

**THE DEVELOPMENT OF A SPIRITUAL WELLNESS FRAMEWORK FOR THE  
WORK CONTEXT**

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Mini-dissertation submitted in partial fulfilment of the requirements for the degree Magister  
Artium in Industrial Psychology at the North-West University, Potchefstroom Campus

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Potchefstroom

**2007**

“ There will be blazing sunrises even if we never rise early enough to see one. The spirit of each person and thing is present even if we are too asleep to experience it, even if we deny its existence. Spirituality involves an awareness of all there is and an openness to what is not. It is the strength and fearlessness to allow ourselves to transcend reality and ourselves. Fully functioning individuals know that it is this magic that gives life its spice, irradiates boredom and elevates existence beyond space and time.”

Buscaglia, L. (1982)

## FOR THE READER'S ATTENTION

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- The references as well as the style as prescribed by the *Publication Manual (5<sup>th</sup> edition)* of the American Psychological Association (APA) were followed in this mini-dissertation. This practice is in line with the policy of the Programme in Industrial Psychology of the North-West University, Potchefstroom Campus to use APA style in all scientific documents as from January 1999.
- The mini dissertation is submitted in compliance with the editorial style specified by the *South African Journal of Industrial Psychology* (which agrees largely with the APA style), but the APA guidelines were followed in constructing tables.

## **ACKNOWLEDGEMENTS**

**I would like to express my gratitude to the following:**

- My Creator, for his constant presence throughout the process.
- My wife, for her love, support, incomparable insight and soft words of encouragement.
- My parents and sister, for their inexpressible support.
- My mother-in-law, for the support, especially for her words of encouragement, guidance and expertise throughout this process.
- Ms. Martyna Williams, for her wisdom when I was lost.
- Dr. J. Pienaar, for his guidance and patience throughout the process.
- Ms. C van der Walt, for the language editing and support.
- The participants, especially for their willingness to take part in this research and share their knowledge and experiences.

## ABSTRACT

**Topic:** The development of a spiritual wellness framework for the work context.

**Key terms:** Spirituality, spiritual wellness, spiritual work wellness, workplace spirituality, spiritual work wellness programme.

Today's organisations are faced with changes such as increased competition and technological changes, not to mention the impact of globalisation on South African organisations. In a sense, the 21<sup>st</sup> century brought forth a more positive outlook and is described by some as the century of fortogenic living and wellness. Organisations today are searching for programmes that support strengths and wellness, as opposed to the historic employee assistance programmes. Spiritual wellness seems to be the antibiotic for these negative impacts. The objective of this study was to conceptualise spiritual work wellness and develop basic, generic guidelines for the implementation of spiritual work wellness programmes within the diverse organisational context of South Africa.

A qualitative method was applied as the approach that guided the research. The participants were recruited by making use of a combined purposive and network sampling. The sample size ( $N = 10$ ) was determined by data saturation. Data gathering was done by means of a semi-structured interview with each of the participants. Where the need arose, the participants were afforded the opportunity for in-depth discussions and clarification. Data-analysis was done by means of cognitive mapping, followed by the transcription of data and the combined technique of content analysis. Data-analysis was also done by an independent co-coder.

From the discussion of the research results and literature control, conclusions were made regarding spiritual wellness with specific reference to the workplace and to how spiritual wellness is conceptualised from the literature and also to the contribution of that conceptualisation towards answering certain essential questions. More conclusions concerning spiritual work wellness were made through the experts' perceptions of how spiritual work wellness relates to the South African work force. Through further discussion of the results, guidelines were formulated for effective spiritual work wellness programme

implementation within the diverse workforce of South Africa and were reflected in the recommendations of the research.

## OPSOMMING

**Titel:** Die ontwikkeling van 'n spirituele welstandsraamwerk vir die werkkonteks.

**Sleuteltermes:** Spiritualiteit, spirituele welstand, spirituele werk-welstand, werkplek-spiritualiteit, spirituele werk-welstandprogram.

Hedendaagse organisasies word deur veranderinge soos toenemende kompetisie en tegnologiese veranderinge gekonfronteer, om nie eens te praat van die impak van globalisering op Suid-Afrikaanse organisasies nie. In 'n sekere sin het die 21<sup>ste</sup> eeu 'n meer positiewe uitkyk teweeg gebring en dit word deur sommige beskryf as die eeu van fortgeniese lewe en welstand. Tans is organisasies op soek na programme wat sterktes en welstand ondersteun, teenoor die historiese werkgewerondersteuningsprogramme. Spirituele welstand blyk die antibiotika vir dié negatiewe impakte te wees. Die doel van hierdie ondersoek was om spirituele werk-welstand te konseptualiseer en basiese, generiese riglyne vir die implementering van spirituele werk-welstandsprogramme binne die diverse organisatoriese konteks van Suid-Afrika te ontwerp.

'n Kwalitatiewe metode is toegepas as benadering wat die navorsing gerig het. Die deelnemers is gewerf deur gebruik te maak van 'n gekombineerde doelgerigte en netwerk-steekproefneming. Die steekproefgrootte ( $N = 10$ ) is deur dataversadiging bepaal. Data-insameling is gedoen deur middel van 'n semi-gestruktureerde onderhoud met elk van die deelnemers. Waar nodig, is die deelnemers die geleentheid gegun vir indringende besprekings en opheldering. Data-ontleding is deur middel van kognitiewe kartering gedoen, opgevolg deur datatranskribering en die gekombineerde tegniek van inhoudsontleding. Data-ontleding is ook deur 'n onafhanklike medekodeerder gedoen.

Gevolgtrekkings is uit die bespreking van die navorsingsresultate en die literatuurkontrolle gemaak ten opsigte van spirituele welstand met spesifieke verwysing na die werkplek en na hoe spirituele welstand uit die literatuur gekonseptualiseer is en ook na die bydrae van hierdie konseptualisering tot die beantwoording van sekere noodsaaklike vrae. Nog verdere gevolgtrekkings ten opsigte van spirituele werk-welstand is gemaak deur die kundiges se persepsies van hoe spirituele werk-welstand met die Suid-Afrikaanse arbeidsmag verband

hou. Deur verdere bespreking van die resultate is riglyne vir die doeltreffende implementering van spirituele werk-welstandsprogramme binne die diverse arbeidsmag van Suid-Afrika geformuleer en is in die navorsingsaanbevelings weerspieël.

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# CHAPTER 1

## INTRODUCTION, PROBLEM STATEMENT AND OBJECTIVES

### 1.1 INTRODUCTION

This mini-dissertation focuses on the conceptualisation of spiritual work wellness with the purpose of proposing basic guidelines for the implementation of spiritual work wellness programmes within the diverse organisational context of South Africa. In this chapter the problem statement is discussed, whereupon the research objectives are set out. Following this, the research method is discussed and the chapter layout is given.

### 1.2 PROBLEM STATEMENT

We are living in unsurpassed times – times in which changes such as increased competition, technological changes and globalisation have major effects on organisations world-wide and also in South Africa. Organisations today are not simply fighting for a competitive advantage, but rather for survival. It is inevitable that typical changes such as these will have a downbeat effect on employees' well-being, for they bring forth conditions of overwork, work stress, job dissatisfaction and accidents (Wolfe, Parker, & Napier, 1994). Workers who feel stressed will not be able to perform to their fullest potential, and their health may be adversely affected; thus lowering productivity levels (Ho, 1997).

Organisational effectiveness is influenced by the interaction between individuals, groups and organisational factors (Robbins, 1996). Organisations today are seeking ways in which they can keep the interactions between individuals, their jobs and places of work *well* and can contribute to effectiveness in the international market place. The 21<sup>st</sup> century can be described as the century of fortigenic<sup>1</sup> living and well-being, with reference to the emerging shift towards positive psychology, with the focus on human strengths and optimal functioning, rather than on weaknesses, malfunctioning and damage (Seligman & Csikszentmihalyi, 2000). Organisations are looking at wellness programmes for employees as the key to effectiveness in the workplace. In other words, programmes or interventions that

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<sup>1</sup> Fortigenisis is defined as the origins of psychological strengths (Strümfer, 1995).

looks into strengths and ways to develop them. This in return contributes to more effective interaction between individuals, groups and organisational factors.

Historically, organisations made use of employee assistance programmes that were mainly developed for the prevention of financial losses due to alcoholic abuse by employees (Brody, 1988; Goldbeck, 1984). These programmes made organisations aware of the fact that the problems of alcoholism and drug abuse were mainly caused by emotional and social problems; thus the magnitude of these programmes (Brody, 1988). The focus of these programmes was on the identification, constructive confrontation and support of under-performers (Brody, 1988). The downside of these programmes was that they only concentrated on the employees who were identified as individuals with problems. Thus the focus was reactionary, and not proactive.

The wellness programmes/interventions organisations are currently implementing can be referred to as the new and renewing approach to employee health and wellness programmes. These programmes or interventions focus on all employees within the organisation, are born from the fortology domain, and have a focus on wellness and protective factors (Wissing, 2000). Wissing differentiates between traditional health promotion which focused on the prevention of risk factors (as in the past within the organisational perspective) and wellness promotion (emerging shift), in the sense that wellness promotion refers to the enhancement of strengths of individuals, groups and communities in various contexts. An enhancement of strengths in all facets of individuals' lives should also include a focus on enhancing the spiritual component of man as a holistic being (Dunn, 1959).

Dunn (1959) was the first to use the term wellness in a deliberate attempt to move away from the traditional connotation the term *health* had with *illness*. Dunn (1959, p. 789) defined wellness as: "The process of adapting patterns of behaviour that lead to improved health and heightened life satisfaction". Chapman (1991, p. 6) defines wellness as: "... a life-style characterised by personal responsibility, balance and maximum personal development of physical, psychological and spiritual health". Ideally, it is the optimum state of health and well-being that each individual is capable of achieving (De Klerk, Boshoff, & Van Wyk, 2004). Wellness thus not only precludes the absence of illness, but deliberately aims at enhancing health at all levels.

Robbins, Powers and Burgess (1991) suggest a circle divided into six equal spheres as a model for wellness. Each of these different spheres represents a different dimension of wellness, being the physical, intellectual, emotional, social, spiritual and occupational dimensions. It is also noted in the literature that these dimensions function synergistically and dynamically (Eberst, 1984), that these dimensions must be in balance for optimal wellness (Adams, Bezner, & Steinhardt, 1997) and that a dynamic interaction (Witmer & Sweeney, 1992) exists between these dimensions.

Spiritual wellness is an element of emerging interest in the workplace (Dean, 2004; Dean, Fornaciari, & McGee, 2003; Lips-Wierma, 2003; Neal & Biberman, 2003), but relative to the other five dimensions it continues to lack clarity in definition and application (Chandler, Holden, & Kolander, 1992; Dean, 2004; Dean et al., 2003; Neal & Biberman, 2003). Thus far, spiritual wellness has been defined as meaning and purpose in life (Banks, 1980; Chandler et al. 1992; Hinterkopf, 1994; Ingersoll, 1994; Myers, 1990); intrinsic values and/or a personal belief system (Banks, 1980; Myers, 1990), transcendent beliefs and/or experiences (Banks, 1980; Chandler et al. 1992; Hinterkopf, 1994; Ingersoll, 1994; Myers, 1990) and community and/or relationships (Banks, 1980; Chandler et al. 1992; Ingersoll, 1994). Spiritual wellness is evident in man's willingness to seek meaning and purpose in human existence, to question the meaning of everything, and to appreciate the intangibles, which cannot be readily explained or understood.

According to Opatz (1986), a spiritually well person seeks harmony between that which lies within the individual, and the forces that come from outside the individual. Furthermore, a spiritually *well* person is an individual who will express characteristics such as finding meaning and purpose in life, having an intrinsic value system that guides both life and decision-making, possessing a transcendent perspective that allows an appreciation of the sacredness of life and of the mysteries of life and the cosmos, and living in a community – praying, chanting, worshipping or meditating with others whereby this community would not only provide a sense of shared values and identity, but also offer mutual support and an avenue for community outreach (Westgate, 1996).

The argument that spirituality is an intricate part of wellness is strongly supported in the literature (Bensley, 1991; Chandler et al. 1992; Chapman, 1991; Gomez & Fisher, 2003; Robbins et al. 1991; Seaward, 1988, 1991; Watts, Waigandt, & Sappington, 1996; Westgate,

1996) and there appears to be agreement on the central importance of meaning and purpose in life as a cornerstone of spiritual wellness (Chandler et al. 1992; Frankl, 1969, 1984; Westgate, 1996). However, Ryff and Singer (1998, p. 5, 6) question the universality of western formulations of wellness, as culture and context are powerful influences in efforts to characterise the positive side of human experience. They refer to distinctions between individualist vs. collectivist and independent vs. interdependent constructions of self and society. "Characterisations of traditional African virtues and life goals reveal a clear elevation of community over self". This calls for investigation into the African mind, and for African voices to be heard in concepts of wellness (Viljoen & Kirsten, 2003), especially and specifically as pertaining to spiritual wellness. Within the multi-cultural South African context, one should also acknowledge the voices of cultural minority groups, for example the represented Asian religions and cultures.

Chandler et al. (1992) define spirituality independently of religion; that is, spirituality can occur in or out of the context of the institution of organised religion, and not all aspects of religion are assumed to be spiritual. In this regard, the assumption can be made that spirituality and religion are related, but are not synonymous. By developing spirituality one can add meaning to the practice of religion, whereas the practice of religion can deepen spirituality. Furthermore, it can be said that the different wellness dimensions are always in interaction with one another with the spiritual dimension being of central importance.

### **1.3 SPIRITUAL WELLNESS AT WORK**

From the existing literature it is evident that western organisations are benefiting from wellness programmes in terms of health care costs (Cohen, 1985; Conrad, 1988), decreased absenteeism (Bertera, 1990; Giacalone & Jurkiewicz, 2003), increased employee satisfaction (Schauffler & Rodriguez, 1994), improved job performance (Wolfe et al. 1994), and lower employee turnover (Giacalone & Jurkiewicz, 2003; Shephard, 1992). There are also those organisations that enjoy benefits such as improved employee morale, health and productivity, employee attraction and retention, and improved image of the corporation (Connors, 1992).

Relating to personnel, employees who work for organisations that they consider as being spiritual are less apprehensive, more ethical, and more dedicated/devoted, and there is mounting evidence that a more humane workplace is more productive, flexible, and creative

(Eisler & Montouori, 2003). Importantly, Mitroff and Denton (1999) noted that spirituality could be the ultimate competitive advantage that organisations are longing for.

The implementation of spiritual wellness programmes/interventions are done within the organisations' culture, values and norms, rather than from that of individuals within these organisations (De Klerk et al. 2004; Herholdt, 2004; Ho, 1997; King & Crowther, 2004; Lubbe, 2004; Putter, 2004; Van der Watt, 2004). This approach runs the risk of underestimating the importance of diversity in spiritual wellness programmes/interventions. Given the pluralistic South African society, characterised by a multitude of cultures (with different underlying values and norms), languages, religions and faith systems, the implementation of a spiritual wellness programme or intervention that is only concerned with the organisations' culture may lead to disillusionment for many employees. "Organisational culture" may be hypothesized to be only a reflection of "main stream" culture, and it seems necessary to consider the different individual cultures of employees that may contribute to organisational culture.

