.

The role of assessment of spirituality can be regarded as two-fold: From the view of a counsellor it is useful for diagnosis and treatment planning. Through various possible assessment methods, the counsellor comes to understand the client's spiritual worldview and the potential impact thereof on their particular problem(s). From a client's perspective, the assessment process provides the opportunity for self-exploration, self-understanding and may facilitate a shift in perspective that may be helpful for decision-making and plans of action (Stanard, Sandhu & Painter, 2000:205).

Other reasons for spiritual assessment include helping the counsellor to determine if (1) the client's religious or spiritual orientation is healthy or unhealthy (2) there are community sources that may be of help (3) the client's problems are related to spiritual or religious issues (4) spiritual interventions may be helpful, and (5) the client has unresolved spiritual doubts or concerns that require attention during therapy (Richards & Bergin, 2005:220-223; Stanard et al., 2000: 205).

In an EAP setting the assessment highlights issues and stressors related to the workplace. The counsellor should therefore also be aware of the concepts around 'spirit at work'. The assessment process should also probe whether there are value conflicts between the client and organisation, if the client is engaged in meaningful work and if the client feels free to express him/herself as a whole person. Any resultant treatment plan, follow-up homework and planning for available options should be identified. The therapist may incorporate spiritual resources and can be incorporated in follow-up sessions (MacCauley, 2005:137;140).

Initial assessment

It is suggested that addressing the client's spirituality start with the initial intake assessment to signal to the client that these are acceptable aspects of the counselling process and sets the stage for a later more formal assessment when it is more appropriate (Stanard et al., 2000:205; Zinnbauer & Pargament, 2000:169). Practically speaking, in an EAP scenario it depends on the form of this initial intake, that is, whether it is via a call-centre, an email or an onsite EAP counsellor. Also relevant is the type of referral, for example, whether it is a supervisory referral or self-referral (MacAuley, 2005:135). Once the initial introduction progresses to a more formal assessment stage, the counsellor typically begins with the client's world of work. For example, work relationships (with colleagues, supervisors and clients), work support structures, meaningful and valuable work in order for the counsellor to get a sense "…if any part of work sparks the employee's real 'spirit of being'" (MacAuley, 2005:137). However, the assessment of spirituality should be unobtrusive and open ended. Should the client show no interest or deem it irrelevant to the situation, the topic of spirituality should be dropped. Based on the client's initial responses, the counsellor can then pursue a more structured assessment (Canda & Furman, 2010:263).

When time is limited, as in the case of brief solution focused therapy in the EAP environment, assessments can quickly clarify if spirituality is relevant and appropriate. Canda and Furman (2010:267) propose a brief, explicit spiritual assessment. This may involve addressing (1) the meaning and importance of the client's spirituality/religion/faith, (2) questions about membership to a group/community and the importance thereof, (3) questions relating to spiritual beliefs, practices and values and (4) issues that were discussed and which may be relevant and which may be part of the goals and solutions of the therapy.

In-depth assessment

A second, or deeper level of spiritual assessment is indicated when the client reveals that spirituality figures prominently in his/her worldview, or if it may present a resource or obstacle during therapy, or if spiritual or religious issues should be the focus of clinical attention (Shafranske, 2005:499). If more in-depth spiritual assessment is

necessary the counsellor may use other instruments to measure spirituality and spiritual well-being. These include the Spiritual Assessment Inventory, The Index of Core Spiritual experiences, and Spirituality Assessment Scale (Stanard et al., 2000, 208). However, Stanard et al. (2000:208) caution that most of these assessment instruments are biased towards a Judeo-Christian perspective, or a belief in God or a Higher Power. They may exclude other spiritual experiences from an Eastern perspective and non-religious-based views. (See section 2.6.1 that discusses such concerns.) It is important for assessors to know what they are evaluating (e.g. spiritual wellbeing, spiritual experiences or spiritual maturity).

When a client is experiencing a spiritual crisis then in-depth assessment and differential diagnosis may be indicated. The counsellor may be able to distinguish between 'pure' spiritual problems, or those mental disorders with a spiritual or religious content, for example, a paranoid schizophrenic may have delusions about a wrathful punishing God (Stanard et al., 2000:205, Canda & Furman, 2010:208). *The Diagnostic and Statistical Manual of Mental Disorders (5th ed)* (American Psychiatric Association, 2013:725) provides a category that focuses on a "Religious or Spiritual problem", and describes it as follows:

> This category can be used when the focus of attention is a religious or spiritual problem. Examples include distressing experiences that involves loss or questioning of faith, problems associated with conversion to a new faith, or questioning of spiritual values that may not necessarily be related to an organised church or religious institution.

This particular section acknowledges that a client can experience a religious or spiritual growth issue or crisis that may need clinical assistance, but is not regarded as pathology (Canda & Furman, 2010:280). The assessment provides opportunities for counsellors to distinguish between mental problems and religious or spiritual problems. For example, recognising a spiritual emergency instead of diagnosing schizophrenia and differentiating between depression and a 'dark night of the soul' (Bethel, 2004:31).

It is also important for the therapist or counsellor to be cognisant of the client's worldview and cultural orientation to assess religious problems and spiritual emergencies, as one cultural group's spiritual expressions and experiences may be

deemed normal within the client's reference group, whilst being considered abnormal in the counsellor's frame of reference (Canda & Furman, 2010:278).

3.3.4.3   Intervention: Treatment and/or referrals

The integration of spirituality within the therapeutic context should not be based on the counsellor's own faith orientation. Rather it should be congruent with importance the client attributes to his/her own orientation. If it is functional and relevant, informed consent is obtained, and lies within the therapist's scope of competence then it should be integrated. Spirituality can be either *implicitly* or *explicitly* integrated. Implicit integration is 'covert' in that spiritual issues are not openly or directly discussed. Explicit integration is 'overt' as spiritual issues are directly addressed and discussed and spiritual resources and practices such as prayer, sacred texts and referrals to other spiritual resources are used (Shafranske, 2005:502, 503).

It is not suggested that implicit or explicit spiritually-integrated psychotherapies be treatment approaches on their own or that they replace current therapies. Rather each "…weaves greater sensitivity and explicit attention to the spiritual dimension into the process of psychotherapy" (Pargament et al., 2005:161). And thus either can be incorporated into virtually any kind of therapeutic tradition. In recent years, a form of cognitive behaviour therapy has become increasingly popular, namely mindfulness-based cognitive therapy that was specifically developed as a therapeutic process for treating depression. In such therapy, meditation and yoga are incorporated with cognitive strategies (Coyle & Lochner, 2011:2). Relevant to the EAP context, Guterman and Leite (2006:39) specifically adapted solution focused therapy for religious and spiritual concerns.

There are a range of clinical interventions that are typically used and regarded as appropriate by therapists. These include helping clients: To reflect on their beliefs during difficult life situations; to consider if their beliefs and spiritual/religious support systems are helpful, and to use spiritual language and concepts where appropriate. Interventions that are considered inappropriate include praying with client if initiated by counsellor; partaking in religious rituals and practices; recommending spiritual actions such as penance or making amends, or touching clients for healing purposes (Kvarford & Sheridan, 2009:387).

In the EAP context, when spiritually-integrated counselling and therapeutic interventions are relevant to the employee, a decision needs to be made as to whether an implicit or explicit approach should be used. However, there are a few scenarios typical to EAPs where such integrated approaches may be especially relevant, even critically important, as is be discussed below.

3.3.4.4   Appropriate scenarios in the EAP context for spiritually-integrated interventions

There is agreement amongst the majority of social workers that spirituality is appropriate, to varying degree, when dealing with trauma, bereavement, terminal illness, and substance abuse (Furman, Benson, Canda, & Grimwood, 2005:828), which may be applicable to all EAP professionals.

- **Trauma**

Critical Incident Stress Management strategies and processes such as psychological debriefing and defusing are frequently used by EAPs during early interventions that deal with trauma in the workplace. In the context of trauma, in the past emphasis was placed on the disease side of psychology in attempts to prevent post-traumatic stress and other disorders. With the recent focus on positive psychology, a shift has taken place in an effort to integrate the negative with the positive aspects of trauma. This, which is referred to as post-traumatic growth (PTG), focuses on how people experience positive growth after struggling with adversity (Regel & Dyregrov, 2012:60).

According to Tedeschi & Calhoun (2004:4):

> Posttraumatic growth describes the experience of individuals whose development, at least in some areas, has surpassed what was present before the struggle with crises occurred. The individual has not only survived, but has experienced changes that are viewed as important, and that go beyond what was the previous status quo. Posttraumatic growth is not simply a return to baseline—it is an experience of improvement that for some persons is deeply profound.

Some of these growth and positive changes include: Valuing relationships more with an increased sense of compassion; people changing the way they see themselves - with an increase in strength, resiliency, wisdom and more accepting of their own

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vulnerabilities; a new understanding of priorities and changes in life philosophy (Regel & Dyregrov, 2012:60; Tedeschi & Calhoun, 2004:6).

There are three ways in which spirituality is relevant to post-traumatic growth. First, new religious or spiritual beliefs may develop. Such growth may occur in individuals who are not religious as they engage with fundamental existential questions. Second, religious or spiritual beliefs may help survivors to cope. Third, trauma, which may challenge peoples' pre-existing beliefs, may result in them questioning and even abandoning their previous beliefs (O'Rourke, Tallman, & Altmaier, 2008:720; Tedeschi & Calhoun, 2004:6).

Collicut McGrath (2011:85) sees post-traumatic growth as a type of spirituality in that both phenomena share a goal-directed transcendence. In the case of PTG, this transcendence implies moving beyond the trauma to the discovery of new and reordered priorities and strengths. Moreover, new-found connections to others may develop a new life path. Since trauma may shatter core assumptions about our world and our lives, it raises existential questions that need to be answered. These elements of PTG therefore resemble the same pre-occupations as the questions asked during the spiritual journey.

In the therapeutic context, the counsellor needs to be mindful and respectful when the client wishes to reconstruct a new worldview or 'assumptive world'. During this process new trauma related information needs to be incorporated into the new worldview. Spirituality may be a relevant coping strategy when existential and spiritual questions are raised by the client (Shaw, Joseph & Linley, 2005:8).

- **Bereavement**

Bereavement is a significant stressor, and can leave the griever with symptoms of stress, depression, anxiety and post-traumatic stress disorder. Consequently, it may impact on the workplace in the form of absenteeism, poor decision-making, and the loss of productivity. At some point, employees may seek help or be referred to the EAP for assistance. Opportunities therefore exist to offer spiritual support and spiritual-integrated counselling (Becker, Xander & Blum, 2007:207; Sabadash, 2005:221,222).

In the context of discussions about spirituality, bereavement can shatter the assumptive world or worldview of the griever (Wortman & Park, 2009:17) People may see the world and God as benevolent and believe in an abstract sense of justice and a limited interference by chance events. Death, as with trauma, may shatter these illusions that undergird their understanding of the world and their sense of personal control (Marrone, 1999:205).

For some, their religious and spiritual beliefs may help them cope and provide them with a source of comfort and continued meaning. However, not everyone is able to assimilate their loss into their spiritual interpretations. For example, their faith in God might be shaken, blame and anger at God may be present because of a perceived abandonment or cruelty, or a loss of faith may be experienced (Wortman & Park, 2009: 22,23).

Balk (1999:486) states that bereavement can therefore constitute a negative life crisis, which can threaten a person's wellbeing and challenge coping mechanisms. This process can either cause harm or produce growth. A life crisis can trigger changes in the griever's spiritual beliefs, but only if there is a significant psychological imbalance and if there is time for reflection the person's life may forever be altered by this crisis. The loss of someone who was loved may compel the griever to make sense of the event and to challenge the basic assumptions about the meaning of life. Thus spiritual change becomes "…an unfolding consciousness about the meaning of human existence" (Balk, 1999:487-491).

Once sense is made of the loss and meaning is restored, the bereavement process becomes a transformative event. Meaning 'making' may therefore become an important pathway to adjustment after bereavement (Wortman & Park, 2009:17).

Not all bereavement necessarily creates this spiritual change. It depends on the level of intensity and psychological imbalance, and the impact it has on affective, cognitive, behavioural and social aspects (Balk, 1999:486). However, at the very least, spiritual support can be advantageous during this bereavement process.

- **HIV and AIDS**

In South African workplaces, HIV and AIDS prevention, treatment and management programmes are standard fare, and are often located within the ambit of EAPs. A spiritual perspective may be of value when dealing with those infected and affected by HIV and AIDS.

With the widespread roll-out of anti-retroviral therapy, both in private medical schemes and public health facilities, AIDS is no longer an immediate terminal illness. However, it remains a chronic illness that needs to be carefully managed, and adherence to medical treatment is critical. There are many psychological issues that people (who are either infected, or affected by, HIV) need to confront before the terminal stage of AIDS becomes imminent (Holt, Houg & Romano, 1999:160; Tarakeshwar, Pearce & Sikkema, 2005:179). The stigma, surrounding HIV and AIDS may not only have serious psychological implications for the client, but may also prohibit their disclosure of the illness and prevent them from seeking help (Tarakeswar et al., 2205:179). Furthermore, this stigma may also have serious religious and spiritual implications for the clients as the religious community is not always supportive of people with HIV and AIDS. In part this could be due to the negative connotations that relate to homosexuality, drug use and sex. Consequently, people living with HIV may experience rejection and judgement by religious institutions and their community, yet many retain their spiritual beliefs. People who are infected with HIV are more likely to refer to themselves as 'spiritual but not religious'. Their religious based disenfranchisement and the loss of traditional social support may be an important spiritual aspect to explore with HIV positive clients as they may feel spiritually alone and alienated, shameful and guilty for the "sinful" way they contracted the disease (Holt et al., 1999: 161; Tarakeshwar et al., 2005:180, 187).

Spirituality may be an important source of positive coping for people living with HIV and AIDS in that those inflicted may find a renewed meaning of life. However, feelings of stigma, shame, or guilt may invoke spiritual struggles when God is no longer seen as benevolent, life is perceived to be threatening and the client is disconnected from the religious community, family and possibly the broader society. It is therefore

important to consider the client's spiritual beliefs, negative experiences and struggles around spirituality (Tarakeshwar et al., 2005:180,181, 189).

Those who live with a chronic life-threatening and terminal illness such as HIV and AIDS are likely to confront questions relating to the purpose of life. It is important for counsellors to realise that the different stages of the disease raise different issues and questions that need to be addressed (Holt et al., 1999: 161, 167).

- **Substance abuse**

EAPs, since the inception of workplace assistance programmes, deal with, inter alia, alcohol and substance abuse (Dickman & Challenger, 2009:28). Therefore no discussion about individual intervention with the troubled employee can be complete without at least referring to the most obvious spiritually based intervention as that of the 12-step programmes, which are explicitly based on spiritual principles, especially that of Alcoholics Anonymous. These principles include dependence on a higher Power, self-examination, prayer and meditation, and being of assistance to others.

A large body of research, although quasi-experimental and correlational, indicates that AA and such programmes are beneficial for post-treatment outcomes (Koenig et al., 2012:236,237). Steps 10, 11 and 12 of the 12-step programme are relevant to the present study:

> Step 10. Continued to take personal inventory and when we were wrong promptly admit it.
>
> Step 11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of his will for us and the power to carry that out.
>
> Step 12. Having had a spiritual awakening as the results of these steps, we tried to carry His message to alcoholics (addicts) and to practice these principles in all our affairs (Alcoholics Anonymous, 1976, in Koenig et al., 2012: 237)

However, it is uncertain if and how the spiritual principles contribute to these positive outcomes. Pearce, Singer and Koenig (2008) in Koenig et al., (2012:238) speculate that some, (or all) of the mechanisms at work are a sense of community, the provision of a sense of meaning, coping by means of redemption and forgiveness, and the possibility that the participants develop a new life style.

3.3.5 The facilitation & development of spiritual wellness in an EAP context

Krishnakumar and Neck (2002:161) contend that spirituality is highly individual-specific. Any workplace spirituality should be implemented from the individual's perspective. Spirituality is the fundamental aspect of the human personality, and therefore the facilitation and change within an organisation should be handled from the 'inside-out' instead of the 'outside-in'. The spiritual development and transformation of the employee is primary, and from there the facilitation of the spiritual organisation would then flow (Heaton, Schmidt-Wilk & Travis, 2004:62; Pawar, 2009:377). This would possibly answer Csiernik and Adams's (2002:35) earlier question if workplace spirituality is the "…cumulation of the spirituality of individual workers or is it a *gestalt*, with workplace spirituality being greater than the individual spirituality of each employee?"