Without taking into consideration organisational, groups' and individuals' religion, culture, values and norms, organisations may find their efforts for achieving spiritual wellness wasteful, worthless or even offensive. These efforts may result in discrimination against employees on cultural and/or religious bases, which would bring it into direct conflict with article 15(1) and article 15(2) of the Constitution, which grants freedom of religion, belief and opinion (South Africa, 1996).

Since the concept of spiritual wellness is only an emerging concept in South African organisations, it is imperative that research be aimed at processes which promote an understanding of the phenomenon of spiritual wellness. Although several spiritual wellness models and theories have been proposed in the literature (Cohen, 1999, 2000; Frankl, 1992; Randall & Cote, 1991), they all seem to place the emphasis on specific religions or cultures with an aim to the development and implementation of specific spiritual wellness programmes/interventions. Rather, the researcher is of opinion that the focus should be on looking for communality in different religions and cultures, and proposing a generic concept of spiritual work wellness, separated from a specific religious doctrine that would engender principles of tolerance and respect central to all human beings. This should in theory be possible, since spirituality may be separated from religion (Chandler et al., 1992).

Thus it is important that South African organisations should firstly have a clear understanding of the meaning, definition and components of spiritual wellness in the workplace (spiritual work wellness), and secondly, clear guidelines for the implementation of spiritual work wellness programmes. It is therefore necessary to start developing some generic guidelines for the implementation of spiritual work wellness programmes with a specific reference to the diverse work-force of South Africa.

Without the support of an integrated theoretical understanding and generic guidelines, implementation of spiritual work wellness programmes can have unsatisfactory results and in some cases it might even have a negative impact. Hence the following research questions are proposed:

- How is spiritual wellness, with specific reference to the workplace, conceptualised in the literature and can this conceptualisation contribute to certain essential questions to explore qualitatively with participants?
- What are the perceptions, from experts' point of view, within the South African work-force regarding *spiritual work wellness*?
- What guidelines could be proposed for effective spiritual work wellness programme implementation within the diverse work-force of South Africa?

## **2. RESEARCH OBJECTIVES**

### **2.1 General objective**

The purpose of this study is to conceptualise spiritual work wellness and develop basic, generic guidelines for the implementation of spiritual work wellness programmes within the diverse organisational context of South Africa.

### **2.2 Specific objectives**

To achieve the general objective, the following specific objectives are visualised:

- To conceptualise spiritual work wellness, with the dual aim of understanding and to get a basis from which to formulate the questions for the qualitative interviews.
- To determine the perceptions of experts' within the South African context of spiritual work wellness.
- To propose guidelines for effective spiritual work wellness programme implementation within the diverse work-force of South Africa.

### **3. PARADIGMATIC PERSPECTIVE**

One of the characteristics of social science research is that different research traditions or paradigms are to be found within each of the disciplines. Social science disciplines are multi-paradigmatic. At any given stage, a variety of schools of thought is to be found in any of the social science disciplines and within each of these, different interpretations are propagated (Mouton & Marais, 1996).

The paradigmatic perspective of this research entails the intellectual climate and the market of intellectual resources (Mouton & Marais, 1996).

#### **3.1 The intellectual climate**

The intellectual climate refers to the variety of non-epistemological convictions that are endorsed by a discipline in a specific period. They are convictions, values and assumptions that are not directly connected to the epistemological aims of the specific research practice (Mouton & Marais, 1996). These convictions are not meant to be testable. It postulates underlying testable judgement. In order to determine the intellectual climate of specific research, the disciplinary relevance and meta-theoretical assumptions must be discussed.

This research aims at understanding human behaviour which grounds this study within the behavioural science discipline. Furthermore, it is based on Psychology, more specifically, Industrial Psychology. Psychology can be defined as the study of all forms of observable and non-observable human behaviour (Plug, Louw, Gouws, & Meyer, 1997). The American Psychological Association (2006) defines Psychology as the study of the mind and behaviour in every conceivable setting from scientific research to mental health care.

Industrial Psychology, according to the Health Professions Council of South Africa (<http://www.hpcs.co.za>), is “applying the principles of psychology to issues related to the work situation of relatively well-adjusted adults in order to optimise individual, group and organisational well-being and effectiveness”. As a discipline, Industrial Psychology includes specialised areas and/or sub-disciplines such as organisational psychology, personnel psychology, career psychology, psychometrics, ergonomics and consumer behaviour.

Organisational psychology and personnel psychology are the sub-disciplines of industrial psychology which are relevant in this research. Organisational psychology can be defined as the branch of psychology that focuses on role-related behaviour, group pressure, commitment to the organisation and patterns of communication (Abrahams & Ruiters, 2003). Personnel psychology is the branch of psychology concerned with individual differences and predicting a fit between the employee and the employer (Abrahams & Ruiters, 2003). Spirituality in the workplace can lead to a more productive, flexible and creative organisation (Eisler & Montouori, 2003), and for enhancing spirituality in the workplace, organisational and personnel psychology would be the best vehicle to consider when attempting to implement a spiritual work wellness programme/intervention. While Organisational psychology places the focus on the positive effects a greater spiritual awareness may have on the relationships between employees and with their employer, personnel psychology cautions us to the sensitivity with which such an approach should be undertaken.

### **3.1.1 Relevant meta-theoretical assumptions**

Strümpfer (2002, p. 21) notes that “*the paradigm of positive psychology and the newly named sub-discipline of psychofortology are evolving rapidly*”. These two paradigms (positive psychology and psychofortology) are part of the meta-theoretical assumptions applicable in this research, being that wellness, spiritual wellness and spiritual work wellness are being investigated within these paradigms.

Positive psychology is defined as the scientific study of ordinary human strengths and virtues (Seligman & Csikszentmihalyi, 2000). Positive psychology is aimed at facilitating a change in the focus of psychology from preoccupation only with regard to repairing the worst things in life to a more buoyant approach of building positive qualities (Seligman &

Csikszentmihalyi, 2000). Positive psychology as paradigm and field of psychology focuses on the following three levels, as noted by Seligman and Csikszentmihalyi (2000):

- *Subjective level:* where positive psychology is viewed as valued subjective experiences a) in the past - well-being, contentment and satisfaction, b) for the future – hope and optimism, and c) in the present – flow and happiness.
- *Individual level:* positive psychology is viewed as positive individual traits such as a) the capacity for love and vocation, b) courage, c) forgiveness, d) interpersonal skill, e) aesthetic sensibility, f) perseverance, g) originality, h) future mindedness, i) spirituality, j) high talent, and k) wisdom.
- *Group Level:* the view of positive psychology is one of the civic virtues and the institutions that move individuals towards better citizenship in terms of a) responsibility, b) nurturance, c) altruism, d) civility, e) moderation, f) tolerance and g) work ethics.

Psychofortology as a suggested new sub-discipline of positive psychology is rooted in the fortigenesis paradigm where the focus is on the origins of strengths (Strümpfer, 1995). The focus of psychofortology is more than just the science of psychological and/or human strengths; the focus is also on the nature and the dynamics of these strengths (Wissing & Van Eden, 1997). The relationship between psychofortology and spirituality can be found in the holistic wellness approach of Wissing (2000) to fortigenic living. Man is seen as being multidimensional (one dimension being spirituality) and these dimensions must be in constant interaction in order to engender holistic wellness. Furthermore, Chandler et al. (1992, p. 168) state that “spirituality is a natural part of being human” and Westgate (1996, p. 27) states that an “openness to the spiritual dimension permits the integration of one’s spirituality with the other dimensions of life, thus maximising the potential for growth and self-actualisation” which is a direct statement towards a holistic approach to fortigenic living. Given the important part that work and employment makes up of modern individuals’ everyday lives, the role of spirituality in this regard seems worthy of further investigation.

### **3.2 The market of intellectual resources**

The market of intellectual resources refers to the assumptions with epistemological status as scientific hypothesis, with their status as knowledge-claims (Mouton & Marais, 1996, p. 22). The market of intellectual resources is divided into theoretical and methodological beliefs.

### **3.2.1 Central theoretical statement**

For the effective implementation of spiritual work wellness programmes within South African organisations the unique diversity of the South African work-force has to form part of both the basic conceptual framework and generic guidelines for an effective approach to the effective implementation of these programmes in South Africa.

### **3.2.2 Theoretical beliefs**

Theoretical beliefs can be described as all beliefs that yield testable results regarding social phenomena (Mouton & Marais, 1996). The central theoretical statement of this research serves as a point of departure for the research, followed by the conceptual definitions, models and theories.

#### **3.2.2.1 Conceptual definitions**

The conceptual definitions that refer to the core concepts within this specific research will be discussed in full in chapter two. Brief descriptions are given below:

- **Wellness**

According to Kreitner and Kinicki (2001), wellness is a broad, interdisciplinary approach that goes beyond stress reduction by advocating that people strive for personal wellness in all aspects of their lives. Chapman (1991, p. 6) defines wellness as: "...a life-style characterised by personal responsibility, balance and maximum personal development of physical, psychological and spiritual health".

For this research, wellness is defined as a striving beyond stress reduction for optimal human functioning within the physical, psychological and spiritual dimensions of human health.

- **Spiritual Wellness**

Spirituality is difficult to define or describe in full (Ingersoll, 1994; Westgate, 1996). Moberg (2002, p. 47) states that "despite it's popularity, the concept of spirituality is muddled by the broad range of definitions that are related to and linked with it in popular parlance, including

widespread use of the noun *spirit* and the adjective *spiritual* to denote an ever-increasing expanse of expressions”. Though spirituality lacks clear-cut definitions, there is an active awareness of this specific dimension which forms part of being human, as well as an awareness of one’s health regarding this specific dimension (Dunn, 1959; Robbins et al. 1991).

Within this research, spiritual wellness is defined according to the conceptual definition of Chandler et al. (1992, p. 170) who defined spiritual wellness based on psychological theory as “... a balanced openness to or pursuit of spiritual development”.

- **Spiritual Work wellness**

When taking a closer look at the definition of Giacalone and Jurkiewicz (2003, p. 13), it becomes evident that there are three main focus areas within workplace spirituality, namely an active *organisational awareness* (“framework of organisational values evidenced in the culture”), an *employee experience* (“that promotes employees experience of transcendence through the work process”) and an *active process* (“facilitating their sense of being connected to others in a way that provides feelings of completeness and joy”).

In combining the definitions of Giacalone and Jurkiewicz (2003) and Chandler et al. (1992), spiritual work wellness may be conceptualised as an organisational culture from which all employees can benefit in terms of non-material incentives, collective behaviour which is directed by feelings of completeness and happiness, and whereby both the individual and organisation strives towards harmony in openness and optimal spiritual development.

### **3.2.2.2 Models**

A model is aimed at the simplified expression of relationship between main components of a process. It does not only classify phenomena, but also tries to systematise the relationship among them (Mouton & Marais, 1996).

The models referring to the core concepts within this specific research will be presented in table format, followed by a brief description.

Table 1

*Models relating to the Theoretical Beliefs of this Research*

<b>Models</b>	<b>Description</b>
The <b>wellness continuum</b> of Travis and Ryan (1988)	Wellness appears along a continuum with the one extreme being premature death and the other extreme being high levels of wellness with a central point of neutrality which represents the absence of symptoms or disease.
<b>The health and wellness models of:</b>	
• Chapman (1991)	Chapman (1991) states that wellness is a life-style characterised by personal responsibility, balance and personal development of three dimensions, namely physical, psychological and spiritual.
• Ryff and Singer (1998)	The model focuses on wellness as being an engagement towards living, which involves the expression of human potential within the intellectual, social, emotional and physical dimensions and, by doing so, living leads to a life of purpose, deep and meaningful connections, self-regard and mastery.
• Adams et al. (1997)	Health is seen on a continuum from ill to well-being whereby the different dimensions, physical, social, psychological, intellectual, emotional and spiritual must be in balance to bring forth a state of wellness and/or well-being.
• Myers, Sweetney and Witmer (2000)	This model theorises wellness as a life orientated towards health and wellness whereby body, mind and spirit are integrated to live life more fully within the human and natural community.
• Robins et al. (1991)	These authors suggest a circle divided into six equal spheres as a model for wellness. These six equal spheres represent the different dimension of wellness which are the physical, intellectual, emotional, social, spiritual and occupational dimensions.
• The <b>holistic development model</b> of Lips-Wierma (2003)	<p>The holistic development model proposes a framework through which to access the various ways in which spirituality can influence the individual. The author also states that the model “is also used as a foundation to a wide range of work practices such as job reviews, mentoring, socially responsible business audits and career and strategic planning” (p. 414).</p> <p><u>The model focuses on the following six dimensions:</u></p> <p><b>Developing and becoming self.</b> A self-awareness and a willingness to be open to learning.</p> <p><b>Unity with other.</b> A clear distinction between unity and sameness, with true unity not a “feel good idea”, but based on justice.</p> <p><b>Serving others.</b> Contributions made towards the well-being of the world.</p> <p><b>Expressing full potential.</b> Relating to creativity, excellence, and the ability to influence others.</p> <p><b>Spiritual coherence.</b> Living one’s vocation entails detecting patterns of meaning in one’s life, and discovering unity of purpose or coherence in one’s story (Homan, as quoted by Lips-Wiersma, 2003).</p> <p><b>Loss of equilibrium.</b> This loss of equilibrium leads to a loss of ability to express spirituality in work.</p>

Table 1 continued

*Models relating to the Theoretical Beliefs of this Research*

<b>Models</b>	<b>Description</b>
<b>The spiritual themes and the learning organization model</b> of Porth, McCall and Bausch (1999)	These authors integrate the learning organisation model of Senge (in Porth et al. 1999) with spiritual themes. These spiritual themes are identified by looking for similarities from different religions. By integrating the learning organisation model and the spiritual themes, the importance of <i>teamwork, participation</i> and <i>opportunities for full development of human talent</i> in the workplace was portrayed as being important for spirituality in work and at the workplace.

**3.2.2.3 Theories**

A theory is a set of interrelated constructs (concepts), definitions and propositions that presents a systematic view of phenomena by specifying relationships among variables with the purpose of explaining and predicting the phenomena (Kerlinger & Lee, 2000, p. 11).

The theories relating to this research are as follows:

- Positive psychology as field of psychology (Seligman & Csikszentmihalyi, 2000) with specific reference to the three levels, namely the *subjective level*, the *individual level* and the *group level*.
- Strümpfer's (1995) theory of fortigenesis.
- Wissing's (2000) theory of holistic wellness.
- Ryff and Singer's (1998) theory of human well-being.
- Konz and Ryan's (1999) transformation process.
- Moberg (1984) and Ingersoll's (1998) multidimensional approach to spirituality.
- Ingersoll's (1998) spiritual wellness in the workplace.

**3.3 Methodological beliefs**

Mouton and Marais (1996) define methodological beliefs as beliefs that make judgement regarding the disposition and structure of science and scientific research. The methodological beliefs of this specific research are based on the research model of Mouton and Marais (1996) and Botes (1995) which supports the functional thought approach. The functional thought approach is a basis for practicability and applicability which states that this research must be applicable once completed (see Figure 1).