Kruger and Van Breda's concept of 'binocularity', which can be employed to examine the workplace through both microscopic (micro) and telescopic (macro) lenses, is addressed in the following discussions in which both the individual and the organisation are discussed (Van Breda & Du Plessis, 2009:323). The EAP practitioner, who consults both the employee and organisation, becomes the facilitator and interface between the employees and organisational structures to integrate spirituality, not only within the EAP context, but also in the larger workplace (Van Breda & Du Plessis, 2009: 326).

Whereas the focus on incorporating spirituality in the traditional EAP domains and functions (i.e. the focus on the 'troubled employee') is discussed in the previous section, the attention now shifts to incorporate the 'well' employee. Attention is given to the initiatives that facilitate spiritual wellness and preventative programmes for employees.

3.3.5.1 EAP training and development: Spiritual wellness prevention/ promotive initiatives

Prevention and promotive initiatives can be implemented following two premises: The first approach focuses on developing spirituality and spiritual wellness *directly*; that is, the development of spiritual awareness and transformation of the individual employee (Pawar, 2009:378). The second approach recognises that spirituality has an impact on, or is a mediator between, physical health and mental health (George et al., 2000:102) and spiritual aspects are *indirectly* incorporated. Discussions on initiatives therefore focus on both these two aspects.

To assist the conceptualisation as to how spiritual wellness can be developed in an individual, the researcher consulted Kinjerski and Skrypnek's grounded theory study (2008:326,327). These authors suggest that there are four possible individual paths to *spirit at work:* (1) Some employees have *always* had spirit at work, which perhaps derive from influences at a very young age. It seems that their experiences of spirituality remain constant, and are even present in less favourable conditions. This propensity towards spirituality may lend credence to the idea of spiritual intelligence, as proposed by Emmons (2000a:3) and discussed in Chapter 2. (2) A second group of employees may experience spirit at work when their abilities, work experience and passion *come together.* This appears to occur in mid-life. (3) Other employees may arrive at spirit at work after a *transformative event* that may either be a personal crisis or a spiritual awakening. In this category falls 'peak experiences', (as described by Maslow), which may form part of the individual's experience, or a spiritual crisis or a post-traumatic growth experience (as discussed in section 3.3.4.4 above). (4) A fourth group are those employees who are *contextually sensitive*, that is, their environment should be conducive to developing and expressing their spirituality. It is preferable that their values be congruent with those of the organisation.

These four paths are important indicators as to how spirituality at work can be developed for employees: The first group with their intrinsic spirituality should be allowed to find and develop their own spiritual paths if they so wish. They may benefit from a non-interventionist, reasonable accommodation stance, with allowance for prayer or reflective times. They may also wish to focus on their spiritual growth, and therefore may participate in spiritual development programmes.

The second group flourishes when their abilities and passion are appreciated and facilitated.

The third group is relevant to EAP professionals as this *transformative experiences* group experiences spiritual crises that they may find challenging yet present opportunities for growth (Kinjerski & Skrypnek, 2008:327).

The fourth group, which is contextually sensitive, may require, in addition to spiritual wellness development programmes, organisational factors and initiatives to foster spiritual well-being. The development of meaningful work, the recognition thereof and related human resource practices would be important, as would organisational values that are congruent with the employees' spiritual values (Pawar, 2009:380; Milliman et al., 2003:42).

What type of initiatives can be implemented and what should the content of these initiatives include? Current research and literature on the practical and relevant implementation of spirituality in the workplace and especially in the EAP are scarce. One interesting example of an integrated EAP/wellness programme is that of Fairview Alive (at Fairview Health Services in the US). The programme offered a *Soul Journey* wellness campaign that allowed participants to "…explore possibilities for self-discovery and emotional wellbeing, as well as enhancing personal growth and development." (Eischen, Grossmeier & Gold, 2005:274). Participants were able to select a path amongst a few options based on their needs and interests, for example, *Finding your passion*, or *Connecting to others*. Such initiatives can be broadened to incorporate additional spiritualty dimensions.

Based on the second approach, which is to facilitate spiritual wellness *indirectly* through normal EAP prevention and promotion activities, a few examples of possibilities are mentioned:

Stress prevention initiatives. Spirituality at work has shown to be a significant predictor of one's ability to cope with job stress (Chand & Koul, 2012:63) and also helps "…decrease the perception of workplace stressors and thus contributes to a sense of wellness" (Csiernik & Adams, 2002:36). This may be due to the fact that spirituality may lead to personal stability, a greater balance between work/life, and alignment of personal values with organisational values (Chand & Koul, 2012:63).

Furthermore, the positive effect of spirituality on stress may be ascribed to how spirituality affects different styles of coping, be it emotion-focused coping or problem-focused coping, both of which lead to transformational coping. In the case emotion coping, spiritual practices such as yoga, prayer and meditation may be beneficial by creating feel-good emotions (Heaton et al., 2004:68; Zellars & Perrewé, 2003:307). In the case of problem-focused coping, spirituality "…may encourage the employee to perceive her (his) job in the larger context of their life's purpose" that may restore one's energy to approach problems. If employees perceive their work as meaningful or as a calling then they may be able to transcend immediate stressful situations (Zellars & Perrewé, 2003:307), as Nietchze's (in Frankl, 1984:12) famous words "…he who has why to live can bear with almost any how", illustrate. A spiritual approach, such as the search for meaning and purpose can help people cope under the most stressful circumstances, even in the case of unavoidable suffering (Frankl, 1975:127). When both emotion-focused and problem-focused coping are used, transformational coping ensues and the employee is able to place the stressful event in a larger perspective, thus gaining a better understanding of the stressful situation, and reducing the emotional impact of the stressor while simultaneously empowering the employee to take appropriate actions (Zellars & Perrewé, 2003:307).

Thus spirituality can be indirectly facilitated during stress management interventions by, for example, focusing on the larger perspective or 'life purpose', fostering the sense of meaningful work, and incorporating spiritual practices such as yoga.

Diversity training or **conflict resolution** workshops, for example, can incorporate what Mirvis (1997) calls a 'community building' dimension. Such a community building approach recognises that "…true community…is born of inclusiveness and comes into being as a group transcends differences" (Mirvis, 1997:197). Such a community building perspective rests on the cornerstones of consciousness of self, of others and developing a group consciousness that transcends the parts to become the whole. This transcendence relates to spirituality in that it is "…a way to facilitate employee experiences of spirituality at work by focusing on group level processes that facilitate individual's transcendence and access to spiritual knowledge for becoming their better selves" (Pawar, 2009:379, 380).

This section discussed the promotive aspects of spiritual wellness for employees as individuals and groups, the following section focuses on the role of the EAP in facilitating spirituality in larger organisational practices and structures.

3.3.5.2   Consultation: Integrating spirituality in broader organisational practices

In addition to the focus on the individual as discussed above, the EAP is in an optimal position to provide a business consultative function and form strategic partnerships with management and line functions such as HR to create organisational congruence around the issue of spirituality (Bidgood, Boudewyn & Fasbinder, 2005:220). The EAP has in fact dual audiences, that is, individuals and workplaces (Gornick & Blair, 2005:11).

For organisations to flourish, they require skilled, engaged, committed and happy employees. Similarly, for employees to flourish, the organisations need to provide the environment, culture and practices that make employees feel respected, validated and able to engage in meaningful work. In such a way, the two complement each other (Pawar, 2009:376).

The bridge between the organisation and the employees lies in the buy-in and training of management. However, from a manager's perspective, knowing how to handle employees' spiritual needs may not always be self-evident (Hudson, 2014:32) and this is where the EAP can play consulting and development roles. Literature shows that personal spiritual development and training programmes for middle and upper management have been implemented, be it seminars, workshops and self-discovery retreats, albeit with mixed success (Hudson, 2014:31,32,33;).

One possible and appropriate approach is the development of 'spiritual leadership' in an organisation, a management concept that has received prominent attention in the literature and which draws on the academic fields of both leadership and spirituality (Benefiel, 2005:727). Leadership entails the establishment of a vision and shared aspirations for the organisation, which if based on an ethical system and shared, congruent spiritual values, would create the organisation's spiritual culture (Fry, 2003:697). Fry defines spiritual leadership as "…comprising the values, attitudes and behaviours that are necessary to intrinsically motivate one's self and others so that

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they have a sense of spiritual survival through calling and membership" (Fry, 2003:694, 695). Spiritual leadership therefore expresses itself through spiritual values such as integrity, honesty and humility as well as spiritual behaviours such as expressing caring and concern for employees and demonstrating ethics. This expression, which could be considered to embrace spiritual values, has been shown to contribute to leadership success (Reave, 2005:656, 657).

However, Benefiel (2005:726) states that although the concept has gained traction, more focus has been given to developing the leadership aspect as opposed to what constitutes the spiritual aspect, and a more sophisticated understanding of the spiritual aspect is needed, not unlike workplace spirituality in general. Nevertheless, "…spirituality gives us one way of looking at leadership in a way that can integrate character, behavior, effect on followers, and achievement of group goals" (Reave, 2005:660). 'Spiritual leadership' thus may provide a coherent framework to enable EAPs to position leaders and management to effect spirituality at work on an organisational level.

3.3.5.3   Concluding remarks

The development of spirituality should first be based on the individual's needs and aspirations and should always be based on voluntary participation and informed consent. The EAP context provides such individual and voluntary opportunities. Where spirituality is integrated into group promotive and prevention initiatives, it is important to bear in mind that such group initiatives should also be voluntary and non-threatening as all EAP initiatives are supposed to be.

3.4.   Conclusion

This chapter addressed how spirituality can be accommodated and applied within the workplace and EAP context.

Spirituality in the workplace has received much attention in the literature. However, an attempt to accommodate all employees runs the risk of spirituality being defined too broadly and becoming diluted in the process. It is the researcher's opinion that workplace spirituality should be predominantly accommodated and managed through the EAP where the essential dimensions of spirituality, as described in Chapter 2, and

the derivative concept of spiritual wellness can be implemented, both for the 'troubled employee under appropriate circumstances and for the 'well' employee who may be interested in spiritual growth and balance.

The next chapter deals with the empirical study conducted amongst EAP professionals and practitioners to gauge their knowledge, attitudes and practices in respect of spirituality in the EAP context.

CHAPTER 4

EMPIRICAL INVESTIGATION INTO THE KNOWLEDGE, ATTITUDES AND PRACTICES OF EAP PROFESSIONALS AND PRACTITIONERS REGARDING SPIRITUALITY IN THE SOUTH AFRICAN CONTEXT

4.1   Introduction

The broader goal of the study is to develop a conceptual framework for spirituality in the South African context. To this end, and to meet a specific objective, an empirical study was undertaken to gauge the knowledge, attitudes and practices in respect of spirituality of EAP practitioners and professionals in South Africa. The results of the study aimed to provide a better insight into the minds and practices of EAP practitioners and professionals, as well as to empirically explore concepts and constructs which the researcher extracted from the literature study.

4.2   Research methodology

The sections below detail the research methodology that was followed with the empirical study.

4.2.1   Research approach

A quantitative approach was deemed to be the most suitable method for the present study as it generally involves a greater number of subjects than is the case with qualitative methods thus enhancing the generalisation of results, and is a structured approach to determine the extent of an issue or phenomenon (Fouché & Delport, 2011:64).

The nature of the research was exploratory as there is a lack of basic information concerning this area of interest. In practice, however, the exploratory objectives overlapped with descriptive research as the results of the empirical study casted light on the phenomenon under investigation in the form of extensive descriptions, placing

it in the realm of descriptive research. The research, therefore, can be referred to as exploratory-descriptive in nature (Durrheim, 2006:44; Fouché & De Vos, 2011:95-96).

4.2.2   Type of research

The study falls under the auspices of applied research as it aimed at problem-solving of practical issues, the findings of which would therefore have immediate practical application (Durrheim, 2006:45), in this instance, the lack of knowledge and insight about the role and applicability of spirituality in the SA EAP context. The researcher therefore aimed to "…generalise the findings of the study to the specific context under study in order to assist decision makers in drawing conclusions about the particular problems with which they are dealing" (Durrheim, 2006:46).

4.2.3   Research design

A non-experimental quantitative design, namely a survey, was selected as the research design for the empirical study. More specifically, a cross-sectional survey design that explored and described a cross-section of the EAP population at one point in time (Babbie & Mouton, 2001:92), was selected. A survey can be defined as "…a system for collecting information from or about people to describe, compare, or explain their knowledge, attitudes, and behavior" (Fink, 2003:1).

Surveys, which are versatile and can be used for exploratory purposes, are used to explore or describe peoples' particular attributes, attitudes, orientations, beliefs and perceptions regarding a particular concept. Surveys are usually used when the population is too large to observe directly. A carefully selected sample is used to study the characteristics of the larger population, in this instance the knowledge, attitudes and practices in respect of spirituality and spiritual wellness in the South African EAP population (Babbie & Mouton, 2001:232; Fouché, Delport & De Vos, 2011:156b).

4.2.4   Study population and sampling

The study population comprised EAP professionals, practitioners and affiliates in South Africa, employed in the public sector, private sector, or as employees or affiliates of EAP providers. These EAP professionals, practitioners or affiliates comprise of, *inter alia*, social workers, psychologists, psychological counsellors, pastoral counsellors, EAP consultants, and EAP programme managers. Since the researcher did not know the population size and the fact that it was not feasible to source all the members of the study population, a non-probability sampling strategy was used, thus the statistical principle of randomness did not apply (Durrheim & Painter, 2006:139).

First, the researcher approached the Board of EAPA-SA (Employee Assistance Professionals Association of South Africa) to obtain permission to conduct the survey amongst all registered individual members of EAPA-SA. The list constituted a sampling frame – that is an "…actual list of sampling units from which the sample, or some stage of the sample, is selected" (Babbie & Mouton, 2001:174). However, this sampling frame was relatively small, therefore the whole list was utilised. Second, a snowball sampling approach was used to augment the initial small sampling frame in that referrals to other suitable respondents were sought to enable the researcher to source a sufficient number of respondents (Strydom, 2011a:233). The researcher identified other EAP professionals and practitioners (not on the EAPA-SA list) as respondents. In addition, where requested, the researcher allowed for the further distribution by some of the respondents of the anonymous questionnaire to other EAP practitioners and professionals not on the said list, with the condition that the researcher should be informed of the number of such distributions. Twenty-five (25) additional links to the on-line questionnaire were distributed.

4.2.5   Sample size and response

Survey links were distributed to 238 members on the EAPA-SA list, of which 232 were valid email addresses (i.e. 6 emails 'bounced'). Using snowballing, an additional 25 survey links were distributed to other respondents who formed part of the target population. Two follow-up emails were distributed to the identified respondents to increase the response rate.

Out of the total of **257** (i.e. 232 initial survey links plus 25 additional survey links) questionnaires distributed, **57** completed responses were received in total, with a response rate, therefore, of **22%.** (Due to the anonymous nature of the survey links, it was impossible to distinguish whether the responses originated form the original EAPA-SA list, or the additional 25 distributed using snowballing.)

4.2.6   Data collection

The data was collected by means of a self-administered questionnaire. The questionnaire was designed by the researcher and distributed using a web-based survey tool (i.e. Qualtrics) that the respondents accessed via a unique link and which was completed online.

A self-administered questionnaire was deemed to be appropriate as the survey population consisted of literate and educated respondents who were unlikely to experience problems in completing a questionnaire by themselves. A self-administered questionnaire, which can be completed both speedily and economically, may encourage respondents to answer sensitive questions truthfully as they are completed anonymously and in the absence of a researcher. To encourage respondents to engage with, and complete, the survey, explanations and definitions were provided, at the beginning of the questionnaire, to clarify possible misconceptions and address pre-conceived ideas. However, it was imperative that the questions were clear and unambiguous as the researcher was not present to clarify or interpret questions for the respondents (Babbie & Mouton, 2001:266).

The advantages of a web-based survey lie in reaching a large number of respondents thus increasing the likelihood of more completed questionnaires. A conceivable disadvantage of this collection method is the respondents' possible unfamiliarity with this type of survey, which may deter them from completing the survey (Delport & Roestenburg, 2011:189-190).

In constructing the questionnaire, accepted principles of questionnaire design were incorporated. Since the subject under investigation, namely spirituality and spiritual wellness may be considered a sensitive topic by many, the questions needed (a) to be phrased sensitively and (b) to take spiritual, religious and cultural diversity into account. Care was taken, when compiling the questions, not to include the

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researcher's own possible bias and attitudes towards the subject matter. In general, categories were grouped together and questions with the same format were grouped together.

The questionnaire contained 5 sections, namely: Section 1: Demographic and general information; Section 2: Knowledge; Section 3: Attitudes; Section 4: Practices, and Section 5: Spirituality in the workplace.

The respondents were differentiated in terms of their predominant job roles (e.g. psychologist or social worker); where the members were employed; their age, gender and population group.

The researcher took care to construct appropriate and easily understood questions. In this respect, double-barrelled questions and negative items were avoided as suggested by Babbie (2013:234) and Delport and Roestenburg (2011:192). Although the term questionnaire implies a set of questions, it may contain statements to which respondents are requested to indicate their degree of agreement or disagreement (Babbie & Mouton, 2001:233). The researcher constructed suitable close-ended questions (N = 9) and Likert-type scales (N = 28) to which respondents answered in terms of either 5 (five) ordinal-level categories (i.e. from 'strongly agree' to 'strongly disagree') or 4 (four) ordinal-level categories (i.e. 'never' to 'always'). The Likert-type scale is the most widely used format in contemporary questionnaire design, especially when it comes to expressing attitudes (Delport & Roestenburg, 2011:211-212; Babbie, 2013: 218).

The 9 (nine) closed-ended questions, which comprised an exhaustive list of response categories, were used in the questionnaire as they provided a greater uniformity of responses and were relatively easy to compare and process. The disadvantage of such questions is that in formulating the questions finer nuances or meaning that the researcher did not anticipated or were unaware of could have been lost. To overcome this challenge, a response category 'Other….please specify' was included where it was deemed necessary (Babbie, 2013:231; Babbie & Mouton, 2001:234).

4.2.7   Pilot study

A pilot study is considered to be the dress rehearsal of the main investigation (Strydom, 2011b: 237) to ensure that that "…the chosen procedures are suitable, valid, reliable, effective and free from problems and errors" (Strydom, 2011b:237).

The pilot study entailed the simulation of the online survey using three respondents who resembled the sample population, but who did not form part of the eventual study. Fellow EAP Masters students were approached to partake in the pilot study. Qualtrics Software offers the option to first carry out a pilot test before the actual distribution takes place. The pilot group were asked to complete the online-survey to assess (a) the clarity and appropriateness of the questions and response formats and (b) the ease of access to the web-based questionnaire, and completion of the questionnaire.

4.2.8   Data analysis

The Qualtrics survery tool's built-in statistical program was used to analyse the data. The main objective was to assess the general tendencies in the EAP population and describe the respondents' relevant knowledge, attitudes and practices using descriptive statistics. The second aim was to draw inferences and conclusions about the EAP population in order to generalise the findings to assist in the construction of a conceptual framework of spirituality in the SA EAP context (Ivanko, Creswell & Plano Clark, 2007:258).

An important consideration in the construction of the questionnaire, and the subsequent data it yields, was the validity and reliability of the instrument. As Delport and Roestenburg (2011:186) points out, a questionnaire is not expected to have been exposed to rigorous standardisation procedures, and is regarded as in the early stages of design. However, during the construction of the questionnaire its reliability and validity had to be considered and addressed by the researcher.

Validity refers to the extent that the testing instrument measures what it sets out to measure. Reliability refers to when the instrument measures the same thing more than once and results in the same outcome (Delport & Roestenburg, 2011:173, 177). Fink, (2003:47) succinctly states, "…a reliable instrument is consistent, a valid one is accurate."

The validity of the questionnaire was of critical importance as the construct 'spirituality' that was surveyed is quite abstract and possibly conceptually unclear to the respondents. When referring to validity, four types are usually discussed, namely content validity, face validity, criterion validity and construct validity (Delport & Roestenburg, 2011:173). Criterion and construct validity fell outside the scope of the intended research and analysis as it was deemed by the researcher to be more applicable to the rigorous standardisation of scales and indexes, as opposed to the development of a survey (Delport & Roestenburg, 2011:186). However, both content and face validity were relevant in the construction of the questionnaire.

Content validity refers to "…the extent to which a measure thoroughly and appropriately assesses the skills or characteristics it is intended to measure" (Fink, 2003:51). The concepts that were surveyed, for example, 'spirituality' in relation to 'religiousness' needed to be clearly defined and differentiated. The literature study was used as a basis to ensure precise clarification of the different characteristics and dimensions of the concepts as theory is an important tool to assist in content validity. Face validity refers to the extent that at the face of it, the questionnaire appears to measure what it says it does: The questions needed to seem complete, and the language needed to appear to be appropriate (Fink, 2003:51). Independent reviewers were consulted for their opinions during the construction and pilot study to assist in establishing both content and face validity (Delport & Roestenburg, 2011:173).

To increase the reliability of the questionnaire, the researcher anticipated the employment of several possible procedures as suggested by Delport and Roestenburg (2011:177) and Fink (2003:48). The number of items or observations was increased to measure the same construct and care was taken to eliminate ambiguity to prevent different people responding differently. In addition, the pre-testing of the questionnaire during the pilot study added to the reliability of the questionnaire by enabling the researcher to assess if the same outcomes were achieved each time.

4.3 Ethical considerations

The essential objective of research ethics is to protect the research participants' welfare (Wassenaar, 2006:61). Accordingly, and following the fundamental precept of social research, that is, that no harm should come to participants or respondents (Strydom, 2011c:115), the researcher considered the following ethical implications:

4.3.1 Voluntary participation

The respondents were recruited with the assurance that their participation was voluntary. The respondents were informed beforehand what the survey entailed by introducing the survey with an online letter and acknowledging the sensitive nature of the subject matter (Strydom, 2011c:116).

4.3.2 Informed consent

Informed consent requires that the researcher provides the participants with adequate and appropriate information, that is, factual information about the study, the methods and possible risks and benefits that may ensue. Further, it implies that participants are capable of understanding (a) what the research entails and (b) that their participation is voluntary and that they may withdraw from the study at any time (Wassenaar, 2006:72). Written, informed consent was obtained from the respondents (as per Strydom, 2011c:117) by posting such a consent form at the start of the survey and only if the respondent clicked on the relevant consent button did the survey commence.

4.3.3 Anonymity and confidentiality

Anonymity can be differentiated from confidentiality: Anonymity is applicable to surveys where no identifying particulars of the respondents are sourced or known (Babbie & Mouton, 2001:523). Confidentiality implies that the researcher is familiar with the identity of the survey participants, but undertakes to keep the information private. In this study respondents were assured that they would remain anonymous and that their identity would not be known to the researcher. Participants were also assured that data obtained from the survey would be treated confidentially (Strydom, 2011c:119-120). In the case of the web-based survey program such as Qualtrics,

permission settings to which only the researcher had access to, ensured anonymity and confidentiality (Qualtrics Survey Software: handbook for research professionals, 2012:123). Anonymity and confidentiality was ensured using the 'anonymous survey distribution' function of the Qualtrics survey programme, which makes use of unlinked email addresses, that is email addresses and specific individuals are not linked and individuals and their individual responses could therefore not be identified.

4.3.4   Actions and competence of the researcher

As it was the intention of the researcher to ensure that the study was executed in an ethically correct manner, she undertook the responsibility for ensuring that she was adequately skilled, competent and supervised. Further, as the subject matter under investigation may have been considered sensitive to some respondents and responses were sourced from diverse cultural and belief orientations, the researcher took care to respect the diversity and refrained from biased interpretations or value judgements (Strydom, 2011c:123-124). Where the questions were of a personal and sensitive nature (the topic being spirituality), the respondents were given the option of not providing an answer to that question by simply clicking on 'I do not want to answer the question'.

4.3.5   Dissemination of findings

The findings of the study were published in the format of this research report that contains all relevant information in respect of the research, including technical shortcomings and methodological constraints (Babbie & Mouton, 2001:526).

In addition, the research report respects respondents' confidentiality and does not contain any information that may compromise respondents' right to privacy (Strydom, 2011c:120). In terms of the Policy for the Preservation and Retention of Research Data (University of Pretoria, 2007:3) all raw data will be archived for a period of fifteen years.

4.4   Presentation of data

This section contains the research data of the completed responses to the survey. A total of 57 respondents agreed to participate in the study and complete the survey in totality (a response rate of 22%) and their responses are discussed below. The questionnaire was divided into 5 (five) sections, and the data is presented according to the sequence in which the questions appeared on the questionnaire.

4.4.1   SECTION A: Demographic and general information

The aim of this section of the questionnaire was to gather demographic and general information about the EAP professionals and practitioners who participated in the study (the respondents).

Question 1: Age of the respondents

Figure 4: Age (N=57)

Answer		Response	%
20-30 years		2	4%
31-39 years		15	26%
40-49 years		27	47%
50-59 years		11	19%
60+ years		2	4%
Total		57	100%

From the above Figure 4, it is clear that the age of the EAP respondents stretches across the working life span from 20 years to older than 60 years. It is also clear that the respondents are professionally mature, with 70% of them older than 40 years. It was therefore expected that their knowledge, attitudes and practices were informed by many years of life and work experience.

Question 2: Gender of the respondents

Figure 5: Gender (N=57)

Answer		Response	%
Male		13	23%
Female		44	77%
Total		57	100%

According to Figure 5 above, the majority of the respondents were females (77%), which may be representative of the underlying professional groups that make up the population of EAP professionals. In South Africa, the social work profession (which was well represented in the sample) has a strong female component. Bhagvan (2010:192) reports that the South Africa Council for Social Service Professions confirmed that from the total number of students who were registered with them at that time, 87% was female. A study conducted by Bhagvan (2013:27) among social work academics at South African universities also had a large number of female respondents (74%).

Question 3: Population group

Figure 6: Population demographic (N=57)

Answer		Response	%
African		34	61%
Asian		3	5%
Coloured		10	18%
White		9	16%
Missing value		1	0%
Total		57	100%

The data on the population groups represented in the sample as per Figure 6 above did not reflect the available demographical data for South Africa's population. Statistics South Africa's (2014:3) population estimates put Africans at 80% of the general population (instead of the sample group's 61%), Whites at approximately 8% (instead of the sample group's 16%), Asians at 2.5% (instead of the sample

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group's 5%) and Coloureds at approximately 9% (instead of the sample group's 18%). The White, Asian and Coloured population groups were over-represented. This can be attributed to the fact that considering the prevalent mature age of the sample group, professional opportunities were not as accessible to the African population group prior to 1994 (when the new political dispensation was established in South Africa), and the EAP practitioners and professionals may reflect this reality.

Question 4: Employment sector

Figure 7: Public sector versus private sector (N=57)

Answer		Response	%
Public sector		46	81%
Private sector		4	7%
Employed by EAP service provider		4	7%
Employed by EAP service provider as an affiliate		1	2%
Other (please describe)		2	4%
Total		57	101%*

*Note: The total percentage is slightly higher due to rounding error.

As can be seen from Figure 7 above, the majority of the respondents were employed in the public sector (81%). This may have important implications when discussing the importance that the respondents attributed to the role of religion and spirituality in the workplace and EAP context (see below): Traditionally, EAPs in the public sector used chaplains and pastoral counsellors ubiquitously (Department of Public Service and Administration, 2008:31; Joubert & Grobler, 2013:2).

The rest of the respondents worked in the private sector. 'Other' respondents indicated that they are working for a para-statal and in a private psychology practice.

Question 5: Predominant job role or function in the EAP context

Figure 8: Predominant job role or function (N=57)

Answer		Response	%
Social worker		24	42%
Psychologist		2	4%
Psychological counsellor		2	4%
Pastoral or spiritual counsellor or chaplain		1	2%
Consultant		1	2%
Manager or programme coordinator		20	35%
Other (please specify)		7	12%
Total		57	101%*

*Note: The total percentage is slightly higher due to rounding error

Figure 8 above reflects the main professional or practitioner role of the respondents. 'Other' includes roles such as new business developers and occupational health practitioners. Social workers were the largest group, with 24 out of the 57 respondents (42%). The next significant group was the EAP managers or programme coordinators (35%). The balance between the social workers and programme managers made the results more relevant and less biased towards one specific practicing group.

Question 6: Distinction between religion and spirituality

The researcher provided explanations of the difference between religion and spirituality to the respondents on two different occasions. The first was in the introductory e-mail describing spirituality as:

> Traditionally, spiritual matters have been approached mainly from a religious point of view. This study is based on a broader approach to spirituality as it includes all those personal spiritual spaces where we seek to connect to that which is sacred and divine to us, be it in a religious context or outside traditional religious practice.

Before this question, the researcher defined both religion and spirituality (based on Walsh 2010:331), namely:

> For the purposes of this questionnaire, the researcher makes a distinction between religion and spirituality:
>
> Religion can be defined as organised faith systems (for example, Christianity, Islam and Hinduism) with shared traditions, dogmas, beliefs, practices and structures.
>
> Spirituality can be defined as a broad concept which involves an active personal investment in transcendent beliefs and practices. Spirituality can be considered "the heart and soul" of religion – but can also be expressed outside formal religion as a personal faith by those who do not consider themselves religious.

The definitions therefore make provision for an overlap between the two concepts, although they are not the same. In addition, spirituality is positioned as the broader concept.

The following responses in Figure 9 indicate the respondents' level of agreement with the statement that there should be a distinction between religion and spirituality.

**Figure 9: Distinction between religion and spirituality (N=57)**
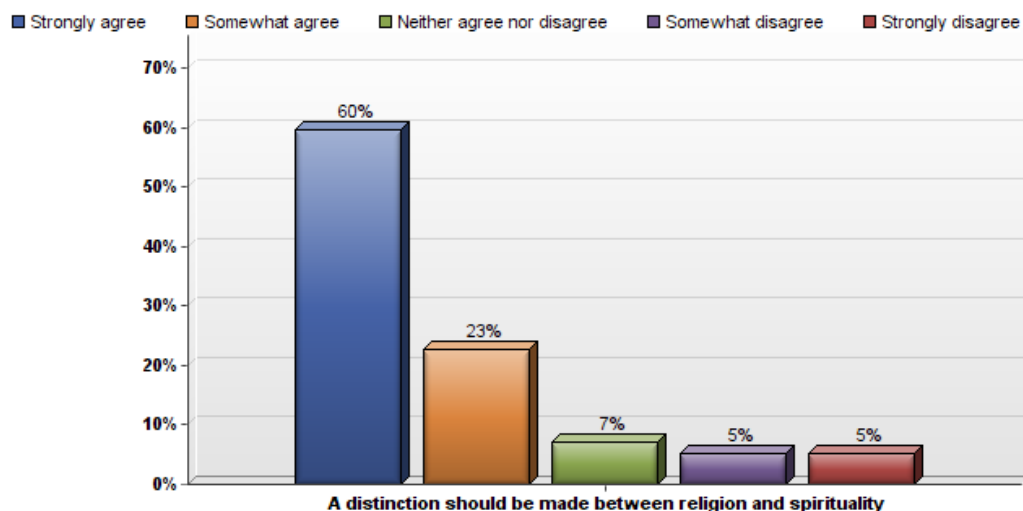
Note: Due to rounding, graph totals do not equal 100%.

There was strong support for the idea that a distinction should be made between religion and spirituality, with the majority of the respondents (83%) agreeing with this. Only 10% of the respondents disagreed with the statement.

In a study conducted with 11 sample groups in the US, Zinnbauer et al. (1997:555) found that 41.7% of the respondents agreed that the concepts of religiousness and spirituality overlap but are not the same; 38.8% regarded spirituality as the broader concept of the two and 10.2% viewed religiousness as the broader concept. In the same study, 2.6% of the sample indicated that religiousness and spirituality overlap completely – similar to this study, where 5% of the respondents strongly indicated that there should be no separation between spirituality and religion.

Question 7: Personal orientation in respect of spirituality/religion

Figure 10: Spiritual and/or religious (N=57)
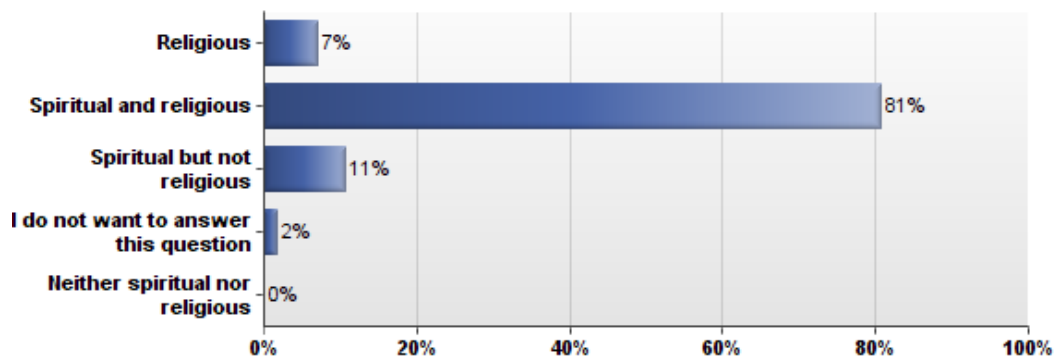
Based on the descriptions provided by the researcher of the difference between religion and spirituality (as defined and discussed above), the respondents were asked to indicate whether they viewed themselves as religious, spiritual, both or neither one of the two. The researcher's definitions make room for the expression of spirituality within the context of religion and also for spirituality as a separate phenomenon outside religion.