Once spiritual work wellness is conceptualised, the perception of spiritual work wellness is explored and guidelines for programme implementation are formulated, this research could contribute towards more effective spiritual work wellness programmes in organisations which in turn could contribute towards individual, group and organisational well-being.

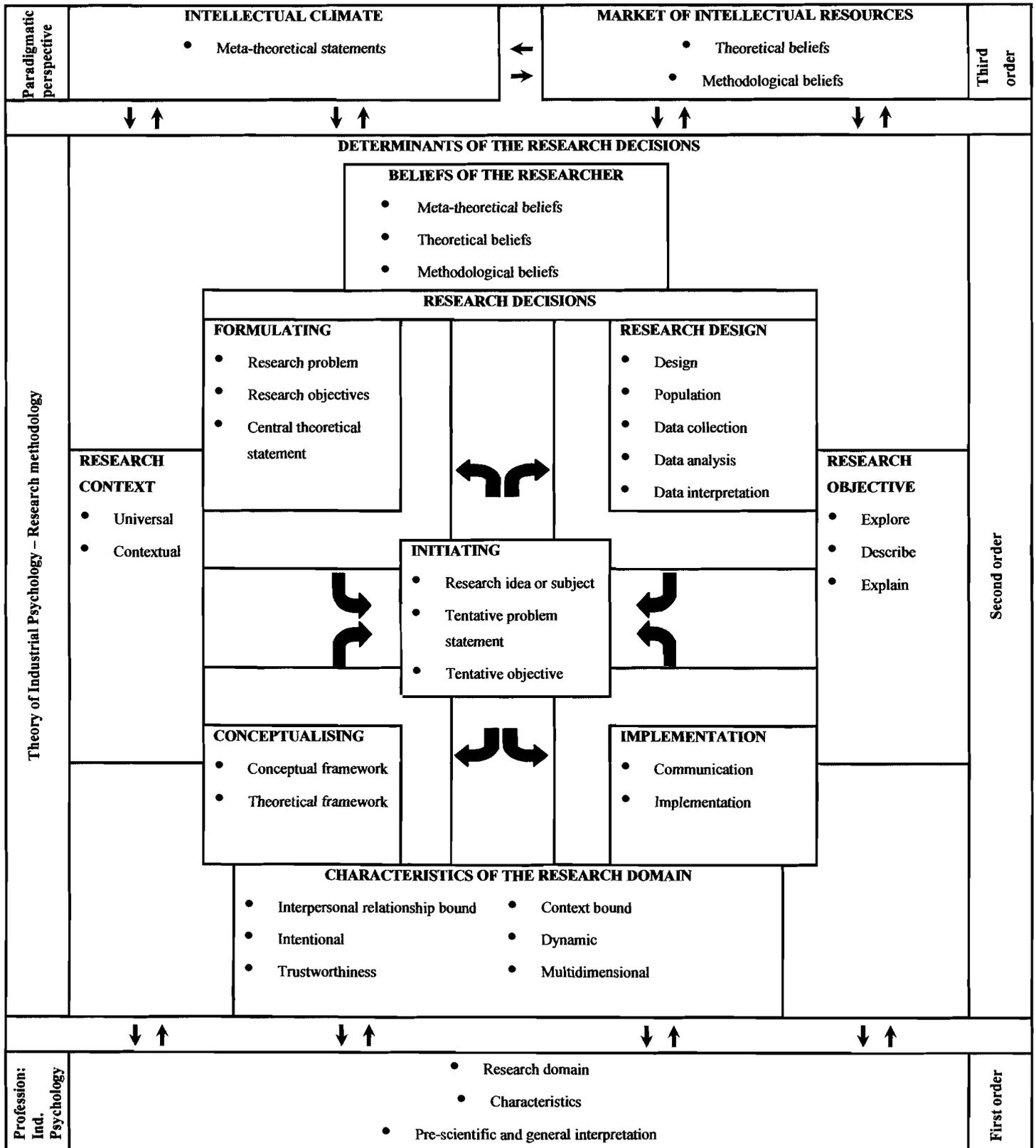


Figure 1. The adapted research model of Botes (1995) and Mouton and Marais (1996)

## **4. RESEARCH METHOD**

In achieving the aim of this research, the following forms part of the research method: a literature review, followed by a qualitative empirical investigation that includes a literature control after data-analysis.

### **4.1. Literature review**

The literature review aims at conceptualising spiritual work wellness and developing the semi-structured interview schedule for the qualitative empirical investigation.

### **4.2. Empirical investigation**

The empirical research investigation is discussed in terms of the research design, participants, data collection, data analysis and a literature control.

#### **4.2.1. Research design**

An explorative, descriptive qualitative approach will be used to explore and describe the spiritual work wellness phenomenon within the diverse work-force context of South Africa. A qualitative approach was chosen in order to engage in a process of constructing the meaning of human perceptions of spirituality in the workplace through intensive dialogue with those individuals (Liehr & Marcus, 2002).

A purposive sampling method of study is used because this method selects individuals for participation based on their particular knowledge of the phenomenon under investigation, for the purpose of sharing that knowledge (Streubert & Carpenter, 1999). The network sampling method (sometimes referred to as snowballing) will also be used, because it holds promise for locating participants difficult or impossible to contact in other ways, or who had not been previously identified for the research (Burns & Grove, 2005).

The sample size of the research population will be determined by data saturation (Burns & Grove, 2005). That is, when no new themes have emerged from the participants and the data

is repeated (Streubert & Carpenter, 1999). Therefore, predetermination of the number of participants in this study is not possible (Streubert & Carpenter, 1999).

#### **4.2.2. Participants**

The research participants will consist of individuals regarded as experts in the field of work wellness, and more specifically, spiritual wellness in the workplace. These experts will be individuals working as managers, human resource managers, consultants, psychologists and industrial psychologists. The defining feature of individuals that will be targeted in the research population will be that they should have a perception of spiritual wellness as manifested in the South African workplace.

#### **4.2.3. Data Collection**

Data collection for this research will be done by means of a semi-structured one-on-one interview, based on the phenomenological approach of qualitative research. Open-ended interviewing (which will be tape-recorded with the participants' permission, see Appendix A) will be used, because it allows the researcher to follow participants' lead, to ask clarifying questions, and to facilitate the expression of the participants' perceptions (Streubert & Carpenter, 1999).

Interviewing allows entrance into another person's environment or that person's experienced and/or perceived environment. More specifically, interviewing allows the interviewer to gain insight into that person's perceptions of his/her internal and external environment and in return is an excellent source of data. Complete concentration and rigorous participation in the interview process improves the accuracy, trustworthiness and authenticity of the data (Streubert & Carpenter, 1999).

Semi-structured one-on-one interviews are especially suitable where one is particularly interested in complexity or process, or where an issue is controversial or personal. With semi-structured interviews the researcher makes use of a set of predetermined questions on an interview schedule, where the schedule is seen as guidance rather than a dictation of the interview (Greeff, 2005).

The semi-structured interview schedule that will be formulated in this research is based on a literature review and will be evaluated by experts before the actual interview schedule will be used (see Appendix B). The researcher will make use of Okun's (2002) communication techniques in order to conduct the semi-structured one-on-one interview. Okun (2002) suggests the following techniques:

- **Minimum verbal response**

Verbal methods such as “mm-mm” and “uh-huh” and non-verbal gestures such as a nod of the head and leaning forward will be used to give assurance to the participant that the researcher is actively listening. This should also encourage the participant to talk more.

- **Clarifying**

Clarifying is used when the researcher attempts to understand what the participant meant by the answer or the statement given. By doing this, the researcher engages himself in a better understanding of the participant's perception and at the same time showing the participant that he is actively listening to what is being said.

- **Reflecting**

The researcher will, by making use of the reflecting technique, show the participant that the researcher has taken note of what has been said. By making use of reflection, the participant can hear what he/she has said and then maybe expand or clarify on what has been said.

- **Summarising**

The researcher will, by making use of summarising, capture and highlight the important affective and cognitive themes that have arisen during the interview. Summarising does not only happen at the end of the interview, but throughout the interview.

- **Paraphrasing**

Paraphrasing will be used to “re-word” (to put the same message in other words) the verbal message of the participant by making use of synonyms.

- **Encouraging**

The researcher will make use of the encouraging technique in order to get the participant to say more regarding a specific topic/theme. This can be done by making use of open-ended questions or remarks such as “can you tell me more about it” or “you mentioned ..., can you tell me what you meant”.

Throughout the duration of the interview, the researcher will also pay attention to the following non-verbal indicators: body language, eye contact, voice tone, facial expressions and general presentability. These non-verbal indicators will also be noted in the field notes.

Field notes will be recorded directly after each semi-structured one-on-one interview. According to Schurink (1998), field notes should be recorded with specific reference to the following three elements:

- *Observation notes* is a phrase which describes that which is happening in terms of what is seen and heard. More specifically, these notes are a direct reflection of the “who”, “what”, “when”, “where” and “why” of human activity during the process of the semi-structured one-on-one interview.
- *Theoretical notes* are the systematic, purposeful attempt of the researcher to give meaning to the observation notes. From the theoretical notes, the researcher attempts to identify patterns that re-emerge during the course of the research.
- *Methodological notes* is a phrase which refers to the reminders, instructions and critical remarks which are intended for the researcher.

Notes, which means the personal opinions of the researcher, will be made throughout the duration of the research analysis and will be kept separate from the rest of the field notes.

#### **4.2.4. Data-analysis**

The data captured by the audio tapes will be processed by two different procedures. Firstly, the data will be captured through the procedure of cognitive mapping (Burns & Grove, 2005), where the researcher maps themes on a single page, which included codes and the relationships between them (see Appendix C). The second procedure, using the same data, will be to transcribe the interviews verbatim by the researcher (see Appendix D) and a co-

coder who is familiar with the field of study. Data-analysis will be done by making use of a combination of Techs' (as quoted by Creswell, 1994) and Giorgi's (as quoted by Burns & Grove, 2005) content analysis approach.

#### **4.2.4.1. Method of data-analysis**

As mentioned above, two procedures will be used and are discussed below in terms of the guidelines that will be followed.

Cognitive mapping does not include transcribing of the data, for this procedure includes the process of coding, categorising and interpreting data into one activity (Burns & Grove, 2005). Burns and Grove (2005) suggests the following guidelines for performing cognitive mapping:

- Generate field notes immediately after the interview and have them available for the cognitive mapping.
- Use a large sheet of paper and a black pen for the mapping.
- Listen to the tape without stopping to write comments and rewind the tape.
- Begin mapping. Start in the center of the paper with a pivotal word and branch out as needed. Listen repeatedly to the tape as you develop the map to ensure that the map accurately reflects the participants' ideas.
- Consider the data "cognitively". This process may require formulating codes, establishing relationships, and recording nonverbal data. You may need to take breaks to allow time for thought.
- Keep verbatim quotes from the tape separately and indicate where they emerge on the map.
- Annotate the map to indicate connections and respondent or researcher input.
- As a second-level analysis, develop a "macro" map that combines content from all the individual cognitive maps. This map will initiate theory building from the analysis.

As mentioned above, a combined technique of content analysis of Tech (as quoted by Creswell, 1994) and Giorgi (as quoted by Burns & Grove, 2005) will be used. This is done as follows:

- Transcriptions are presented in such a manner that there is an area for notes, in other words three columns with the left and right column left open for notes taken down by the researcher.
- In order to get a sense of the totality, first read through all the transcriptions.
- Choose the most interesting or shortest transcription and read through it, keep in mind the aim of the research and the questions asked.
- Decide on words and themes as units for analysis.
- Read through the transcriptions while underlining these words and themes decided on.
- From the transcription, transfer the spoken words to the column to the left and any perceptions to the column to the right.
- Read through the left column and look at any spontaneous main categories and subcategories that arise and systemise them in table format.
- Spoken words are transferred to the sub-categories and main categories in the table. Perceptions are then used to help clarify these tables.
- Study the remaining themes in this column.
- Refine the wording in the table by translating the wording into more scientific language. Giorgi (as quoted by Burns & Grove, 2005) recommends that redundancies in the themes should be eliminated.
- The researcher should meet the co-coder to discuss the findings so as to reach consensus and to ultimately finalise the tables.

The double-coding process will be implemented; whereby the expert co-coder decodes the transcriptions independently of the researcher. The co-coder will receive copies of the transcriptions, checklist and field notes and a work protocol that will indicate the objectives of the research (see Appendix E), the interview schedule with the questions as put to the individuals within the sample (see Appendix B), as well as the step-by-step guide to follow during the process of analysing (see Appendix E).

### **4.3. Literature control**

In order to confirm the data obtained by the empirical investigation, the researcher will compare the results with available relevant literature. The results from the research that are seen as new information gained can be highlighted as unique findings.

The objective of this step is to fuse the perception of spiritual work wellness obtained through the empirical investigation with the perceptions obtained from the literature control. By doing so, the researcher would generate similarities as well as dissimilarities, which will contribute towards the development of guidelines for the implementation of spiritual work wellness programmes within the diverse organisational context of South Africa.

## **5. GUIDELINES**

Guidelines for the effective implementation of spiritual work wellness programmes will be developed from the empirical investigation and the literature control of this research. These guidelines will be discussed in Chapter 3 as forming part of the recommendations from this research.

These guidelines will aim at improving individuals' spiritual work wellness, which will be reflected in a more holistic approach to wellness at work by the individual and the organisation itself. Thus not only could these guidelines contribute towards more spiritually well organisations in South Africa, but also better performing organisations in South Africa.

## **6. TRUSTWORTHINESS**

According to Guba (as quoted by Krefting, 1991) there are four criteria to ensure trustworthiness, namely credibility, applicability, consistency and neutrality. These criteria are therefore applied in this research.

### **6.1. Credibility**

Guba (as quoted by Krefting, 1991) states that, in order for credibility to encompass truth-value, it should be a true reflection of the participant's perceptions. The perceptions should correspond with the findings of the researcher and the researcher's actions to give an accurate reflection of what the participants have conveyed. This will be insured by follow-up meetings and/or electronic correspondence with the participants with the aim of clarifying their true meaning regarding their perceptions and whether their perceptions were transcribed accurately.

## **6.2. Applicability**

According to Guba (as quoted by Krefting, 1991), applicability refers to the degree to which the research can be applied to other situations. Qualitative contextual research according to Guba (as quoted by Krefting, 1991) cannot be generalised to similar situations. The researcher will ensure that a dense description and consistent reporting is done from the data that is collected through the entire process of this investigation, in case of criticism and/or further research.

## **6.3. Consistency**

Guba (as quoted by Krefting, 1991) uses the term ‘auditability’ when referring to consistency. Auditability is used to describe the situation where another researcher, on account of the dense description of the research, can be in a position to follow this research based on the argument of the researcher. To make this research auditable and to increase trustworthiness, the researcher gives a dense description of the data collection method, data-analysis and the results.

## **6.4. Neutrality**

Neutrality refers to the clear connection between the sources of data and the description thereof. According to Guba (as quoted by Krefting, 1991), neutrality of the research will be increased by auditing the checklist, verbatim transcriptions of the interviews, field notes, data-analysis documents, interpretation of categories and the format of questioning.