As can be seen in Figure 7 above, the majority of the respondents (81%) described themselves as 'spiritual **and** religious', with a smaller percentage (11%) indicating that they were 'spiritual but **not** religious'.

It is clear that most of the respondents in the current study distinguished between the concepts of religion and spirituality, and overall 92% described themselves as being 'spiritual' compared to 87% who described themselves as being 'religious. In

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Zinnbauer et al.'s study (1997:555) overall 93% of the respondents described themselves as 'spiritual', and 78% indicated that they were 'religious'.

In the abovementioned study of Zinnbauer et al. (1997:555), 74% of the respondents identified themselves as 'spiritual and religious' (compared to 81% in the current study), 19% indicated being 'spiritual but not religious' (compared to 11% in the current study) and 4% stated they were 'religious but not spiritual'. A comparison could not be made between the respondents in Zinnbauer et al.'s study and the current study in respect of respondents who described themselves as being only 'religious' as the options provided for the question differed. The Zinnbauer et al. study had the option 'religious but not spiritual', while the option 'religious' was provided in the current study. In the current study, the respondents who described themselves only as 'religious' may rather indicate that they did not distinguish between the two concepts (see Question 6 above) rather than that they had no spiritual inclination at all.

A similar study conducted by Gall et al. (2011:164) with 234 participants of various nationalities found that 60.5% of them described themselves as 'spiritual and religious', 30.2% described themselves as 'spiritual and not religious', 4.7% viewed themselves as 'religious but not spiritual', and 2.3% indicated they were 'not spiritual or religious'.

Compared to the respondents in the studies conducted in the US and with different nationalities, the South Africans (in the current study) had a stronger religious component. Their self-descriptions reflected the South African census statistics (Statistics South Africa, 2001:24) that approximately 85% of South Africans described themselves as having a religious affiliation and 15% indicated they were non-religious (which could include spirituality without religious affiliation as well as not having any interest in either religion or spiritual matters).

This is important as it highlights the fact that, in South Africa at least, discussions in the workplace and the EAP should be sensitive to the fact that people's spirituality is connected to and interwoven with their religiosity, and care should be taken not to alienate religious groups when discussing spiritual matters. This is confirmed by Van Tonder and Ramdass (2009:237), who note that there is confusion about these two

concepts in the workplace. They advise caution when advancing the idea of spirituality in the workplace.

Question 8: Personal orientation – importance of spirituality in life

Figure 11: Importance of spirituality (N=56*)
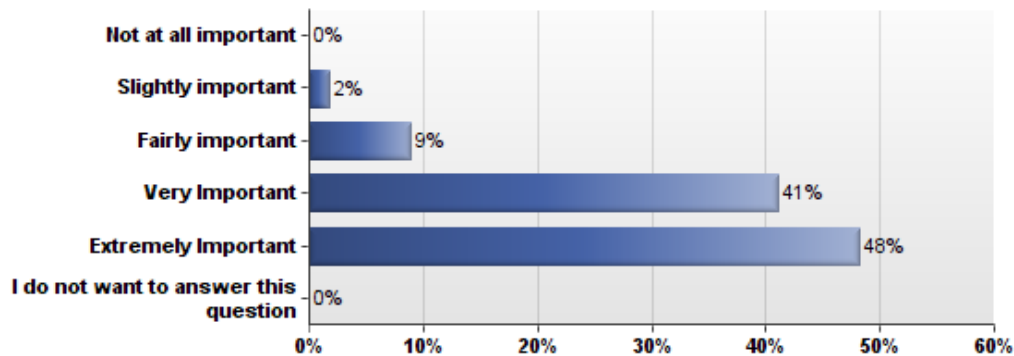
Related to the previous question, the respondents were asked to rate how important spirituality was in their lives. *The N-value for this question is different to the value for the previous question as the respondents who indicated that they were 'neither spiritual nor religious' or who indicated 'I do not want to answer this question' were not given the option to respond to this question. Hence, N=56 for the present question and 0% indicated that it was 'not at all important'.

The data in Figure 11 indicates that the respondents regarded their spirituality as quite important in their lives, with 89% rating it as 'very' to 'extremely important'.

Although South African 2001 census figures indicate that South Africa is a religious country (Statistics South Africa, 2001:42), the degree of its importance to the respondents is interesting. It confirms the findings of Joubert and Grobler's (2013:6) study among more than 37 000 members of the South African Police Service (SAPS) 89.7% indicated that religion was very important in their lives.

Considering the underlying professional groups, (and social workers in particular) that make up a large proportion of this sample, the data confirm Bhagvan's (2010:200) overall findings that South African social workers are deeply religious and

spiritual. The data may also confirm Sacco's study (1996:49, 54) among first-year social work students: only 11% of the students had no religious affiliation (half were atheists and the other half honoured their ancestors).

One of the participants in a focus group study of social workers (Gilbert 2000:74) summed up the relevance of personal spiritual orientation as follows: "One very important thing is for therapists to do some 'soul searching', pardon the pun, about our own attitudes towards religion and spirituality and the impact that that might have on people's lives."

However, caution is needed when interpreting the statistics from the EAP survey. As indicated in the limitations to the study, because it was a small sample, it is difficult to generalise the results to the entire EAP practitioner and professional population. Furthermore, it may well be that the respondents' answers were biased towards the importance of spirituality as only those with an interest in spiritual matters participated in the survey and completed all the questions.

4.4.2 SECTION B: Knowledge

The questions in this section surveyed aspects of the EAP practitioners and professionals' knowledge of spirituality in respect of EAP practice. The first question concerned understanding 'spiritual wellness' and the underlying dimensions of spirituality.

Question 9: Definition of spiritual wellness

Figure 12: Dimensions of spiritual wellness

No	Answer		Response	%
1	An inner journey		25	44%
2	Search for the sacred		8	14%
3	Spiritual values (e.g. altruistic love, respect, integrity)		27	47%
4	Balance		11	19%
5	A growth process		24	42%
6	Meaning		17	30%
7	Transcendence (beyond myself)		12	21%
8	Transformation		12	21%
9	Authenticity		10	18%
10	Ubuntu		9	16%
11	Purpose in life		28	49%
12	Connection with the Divine/God		41	72%
13	Connection with others		18	32%
14	Honouring the ancestors		8	14%
15	Other.....please specify		2	4%

Note: Multiple responses were possible, hence the total values do not add up to 100%.

Based on the literature review, several aspects and dimensions of spirituality have been highlighted and the derivative construct of spiritual wellness (which is important in the EAP context) has been discussed. The researcher defined spiritual wellness as the balanced, authentic expression and growth of spirituality. With this question, the researcher wanted to ascertain whether the EAP community supported the underlying dimensions of spirituality set out in the literature as well as in her own formulation of spiritual wellness.

Figure 12 above shows the respondents' agreement with the underlying dimensions, with some receiving more support than others.

Dimensions of spirituality: It is evident that the respondents understood the construct of spirituality as explained at the start of the survey, because most of the responses scored high on the essential themes of the construct (see Section 2.4.2 of Chapter 2), such as 'connection with the Divine/God' (72%), 'inner journey' (44%), 'growth process' (42%), 'purpose' and 'meaning' (49% and 30% respectively).

Interestingly, there was not much support for the idea 'search for the sacred' (only 14%) which, for Hill et al. (2000:64) is the most important aspect of spirituality. Some support was for 'transcendence' (21%) and 'transformation' (21%). These ideas may have been too abstract and devoid of context for the respondents to fully engage with them (or they may have been implicit in the other choices that they made).

There was much support for the practical or lived experiences of spirituality: 'Spiritual values' (47%) and 'connection to others' (32%) was rated quite high. Considering the large proportion of African respondents, there was not much support for traditional African spiritual concepts such as 'ubuntu' (only 21% of the African respondents) and 'honouring the ancestors' (only 24% of the African respondents). This may be because South Africans (and Africans in this sample) are mostly Christian (79%) (Statistics South Africa, 2001:24), which may or may not include some traditional African spiritual notions as "…[r]eligion in Africa is complex and multifaceted" (Bhagwan, 2010:193).

Dimensions of spiritual wellness: With the exception of the idea of 'spiritual growth' which was ranked quite high (42%), there was not much support for the ideas of 'balance' (19%) and 'authenticity' (18%). Since the question was phrased as spiritual *wellness*, it was quite surprising that these wellness concepts – which are important in the EAP context –were not selected. The respondents might have based their ideas on their own personal experiences rather than on what these concepts may mean in an EAP practice situation.

Some of the respondents provided additional responses under the option 'Other … please specify': (a) the basis for norms and values, grounding (knowing your roots, knowing where you come from), understanding the impact of your past on your spiritual wellness in terms of defining your journey and spiritual wellness, and (b) my relationship with Jesus.

The following three questions were related as the researcher asked the respondents to assess their knowledge in respect of spirituality in their EAP practices. The first question dealt with the importance that they attached to such knowledge.

Question 10: Importance of knowing about different spiritual beliefs and practices

Question 11: Necessary knowledge or skills to assist clients

Question 12: Adequate training to deal with spiritual matters with clients

Figure 13: Knowledge (N=57)
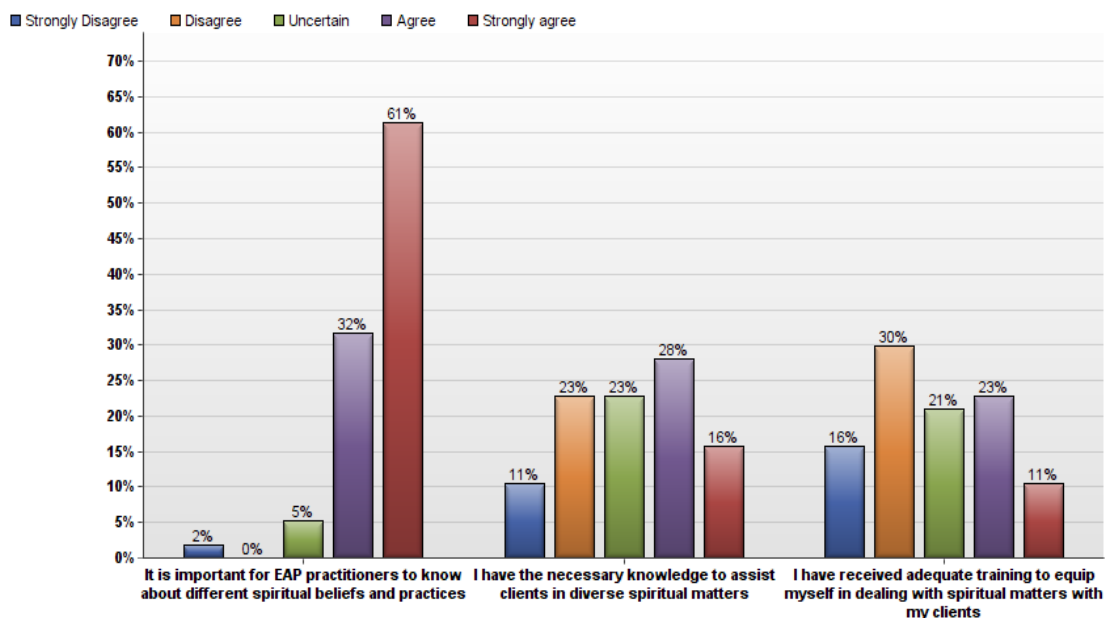
Note: Due to rounding, graph totals may not equal 100%.

Figure 13 reflects that there was overwhelming support (93%) for the statement that 'It is important that EAP practitioners have knowledge about diverse spiritual beliefs and practices'. Only 2% of the respondents disagreed that it is important and 5% were 'uncertain'.

However, despite the importance that the respondents attributed to that knowledge, the following two questions reveal a different scenario. When asked to rate their knowledge about such matters (including training they received), the discrepancy

between the importance that they ideally attached to the matter and their own practical experience was highlighted.

Only 44% of the respondents agreed (16% 'strongly agreed') that they had the skills to assist their clients in diverse spiritual matters; 34% disagreed to some degree. Al large group (23%) were 'uncertain' whether they had the skills. The majority of the respondents were therefore not convinced that they had the necessary skills.

Similar to the results above, Morrison, Clutter, Pritchett and Demmitt (2009:185) reported on studies they conducted among psychological counsellors that showed that the majority of counsellors, although recognising the importance of integrating spirituality into counselling, did not feel adequately competent to address these issues in practice with their clients.

The lack of knowledge and skills may be attributed to lack of training. Only 34% of the respondents agreed that they had received adequate training to deal with spiritual matters with clients and 46% said they had not received adequate training to assist clients in spiritual matters.

Since a large proportion of the sample group included social workers, a study by Bhagvan (2010:198) may be relevant because South African social work students reported that spirituality as a topic received minimal or no attention during their training. Of the respondnents, 36% indicated that the topic was 'sometimes' addressed and only 11% said that such content were 'often' covered. In effect, only 47% had received training to some degree.

This absence in the curriculum is not only applicable to South Africa. Furman, Benson, Canda and Grimwood (2005:831-832) reported that surveys conducted among social workers in the US and UK revealed that 73% (in the US) and 76% (in the UK) of the respondents indicated that religion/spirituality had not been covered in their education. From these findings, it also appears that although social workers realise the importance of religion and spirituality, many practitioners do not feel adequately prepared to address the subject. The lack of training is also a concern in the psychological field (Barnett & Jonson, 2011:148; Luckoff, 1998:2). This has important implications for EAP professionals and practitioners since the following data shows that they believe that spiritual matters should be accommodated (Section

3) and in fact they *do* incorporate spiritual advice in their practice (Section 4) despite not feeling adequately equipped to do so.

4.4.3 SECTION C: Attitudes

In considering religion and spirituality in the EAP and workplace contexts, the respondents were asked about their attitudes in this regard.

Questions 13 and 14: Religion and spirituality outside or inside the scope of EAP practice

Figure 14: Religion and spirituality outside the scope of EAP practice (N=57)
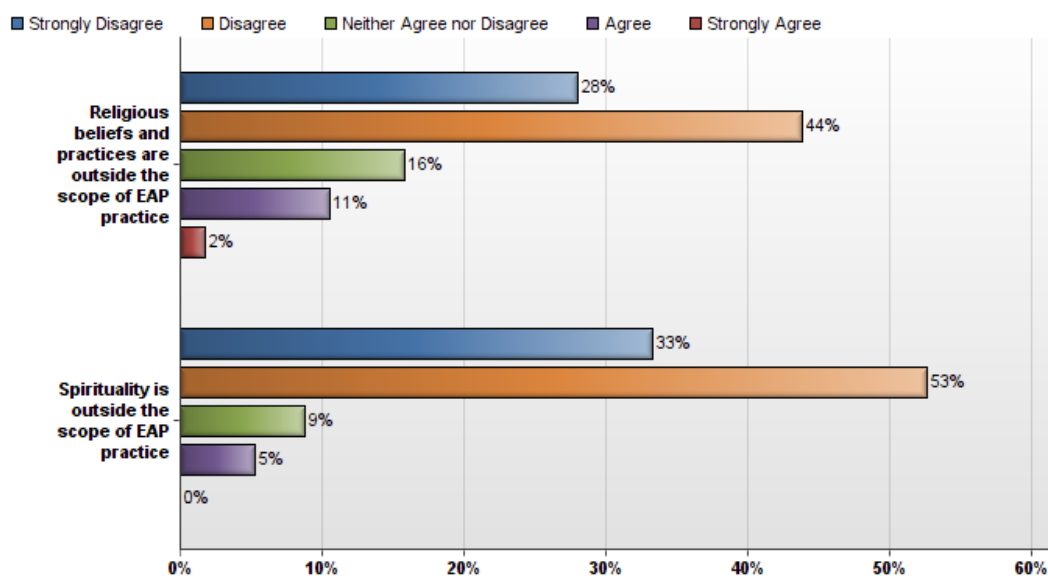
Note: Due to rounding, graph totals may not equal 100%.