## **7. ETHICAL CONSIDERATIONS**

Ethical aspects specific to this research are taken into consideration as detailed by the Health Professions Council of South Africa (HPCSA), and more specifically the Professional Board for Psychology’s Ethical Code of Professional Conduct (<http://www.hpcsa.co.za>), and the “Ethical Principles of Psychologists and Code of Conduct” which appeared in the American Psychologist in 1992 (in American Psychological Association, 2003). These ethical aspects have a specific reference to the “Research and Publication Ethics in Psychology” within the

codes of conduct mentioned above, and are applied to this research in the following manner (see Table 2).

Table 2

*Ethical Aspects applicable to this Research*

Ethical aspect	Application in this research
Discussing the limits of Confidentiality (American Psychological Association)	The researcher will discuss with the individuals the relevant limitations on confidentiality and the foreseeable uses of the information generated through their participation in the research.
Maintaining Confidentiality (APA)	The researcher has a primary obligation to take reasonable precautions to respect the confidentiality rights of the participants in this research. Confidentiality may be established with law and corresponds with ethical aspects of "Compliance with law and standards".
Ownership of records and data (APA)	The researcher recognises that the ownership of data is governed by legal principle and will therefore take reasonable and lawful steps so that the data remains available to both the participants and the researcher.
Planning research (APA)	<p>The researcher will design, conduct and report the research in accordance with the recognised standards of scientific competence and ethical research.</p> <p>The researcher will plan the research so as to minimise the possibility that the results may be misleading.</p> <p>If any ethical issues are unclear, the researcher will seek to resolve this issue/s through consulting the appropriate boards, peers, committees and/or study leaders.</p>
Responsibility (APA)	<p>The researcher will conduct this research with the due concern of the dignity and welfare of the participants.</p> <p>The researcher will only make use of research assistants and co-coders who are appropriately trained for the tasks assigned to them.</p>
Compliance with law and standards (APA) (Health Professions Council of South Africa)	The researcher will conduct the research in such a manner that the research will be consistent with the law, international acceptable standards governing the conduct of research, and in particular the national and international standards governing research with human participants.
Research responsibilities (APA) (HPCSA)	The researcher will enter into an agreement with the participants regarding the nature of the research and the responsibilities of the parties involved in the research prior to conducting the research.

Table 2 continued

*Ethical Aspects applicable to this Research*

Ethical aspect	Application in this research
Informed consent to research (APA) (HPCSA)	<p>The researcher will make use of a language (English) that is reasonably understandable to the participants in obtaining their appropriate informed consent.</p> <p>The researcher will make sure that the informed consent obtained is appropriately documented.</p> <p>With reference to this research the informed consent complies with the following requirements:</p> <ol style="list-style-type: none"> <li>a.) inform the participants of the nature of the research;</li> <li>b.) inform the participants that they are free to participate, decline or withdraw from the research at any stage;</li> <li>c.) informing participants of significant factors that may be expected to influence their willingness to participate (such as expertise and experience);</li> <li>d.) explaining other aspects the participants may enquire about.</li> </ol>
Informed consent in research filming or recording (APA) (HPCSA)	<p>As part of the informed consent, the researcher will gain permission from the participants to record the interview by making use of a voice-recorder for transcribing purposes.</p>
Sharing and utilizing data (APA)	<p>The researcher will inform the participants of their anticipated sharing or further use of personally identifiable research data and of the possibility of unanticipated future uses.</p>
Minimizing invasiveness (APA)	<p>The researcher will only interfere with the participants from whom data are collected only in a manner that is warranted by an appropriate research design and that is consistent with psychologists' roles as scientific investigators.</p>
Providing participants with information concerning the study (APA)	<p>The researcher will afford participants the opportunity to obtain appropriate information about the nature, results and conclusions of the research as well as to clarify any misconceptions that the participants might experience.</p>
Reporting research results (HPCSA)	<p>The researcher will under NO circumstances fabricate data or falsify results in the research or publication of the research.</p> <p>If the researcher discovers significant errors in the published data, reasonable steps will be taken to correct the errors in a correction, retraction, erratum or other appropriate means of publication.</p>

Table 2 continued

*Ethical Aspects applicable to this Research*

<b>Ethical aspect</b>	<b>Application in and during the research</b>
Plagiarism (APA) (HPCSA)	The researcher will under NO circumstances present substantial portions or elements of another researcher's data as his own, even if the data source is cited occasionally.
Publication credit (APA) (HPCSA)	<p>The researcher will only take responsibility and credit, including authorship credit, for:</p> <ul style="list-style-type: none"><li>a.) actual work performed or for contributions made by the researcher;</li><li>b.) principal authorship and other publication credits which accurately reflect the relative scientific or professional contributions of the individuals involved, regardless of his relative status;</li><li>c.) minor contributions to the research or to the writing for publications which will be appropriately acknowledged such as in footnotes or in an introductory statement.</li></ul> <p>The researcher shall be listed as principal author on any multiple-authored articles that are substantially based on this research.</p>
Duplicate publication of data (APA) (HPCSA)	The researcher will not publish as original data, data that have previously been published. All publications of previous data will be acknowledged in the proper manner.
Sharing data (APA) (HPCSA)	Having published the research results, the researcher will not withhold the data on which the conclusions of the research are based in case other competent professionals seek to verify the substantive claims through re-analysis and who intend to use the data for that purpose only: Provided the confidentiality of the participants are protected.

## **8. PRELIMINARY CHAPTER LAYOUT**

Chapters in this dissertation are presented as follows:

Chapter 1: Introduction, problem statement and objectives

Chapter 2: Literature review and Empirical results

Chapter 3: Conclusions, limitations and recommendations

## **9. CHAPTER SUMMARY**

In this chapter, an overview of the problem to be investigated was given, as well as a short overview of the idea of spiritual wellness at work. The objectives of the research were stipulated and the paradigmatic perspective thereof was clarified. The specific research method was discussed, as well as guidelines, trustworthiness of the research and ethical considerations. The chapter concludes with a division of chapters and summary.

In Chapter 2, the focus falls on a review of the literature, the empirical results, and literature control.

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## CHAPTER 2

### LITERATURE REVIEW AND EMPIRICAL RESULTS

#### 2.1. LITERATURE REVIEW OF SPIRITUAL WORK WELLNESS

##### 2.1.1. INTRODUCTION

In order to conceptualise spiritual work wellness it is necessary to discuss the core concepts which form part of spiritual work wellness. The core concepts that are discussed are *wellness* (a holistic approach to good health), *spiritual wellness* (spirituality as one of the dimensions of man as a holistic being), and *spiritual work wellness* (relating to good health and the spiritual dimension of man to the work environment).

##### 2.1.1.1 Wellness

The World Health Organisation (WHO) defines *health* as the state of complete physical, social and mental well-being, not simply the absence of illness (WHO, 1986).

Dunn (1959) used the term wellness for the first time in a deliberate attempt to move away from the traditional connotation the term *health* had with *illness*, as is also evident in the definitions of the WHO. Although the WHO (1986) further defined health as a process whereby individuals are enabled to increase control over, and improve, their health, it still embraces the term health, which has a negative connotation to illness (Dunn, 1959), and lacks applicability and practicability because of its broad and multiple conceptual explanation.

Wellness can best be conceptualised by exploring the history and the philosophy of wellness which started when Antonovsky (1979) coined the term “salutogenesis”, which literally means the origins of health, and called for greater attention to the study thereof. Like Dunn (1959), Antonovsky (1996) also criticized the traditionalists for only focusing on the origins of “illness” or “unwellness”, which falls within the pathogenic paradigm. Furthermore, Strümpfer (1995) prefers the term “fortigenesis” which refers to the origins of strengths

(more commonly known as the science of strengths), because according to Strümpfer (1995), Antonovsky's (1979) broad view of wellness is not reflected in the reference to health alone.

Antonovsky (1979) explained his approach to wellness as appearing along a continuum with the one extreme being wellness and the other illness and/or unwellness. Travis and Ryan (1988) makes this continuum more explicit by adding a central point "neutrality", which represents the absence of symptoms or disease, while the positive end of the continuum represents optimum wellness (see Figure 1).

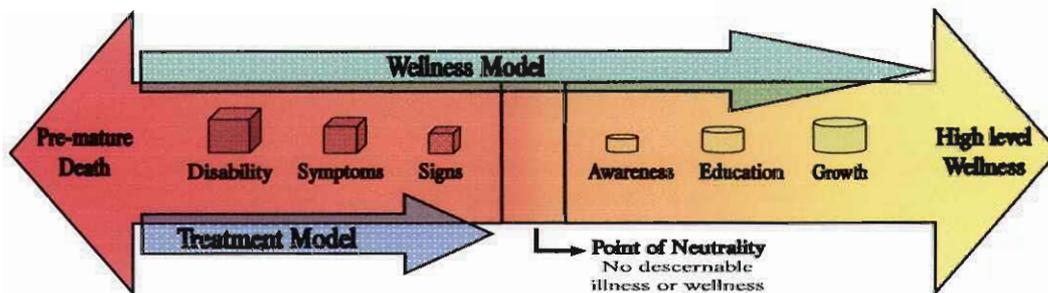


Figure 1. The wellness continuum of Travis and Ryan (1988)

Since Dunn's definition of wellness, i.e. "the process of adapting patterns of behaviour that lead to improved health and heightened life satisfaction" (1959, p. 786), wellness has become the focus of research in many professions. Authors also conceptualised wellness and health as influencing various dimensions of human functioning and argued this by making use of bio-psycho-social and even more complex models. These definitions and models form part of the conceptualisation of wellness within this research. Though not exhaustive, some are noted in Tables 1 and 2. Table 1 presents the definitions of wellness.

Table 1

*Definitions of Wellness*

<b>Author</b>	<b>Definition</b>	<b>Core concepts</b>
Dunn (1959)	Wellness is the process of adapting patterns of behaviour that lead to improved health and heightened life satisfaction.	<ul style="list-style-type: none"> <li>• Process</li> <li>• Patterns of behaviour</li> <li>• Improved health</li> <li>• Heightened life satisfaction</li> </ul>
Chapman (1991)	Wellness is a lifestyle characterised by personal responsibility, balance and maximum personal development of physical, psychological and spiritual health.	<ul style="list-style-type: none"> <li>• Lifestyle</li> <li>• Personal responsibility</li> <li>• Balance</li> <li>• Personal development</li> <li>• Physical</li> <li>• Psychological</li> <li>• Spiritual</li> </ul>
Ryff and Singer (1998)	Wellness is ultimately an issue of engagement in living, involving expression of a broad range of human potentialities (intellectual, social, emotional and physical). This committed living is universally expressed in: Leading a life of purpose, deep and meaningful connection to others, and self-regard and mastery.	<ul style="list-style-type: none"> <li>• Engagement in living</li> <li>• Expression of human potentialities</li> <li>• Life of purpose</li> <li>• Connection to others</li> <li>• Self-regard</li> <li>• Mastery</li> </ul>
Kreitner and Kinicki (2001)	Wellness is a broad, interdisciplinary approach that goes beyond stress reduction by advocating that people strive for personal wellness in all aspects of their lives.	<ul style="list-style-type: none"> <li>• Interdisciplinary approach</li> <li>• Personal strive</li> <li>• All aspects of live</li> </ul>
Schafer (1996)	Wellness is the process of living in one's highest possible level as a whole person and promoting the same for others.	<ul style="list-style-type: none"> <li>• Process</li> <li>• Highest possible level</li> <li>• Whole person</li> <li>• Promoting the same for others</li> </ul>
Van Lingen (2000)	Wellness can be described as a conscious and continuous process of holistic self-development based on personally determined goals for well-being, and leading towards the enhancement of individuals, organisational and community health and well-being.	<ul style="list-style-type: none"> <li>• Process (conscious &amp; active)</li> <li>• Holistic self-development</li> <li>• Personal goals - Wellness</li> <li>• Enhancement of individuals', organisations' and communities' wellness</li> </ul>

Table 1 continued

*Definitions of Wellness*

Author	Definition	Core concepts
United States of America's National Wellness Association (1999)	Wellness is an active process of becoming aware of and making choices towards a more successful existence.	<ul style="list-style-type: none"> <li>• Active process</li> <li>• Conscious choices</li> <li>• Successful existence</li> </ul>
Archer, Probert and Gage (1987)	Wellness is the process and end state of a quest for maximum human functioning that involves the mind, body and spirit.	<ul style="list-style-type: none"> <li>• Process</li> <li>• End state</li> <li>• Quest</li> <li>• Maximum human functioning</li> <li>• Mind</li> <li>• Body</li> <li>• Spirit</li> </ul>
Myers, Sweeney and Witmer (2000)	Wellness is a way of life oriented towards 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.	<ul style="list-style-type: none"> <li>• Way of life</li> <li>• Optimal health and well-being</li> <li>• Integration between mind, body and spirit</li> <li>• Live more fully</li> <li>• Human and natural community</li> </ul>

From the above definitions of wellness, the following is offered in conclusion, and is used to direct this specific research:

Wellness is an *active process* which is characterised by a *lifestyle* whereby individuals take *personal responsibility* for not only their health, but for *optimal living or mastering of life as holistic beings on both the internal and external levels*, and also *promoting* the wellness of *others, their communities and organisations*.

In the definition above, *internal levels* refers to that which is, lies, interacts and evolves within the individual and which can also be referred to as the individual's internal world. *External levels* refers to that which the individual interacts with on an interpersonal and/or collective manner, and that which is, lies, interacts and evolves outside the individual, in other words the world or the collectively viewed norm.

Table 2 represents an overview of the different models of wellness.

Table 2

*Models of Health and Wellness*

<b>Author</b>	<b>Dimensions</b>	<b>Author</b>	<b>Dimensions</b>
Cmich (1984)	<ul style="list-style-type: none"> <li>• Physical</li> <li>• Mental (cognitive)</li> <li>• Emotional</li> <li>• Spiritual</li> <li>• Social</li> </ul>	Adams, Bezner and Steinhardt (1997)	<ul style="list-style-type: none"> <li>• Physical</li> <li>• Psychological</li> <li>• Social</li> <li>• Emotional</li> <li>• Intellectual</li> </ul>
Chapman (1991)	<ul style="list-style-type: none"> <li>• Physical</li> <li>• Psychological</li> <li>• Spiritual</li> </ul>	Myers et al. (2000)	<ul style="list-style-type: none"> <li>• Spirituality</li> <li>• Self-direction</li> <li>• Work</li> <li>• Friendship</li> <li>• Love</li> </ul>
Ryff and Singer (1998)	<ul style="list-style-type: none"> <li>• Intellectual</li> <li>• Social</li> <li>• Emotional</li> <li>• Physical</li> </ul>	Archer, Probert and Gage (1987)	<ul style="list-style-type: none"> <li>• Mind</li> <li>• Body</li> <li>• Spirit</li> </ul>
Seeman (1989)	<ul style="list-style-type: none"> <li>• Biological</li> <li>• Physiological</li> <li>• Perceptual</li> <li>• Cognitive</li> <li>• Interpersonal-ecological</li> </ul>	Robbins, Powers and Burgess (2002)	<ul style="list-style-type: none"> <li>• Physical</li> <li>• Intellectual</li> <li>• Emotional</li> <li>• Social</li> <li>• Spiritual</li> <li>• Occupational</li> </ul>

From the summary above pertaining to models of health and wellness, it is evident that wellness can be conceptualised as:

Multidimensional, consisting of the *spiritual, physical, psychological, social, intellectual, emotional* and *occupational* dimensions, which are in constant interaction, and mutual influence, of one another.