As is evident in Figure 14, of the respondents, 72% disagreed to some extent with the negative statement that *religion* is outside the scope of EAP practice, while 86% disagreed with the statement that *spirituality* should be outside the scope of EAP practice. Only 13% agreed with the statement that '(r)eligious beliefs and practices fall outside the scope of EAP' practice and 5% agreed that 'spirituality' falls outside the scope of EAP practice. When comparing the means of the statements – that is, the statement that religion should be outside the scope of EAP practice (Mean (M)=2.14; Standard Deviation (SD)=1.01) and the statement that spirituality should be outside the scope of EAP practice (M=1.86; SD=0.79) – it is clear that more

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respondents disagreed that religion (in contrast to spirituality) should be outside the scope of EAP practice. There is therefore strong support for the accommodation of both religion and spirituality in EAP practice, but more support for religion than for spirituality.

Testing the respondents' attitudes in respect of the broader workplace context, the respondents were asked to indicate their level of agreement with the following:

Question 15 and 16: Religion and spirituality should be accommodated in the workplace.

Figure 15: Religion versus spirituality in the workplace (N=57)
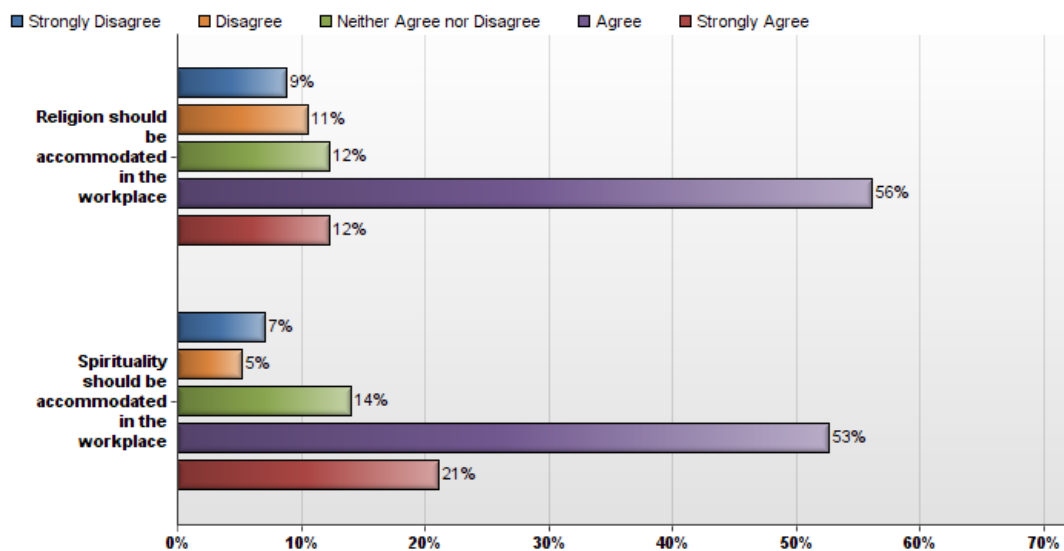
Compared to religion and spirituality in the EAP practice context, in terms of Figure 15, there was slightly less support for religion and spirituality in the broader workplace context: 68% (M=3.53; SD=1.12) of the respondents agreed that religion should be accommodated in the workplace and 74% (M=3.75; SD=1.07) of the respondents felt that spirituality should be accommodated within the broader workplace context.

The relatively large support for the accommodation of religious and spiritual matters in the workplace context may be ascribed to the fact that (first) South Africans are very religious and (second) most of the respondents worked in the public sector, which – as discussed earlier – has always had more tolerance for religious matters

in the workplace. The fact that spirituality is regarded more favourably may indicate that on some level, the respondents were aware of how problematic it is to accommodate religious matters in the workplace.

It may be that the importance that respondents ascribe to their own religiosity and spirituality influenced their positive attitudes towards incorporating religion and spirituality in the EAP and workplace contexts. Interestingly, Bhagvan (2010:195) found a correlation between positive attitudes towards the inclusion of spirituality in social work practice and the "…strong positive role that religion and spirituality play in the personal lives of respondents".

Questions 17 and 18: Comfort level of discussing religion and spirituality with clients

Figure 16: Comfort level of discussions (N=57)
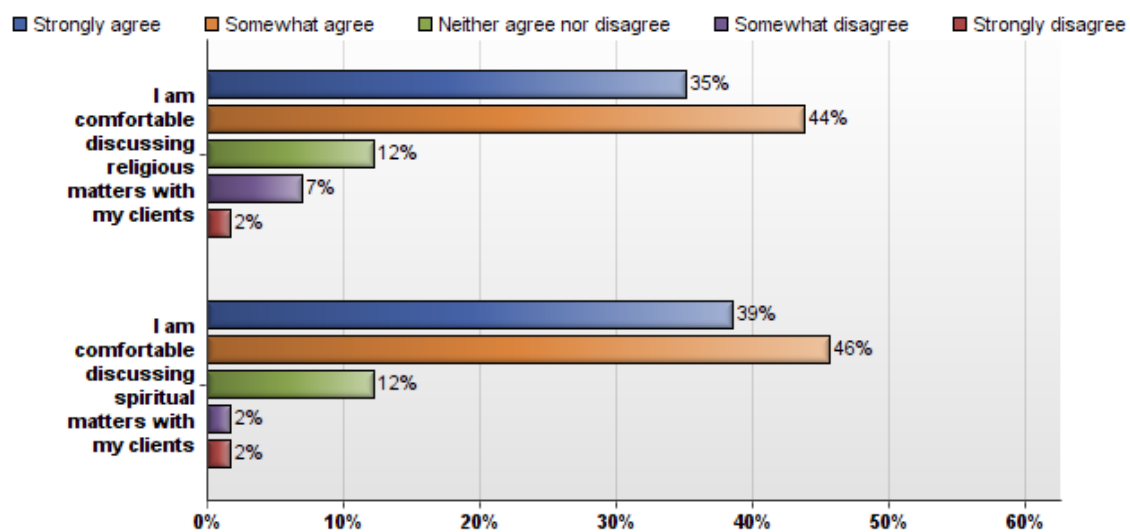
Note: Due to rounding, graph totals do not equal 100%.

Regarding the respondents' positive attitudes towards religious and spiritual matters in the EAP and workplace contexts, it is evident form Figure 16 that they were comfortable with discussing religious and spiritual matters with their clients: 79% of the respondents were comfortable discussing religious matters and 85% were comfortable discussing spiritual matters. When comparing the means of the two groups, there is more support for the discussion of religious matters, although not by

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much (M=11.96 and SD=0.96 for religious matters, compared to M=11.82 and SD=0.85 for spiritual matters). Of the respondents 9% indicated discomfort when discussing religious matters and 4% indicated feeling discomfort when talking about spiritual matters.

Considering the general positive attitudes to spiritual matters (discussed above), the respondents' answers to the following questions about the importance of spirituality to their clients were not surprising.

Question 19: People's spiritual beliefs help them to cope during difficult times

Question 20: Spiritual growth is important to clients

Figure 17: Importance of spirituality to clients (N=57)
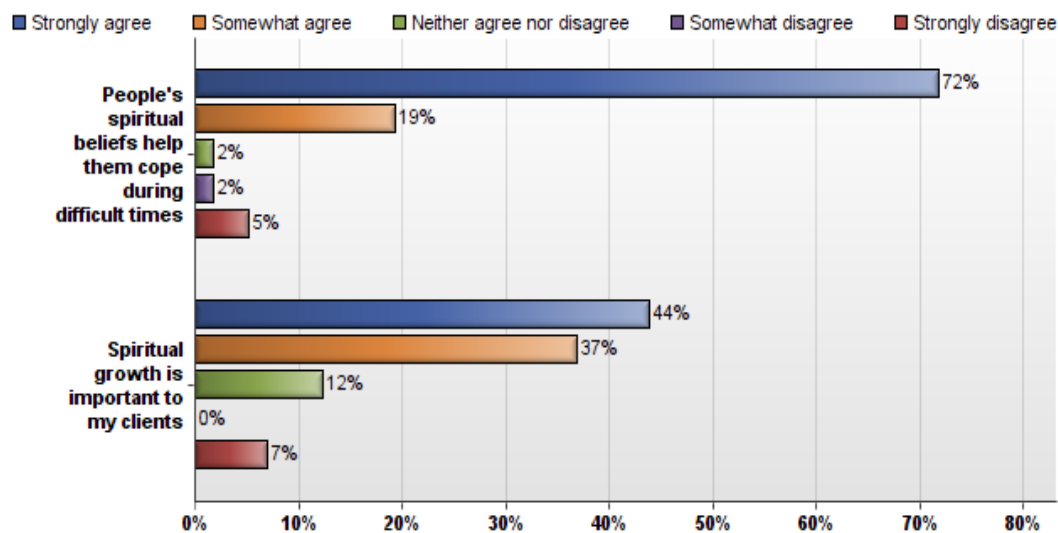
AS per Figure 17, a large number of the respondents (91%) agreed to some degree that people's spiritual beliefs help them to cope during difficult times; 81% agreed to some extent that spiritual growth was important to their clients.

Somewhat surprisingly, further analysis and comparison between the therapeutic group (social workers, psychologists and pastoral counsellors) and the programme manager/coordinator group showed support in both groups for the abovementioned statements. To illustrate: 90% in the management/coordinator group agreed to some

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degree that spirituality helped their clients to cope and 80% agreed to some degree with the statement 'Spiritual growth is important to my clients'.

Spirituality was therefore important both to individuals on a micro level and to clients on a macro or corporate level. This confirms the anecdotal evidence discussed in Chapter 1 that discussions on spirituality in EAP and the workplace are often driven by corporate clients who wish to accommodate these matters in their environments and EAP programme managers/coordinators may want to respond to such requests.

Question 21: Respondents' hypothetical approach to counselling

Figure 18: Approach to counselling (N=57)
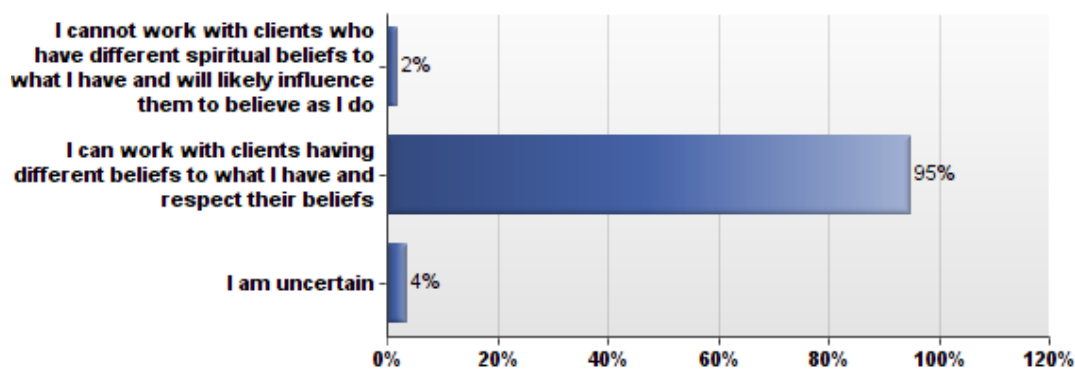
Note: Due to rounding, graph totals do not equal 100%.

The vast majority (95%) in Figure 18 indicated that they could (hypothetically, especially in the case of respondents who were not in a therapeutic position) work with people who had different beliefs than they. Only 2% indicated inability to do so and 4% was uncertain.

When questioning the respondents about their (hypothetical) approach to counselling clients in respect of religion and spirituality, the researcher was mindful of Zinnbauer and Pargament (2000:164–168) distinguishing between four different approaches (Section 3.3.4.1 above): the rejectionist approach, the exclusivist approach, the constructivist approach and the pluralist approach. From the responses, it can be deduced that the respondents most likely followed the pluralist

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approach which can accommodate multiple and diverse religious and spiritual realities. The responses also indicate that they would not (or at least they were aware that they should not) influence or convert their clients to their own belief systems as this may have ethical implications.

South African EAP professionals and practitioners seem to be very tolerant of religious and spiritual diversity, which may confirm Du Plessis's (2001:439) statement that "(r)eligious pluralism, in and of itself, has never been a major source of inter-individual and inter-group tolerance" in South Africa; it only becomes relevant when racial or ethnic conflict, class tension and political strife find expression in the religious life of South Africans (Du Plessis, 2001:440).

However, in the SAPS study conducted by Grobler and Joubert (2013:7), 54% of the respondents agreed that there was religious tolerance in their workplaces, 26% was unsure and 15.6% indicted that they did not experience religious tolerance. It may be that practical experience differs from a hypothetical position such as in the case in this survey.

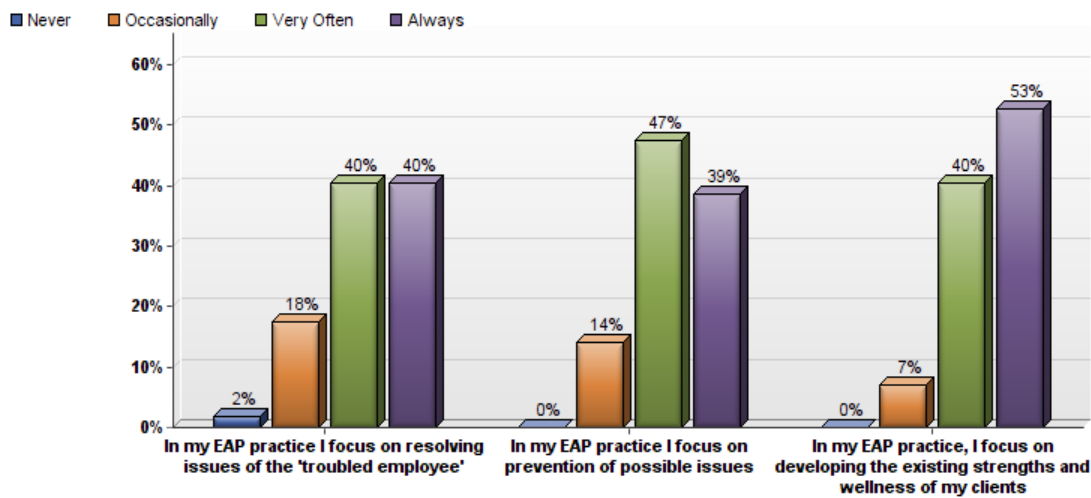### 4.4.4 SECTION D: Practices

This section of the questionnaire surveyed what the focus of the respondents' EAP practices included.

Question 22: Focus on the 'troubled employee's' issues

Question 23: Focus on preventing issues

Question 24: Focus on developing existing strengths and wellness

Figure 19: Focus of EAP practice (N=57)

The responses from Figure 19 showed a strong focus on the troubled employee: 80% of the respondents indicated that their focus ranged from 'very often' to 'always.' (M=21.19; SD=0.79). There was an even stronger focus on preventing possible issues, with 86% of the respondents indicating a range from 'very often' and ' to 'always'. (M=21.25; SD=0.69).

Importantly, there was a very strong focus on developing the strengths and wellness of clients: 93% of the respondents did this 'very often' and 'always', and only 7% did so 'occasionally'. (M=21.46; SD=21.46). None of the respondents indicated that they did not focus on this area.

The strong focus on preventing possible issues and developing the strengths and wellness of clients is indicative of the shift that EAPs in South Africa and elsewhere in the world have undergone from only dealing with troubled employees to being more pro-active and preventing possible future problems (Gornick & Blair, 2005:11, 14). It confirms that EAP practitioners and professionals in South Africa subscribe to the Standards of EAPA-SA, specifically Standard 24, which requires that "(t)he EAP will develop holistic, proactive interventions" with the objective to "…build and strengthen individual and organisational skills and competencies" and "…enhance optimal wellness, individual resilience, teams and the organisation" (Standards Committee, 2015:23).

These results reveal that EAP practitioners and professionals have a dual focus, namely on resolving issues presented by employees and on developing the wellness and strengths of employees. This has implications for integrating spirituality into EAP practice (as discussed in the results of Question 30 below).

The next questions focused on the incorporation of religious and spiritual matters into the EAP practice. As can be seen from the results below, it is clear that although EAP practitioners and professionals may not feel that they have the necessary skills and training, they still deal with religious and spiritual matters in practice.

Clients themselves seem to raise these religious and spiritual issues in practice, as is evident from the responses to the following statements.