In conceptualising the holistic (multidimensional) nature of human beings with reference to wellness (as conceptualised above), within this research, the researcher takes the stance that Man as being, consist of three dimensions, namely a physical, a psychological and a spiritual dimension. These three dimensions are in constant interaction with each other, and with the external (social, occupational, ecological, and economical) environment, and can have a direct influence on the wellness of man.

The researcher would like to make the spiritual dimension more explicit, because this specific dimension relates to the focus of this research.

#### **2.1.1.2. Spiritual wellness**

In order to conceptualise and/or understand what is meant by spiritual wellness, it is important to first look at spirituality, and what is meant by it, and then from there on make the concept of wellness applicable as an active process within the context of spirituality.

According to Ingersoll (1994) and Westgate (1996), spirituality is difficult to define or describe fully. Moberg (2002, p. 47) states that, “despite it’s popularity, the concept of spirituality is muddled by the broad range of definitions that are related to and linked with it in popular parlance, including widespread use of the noun *spirit* and the adjective *spiritual* to denote an ever increasing expanse of expressions”. According to Ingersoll (1994), spirituality is a word that defies an absolute, operational definition and furthermore (2003, p. 290) states that, “Social scientists have attempted to develop constructs that point to spiritual health without pretending to be able to define spirituality”. Table 3 presents some of the definitions on spirituality based on a review of the existing literature.

Table 3

*Definitions of Spirituality*

<b>Author</b>	<b>Definition</b>	<b>Core concepts</b>
Hawley (as quoted by Van Dierendonck, 2005)	Spirituality is often seen as living by your inner truth to produce positive attitudes and relationships in your life.	<ul style="list-style-type: none"> <li>• Inner truths</li> <li>• Positive attitudes</li> </ul>
Fox (1983)	Communication with God.	<ul style="list-style-type: none"> <li>• Relationship with a higher power</li> </ul>
McGill and McGreal (1988)	One's journey towards union with God.	<ul style="list-style-type: none"> <li>• Transcendence</li> </ul>
Tillich (1959)	Spirituality encompasses human beings' ultimate concerns and is the meaning giving substance of culture.	<ul style="list-style-type: none"> <li>• Encompass ultimate concerns</li> <li>• Sense of meaning</li> </ul>
Witmer (1989)	Belief in a force or thing greater than oneself.	<ul style="list-style-type: none"> <li>• Belief system</li> <li>• Greater power</li> </ul>
Bollinger (1969)	The deepest needs of the self that when met, move the individual towards meaning, identity and purpose.	<ul style="list-style-type: none"> <li>• Deepest needs</li> <li>• Meaning</li> <li>• Identity</li> <li>• Purpose</li> </ul>
Ellison (1983)	Spirituality is a non-physical dimension of awareness and experience.	<ul style="list-style-type: none"> <li>• Non-physical</li> <li>• Awareness</li> <li>• Experience</li> </ul>
Booth (1992)	An inner attitude with the emphasis on energy, creative choices, a powerful force for living and a partnership with a power greater than the individual.	<ul style="list-style-type: none"> <li>• Inner attitude</li> <li>• Energy</li> <li>• Creative choices</li> <li>• Force for living</li> <li>• Relationship with a higher power</li> </ul>
Chandler, Holden and Kolander (1992)	As pertaining to the innate capacity and tendency to seek to transcend one's current locus of centrality, where such transcendence involves increased knowledge and love.	<ul style="list-style-type: none"> <li>• Innate capacity</li> <li>• Tendency</li> <li>• Seeking</li> <li>• Locus of centrality</li> <li>• Transcend</li> <li>• Greater knowledge</li> <li>• Greater capacity to love</li> </ul>
Pargament (1999)	Spirituality is the search for the sacred.	<ul style="list-style-type: none"> <li>• Search</li> <li>• Sacred</li> </ul>

Table 3 continued

*Definitions of Spirituality*

Author	Definition	Core concepts
Burkhardt (1989)	As a process, a sacred journey, the essence of life principle of the person, the experience of the radical truth of things, a belief that relates to the world, giving meaning to existence, any personal transcendence beyond the present context, a personal quest to find meaning and purpose in life and a relationship or sense of connection with mystery, higher power, God or Universe.	<ul style="list-style-type: none"> <li>• Process/journey/quest</li> <li>• Life principles</li> <li>• Experience of reality</li> <li>• Belief system</li> <li>• Meaning and purpose</li> <li>• Personal transcendence</li> <li>• Relationship with a higher power</li> <li>• Mystery</li> </ul>

With reference to the definitions above regarding spirituality, it can be said that though the authors differ in defining spirituality, the definitions do share similarities. Van Leeuwen and Cusveller (2005, p. 15), captures these similarities best by stating that from the literature it's evident that "*spirituality is not about what ideology an individual embraces, but rather that an individual has an ideology*". Van Leeuwen and Cusveller (2005) further encapsulated spirituality as the personal convictions, perceptions and experiences of individuals. These convictions, perceptions and experiences are embedded in the spiritual dimensions of individuals who find way's to "live out" this dimension, be it through religion, religiosity or ideology, even though others may perceive it to be partial, incoherent or noncommittal (Van Leeuwen & Cusveller, 2005).

Therefore, even though the term spirituality lacks a universally accepted definition, it is evident that there is an active awareness of this specific dimension which forms part of being human, as well as an awareness of one's health regarding this specific dimension (Dunn, 1959; Bensley, 1991; Westgate, 1996). Chandler et al. (1992, p. 168) state that "spirituality is a natural part of being human and can be conceptualised in an understandable and practical way". Religiosity, spiritual well-being and spiritual wellness are constructs that are commonly used to operationalise spirituality (Ingersoll, 2003). For purposes of this research, spiritual wellness will be used as the vehicle for the operationalisation of health in the spiritual dimension.

The term spiritual wellness originated in the medical wellness movement (Westgate, 1996) as a dimension of holistic wellness (also see heading 2.1.1 Wellness). Spiritual wellness, according to Westgate (1996, p. 27), “represents the openness to the spiritual dimension that permits the integration of one’s spirituality with the other dimensions of life, thus maximising the potential for growth and self-actualisation”. This approach is also supported by Moberg (1984) and is best conceptualised through the identification and explanation of different dimensions within spiritual wellness. Table 4 presents spiritual wellness dimensions as identified in the literature.

Table 4

*Dimensions of Spiritual Wellness*

<b>Authors</b>	<b>Dimensions</b>
Banks (1980)	Meaning, principle, a higher power, a sense of mystery, faith, a sense of selflessness and service to others.
Moberg (1984)	Faith, self-satisfaction, personal piety, subjective spiritual well-being, optimism, religious cynicism and elitism.
Myers (1990)	Meaning, personal belief system and an appreciation for the depth of the universe.
Chandler et al. (1992)	Innate capacity, tendency (growth), to seek (meaning), locus of centrality, transcendent, greater knowledge and greater capacity to love.
Ingersoll (1998)	Conception of divinity, meaning, connectedness, mystery, sense of freedom, experience-ritual-practice, forgiveness, hope, knowledge-learning, present-centeredness.
Westgate (1996)	Meaning-purpose, intrinsic values, transcendent beliefs-experience and community-relationship.
Adams, Bezner, Drabbs, Zambarano and Steinhardt (2000)	Sense of meaning and purpose in life, connectedness to self, the environment or a higher power and a belief system in a unifying life force.

With reference to the notion of Moberg (1984) that spiritual wellness must be understood as being multidimensional, and from the above-mentioned dimensions of spiritual wellness (Table 4), it is evident that, in order to understand, conceptualise and operationalise spiritual wellness, one should understand the constituting dimensions as well as how they contribute towards not only spiritual wellness, but also holistic wellness.

In his attempt to identify the different dimensions of spiritual wellness, Ingersoll (1998, p. 162), stated that he “*may be forcing frames around pictures that far exceed the dimensions of the frame*”. What this implies is that it is not an easy task to conceptualise spiritual wellness

and the different dimensions thereof. Researchers are only in the starting phase of exploring spirituality and spiritual wellness and this construct “spirituality” might still have much to offer in the future in terms of a better understanding of the construct itself and its’ implications for general wellness.

In terms of this specific research, the emphasis will be placed on a better understanding of the different perceptions of the experts regarding spiritual wellness, within the South African context.

### **2.1.1.3. Spiritual work wellness**

No modern society has been able to resist the pull of social efficiency and no advanced society has been willing to forgo efficiency in the interest of a more personalised society or more individual freedom.

(Popenoe, Cunningham, & Boulton, 1998, p. 6).

This statement indicates how the modern organisation organises people and resources in the best possible ways of getting the job done. Efficiency is prized above all else, even sometimes privacy, individual freedom and health. This perspective gives a clear understanding of the stance of how organisations create effective employee and work place utilisation. Biberman and Whitty (1997) refer to this approach as the “modern paradigm” (p. 131) and “seeks to provide a more hopeful and humane paradigm for the future of work – a model based on spiritual guidelines and principles” (p. 130). They refer to this model as the “spiritual paradigm” (p. 131). According to De Klerk, Boshoff and Van Wyk (2004), work is a basic process which can be found in all societies, though the social concept of work may not necessarily exist in all societies. In other words, it can be said that a specific society can to an extent define work or the purpose thereof within that society, which brings forth the understanding that society plays a huge role in how individuals define, understand, function and interact in the workplace.

Literature shows that there is a vast number of approaches to spirituality in the work place. These approaches could be classified within the spiritual paradigm as noted by Biberman and Whitty (1997), because they all embrace a more humane approach towards organisational

performance. Due to the magnitude of approaches, only a small number of examples are noted in this chapter (see Table 5).

Table 5  
*Different Approaches to Spirituality in the Workplace*

Approach	Brief explanation
<b>Holistic Development Model</b>	<p>Lips-Wiersma (2003), identifies six themes/dimensions, namely:</p> <ul style="list-style-type: none"> <li>• <i>Developing and becoming self.</i> A self-awareness and a willingness to be open towards learning.</li> <li>• <i>Unity with others.</i> A clear distinction between unity and sameness, with true unity not a “feel good idea”, but based on justice.</li> <li>• <i>Serving others.</i> Contributions made towards the well-being of the world.</li> <li>• <i>Expressing full potential.</i> Relating to creativity, excellence and the ability to influence others.</li> <li>• <i>Spiritual coherence.</i> Living one’s vocation entails detecting patterns of meaning in one’s life, and discovering unity of purpose or coherence in one’s story (Homan, as quoted by Lips-Wiersma, 2003).</li> <li>• <i>Loss of equilibrium.</i> This loss of equilibrium leads to a loss of ability to express spirituality in work.</li> </ul>
<b>Integrated approach</b>	<p>Butts (1999) integrates four dimensions, namely:</p> <ul style="list-style-type: none"> <li>• <i>Ultimate values,</i> which are sacred/ultimate/whole-system values which enable the human spirit to grow and flourish.</li> <li>• <i>Optimal human development.</i> A collaboration of the theories of Maslow (self-actualisation), Senge (learning organisations), and Coleman (emotional intelligence) (as quoted by Butts, 1999).</li> <li>• <i>The art of transcendence.</i> Six essential elements, according to Walsh and Vaughan (as quoted by Butts, 1999), namely: Training in ethics; development of concentration; emotional transformation; a redirection of motivation from egocentric, deficiency-based needs to higher motives; refinement of awareness and cultivation of wisdom.</li> <li>• <i>Spiritual psychologies.</i> A collaboration of both modern and ancient psychologies, namely Transpersonal psychology and Asian systems such as Buddhist, yogic, Vedantic, and Taoist psychologies.</li> </ul>
<b>Spiritual themes and the learning organisation model (Porth, McCall, &amp; Bausch, 1999)</b>	<p>The authors integrate the learning organisation model of Senge (in Porth et al. 1999) with spiritual themes. These spiritual themes are identified by looking for similarities from different religions. The integration of the learning organisation and the spiritual themes then portray the following as being important for spirituality in the workplace:</p> <ul style="list-style-type: none"> <li>• teamwork,</li> <li>• participation, and</li> <li>• opportunities for full development of human talents in the workplace.</li> </ul>

Table 5 continued

*Different Approaches to Spirituality in the Workplace*

Approach	Brief explanation
<b>Transformation</b>	<p>Konz and Ryan (1999) propose a transformation process that should be implemented at managerial level and within the culture of the organisation which will bring forth Jesuit universities. These Jesuit universities should then be at the core of the transformation. These Jesuit Universities typically are:</p> <ul style="list-style-type: none"> <li>• envisioning the human person in all its richness,</li> <li>• the relationship between person and the transcendent,</li> <li>• the relationship between the human person and the way to achieve personal growth (O'Malley, 1993, in Konz &amp; Ryan, 1999).</li> </ul> <p>The authors further state that spirituality must be presented in terms that can be readily understood by all organisational members.</p>
<b>Spiritual intelligence</b>	<p>Emmons (2000, in Tischler, Biberman, &amp; McKeage, 2002) argues that spirituality meets the criteria for an intelligence and should be included as an intelligence. The author furthermore postulates that there are at least five core abilities that define spiritual intelligence, namely:</p> <ul style="list-style-type: none"> <li>• the capacity for transcendence;</li> <li>• the ability to enter into heightened spiritual states of consciousness;</li> <li>• the ability to invest everyday activities, events, and relationships with a sense of the sacred;</li> <li>• the ability to utilise spiritual resources to solve problems in living, and</li> <li>• the capacity to engage in virtuous behaviour or to be virtuous (to show forgiveness, to express gratitude, to be humble and to display compassion).</li> </ul> <p>Tischler et al. (2002) also provide evidence that the effect of spiritual development will be evident in the individual's work success and that one would also expect a strong correlation between spiritual intelligence and spirituality at work.</p>

As is evident from Table 5 above, the different authors approach spirituality differently with reference to the workplace. However, the researcher is of opinion that, even though these approaches may seem more “humane”, they still lack in an “employee first”, or a wellness (i.e. preventative and proactive) approach and that a true spiritual wellness approach should be one of a consultative nature, incorporating everyone, including individuals working for the organisation, the different departments and/or units within the organisation, management and most importantly the culture of the organisation.

According to Ingersoll (2003), spirituality can be operationalised from a religious, spiritual well-being and a spiritual wellness approach. Ingersoll (2003) places the focus on the wellness approach and on how the different dimensions of spiritual wellness can influence the spirituality of individuals in the workplace. This is done by relating the different dimensions of spiritual wellness, as identified by Ingersoll (1998), to the workplace

independently. These different constructs, if applied (see Table 6), should then contribute towards spiritual wellness, which in turn should contribute to spiritual development, thus engendering a more spiritual employee at work. Ingersoll (2003) also states the active role of both employee and employer evident in this process.