Question 25: Clients discuss religious matters and problems with me

Question 26: Clients discuss spiritual matters and problems with me

Figure 20: Clients initiate discussions on religion and spirituality (N=57)
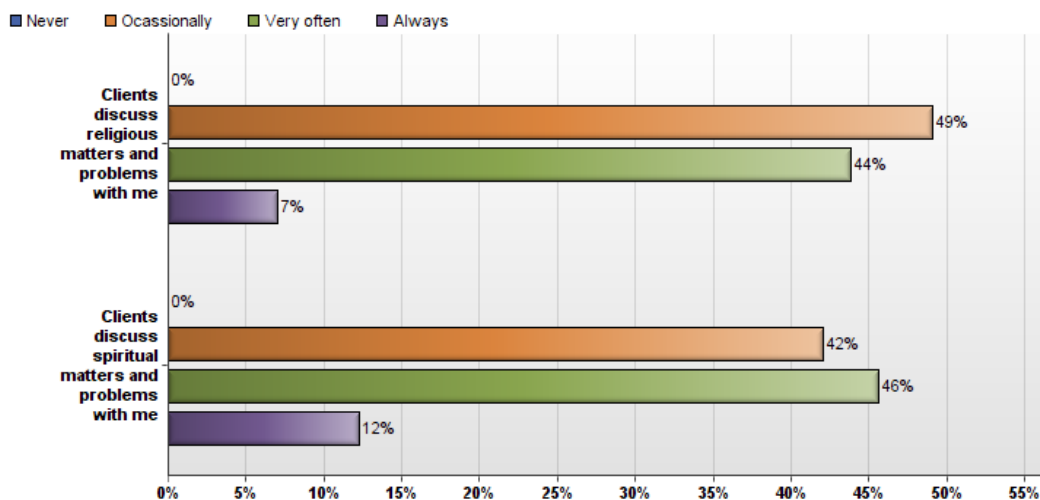
The frequency at which these matters are raised in practice is surprising (100% in total for religious matters and 100% in total for spiritual matters), ranging from 'occasionally' to 'always'. Importantly, none of the respondents indicated that either religion or spirituality is *never* discussed. However, when comparing the means of the two response groups, the frequency at which religious matters (M=3.42; SD=3.52) is raised by clients is less than spiritual matters (M=4.18; SD=4.49).

Therefore, EAP practitioners and professionals will have no choice but to deal with these matters in practice. The following questions reflect the responses to these matters.

Question 27: Incorporate religious matters into practice or advice

Question 28: Incorporate spiritual matters into practice or advice

Question 29: Refer clients to spiritual resources

Figure 21: Incorporation of religious/spiritual matters into practice (N=57)
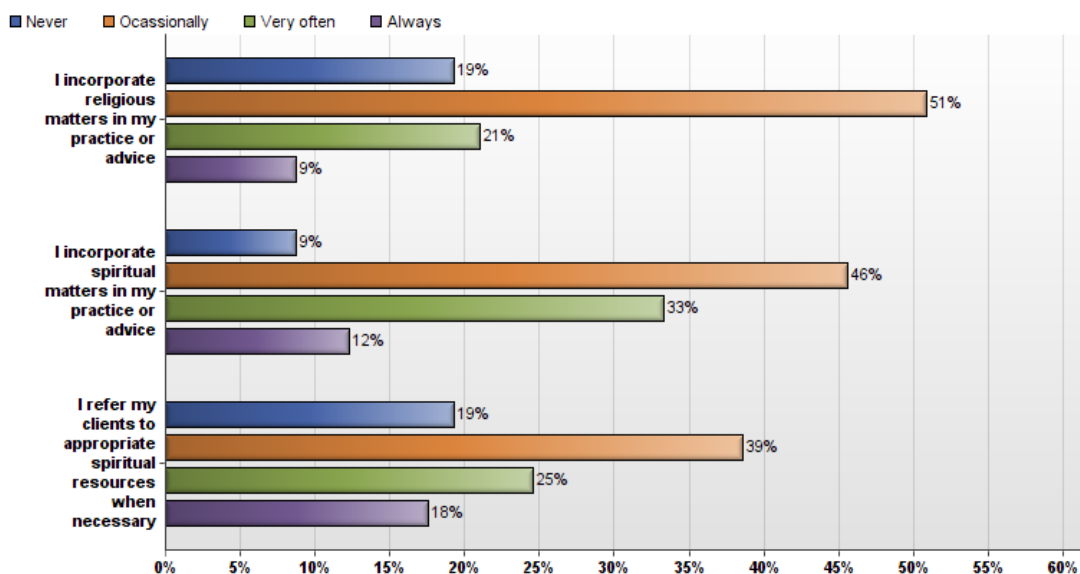
Note: Due to rounding, graph totals may not equal 100%.

The strongest level of frequency of incorporating these issues in practice is reflected in Figure 21 by 'occasionally' (51% for religion and 46% for spirituality).

However, spiritual matters (M=3.96; SD=4.58) seem to be incorporated more than religious matters (M=3.25; SD=4.04). This may be because spirituality encompasses a broader perspective and is less likely to create controversy when dealing with different belief systems.

The responses of the EAP practitioners or professionals who were confronted by clients who wanted to discuss religious and spiritual matters were incongruent in

respect of what the clients wanted to discuss and their responses to the clients. There were respondents who 'never' dealt with these matters in practice: 19% reported 'never' for religious matters and 9% reported 'never' in respect of spiritual matters.

The relatively low rate of incorporating these matters in practice may be due to them feeling inadequate in dealing with religious and spiritual matters (as reflected in the responses to Questions 11 and 12 above) despite understanding the importance thereof and their generally positive attitudes towards these matters. This confirms Gilbert's (2000:70) findings that counsellors frequently find themselves addressing these issues in practice despite the lack of training.

In addition, the EAP practitioners and professionals may be aware of the possible ethical issues they will face if these matters are handled inappropriately. It is therefore interesting to see that clients are referred to appropriate resources when necessary, with 82% of the respondents doing referrals with some degree of frequency.

Question 30: When is it appropriate to discuss spirituality in the EAP context

Figure 22: Appropriate EAP-related scenarios

No	Answer		Response	%
1	Substance abuse		22	39%
2	HIV/Aids		22	39%
3	Programmes that focus on spiritual growth and spiritual wellness		40	70%
4	Dealing with stress		32	56%
5	Loss and bereavement		47	82%
6	Serious illness		35	61%
7	Trauma/critical incident		32	56%
8	Other.....please specify		10	18%

Note: Multiple responses were possible, hence the total values do not add up to 100%.

Based on the literature study (Section 3.3.4.4 of Chapter 3), the respondents were presented with options as per Figure 22 to decide under which circumstances it would be appropriate to include spirituality in their discussions with their clients.

The respondents agreed with all the options and most were in favour of scenarios dealing with "…loss, chaos and crisis", confirming Furman et al.'s (2005:817) finding on surveys conducted among social workers in the US and UK that religion and spirituality can be especially beneficial in these practice areas.

As in the case of the Furman et al. study (2005:828), support was found for serious or terminal illness (61% compared to 75% in Furman et al.'s study) and for suffering as a result of a natural disaster or trauma (56% compared to 55% in Furman et al's study); the strongest support was for times of bereavement (82% compared to 74% in Furman et al.'s study).

What was surprising though, considering the strong focus on the 'troubled employee', was the relatively low support (39% in both cases) for the scenarios involving substance abuse and HIV and Aids in the EAP context.

Other options provided by the respondents were divorce, developing life skills and skills for personal growth, work-related problems and (more broadly) any situation where it is relevant to the client. Barnett and Johnson (2011:148) confirm that "…for many clients, religion and spirituality are essential aspects of their self, worldview, and belief system".

However, in keeping with the respondents' strong focus on prevention and wellness initiatives (Questions 22 to 24 above), it is not surprising that there was strong support for spiritual wellness programmes (70%). However, this strong support may also indicate that it would be the most, or even the only, appropriate scenario for discussions on spiritual matters.

4.4.5 SECTION E: Spirituality in the workplace context

The previous sections concerned spirituality in the EAP context; the researcher also wanted to probe the respondents' viewpoints on spirituality in the broader workplace context.

At the start of the question, the researcher provided a definition of workplace spirituality by Ashmos and Duchon (2000:139): "Workplace spirituality may be thought of as "…the recognition that employees have an inner life that nourishes and is nourished by meaningful work taking place in the context of community." The researcher wanted to determine the level of agreement with certain statements (loosely based on Rego & Pinha e Cunha 2007:63 in relation to the commonly agreed dimensions of workplace spirituality discussed earlier in Section 3.2.3 of Chapter 3).

The **first dimension (Questions 31, 32 & 33)** relates to the dimension of 'values alignment', – that is, whether there is congruence between the individual's inner life (and spiritual values) and the values of the organisation. Workplace spirituality is therefore explored and analysed at an organisational level (Milliman et al., 2003:428). People are more likely to feel that spirituality at work is at play when their values are aligned to and expressed in their organisations' values (Rego & Pinha e Cunha, 2007:62).

Figure 23: Alignment between organisational and individual values (N=57)
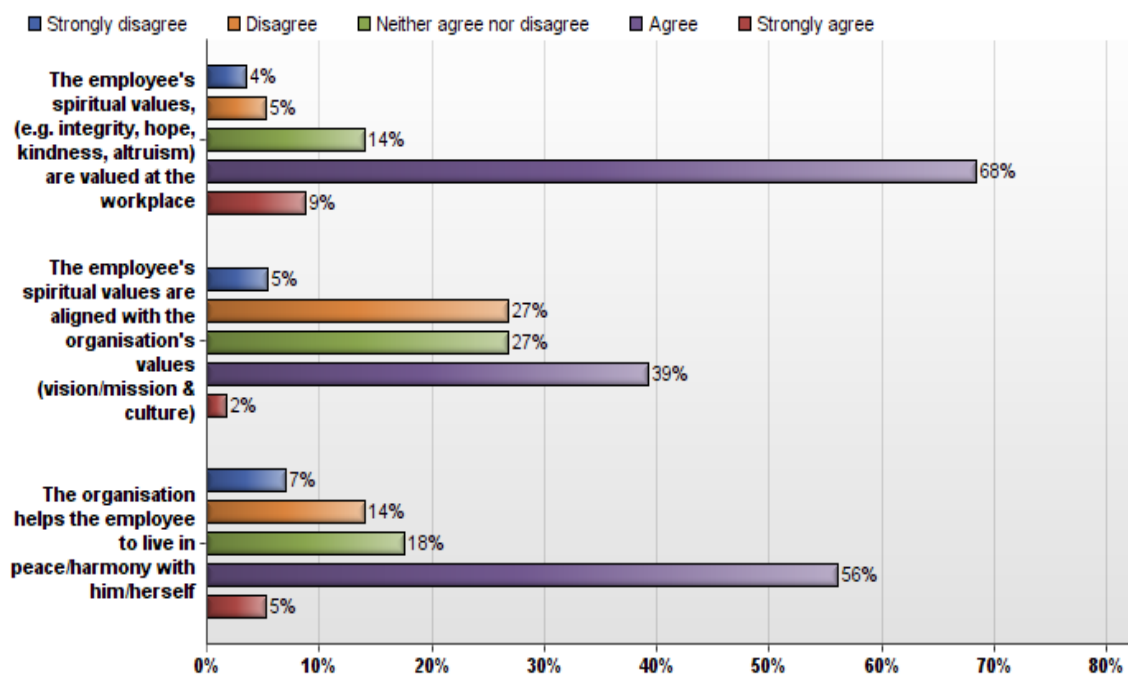
Note: Due to rounding, graph totals do not equal 100%.

As indicated in Figure 23, the majority of the respondents (77%) agreed to some degree that workplace spirituality implies that employees' spiritual values are valued in the workplace.

Regarding the alignment between the value system of the employee and that of the organisation, the responses indicated ambivalence – with an underwhelming 41% agreeing to some extent, 32% disagreeing to some extent and 27% undecided. This aspect reflects the extent in which the respondents can identify with the organisation's mission and values (Milliman et al., 2003:428).

More support was found for the item that workplace spirituality is reflected in the fact that the organisation helps the employee to be at peace with himself/herself: 61% of the respondents agreed to some extent.

The respondents therefore indicated that workplace spirituality reflects a fostering environment where employees are able to, or allowed to, express their inner life. However, the respondents were sceptical about the idea that their and the organisations' values should be aligned – which may reflect incongruence in their personal experiences of not feeling that they can connect with their organisations' mission and values, or vice versa.

The **second dimension (Questions 34 & 35)** relates to 'meaningful work', which probe for workplace spirituality on an individual level (Milliman et al., 2003:428). 'Meaningful work' encapsulates the idea that people feel energised by their work, and work may be considered a vocation or calling for some. In essence, it is the idea that the 'spirit' is either nourished or damaged by work (Ashmos & Duchon, 2000:136).

Figure 24: Meaningful work (N=57)
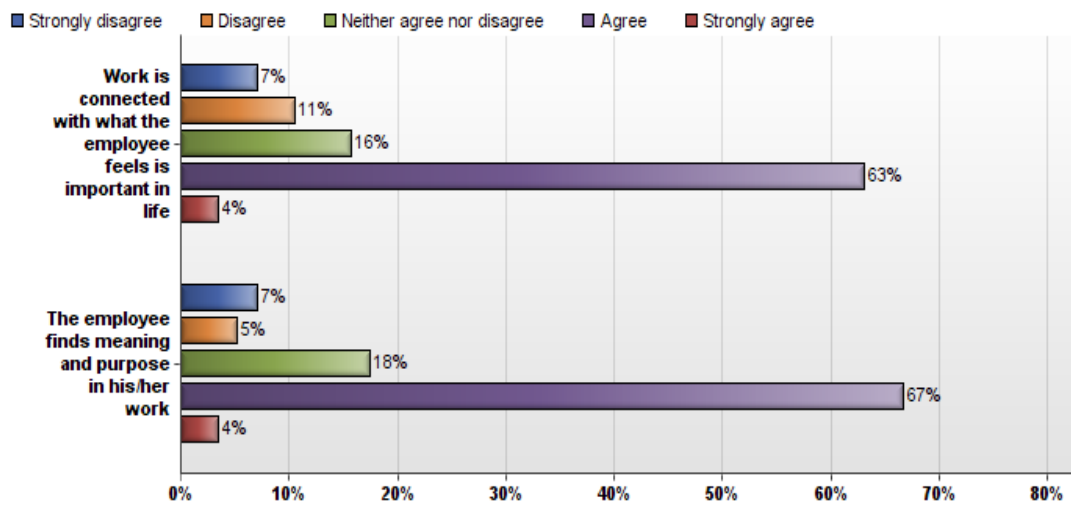
There was relatively strong support for both items in Figure 24: 67% of the respondents agreed that work is connected to what is important in the life of the employee. There was more support for the idea that work is meaning and purpose: 67% of the respondents 'agree' and an additional 4% 'strongly agree', indicating the possibility that work may have been a calling or vocation for these respondents.

The **third dimension (Questions 36 & 37)** consists of items that relate to team spirit, mutual care and a sense of common purpose (Rego & Pinha e Cunha, 2007:62), reflecting workplace spirituality at a group level of analysis where there is a sense of connection with fellow workers (Milliman et al., 2003:428).

Figure 25: Sense of community (N=57)
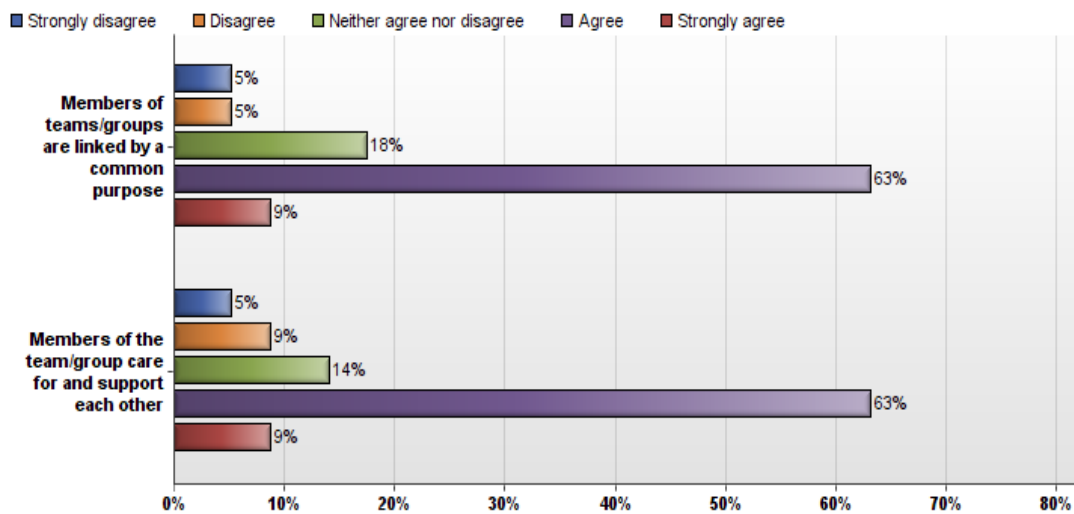
This dimension of spirituality at work as reflected in Figure 25 was rated high by the respondents, with the majority of the respondents (72%) agreeing to some degree that workplace spirituality is reflected in the group/team having a common purpose. Similarly, 72% of the respondents agreed that workplace spirituality can be found when the group/team care for and support each other.

Overall, there was support for all three levels of analysis: the organisational, individual and group levels. These dimensions and the underlying items presented (although not exhaustive) seem to resonate with the respondents as aspects of workplace spirituality.

4.5 Conclusion

In this chapter, the researcher presented the research methodology for the empirical study on the knowledge, attitudes and practices of EAP practitioners and professionals in respect of spirituality in the EAP and workplace contexts.

The findings of an online survey conducted among 57 respondents were presented, analysed and discussed.

In the next chapter, the researcher presents the key findings, conclusions and recommendations of the study in terms of the overall research question and specific objectives identified at the start of the research project.

CHAPTER 5

KEY FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1   Introduction

The goal of this research project was to develop a conceptual framework for spirituality in the South African EAP context. This chapter contains a summary of the key findings, conclusions and recommendations in accordance with the stated research objectives, namely:

1. To explore the *underlying constructs and conceptualisations* of spirituality and spiritual wellness, and the *importance* and implications thereof in human psychological and workplace functioning;

2. To *contextualise* spirituality in the workplace and EAP by identifying spiritual constructs and concepts within established theories and practices;

3. To explore empirically the *knowledge, attitudes and practices* among South African EAP professionals and practitioners in respect of spirituality;

4. To explore what a *framework* for spirituality in a workplace environment and EAP context should entail;

5. To develop *guidelines and recommendations* for spiritual interventions and practices in the South African EAP context.

The objectives of the research were predominantly exploratory, while the empirical study can be described as exploratory-descriptive. In this chapter, the key findings of the empirical study are presented, incorporated and interpreted together with the relevant findings and discussions from the literature study.

To make sense of how the two research activities interrelate, the key findings are presented in terms of the stated research objectives.

5.2 Objective 1: Explore the spirituality construct and its importance in human functioning

In terms of the objective to explore what the construct of spirituality entails and its importance in human functioning, the key findings are as follows.

Differentiate between spirituality and religion

It is clear from the literature study that a distinction should be made between religion and spirituality. These two constructs are related and overlap to some extent, but are not the same. The distinction is important, especially in the workplace context, to ensure that certain groups are not marginalised because of specific belief systems. Spirituality can be considered a broad concept spanning all individual experiences of a transcendent reality. However, because South Africa is a very religious country, with 85% of the population professing to have a religious affiliation, the researcher opted to find common ground among religious beliefs and therefore conceptualised religion and spirituality as two overlapping circles, with the underlying dimensions of spirituality common to both. Spirituality can therefore be expressed within a religion, but can also exist and be expressed outside a formal religion.

In the empirical study, and based on descriptions provided by the researcher, there was strong support among the EAP practitioners and professionals who participated in the survey that a distinction should be made between religion and spirituality. When asked about their personal orientation, most of the respondents indicated that they saw themselves as spiritual *and* religious.

Underlying dimensions of the constructs of spirituality and spiritual wellness

From the literature study, the researcher identified several underlying dimensions of spirituality:

- Spirituality as a **quest or a journey** which leads to a deeper understanding of the meaning and purpose of life, and becomes a transformational process.

- Spirituality as a search for the **sacred:** sacredness invokes feelings of awe reverence and respect, which are then found in concepts of the Divine, God or the ultimate reality.

- Spirituality has a **transcendent** dimension that is in essence a transcendence of the self, be it a state of consciousness or connecting to something or someone else in a meaningful way. It implies a larger than normal perspective on life.

- Spirituality is the search for **meaning and purpose** in life (that is, an existential dimension). When a question such as 'Why?' is asked in respect of our existence, an attempt is made at meaning-making. Purpose reflects a future and an action orientation. Meaning and purpose therefore act as signposts on life's journey.

- Spirituality encompasses **connectedness** to one's innermost self, whatever is considered sacred or divine to the individual, others and the world at large.

In the empirical study, the respondents were asked whether they agreed with some or all of the aspects of spiritual wellness, which include the dimensions of spirituality set out above. The respondents supported all the elements provided by the researcher. Dimensions that were rated high were 'connection to the Divine/God', 'purpose and meaning', an 'inner journey' and 'connection to others'. The fact that these aspects were rated high indicated that the respondents understood the basic underlying themes of spirituality, and they were able to distinguish between religion and spirituality throughout the survey.

Interestingly, there was limited support for other key dimensions, such as 'sacredness' and transcendence'. The researcher concluded that perhaps these ideas were too abstract or were implied in the other choices of the respondents. It could also indicate that although the respondents could engage with the idea of spirituality, it was still a new and nebulous concept which they did not understood well.

Another interesting finding is the limited support, even among the African respondents, of traditional African spiritual constructs such as 'ubuntu' (which could be part of the 'connection' dimension or be considered a spiritual value) and 'honouring the ancestors'. The researcher concludes that especially in the case of 'ubuntu', either the

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respondents did not consider it in the context of spirituality (and it could be considered a more social construct) or religious values such as Christian values replaced how they engaged with the other and the world at large. When dealing with African traditional spiritual constructs such as 'ubuntu' and 'honouring the ancestors', then, care should be taken not to assume that because individuals or groups are of African origin, these ideas or values necessarily hold true.

'Fruits' of spirituality

When spirituality finds expression or is engaged with, the **'fruits' of spirituality** becomes clear and noticeable. The 'fruits' of spirituality includes positive emotions (such as love, compassion and forgiveness) and spiritual values (such as altruism, integrity and honesty). In the empirical study, the respondents rated 'spiritual values' quite high as an underlying dimension of spiritual wellness.

Spiritual wellness

When spirituality is operationalised in practice, and attempts are made to determine the degree of spirituality or the functional expression of spirituality, derivative concepts are used. These include spiritual wellbeing, spiritual intelligence and (the most important in the context of this research) spiritual wellness. From the literature study, the researcher defines spiritual wellness as 'the balanced, authentic expression and growth of spirituality'.

When the respondents were asked about the elements of 'wellness', they rated spirituality as 'a growth process' relatively high. In a later, different question, when the respondents were asked if spiritual growth was important to their clients, even more support was found for this aspect as 81% of them agreed to some extent. The idea of growth should become an important focus of dealing with spirituality in a practice context and developing spiritual wellness programmes.

There was limited support for wellness concepts such as 'authenticity' and 'balance'. The researcher had to allow for the possibility that the respondents could not contextualise the ideas within the spiritual wellness construct, or the 'wellness' concept itself as described in the literature was understood in a limited fashion. This may warrant further investigation and generating discussions around this aspect to enable

EAP practitioners and professionals to extract the full potential of the concept 'wellness' in general.

The importance of spirituality in human functioning

The role of spirituality in human functioning is still mainly theoretical. Spirituality is difficult to operationalise, mostly due to differences in the interpretation and meanings thereof. Spirituality is thought to have an integrative and unifying function, which provides a sense of coherence when making sense of the world and one's place therein. The concept of worldview interlinks with spirituality as it deals with beliefs and assumptions about the nature of reality and answers the fundamental questions about our existence. The role of spirituality in human functioning is also considered a core or central force that provides the impetus for growth towards wholeness.

The importance of spirituality, even if theoretical, does not seem to be in dispute. The respondents rated the importance of spirituality as quite important in their own lives and in their clients' lives. Most of the sample group rated spirituality as important in their own lives, with 89% rating it 'very' to 'extremely important'. As for their clients, the respondents indicated that on both a micro level and a macro level, spirituality helps clients to cope and that spiritual growth was important to their clients.

This confirms assertions in the literature that spirituality is a source or mediator of psychological health, as especially spiritual coping helps clients to deal with difficulties and crises, as recognised by the respondents.

However, spirituality can also be the source of psychological distress. The questioning of existential concerns or the 'quest' dimension can lead to feelings of isolation and anxiety. A distinction can be made between religious problems and spiritual problems, where religious problems are issues about religious practice and interpersonal struggles on issues of faith, and spiritual problems refer to transcendental experiences and the questioning of fundamental spiritual values.

Therefore, spiritual health or wellness is a complex phenomenon. The presence of psychological distress is not necessarily a negative phenomenon; it can also indicate a growth aspect which, when resolved, leads the individual to even higher spiritual and psychological functioning and wellness.

5.2 Objective 2: Contextualise spirituality in the workplace and EAP

Not only has there been an upsurge in interest in respect of workplace spirituality in corporate America, but it has also gained attention in South Africa recently. Workplace spirituality has been addressed from two main conceptual approaches: focusing on an individual level of analysis and on an organisational level of analysis. In the literature and empirical studies on spirituality at work, a distinction is also made between religion and spirituality in an effort to be broadly encompassing and not alienate different groups in the workplace. This has led to some concerns that workplace spirituality may be defined too broadly and has become diluted in trying to be all things to all people.

Spirituality in the workplace

As with defining the construct of spirituality in general, difficulty is experienced when attempting to define workplace spirituality. The researcher identified a few common themes and dimensions of workplace spirituality, some of which had been operationalised in previous studies (e.g. Ashmos & Duchon, 2000:137; Rego & Pinha e Cunha, 2007:63). The researcher probed some of these dimensions and items in the survey to obtain the EAP practitioners and professionals' opinions on workplace spirituality.

The respondents were positive about incorporating religion and spirituality in the workplace, but more so in respect of spirituality. The researcher further probed the respondents' understanding of workplace spirituality by means of the following three main dimensions.

- Alignment between the organisational and individual's spiritual values

The results of the survey indicated that the respondents were of the view that workplace spirituality should be reflected in a fostering and enabling environment where spiritual values can be expressed and are valued. The respondents were ambivalent about the alignment of their spiritual values with the organisation's mission and values framework. This may suggest that, in practice, there might be incongruence between the respondents' values and those of their organisations.

- Meaningful work

The subject of meaningful work is not new. However, in the context of workplace spirituality, the emphasis is on work reflecting a vocation or sense of calling for employees and provides meaning and purpose to their lives. Meaningful work energises and enhances an employee's 'spirit'. The respondents in the survey agreed that workplace spirituality reflects the idea that work is connected to what an employee felt is important in life, and even more so that workplace spirituality is found when there are meaning and purpose in work.

- Sense of community

The work community is important to employees, with some commentators remarking that such a community has taken the place of previous traditional communities. Certainly, an EAP professional or practitioner's role is to foster such a sense of community by resolving issues that may disturb cohesion and enhancing strengths and productivity in work environments.

Not surprisingly, the EAP respondents rated this dimension quite high as an aspect of workplace spirituality, recognising that a group or team has a common purpose and that mutual care and support contribute to a sense of community.

Accommodating spirituality in the EAP practice

The researcher concluded that spirituality is best situated to the EAP context as opposed to the general workplace. The EAP can be better positioned based on individual needs and on a voluntary basis. In apparent agreement, the respondents indicated more support for spirituality in the EAP context than for spirituality in the workplace. They also indicated a high level of involvement on spirituality with their clients and in their practices (as will be discussed in more detail under Objective 3 below).

In accordance with what is suggested in the literature, the focus of the respondents' EAP practices was on both helping the 'troubled employee' as well as the development of and developing the strengths of the 'well' employee. Furthermore, much of the focus involves promoting strategies to prevent future issues. Spirituality in the EAP context

therefore has both an individual focus in times when employees have issues and a broader focus as part of a spiritual wellness or development programme. When dealing with the troubled employee, spirituality can be incorporated as a coping mechanism together with other strategies to mediate distress. (The respondents indicated quite strongly that spirituality helped their clients to cope in difficult times.)

The researcher presented a number of scenarios considered in the literature as appropriate when dealing with spirituality in the EAP practice. The respondents indicated that the scenarios were appropriate, especially in cases of loss and bereavement, serious illness, trauma and dealing with stress.

The respondents indicated that spirituality should be incorporated in preventative or promotive programmes that focus on spiritual growth and wellness. It may therefore be concluded that programmes that assist employees to develop spiritual wellness or growth should be developed.

5.4   Objective 3: Explore empirically the knowledge, attitudes and practices of South African EAP professionals and practitioners in respect of spirituality

The researcher extracted relevant results of the survey to illustrate or highlight issues identified from the literature study in terms of the two previous objectives of the study. The third objective (broadly) was to explore the knowledge, attitudes and practices of EAP practitioners and professionals in respect of spirituality in the EAP context.

Knowledge

The EAP practitioners and professionals rated the importance of having knowledge about different spiritual beliefs and practices quite high. However, when asked whether they had the necessary knowledge to assist clients in this regard, less than half of the respondents agreed that they had the necessary skills and a similar number indicated that they had not received adequate training to prepare them to deal with spiritual matters in practice. The lack of knowledge and adequate preparation have implications for their individual practices, as is evident below.

Attitudes

Despite their lack of knowledge on such matters, the respondents were very positive about incorporating religious and spiritual matters into their EAP practices and in the workplace in general. They indicated that they were very comfortable when discussing both religious and spiritual matters with their clients, but slightly more support was found for matters spiritual. The respondents also indicated that they were comfortable when dealing with or counselling clients from diverse spiritual backgrounds, even when it differed from their own. In summary, the respondents reflected very positive attitudes about incorporating spirituality in practice.

Practices

Matters relating to religion and spirituality are frequently initiated by clients. In fact, none of the respondents indicated that these matters were 'never' raised by clients. The EAP practitioners and professionals respond to their clients' interest and concerns by incorporating both religious and spiritual matters in their practices. However, here the lack of knowledge about the practical incorporation of such matters may be in evidence as there is a discrepancy between the frequency of these matters raised by clients, and relatively lower rates when the practitioners and professional respond to these requests. However, the EAP practitioners and professionals indicated that there was a high degree or frequency of referring clients to appropriate spiritual resources.

In conclusion, EAP practitioners and professionals rated the importance of spirituality (both to themselves and to their clients) quite high. However, their lack of knowledge and adequate training on such matters may hamper their efforts to incorporate it in practice, and there is a risk that inappropriate interventions and application of spirituality may result in unethical practices. Consideration should be given to the training and development of EAP practitioners and professionals in this regard (as will be discussed further in Section 5.6 below).

5.5   Objective 4: Explore what a framework for spirituality in a workplace and an EAP context entails

In terms of the overarching research goal (What does a conceptual framework for spirituality in an EAP context entails), the researcher presents a diagram of the

conceptual framework developed throughout the study. The diagram below illustrates and summarises the positioning of spirituality within workplace, especially the EAP context.

Figure 26: A conceptual framework for spirituality in the EAP context
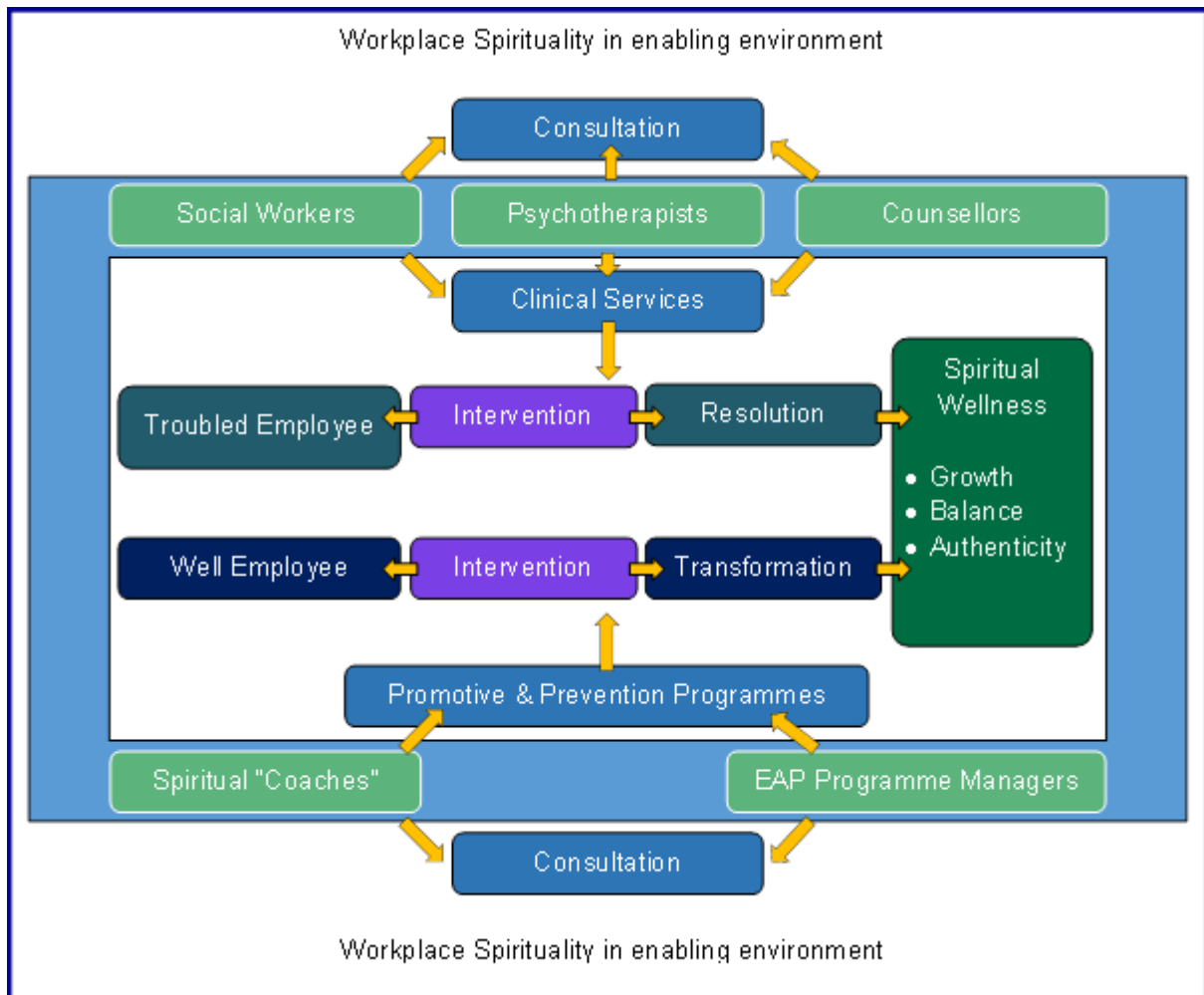
On a macro level, the EAP professional or practitioner creates an enabling spiritual workplace context by consulting with management and fostering a spiritual workplace community. Within the EAP itself, the various practitioners and professionals focus on both the 'troubled' employee and the employee who is 'well', and design different approaches to deal with each one's needs. Spiritual interventions are incorporated into individual settings through direct or clinical services. In addition, the EAP practitioners and professionals develop group interventions that focus on initiatives to promote, strengthen and foster spiritual wellness.