Table 6

*Ingersoll's (1998) Spiritual Wellness Dimensions as Applied to the Workplace*

<b>Dimensions</b>	<b>Applied within the workplace</b>
<b>Conception of the absolute or divine higher power</b>	The emphasis here is not on an individual's different traditions or views of a higher power but more the effect it has on that individual's perception and understanding of the workplace. This effect can be directly related to ethics, since people's ethical sense in many cases originates from their <i>conception of an absolute or divine higher power</i> , with the emphasis not being on the conception of an absolute or divine higher power but on that of the individual's ethical sense, which, if applied to the workplace implies that a healthy organisation will "view the workplace as an arena where the employee can practice these ethics" (Ingersoll, 1998, p. 292).
<b>Meaning</b>	<p><i>Meaning</i> in one's work is the personal sense that the hours of life traded for wages serve purposes beyond physical existence (Ingersoll, 1998, p. 292).</p> <p>Meaning in organisations in many cases is referred to or interpreted as the key value of the organisation which in a sense refers to nothing more than a vehicle for financial benefit. If organisations embrace spiritual wellness in the workplace they too must embrace <i>meaning making</i> as an individual exercise.</p> <p>Meaning as key value in organisations can be beneficial to organisations if they are transparent to such an extent that the employees can evaluate them in order to decide whether the organisations will incorporate their meaning, help them find their meaning or whether the organisation will decline their sense of meaning in the workplace.</p>
<b>Connectedness</b>	<p><i>Connectedness</i> is a broad concept that, in the spiritual sense, may refer to a person's connectedness to their sense of the divine, other people, the natural world or perhaps all of the above (Ingersoll, 1998). In a sense, connectedness can be seen as a symptom of a spiritually well organisation because of its tangibility. Connectedness promotes relationships – relationships relating to the needs of others which may result in compassion and the desire for justice for other.</p> <p>Connectedness, especially in the workplace, will manifest as an ability to empathise with others which can be particularly valuable for managers and the organisation.</p>

Table 6 continued

*Ingersoll's (1998) Spiritual Wellness Dimensions as Applied to the Workplace*

Dimensions	Applied within the workplace
<b>Mystery</b>	<p>Mystery is a dimension of spiritual wellness that relates to how a person deals with ambiguity and uncertainty (Ingersoll, 1998). Ambiguity and uncertainty are not synonymous to success but more of a starting block for failure within the organisational context, but if ambiguity and uncertainty is approached by a spiritually well workforce which is able to dwell in mystery, then the workforce would most probably be able to take care of themselves and would even be able to focus their energy on the tasks at hand.</p> <p>In other words, it can be said that mystery does not necessarily guarantee outcomes relating to the objectives of the organisation but instead, it can increase individuals' tolerance of ambiguity and uncertainty, which ensures energy towards the organisation's objectives.</p>
<b>Spiritual freedom</b>	<p>Ingersoll (1998) states that the dimension of spiritual freedom began as playfulness, with the reality of "one cannot be playful if one feels unsafe" (p. 294). From this statement the assumption can be made that an individual who feels safe in his environment is a spiritually well individual or spiritually free individual.</p> <p>Humans tend to feel less safe when they are forced or pressured, be it by others or themselves because of a natural alertness or observance towards the source. By being attentive towards individuals' internal and external pressures and the sources of those pressures one can help those individuals by addressing their pressures which in return will help those individuals to function spiritually more freely.</p>
<b>Present-Centeredness</b>	<p>Present-Centeredness represents the ability to focus on and respond to each moment as it unfolds (Ingersoll, 1998) and is a valuable skill in any discipline and in all walks of life.</p> <p>Present-centeredness has also been described as a type of attention, and numerous studies have documented how techniques such as mindfulness, meditation and concentration meditation can improve attention (Arnold, 2001; Jhansi &amp; Rao, 2000; Valentine &amp; Sweet, 1999, as quoted by Ingersoll, 2003).</p> <p>Present-centeredness manifesting as attention is a useful tool in the workplace. The willingness to work with others and the ability to sustain attention to a task are among the most desirable characteristics that organisations are looking for in employees. Meditation is receiving considerable attention in Western science, since it has been shown that something real is happening during meditation (Wallace, 1970, as quoted by Ingersoll, 2003). The psychological and physiological benefit of meditation makes it very acceptable in the workplace.</p>
<b>Forgiveness</b>	<p>Forgiveness was approached from a broad perspective, which states that life should be approached as a journey of learning and healing and the path of forgiveness is not about forgetting, but simply working through the negative emotions that accompanied the feelings of hurt, by another (Ingersoll, 1998).</p> <p>The workplace, being the place where individuals spend most of their time, provides individuals with the opportunity to practice forgiveness and not in the sense of "turning the other cheek", but in a sense of joining in a journey of learning and healing. Forgiveness in the workplace and it being a dimension of spiritual wellness must be a vehicle whereby individuals are freed from being overly attached to feelings of anger, whether or not they were justifiable. This freedom and/or freeing of anger within the workplace should contribute to the more productive use of individuals' energy.</p>

Table 6 continued

*Ingersoll's (1998) Spiritual Wellness Dimensions as Applied to the Workplace*

Dimensions	Applied within the workplace
<b>Hope</b>	<p>Hope is indispensable to navigate the terrain of life, including life in the workplace (Ingersoll, 1998). The workplace plays a huge part (in many cases being the source) in the individual's choice in either to cultivate or give up hope</p> <p>Organisations, by acknowledging the workplace as the source of individuals' hope, can foster hope in the workplace by assessing individuals' goals in terms of how they relate to the workplace and whether the workplace provides pathways for individuals to obtain their goals. Organisations can benefit from this approach in terms of better job–employee fit and to help in clarifying the organisational expectations of employees.</p> <p>Regarding hope as a dimension of spiritual wellness, it is important for organisations to bear in mind that not only do individuals bring their hopes and dreams to the workplace but also their sense of where work or the workplace fits into these hopes and dreams.</p>
<b>Knowledge/Learning</b>	<p>A person who is spiritually well is often inherently interested in their life as well as life in general (Ingersoll, 1998). These individuals will most likely show characteristics such as being less likely to be bored or boring and be more likely to engage in new things with interest and curiosity. These characteristics can be beneficial to the organisation, even when the task at hand is of a repetitive nature.</p> <p>This dimension also refers to lifelong learning, granted that the learning is not necessarily academic by nature or job-related (Ingersoll, 1998). Lifelong learning might not be directly related to work or the workplace but the positive benefits experienced by the individuals will generalise in the workplace.</p>
<b>Experience/Ritual</b>	<p>This dimension refers to the rituals employees engage in that are related to their spiritual practices and/or worldview, and in terms of spiritual wellness, ritual refers to a regular activity that directs an individual's mind and/or body to the transcendent (Ingersoll, 1998).</p> <p>Organisations that provide sessions for meditation, ritual practices, yoga, etc. are most likely to engender a feeling of connectedness among individuals and the workplace and/or organisation, experience their employees as being more positive and tolerant towards their colleagues and the organisation as well as finding meaning in work and in life in general. Employees who function within this environment will be likely to perform better than those not functioning within such an environment.</p>

Ingersoll (2003) concludes his approach to *spiritual wellness in the workplace* as “a daunting task” (p. 297), but also states that spiritual wellness can “provide us with a vocabulary with which to speak about spirituality without being bound by the words or phrases of one particular spiritual tradition” (p. 297).

Furthermore, a definition of “spirituality in the workplace” or “workplace spirituality” is not used while attempting to conceptualise spiritual work wellness, as many authors do. For purposes of this research, the definition of spiritual wellness is used, and that definition is

then applied within the workplace. Any other conceptualisation of spirituality in the workplace within this research will be done from within the spiritual wellness approach.

### 2.1.2. LITERATURE REVIEW SUMMARY

The specific objective of this chapter was to conceptualise spiritual work wellness in order to obtain a basis from which to formulate the questions for the interviews.

As discussed in the sections above (2.1.1.1., 2.1.1.2. & 2.1.1.3.), it is evident that, in order to conceptualise spiritual work wellness, it is necessary to first understand what is meant by the core concepts that form part of or engenders spiritual work wellness. From the discussion of these core concepts (wellness, spirituality, spiritual wellness and spirituality in the workplace) the researcher makes the proposition that spiritual work wellness can be conceptualised as: *spiritual wellness applied to the workplace* (see Figure 2).

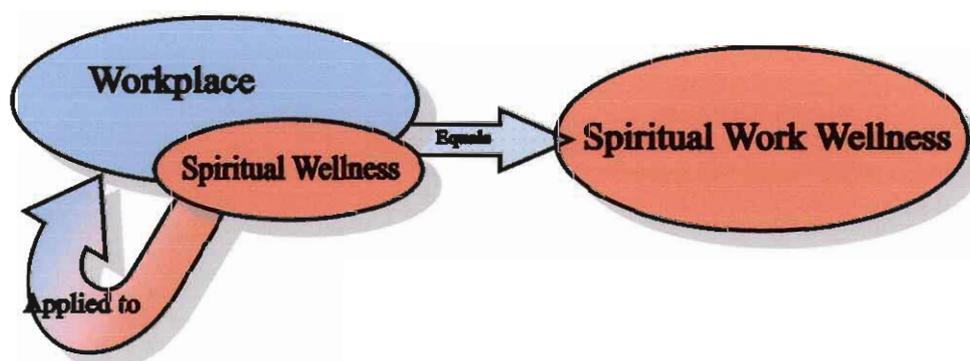


Figure 2. Conceptualisation of spiritual work wellness for purposes of this research

This proposition brings forth the notion that spiritual wellness is well defined and conceptualised to the extent that it could be directly applied to the workplace. The researcher is of opinion that this is not the case, seeing that spiritual wellness is an element of emerging interest in the workplace (Dean, 2004; Dean, Fornaciari, & McGee, 2003; Lips-Wierma, 2003; Neal & Biberman, 2003) and spiritual wellness still continues to lack clarity in definition and application (Chandler et al. 1992; Dean, 2004; Dean et al. 2003; Neal & Biberman, 2003).

Therefore the researcher would like to emphasise the importance and benefits of a better understanding of the different perspectives of the experts regarding spiritual wellness within the South African context before attempting to implement or apply spiritual wellness in the workplace. This understanding forms the essence and highlights the purpose of this study, for if this understanding is achieved and spiritual wellness is understood within this specific context, it can be applied to the workplace. The notion applies that spiritual wellness will bring forth spiritual work wellness.

Spiritual work wellness engendered by this contextual understanding of spiritual wellness within the workplace may bring about benefits not only to the individuals (Hyland, Geraghty, Joy & Turner, 2006), groups (Mascaro, Rosen, & Morey, 2004) and organisations (Giacalone & Jurkiewicz, 2003) but also to the community (Inayatullah, 2005), and indirectly to the country (Cornish, 1999), in this instance multi-cultural South Africa.

## **2.2 METHOD**

The method includes the participants, measures, procedure, analysis and trustworthiness.

### **2.2.1 Participants**

Participants' (of which six was male and four female) perspectives of spiritual work wellness were obtained by means of a semi-structured one-on-one interviews (which were tape recorded with permission) with ten experts ( $N = 10$ ) within eleven different fields of expertise. Their fields of expertise were of theology, management, health, theology-psychology, leadership development, educational, industrial psychology, nursing, ethics and indigenous knowledge and the participants working experiences in these fields ranged from twelf to thirty five years. Participants, within the age group of thirty to sixty, where recruited by making use of a combined purposive sampling (Streubert & Carpenter, 1999) and network sampling technique (Burns & Grove, 2005). The sample size ( $N = 10$ ) was determined by data saturation (Burns & Grove, 2005), which was indicated by the repeating of data (Streubert & Carpenter, 1999). The researcher experienced saturation of data after the fourth interview, which was confirmed by one of the two co-coders.

### **2.2.2 Measures**

The questions used in this explorative, descriptive qualitative study were developed by doing a brief literature review of the core constructs relating to spiritual work wellness. The development of these questions focussed mainly on gaining insight into the experts' perceptions of spiritual wellness with specific reference to the workplace in a diverse South Africa. The questions that initiated the exploration of the experts' perceptions were as follows:

- What is your perception of Wellness?
- What is your perception of Spiritual Wellness?
- What is your perception of Spiritual Work wellness?
- What guidelines would you propose for the implementation of Spiritual Work wellness programmes in the workplace?

### **2.2.3 Procedure**

The semi-structured interviews of the study were guided by predetermined questions (see measures) on an interview schedule, where the schedule was seen as guidance rather than a dictation of the interview (Greeff, 2005). The semi-structured interview schedule that was developed was evaluated by experts and piloted on a small sample to ensure that the questions were understandable before the actual interview schedule was used.

The participants were assured of anonymity and confidentiality via a formal letter and verbally in the introduction to the semi-structured interview. The interviews lasted between 30 and 50 minutes and were taped recorded and transcribed verbatim by the researcher and a co-coder.

### **2.2.4 Analysis**

Cognitive mapping (Burns & Grove, 2005) was used for analysis (see Appendix C), whereby the researcher mapped themes on a single page, which included codes and the relationships between them. The process of cognitive mapping was used along with the combined technique of content analysis of Tech (in Creswell, 1994) and Giorgi (in Burns & Grove, 2005). The transcriptions (see Appendix D) were also independently decoded by a co-coder. The individual four questions were used as the basic unit of analysis or main themes and then within those themes, categories and sub-categories emerged. These themes, categories and sub-categories along with elaborating quotations from the interviews are described in the results section.

### **2.2.5 Trustworthiness**

Verbatim quotes are included in the results with purposes of supporting and portraying the authenticity of the data and ensuring trustworthiness through credibility and applicability (LoBiondo-Wood & Haber, 2002) of the data and results.

### **2.3 DISCUSSION OF RESEARCH FINDINGS AND LITERATURE CONTROL**

Through a process of cognitive mapping (Burns & Grove, 2005), the combined technique of content analysis of Tech (as quoted by Creswell, 1994) and Giorgi (as quoted by Burns & Grove, 2005), open-coding (LoBiondo-Wood & Haber, 2002) and consensus between the researcher and two independent co-coders (double-coding), the following results of the four questions posed in the semi-structured interviews came to light.

- Wellness as perceived by the participants' brought forth two main categories, seven sub-categories and seven further categories (Tables 7 & 8).
- Spiritual wellness as perceived by the participants brought forth three main categories, eleven sub-categories and fifteen further categories (Tables 9, 10 & 11).
- Spiritual work wellness as perceived by the participants brought forth two main categories, fifteen sub-categories and ten further categories (Tables 12 & 13).
- Proposed guidelines for the implementation of spiritual work wellness programmes in the workplace brought forth three main categories and one sub-category related to the three main categories (Tables 14 & 15).

The focus of the discussion will be on the relation between current literature and the perceptions of the participants' regarding wellness, spiritual wellness and spiritual work wellness and then the discussion will conclude with guidelines being proposed for possible spiritual work wellness programme implementation within South African organisations.

### 2.3.1 What is your perception of wellness?

The results of this research through the combined data-analysis process highlighted wellness through the following two main categories, namely the *participants' perceptions of the concept wellness* (Table 7) and the *participants' perceptions of wellness in general* (Table 8). These two main categories will be discussed under individual headings along with the supporting sub-categories and further categories.

#### 2.3.1.1 Participants' perceptions of the concept wellness

The main category is supported by five sub-categories and five further categories which support the notion that wellness can be viewed as a concept encapsulating certain aspects. These aspects are discussed by referring to Table 7 below.

Table 7

*Participants' Perceptions of the Concept Wellness*

<b>Main category: Participants' perceptions of the concept wellness</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Wellness as concept refers to man as a Holistic Being.		<ul style="list-style-type: none"> <li>• “wellness to me is a facet where you are whole as a person, the body, mind and spirit”</li> <li>• “wellness to me, is not single dimension, it concerns all levels of being human”</li> <li>• “wellness is a combination of different aspects”</li> </ul>
	Wellness is multidimensional.	<ul style="list-style-type: none"> <li>• “wellness is made up of five different components...spiritual, occupational, emotional, intellectual and physical wellness”</li> <li>• “wellness can be manifested in the different dimensions”</li> </ul>
	Wellness implies interaction between the different dimensions.	<ul style="list-style-type: none"> <li>• “the wellness of your mind and your spirit influences the wellness of your body”</li> <li>• “your body and mind are more or less in sync”</li> </ul>

Table 7 continued

*Participants' Perceptions of the Concept Wellness*

<b>Main category: Participants' perceptions of the concept wellness</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Wellness is viewed as parallel to health.	Wellness is directly related to health.	<ul style="list-style-type: none"> <li>• “wellness is parallel health”</li> <li>• “wellness is parallel health, its physical, its emotional, its psychological and spiritual health..... so it’s all these together”</li> <li>• “wellness is not merely the absence of disease and ill health, but also the presence of strength”</li> <li>• “if health is the absence of disease, then wellness is the absence of negative tendencies”</li> <li>• “wellness.... in other words, you don’t experience any intense feelings of depression, rejection or meaninglessness.</li> <li>• “we tend to inquire into wellness with health...”</li> </ul>
	Wellness implies balance in life.	<ul style="list-style-type: none"> <li>• “when the different parts of your life are in balance”</li> <li>• “in the broader sense it would be to be in a way be in balance”</li> <li>• “there is balance in my life”</li> </ul>
Wellness is placed on a continuum.	Optimal wellness is unachievable.	<ul style="list-style-type: none"> <li>• “because wellness, if one puts it on a continuum...”</li> <li>• “and for me there is a continuum of wellness”</li> <li>• “you are, the whole time, on this continuum”</li> <li>• “total wellness is something we will never obtain, we are as humans to complex and there are to many external interference”</li> </ul>
	Wellness is associated with an individual’s lifestyle.	<ul style="list-style-type: none"> <li>• “you live a lifestyle where the things you do wouldn’t impact on your health in any way”</li> <li>• “wellness is also a lifestyle which includes practical things like, not drinking too much, not smoking too much and not taking unnecessary risks”</li> </ul>
	Wellness is intrinsic to the individual.	<ul style="list-style-type: none"> <li>• “wellness is not necessarily a characteristic of the environment, but rather a characteristic of the individual ..... it’s a frame of mind”</li> <li>• “wellness manifests externally, but is generated internally”</li> <li>• “wellness is an inner peace.</li> </ul>

Table 7 continued

*Participants' Perceptions of the Concept Wellness*

<b>Main category: Participants' perceptions of the concept wellness</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Wellness is an active experience.		<ul style="list-style-type: none"> <li>• "... in other words when you experience a feeling of happiness"</li> <li>• "wellness... in other words when you experience a feeling of life is good, it is going well with me and the different aspects of my life is in perspective"</li> <li>• "wellness to me is an inner experience"</li> <li>• "you are aware of it, you can experience it, you can verbalise it, it's a positive vibe from within and an experience that you can pin-point"</li> </ul>

Table 7 clearly indicates the participants' perceptions of the concept wellness through the sub- and further categories along with the verbatim quotes; therefore the results are discussed by referring to the sub- and further categories below.

**Wellness as a concept refers to man as a holistic being**

Cmich (1984), who approaches health from a holistic approach, states that, if an individual experiences good health, it can be said that good health experienced is the product of an integrated functioning of the body, mind and soul. This approach of Cmich (1984) is evident in the sub-category of *wellness, since the concept refers to man as a holistic being.*

The participants furthermore made their perceptions clear by stating that "wellness does not relate to a specific aspect of live; it refers to a number of aspects in one's life"; "humans are multidimensional"; and "the different dimensions are connected". This finding is supported by almost every author writing about or doing research on wellness. For purposes of this discussion, only the following are mentioned: Adams et al. (1997); Archer et al. (1987); Chapman (1991); Cmich (1984); Crose et al. (1992); Myers et al. (2000); Ryff and Singer (1998).

## **Wellness is viewed as parallel to health**

Through the responses and the combined data analysis process, it was actively evident that the participants used health or health-related principles to guide their responses to wellness (Table 7) or to indicate how they perceived wellness. This assumption is supported by one of the participants' statements which read as follows,

*“if health is the absence of disease, then wellness is the absence of negative tendencies”*

and to get even closer to wellness, one of the other participants stated that,

*“wellness is not merely the absence of disease and ill health but also the presence of strength”.*

Statements such as these, as quoted from the personal interviews, are not only supported by the World Health Organisation (1986), but also form part of the main conceptualisation and/or definitions of authors such as Antonovsky (1996); Dunn (1959); Kreitner and Kinicki (2001); Seligman and Csikszentmihayi (2000); Strümpfer (1995); Travis and Ryan (1988); and Wissing (2000) and even in some cases theories of wellness or well-being. These authors also refer to the concept of optimal health, wellness, and well-being, and/or optimal living of the individual, which is in concurrence with the findings of this study.

*Wellness implies balance in life* as further supporting category is not only supported by international literature (Kreitner & Kinicki, 2001; Myers et al., 2000; Robbins et al., 2002; Ryff & Singer, 1998) but also forms part of some central argument regarding wellness of authors such as Chapman (1991) and Adams et al. (1997). The participants also referred to wellness as a “lifestyle characterised by the individual's strive or will to be in balance” which encapsulates both the experience and balance evident in the literature (Adams et al., 1997; Chandler et al., 1992; Chapman, 1991).

### **Wellness is placed on a continuum**

The participants' responses accentuated wellness as being placed on a continuum. This finding is in direct covenant with the wellness theory and model of Adams et al. (1997) and Travis and Ryan (1988), which is widely used in literature relating to health, wellness, well-being and optimal living.

### **Wellness is associated with an individual's lifestyle**

According to the responses wellness is associated with an individual's lifestyle. This notion is supported by Robbins et al. (2002) who relates this lifestyle to positive choices and self-responsibility of the individual. The practical aspects the responses brought to light are also emphasised by Robbins et al. (2002). The authors also identify practical things one could do within all the different dimensions of man as a holistic being with the aim of achieving wellness.

### **Wellness is an active experience**

This *active experience* as a finding, according to the responses, is an active experience of: life is good, it's going well with me, the different aspects of my life are in perspective, I have a sense of gratefulness, of general happiness, of adaptableness and of being at peace. These are typically viewed as outcomes of wellness. Comeau-Kirschner and Wah (1999) refer to this experience as the spill-over effect that will influence the individual's personal and professional life.

The notion of wellness as an active experience is supported by the theories of positive psychology of Seligman and Csikszentmihayi (2000), of fortigenesis of Strümpher (1995) and of the theory of holistic wellness of Wissing (2000).

From the literature, this active experience also refers to the response that one experiences wellness when there is an experience of health in all the different dimensions (Adams et al., 1997; Chandler et al., 1992; Robbins et al., 2002; Wissing, 2000).

### 2.3.1.2 Participants' perceptions of wellness in general

The *participants' perceptions of wellness in general* as main category is supported by two sub-categories and one further category. The essence of the responses is discussed by referring to Table 8 below.

Table 8

*Participants' Perceptions of Wellness in General*

<b>Main category: Participants' perceptions of wellness in general</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Wellness brings forth the focus of improving society.		<ul style="list-style-type: none"> <li>• “one needs to focus on wellness because we have sick companies, we have a sick society, because of what we’ve done to the environment of what we’ve done to world-peace if you want to look broader”</li> </ul>
Wellness has negative implications.	Wellness in a sense implies stagnation.	<ul style="list-style-type: none"> <li>• “it also has a negative side in it”</li> <li>• “that’s the downside of wellness”</li> <li>• “it can mean stagnation.... which is the danger of overly focusing on wellness”</li> </ul>

The participants' perceptions of wellness in general and the supporting sub-categories in Table 8, namely *wellness has negative implications* and *wellness brings forth the focus of improving society* do, in a sense, not explain or describe wellness through the participants' perspectives, but rather contribute to a better understanding of wellness as seen by the participants and are discussed by referring to the relevant literature as follows.

#### **Wellness brings forth the focus of improving society**

From the responses, the notion that wellness brings forth the focus of bettering society came to light as a sub-category, which is supported by Mahoney and Bergman (2002) and Sandage and Hill (2001).

Furthermore, Seligman and Csikszentmihayi (2000), from their theory of positive psychology, emphasised the aim of positive psychology as: “to begin to catalyse a change in the focus of psychology from preoccupation only with repairing the worst things in life to also building positive qualities” (p. 5). These qualities mentioned by the authors are qualities

such as well-being, happiness, and positive individual traits, to name but a few, and also qualities relating to groups.

Seligman and Csikszentmihayi (2000) emphasise the aim of positive psychology referring to the group level and bettering society, which is in direct occurrence with the findings of this study.

Strümpher (2002) and Eskell-Blokland (2005) highlight the urgency of focusing on the wellness of society, and in this emphasis, both authors referred to the South African community with its vast diversity.

### **Wellness has negative implications**

The one participant responded with the following unique statement:

*wellness can mean stagnation... there is a goal beyond wellness... once you're well you are like many of the mature European countries, which in a way are in decline, if you measure wellness there it's great, people are happy, they live fulfilled lives... wellness are actually all in balance, but that's a very good recipe for economic decline*

This statement brings forth the notion that wellness in a sense implies stagnation and that there is a goal beyond wellness. The notion supporting the negative implications of wellness are seen as unique findings of this study for it is not supported by any relevant literature. These unique findings may in a way open the discussion and/or the need for spiritual wellness with it's magnitude of universal benefits still to be uncovered.

#### **2.3.1.3 Summary of the participants' perceptions of wellness**

Wellness is captured and conceptualised from the South African perspective through the perceptions of the experts interviewed and the relevant supporting literature as:

Wellness is placed on a continuum and is seen as an active experience intrinsic to the individual, living a balanced lifestyle which is characterised through parallel health as not only the absence of disease but, the strive towards optimal wellness as a holistic being, where

there is constant interaction between the different dimensions of the individual's internal being.

Wellness is furthermore conceptualised as having the ability to better society in its wholeness and as having negative implications. The first assumption is not an assumption new to wellness or the psychology thereof, for this is precisely the focus and outcomes of theories such as the one's of fortigenesis (Strümpfer, 1995), of holistic wellness (Wissing, 2000) and of human well-being (Ryff & Singer, 1998), and even positive psychology (Seligman & Csikszentmihayi, 2000), as field of psychology not only focusing on the subjective level but also the group level. The assumption, namely of wellness having negative implications, as supported by remarks such as: "wellness in a sense implies stagnation", and "optimal wellness is unachievable", is seen as a unique find of this study.

### **2.3.2 What is your perception of spiritual wellness?**

Through the participants' responses to the question relating to their perceptions of spiritual wellness, three main categories came to light. These main categories are the *participants' perceptions of the concept spiritual wellness* (Table 9), *participants' perceptions of spiritual wellness relating to everyday life* (Table 10) and *participants' perceptions of spirituality and religion* (Table 11). These three main categories are supported by sub-categories, further categories and applicable verbatim responses from the participants.

### 2.3.2.1 Participants' perceptions of the concept spiritual wellness

The *participants' perceptions of the concept spiritual wellness* as main category are supported by three sub-categories and six further categories. These categories, as contributing to the whole, accentuate the notion that spiritual wellness can be viewed as a multidimensional concept. This multidimensional concept is discussed by referring to Table 9 below, in reference to the findings of the study.

Table 9

*Participants' Perceptions of the Concept Spiritual Wellness*

<b>Main category: Participants' perceptions' of the concept spiritual wellness</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Spiritual wellness is viewed as the shell of wellness.		<ul style="list-style-type: none"> <li>• "it's the shell ... and within this spirituality religion is an aspect thereof"</li> <li>• "you can almost see it as a umbrella"</li> <li>• "wellness starts with spiritual wellness"</li> </ul>
Spiritual wellness as concept refers to man as a spiritual being.		<ul style="list-style-type: none"> <li>• "deep down, every person has a knowledge of there's something more to life"</li> <li>• "it is that what he beliefs is his driving force in his world"</li> <li>• "is a truth which at times are just there"</li> <li>• "we are spiritual beings, no question about it, there's now other way that you could put it, that's the way we were put together"</li> </ul>
	Spiritual wellness accentuates an awareness of a higher power.	<ul style="list-style-type: none"> <li>• "somewhere there has to be a spiritual vacuum that fills us on various way's"</li> <li>• "there is something out there, something that I must worship"</li> <li>• "we don't just die like cats, there's more to our lives"</li> <li>• "it is this belief in something more than myself, this power on the outside"</li> </ul>
	Spiritual wellness implies a sense of connectedness.	<ul style="list-style-type: none"> <li>• "to be truly well you must be anchored in one way or another"</li> <li>• "my understanding of even what happens after life"</li> <li>• "when you understand that you have to report to <i>someone</i>"</li> </ul>

Table 9 continued

*Participants' Perceptions of the Concept Spiritual Wellness*

<b>Main category: Participants' perceptions of the concept <i>spiritual wellness</i></b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Spiritual wellness as concept refers to man as a spiritual being (continued).	Spiritual wellness emphasises relationships.	<ul style="list-style-type: none"> <li>• “thus, it’s about having a relationship with a higher power”</li> <li>• “spiritual wellness for me is all about ... and having a relationship with your creator and your environment”</li> <li>• “to share with my fellow brethren and to be with them in a spiritual context”</li> </ul>
	Spiritual wellness encapsulates certain practices and/or rituals.	<ul style="list-style-type: none"> <li>• “my meaning grows every time I meditate”</li> <li>• “a personal relationship with a higher power results in guidelines such as religious practices, praying etc.”</li> <li>• “it’s about the quality of moments that I spend, not the quantity”</li> </ul>
	Spiritual wellness suggests a sense of meaning to life.	<ul style="list-style-type: none"> <li>• “it’s the light that falls on the tasks that I do”</li> <li>• “you are not just cast on earth, your are a spiritual being in relationship with God, which gives meaning to you”</li> <li>• “it is my concept of meaning”</li> </ul>
	Spiritual wellness brings forth a sense of purpose in life.	<ul style="list-style-type: none"> <li>• “I have a purpose in the bigger whole”</li> <li>• “spiritual wellness is purpose giving”</li> <li>• “it’s a purpose, I don’t want to just do things”</li> <li>• “spirituality is my understanding of my purpose in life”</li> </ul>
Spiritual wellness is an active experience.		<ul style="list-style-type: none"> <li>• “so that spiritual experience sits in the brain, to make it very simple”</li> <li>• “I saw a baby being born, and for me .... that’s magic”</li> <li>• “it’s a totally unaware experience all the time”</li> <li>• “it is a collective experience, by being with others in a spiritual context”</li> <li>• “ it is a experience of the absolute”</li> </ul>

The *participants' perceptions of the concept spiritual wellness*, as reflected in Table 9, indicates that, through the open coding process, the participants' responses procreated three sub-categories and six further categories, which accentuates the participants' perceptions of the concept spiritual wellness. As deduced from Table 9, the participants perceive spiritual wellness as the shell of wellness and that the concept *spiritual wellness* refers to man as a spiritual being. The responses furthermore emphasised spiritual wellness as an active process.