5.6 Objective 5: Develop guidelines and recommendations for interventions/practices in the EAP context

Based on the literature study and the empirical findings, the following guidelines and recommendations are proposed to accommodate spirituality in an EAP context.

Training and developing EAP professionals and practitioners

The EAP practitioners and professionals who were participated in the survey indicated positive attitudes towards incorporating spirituality in their practices and provided strong evidence that these matters were already dealt with in practice.

However, the lack of knowledge on dealing with spirituality in practice may have serious ethical implications. If professionals and practitioners are not adequately equipped to deal with these matters – and are unsure of possible dialogues, assessments and interventions which may be required within their practices – it may have ethical implications when ill-informed or inappropriate solutions are imposed on clients. Furthermore, EAP practitioners and professionals may simply not be aware of the possible scope for spiritual matters in their own practices and in the workplace in general.

It is recommended that a training and development programme for practicing EAP practitioners and professionals be developed to, inter alia, assist them in (1) contextualising spirituality in the workplace and EAPs; (2) developing appropriate interventions in appropriate settings, for example during loss and bereavement, trauma, and HIV and AIDS; (3) understanding diverse spiritual views; and (4) understanding the possible ethical implications of their actions.

In addition, such training should enable EAP practitioners and professionals to consult with and assist employers and employees in the workplace in general in order to create an accommodating and enabling environment for spirituality without alienating religious groupings.

Developing spiritual wellness programmes that focus on spiritual growth and transformation

Spiritual wellness programmes should be developed on both an individual and a group level. Since a strong focus on promotive programmes and building on the strengths of clients is required, such programmes should focus on the wellness aspects of spirituality (including spiritual growth, balance and authenticity). More specifically, spiritual wellness programmes should (1) increase participants' understanding of personal spiritual values and enable them to embrace and live those values authentically, (2) help participants' to discover and increase a sense of meaning and purpose, and (3) enhance their sense of personal power.

In such programmes, therefore, spirituality should be approached quite broadly, recognising that spirituality can be developed within or outside religion and that common ground and a common language which clients can relate to should be found.

In spiritual wellness programmes or initiatives, spirituality or aspects of spirituality can be addressed quite directly (for example, finding meaning and purpose in life) or can be incorporated indirectly (for example, in stress management or trauma management practices).

5.7   Conclusion and recommendations

This study followed an exploratory approach and, as such, issues in respect of spirituality in the South African EAP context were investigated and explored.

To date, the EAP literature and professions has given limited attention to spirituality in the EAP context. The literature review, together with the empirical study, offered a broad overview of how spirituality can be incorporated in the EAP context; a conceptual framework to that effect was then developed.

Furthermore, the empirical study provided a broad overview of current knowledge levels on and attitudes to spirituality and the practices in respect thereof. It can be concluded that spirituality may be already imbedded in the EAP practice, but perhaps with a limited scope.

The empirical study raised important questions that could be answered by future research. The research results were based on the opinions of a small sample group, which makes it difficult to generalise the results to the wider study population. In addition, the details and depth of the knowledge, attitudes and practices of EAP professionals and practitioners need to be explored further.

It is therefore proposed that further qualitative studies should be conducted among EAP practitioners and professionals to probe in depth the issues highlighted in the current study, for example their levels of knowledge in respect of spiritual beliefs, details about their current practices (dialogues and interventions) and their awareness of the ethical implications for their practice. A training and development programme, as proposed earlier, could then be developed.

Furthermore, this study focussed on the South African context, where there is a high level of religiosity among the general population. It is proposed that similar surveys be conducted in other countries where the religious demographics are likely to be different.

Spirituality, as a concept and a practice, seems to have come into its own and – based on the empirical findings of this study – can no longer be ignored in the EAP context.

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ANNEXURE A

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Humanities
Research Ethics Committee

5 February 2016

Dear Prof Lombard

Project: **The development of a conceptual framework for spirituality in the South African Employee Assistance Programme context**
Researcher: **S van Wyk**
Supervisor: **Prof L Terblanche**
Department: **Social Work and Criminology**
Reference number: **14277264 (GW20151115HS)**

Thank you for the response to the Committee's correspondence 30 November 2015.

I have pleasure in informing you that the Research Ethics Committee formally **approved** the above study at an *ad hoc* meeting held on 5 February 2016. Data collection may therefore commence.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should your actual research depart significantly from the proposed research, it will be necessary to apply for a new research approval and ethical clearance.

The Committee requests you to convey this approval to the researcher.

We wish you success with the project.

Sincerely

Prof. Karen Harris
Acting Chair: Research Ethics Committee
Faculty of Humanities
UNIVERSITY OF PRETORIA
e-mail: karen.harris@up.ac.za

Kindly note that your original signed approval certificate will be sent to your supervisor via the Head of Department. Please liaise with your supervisor.

Research Ethics Committee Members: Prof KL Harris(Acting Chair); Dr L Blokland; Dr JEH Grobler; Ms H Klopper; Dr C Panebianco-Warrens; Dr C Puttergill; Prof GM Spies; Dr Y Spies; Prof E Taljard; Ms KT Andrew (Committee Admin), Mr V Sithole (Committee Admin)

ANNEXURE B

PRESIDENT: Godfrey Chabalala; **PRESIDENT ELECT:** Thiloshni Govender

ADMINISTRATOR: Rose Selolo: 012 753 2104 / 078 680 6321; **E-MAIL:** admin@eapasa.co.za

Ref: EAPA-SA 05/03/2015

THE UNIVERSITY OF PRETORIA (UP)

FACULTY OF HUMANITIES

DEPARTMENT OF SOCIAL WORK AND CRIMINOLOGY

PRETORIA

0001

Attention: Prof. L.S Terblanche

RE: REQUEST FOR PERMISSION TO PERFORM EMPIRICAL RESEARCH SONJA VAN WYK: STUDENT NUMBER 14277264

1. Your letter dated 18/03/2015 has reference on this matter.
2. The Employee Assistance Professionals Association of South Africa (herein referred to EAPA-SA) hereby acknowledge receipt of your application to perform the empirical research under the envisaged title: *The Development of a Conceptual Framework for Spirituality in the South African Employee Assistance Programme Context.*
3. On the 18th of March 2015, EAPA-SA Board of Executive held a meeting and this application was discussed. You are hereby informed of the decision by EAPA-SA Board to grant permission to conduct your research study using EAPA-SA members as population of your study and that the permission has been granted conditional upon submission of the following outstanding documents to EAPA-SA before the study commence:

    3.1 A copy of Research Proposal as approved by the departmental Research Panel and the Faculty Proposal and Research Ethics Committee of the university;
    3.2 A copy of the Data collection instrument (questionnaire).

4. Furthermore, you will be required upon completion of the study to submit a copy of the final report to EAPA-SA and also share the results of your findings through presentation during EAPA-SA Annual Conferences, and Chapter seminar or meetings.

BOARD MEMBERS:; Godfrey Chabalala, Thiloshni Govender, Dr Pravesh Bhoodram, Kelly Manzini, Patrick Egan, Joe Makasane, Palesa Mphosi, , Bernedette Roberson, Aziwifarwi Phuravhathu, Andiswa Lefakane, Gladys Chuene, Radhi Vandayar, Isaac Koto, Tshifhiwa Mamaila.

5. Please note that EAPA-SA reserves the right to revoke this permission should the study compromises the confidentiality clause as presumed will be stipulated under Ethics of the research proposal. Moreover, EAPA-SA cannot be held accountable for any responses or lack of responses by its members towards the study.

NB! 'EAPA-SA will first inform the EAPA-SA membership about the permission being granted and that an on-line survey will follow soon.'

6. EAPA-SA wishes you all the best during your study and looking forward to the conclusion.

Regards

Tinyiko Chabalala

EAPA-SA President

2015/03/31

ANNEXURE C

Informed consent form

Q0.

Welcome to a survey on Spirituality in the EAP context.

In order to participate in the survey, every participating member of EAPA-SA is required to give informed consent – which can be done by **clicking on the relevant button at the end of this page.**

By providing informed consent, you will agree to the following:

It will take approximately 15 minutes of my time, and will require choosing relevant and appropriate answers from a series of multiple choice questions.

Spirituality is a deeply personal subject, and if the questions create a sense of discomfort, I may withdraw from participating in the study at any time by exiting the programme.

I understand that there is no direct benefit to me, and I will not be compensated for my participation in the study.

My name will not appear on the questionnaire and individuals cannot be identified by the researcher, and as such, the survey will be anonymous. I understand that the results of the survey will be kept confidential. The combined results of this study may be published in professional journals or presented at professional conferences.

I am also aware that all raw data generated through this study will be stored at the University of Pretoria for a period of 15 years.

And finally, I understand my rights as a researcher subject, and I voluntarily consent to participation in this study. I understand what the study is about and how and why it is being done.

○ I **agree** to participate in the survey

○ I disagree to participate in the survey

If **I disagree to participate i...** Is **Selected**, Then Skip To **End of Survey**   Skip Logic ▾

QUESTIONNAIRE

SPIRITUALITY IN THE SOUTH AFRICAN EAP CONTEXT

For purposes of this questionnaire, a distinction is made between **religion** and **spirituality**:

Religion can be defined as organised faith systems (for example, Christianity, Islam, Hinduism), with shared traditions, dogmas, beliefs, practices and structures.

Spirituality can be defined as a **broad, overarching concept** which involves an active **personal** investment in transcendent beliefs and practices. Spirituality can be considered "the heart and soul" of religion – but can also be expressed outside formal religion as a personal faith by those who do not consider themselves religious.

SECTION A: BIOGRAPHICAL AND GENERAL INFORMATION

Q 1: What is your age?

20-30	31-39	40-49	50-59	60+

Q 2: what is your gender?

Male	Female

Q 3: Please indicate your population group

African	Asian	Coloured	White

Q 4: Indicate the sector where you are currently employed

Public sector	Private sector	Employed by EAP service provider	Employed by EAP service provider as an affiliate	Other (please describe)

Q 5: Predominant Job role in EAP

Social worker	Psychologist	Psycho-logical Counsellor	Pastoral/ spiritual counsellor / chaplain	Consultant	Manager/ coordinator	Other Please specify

For purposes of this questionnaire, the researcher makes a distinction between religion and spirituality:

Religion can be defined as organised faith systems (for example, Christianity, Islam, Hinduism), with shared traditions, dogmas, beliefs, practices and structures.

Spirituality can be defined as a broad concept which involves an active personal investment in transcendent beliefs and practices. Spirituality can be considered "the heart and soul" of religion – but can also be expressed outside formal religion as a personal faith by those who do not consider themselves religious.

Q 6: Please select your level of agreement/disagreement with the following statement

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
A distinction should be made between religion and spirituality					

Q 7: I would describe myself as:

Spiritual and religious		Religious but not spiritual	
Spiritual but not religious		Not spiritual nor religious	
I do not want to answer this question			

Q 8: How important is spirituality in your life?

Not spiritual at all	
Slightly important	
Fairly important	
Quite important	
Very important	
I do not want to answer this question	

SECTION B: KNOWLEDGE

Q 9: When I consider the idea of spiritual wellness, I think of ...

An inner journey		Meaning		Purpose in life	
Search for the sacred		Transcendence (beyond my self)		Connection with the Divine	
Spiritual values (e.g. altruistic love, respect, integrity)		Transformation		Connection with others	
Balance		Authenticity		Honouring the ancestors	
A growth process		Ubuntu		Other….please specify	

Q 10,11,12: Please select your level of agreement/disagreement with the following statements

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
It is important for EAP practitioners to have knowledge about different spiritual beliefs and practices					
I have the necessary skills to assist clients in diverse spiritual matters					
I have received adequate training to equip myself to deal with spiritual matters with my clients					

SECTION C: ATTITUDES

Q 13,14,15,16: Please select your level of agreement/disagreement with the following statements

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
Religious beliefs and practices are outside the scope of EAP practice					
Spirituality is outside the scope of EAP practice					
Religious beliefs and traditions should be accommodated in the workplace					
Spirituality should be accommodated in the workplace					
I am comfortable discussing spiritual matters with my clients					
My clients' spiritual beliefs help them cope during difficult times					
Spiritual growth is important to my clients					

Q 21: Please click on whichever statement is the <u>most</u> applicable to you:

When I consider clients' religiousness and spirituality, hypothetically, my <u>approach </u>to counselling and advising them would be the following:	
I cannot work with clients having a different spiritual orientation and see it as an opportunity to convert them to my beliefs.	
I do respect the spiritual orientation of my clients – even if it differs from mine.	
Neither of the above	

SECTION D: PRACTICES

Q 22,23,24,25,26,27,28,29: Please indicate:

	Never	Occasionally	Very often	Always
In my EAP practice I focus on resolving issues of the 'troubled' employee'				
In my EAP practice, I focus on prevention of possible issues				
In my practice, I focus on developing the existing strengths and wellness of my clients				
Clients discuss religious matters with me				
Clients discuss spiritual matters with me				
I incorporate religious matters into my practice or advice				
I incorporate spiritual matters into my practice or advice				
I refer my clients to appropriate spiritual resources				

Q 30: In which of the following situations would it be appropriate to discuss spirituality with a client in the EAP context? You may chose more than one option

Substance abuse		Dealing with stress		Serious illness	
HIV/AIDS		Loss & bereavement		Trauma/critical incident	
Programmes that focus on spiritual growth and spiritual wellness		Other…..Please specify			

SECTION E: SPIRITUALITY IN THE WORKPLACE

Considering that "workplace spirituality" may be thought of as **the recognition that employees have an inner life that nourishes and is nourished by meaningful work taking place in the context of a work community**, - experiencing spirituality at work may therefore mean that:

Q 31,32,33,34,35,36,37: Spirituality at work therefore may mean that:

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
The employee's spiritual values, (e.g. integrity, hope, kindness, altruism) are valued at the workplace					
The employee's spiritual values are aligned with the organisation's values (vision/mission and culture)					
The organisation helps the employee to live in peace/harmony with him/herself					
Work is connected with what the employee feels is important in life					
The employee finds meaning and purpose in his/her work					
Members of teams/groups are linked by a common purpose					
Members of the team/group care for and support each other					

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To whom it may concern

CONFIRMATION OF EDITING

This is to confirm that I have edited parts of Ms Sonja van Wyk's dissertation: Sections 4.4 (Presentation of data) and 4.5 (Conclusion) of Chapter 4, and Chapter 5 (Key findings, conclusion and recommendations). Ms van Wyk had to attend to the editorial queries in the texts.

I am a qualified editor with various professional qualifications (including an MA in English) and more than 15 years' experience as a professional editor at the University of South Africa and in government.

Kind regards

DJ Rodrigues