### **Spiritual wellness is viewed as the shell of wellness**

More than half of the participants described spiritual wellness as the centre, the shell or the over arching component of wellness, a quarter of the participants stated that “wellness starts with spiritual wellness”. This perception and supporting sub-category of spiritual wellness is supported by Chandler et al. (1992), who state that spirituality should not be one of the different dimensions of wellness, but rather the centre of these dimensions. The authors also place the personal component which incorporates the different dimensions of wellness secondary to the spiritual component, and furthermore (1992, p. 171) emphasise that “optimum wellness exists when each of these five dimensions has a balanced and developed potential in both the spiritual and personal realm”.

This notion is furthermore supported by Eberst (1984, p. 101) who sees the spiritual aspect of health as providing the supporting mechanism with which the other dimensions articulate and interact with each other.

### **Spiritual wellness as concept refers to man as a spiritual being**

A human being is a spiritual being who has an intuitive spirituality, and an individual could only be fully well when that individual is spiritually well. The participants elaborated on these notions by stating:

*“that’s the way that we were put together, ... no question about it”*,

*“it’s a truth which at times is just there”*

Chandler et al. (1992) support these findings by viewing spirituality as a natural part of being human: “we believe spirituality is innate within all humans” (p. 174). Several authors support this dimension as being part of spiritual wellness (Duchon & Plowman, 2005; Dent, Higgins, & Wharff, 2005; Greenstreet, 1999; Moberg, 2002; Kinjerski & Skrypnek, 2004).

Buscaglia (1982, p. 121) states that “a fully functional individual knows that it is this magic that gives life its spice, eradicates boredom and elevates existence beyond space and time”.

From the notion above and the findings of the study, the assumption is made and supported by Moberg (1984) that spiritual wellness must be understood as being multidimensional. The further categories relating to the sub-category provides this understanding and is as follows:

- **Spiritual wellness accentuates an awareness of a higher power**

Spirituality or spiritual wellness is the *awareness of a higher power*, according not only to all the participants in this study but also to a vast number of definitions found in the literature by, for example, Burkhardt (1989) who refers to mystery, higher power or God, Witmer (1989) who talks of a force or thing greater than oneself, and Ingersoll (2003) who refers to a conception of the absolute divinity as a dimension of spiritual wellness. One of the participants elaborated on the need that humans have for this acknowledgement of a higher power by referring to ethnology research that has shown

*“that even though some cultures have no knowledge about a higher power or religion, they are searching for something bigger“*

An awareness of a higher power as dimension or conceptualisation of spirituality and spiritual wellness is supported by the following authors: Bell and Taylor (2001); Kinjerski and Skrypnek (2004); and McCormick (1994), to mention but a few. This finding is almost evident in every other author’s conceptualisation of spiritual wellness.

- **Spiritual wellness implies a sense of connectedness**

A sense of connectedness, which is described by the participants as *“being anchored in one way or the other”* and *“you understand that you have to report to Someone”* as a dimension of spiritual wellness, is seen as a common thread in the literature by Adams et al. (2000). This common thread is supported by Ingersoll (1998, 2003), King (1996), and Witmer and Sweeney (1992).

According to the findings of this study, connectedness refers to the different levels of connectedness or being connected to the following which is also supported by relevant literature: *a higher power* (Halstead & Mickey, 1997; Hicks, 2002; McSherry, Draper, & Kendrick, 2002), *self* (Daaleman, Cobb, & Frey, 2001), *the environment and/or the different domains of everyday life* (Hoffman, 1997; Purdy & Dupey, 2005), and *a bigger reality* (Moberg, 2002).

- **Spiritual wellness emphasises relationship**

Relationship is one of the dimensions that was emphasised as being important in all the participants' responses to spiritual wellness as a concept referring to man as a holistic being. This importance is evident in the following statement by one of the participants

*"I have a relationship with my source of energy ... it's this relationship that gives me energy"*

This importance or relevance is also evident in the literature, as McCormick (1994) uses this relationship dimension, more specifically the relationship with a higher power or in this participant's case, "*source of energy*", as vehicle to operationalise spirituality as a management tool and/or approach for managers in organisations. Relationship as a dimension of spiritual wellness is furthermore supported by the following authors: Banks (1980), Booth (1992), and Ingersoll (1994).

- **Spiritual wellness encapsulates certain practices and/or rituals**

This further category emphasises spiritual practices and/or rituals which, according to the responses, gives meaning and results in guidelines, and furthermore highlights the quality of moments spent. These notions, according to Van Leeuwen and Cusveller (2005), are embedded in the spiritual dimensions of individuals, and individuals will find ways to "live out" their spirituality, even though others may perceive it to be partial, incoherent or noncommittal.

The notion that practices and/or rituals form part of spiritual wellness is also supported by Halstead and Mickley (1997); Hicks (2002); King (1996); Bell and Taylor (2001). Moberg (2002) also refers to the contentment individuals have regarding their conceptions and practices of spirituality.

- **Spiritual wellness suggests a sense of meaning to life**

This study, through the responses demonstrates that meaning forms the focus of a spiritually well person, be it the individual's concept of meaning, the individual's deep desire for meaning in life or whether the sources of that meaning are from a personal relationship with a higher power, through an individual's calling, through the small things in life or through

religious practices, which is also apparent in the literature, as many authors emphasise the central importance of meaning and purpose in life as a cornerstone of spiritual wellness (Chandler et al., 1992; Frankl, 1969, 1984; Ingersoll, 2003; Westgate, 1996).

*Meaning* as a dimension of spiritual wellness, through the findings of this study, emphasises that a spiritually well individual will derive meaning in life although the source or the concept of that meaning may differ from one individual to another, which is supported by Banks (1980); Chandler et al. (1992); Hinterkopf (1994); Ingersoll (1994; 1998; 2003); and Myers (1990).

- **Spiritual wellness brings forth a sense of purpose in life**

The present findings of the participants' responses which show that the spiritually well individuals will have a sense of purpose are supported by a vast number of authors and well conceptualised theories such as that of Frankl (1969; 1984) and Westgate (1996). The following authors are in support of the finding: Adams et al. (2000); Bollinger (1969); Burkhardt (1989); Chandler et al. (1992); Gomez and Fisher (2003); Klenke (2005); Mascaro et al. (2004); Van Dierendonck (2005); and Westgate (1996).

### **Spiritual wellness is an active experience**

Through the participants' responses, spiritual wellness came to light as an active experience, which is supported by Freshman (1999). Ryff (1989) incorporates this experience in his questionnaire relating to psychological well-being. According to Muldoon and King (1995), spiritual wellness is gained through integrating human experiences, which is all in support of the finding that spiritual wellness is an active experience.

This finding is furthermore supported by Banks (1980); Chandler et al. (1992); Ellison (1983); Ellison and Smith (1991); Halstead and Mickley (1997); Hinterkopf (1994); Ingersoll (1994); and Myers (1990).

### 2.3.2.2 Participants' perceptions of spiritual wellness relating to everyday life

In their responses the participants highlighted spiritual wellness as relating to everyday life with supporting five sub-categories and nine further categories. These categories are discussed by referring to Table 10 below.

Table 10

#### *Participants' Perceptions of Spiritual Wellness Relating to Everyday Life*

<b>Main category: Participants' perceptions of spiritual wellness relating to everyday life</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Spiritual wellness implies development.		<ul style="list-style-type: none"> <li>• "spiritual wellness brings forth personal development"</li> <li>• "spiritual wellness is development through knowledge"</li> </ul>
	Spiritual wellness engenders personal growth and/or development.	<ul style="list-style-type: none"> <li>• "by searching myself, I found a broader meaning which brings more joy to me"</li> <li>• "spiritual wellness for me is .... becoming a whole person"</li> <li>• "spiritual wellness is growth through personal growth, personal discovery, understanding and discontentment"</li> </ul>
	Spiritual wellness emphasises the need to develop others.	<ul style="list-style-type: none"> <li>• "spiritual wellness is a life of giving ..... a life of a creator not a consumer"</li> <li>• "it's to share, motivate and to be built with my fellow brethren"</li> </ul>

Table 10 continued

*Participants' Perceptions of Spiritual Wellness Relating to Everyday Life*

<b>Main category: Participants' perceptions of spiritual wellness relating to everyday life</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Spiritual wellness unifies a personal vision.		<ul style="list-style-type: none"> <li>• "... we must be aware of the bigger scene ..... where you have a world vision"</li> <li>• "there is something bigger in my life than the obvious"</li> <li>• "it's an active reality in everything I do"</li> <li>• "spiritual wellness for me is a healthy understanding of your ... own approach to life"</li> </ul>
	Spiritual wellness concedes integratedness.	<ul style="list-style-type: none"> <li>• "the more you are integrated, including your weaknesses the more spiritual well you are"</li> <li>• "spiritual wellness for me is all about integration, becoming a whole person"</li> <li>• "the minute you compartmentalise life, you can't be fully spiritual well integrated whole person"</li> </ul>
	Spiritual wellness encompasses a personal belief and/or value system.	<ul style="list-style-type: none"> <li>• "having a relationship with God results in guidelines"</li> <li>• "it gives you the belief that there is purpose in all situations"</li> <li>• "spiritual wellness means ... being content with your own spiritual beliefs"</li> <li>• "spiritual wellness is .... which guides my behaviour"</li> </ul>
Spiritual wellness brings forth a general appreciation of life and that which forms part of it.		<ul style="list-style-type: none"> <li>• "..... something simple like painting a wall and suddenly I have this experience that there's these wonderful abilities, like hand-eye coordination..."</li> <li>• "it's the appreciation of the small things in life"</li> </ul>

Table 10 continued

*Participants' Perceptions of Spiritual Wellness Relating to Everyday Life*

<b>Main category: Participants' perceptions' of spiritual wellness relates to everyday life</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Spiritual wellness accentuates contentment in the different aspects of life.		<ul style="list-style-type: none"> <li>• "a very important aspect of spiritual wellness is contentment"</li> <li>• "spiritual wellness is the source of contentment"</li> </ul>
	Spiritual wellness is being content with one's own personal spiritual beliefs and practices.	<ul style="list-style-type: none"> <li>• "spiritual wellness is ... being content with your own spiritual beliefs, practices and ..."</li> <li>• "being content with your spiritual beliefs"</li> </ul>
	Spiritual wellness is to be at peace with ones' higher power.	<ul style="list-style-type: none"> <li>• "spiritual wellness to me is a sense of having peace with my higher power"</li> <li>• "spiritual wellness is to be at peace with my higher power, myself and others around me"</li> </ul>
	Spiritual wellness accentuates an inner peace of the individual.	<ul style="list-style-type: none"> <li>• "spiritual wellness to me is a sense of ... then having peace with myself"</li> <li>• "is experiencing inner peace"</li> </ul>
	Spiritual wellness implies that the individual is at peace with those around him/her.	<ul style="list-style-type: none"> <li>• "spiritual wellness to me ... and having peace with others around me"</li> <li>• "spiritual wellness is to be at peace with others"</li> </ul>
	Spiritual wellness is to be at peace with one's environment.	<ul style="list-style-type: none"> <li>• "spiritual wellness is ... contentment in situation"</li> <li>• "be at peace with yourself and your environment"</li> </ul>
Spiritual wellness implies an understanding of ones' calling in life.		<ul style="list-style-type: none"> <li>• "humans don't just live, humans want to live, they want to be happy and they want to feel that they have a calling"</li> <li>• "calling is not only a religious thing, it can also be the feeling of I have a calling to heal the sick, whether it's physical or psychological"</li> <li>• "I'm not accidentally placed in a situation, I'm there for a purpose and that's my calling"</li> </ul>

Table 10 indicates that, through the participants' responses, *spiritual wellness relates to everyday life* and is not merely perceived as a theoretical concept. This main category is supported by the sub- and further categories in Table 10 which describes spiritual wellness as something that implies development, unifies a personal vision and brings forth a general appreciation of life and that which forms part of it. Furthermore, as brought forward in the responses, spiritual wellness accentuates contentment with the different aspects of life as well as implying an understanding for one's calling in life. These aspects are made clearer through the following discussion.

### **Spiritual wellness implies development**

According to the responses, spiritual wellness implies development and that this development can refer to personal development and the development of others. According to Chandler et al. (1992, p. 171), “Spiritual health provides an avenue through which the individuals can create the new and more complete self”. In their article relating to spiritual wellness the authors furthermore place huge emphasis on the development spiritual wellness can bring forth, which is concurrent with the findings of this study.

From the responses it is clear that this development also refers to personal development through certain aspects – a fact that is also supported by the literature. These aspects, according to the supporting literature, are personal development through *personal discovery* (Hicks, 2002; Kale & Shirvastava, 2002; King, 1996; King & Nicol, 1999; Konz & Ryan, 1999; Narayanasamy, 1999), *understanding* (Daaleman et al., 2001; Gomez & Fisher, 2003; Klenke, 2005; Perrone, Webb, Wright, Jackson, & Ksiazak, 2006; Shefy & Sadler-Smith, 2006), *knowledge* (Ali & Gibbs, 1998; Van Eijnatten, 2004; Greenstreet, 1999; Moberg, 2002; Sharif, 2004) and *self-knowledge* (Kale & Shirvastava, 2003; Konz & Ryan, 1999; Tinker, 2004).

### **Spiritual wellness unifies a personal vision**

The notion that spiritual wellness unifies a personal vision is best described through the responses relating to the further categories, namely spiritual wellness concedes integratedness and spiritual wellness encompasses a personal belief and/or value system which then in return contributes to the state of integratedness. Through the participants’ responses the following notions are brought to light.

Spiritual wellness is to be integrated, accompanied by a personal belief and/or value system of the individual. The integratedness referred to here, is supported in the literature as the integration of the inner and outer (Van Dierendonck, 2005), being part of a community (Duchon & Plowman, 2005; Klenke, 2005; Milliman, Czaplewski, & Ferguson, 2003) and being part of a greater picture (Daaleman et al., 2001). The notion of spiritual wellness refers to an integratedness and in some cases forms part of the conceptualisation of spiritual wellness of authors such as Freshman (1999), Hinterkopf (1994), and Westgate (1996).

According to Hay (1996), it is the spiritual dimension that engenders moral in life, which emphasises the findings regarding a belief and/or value system. A belief and/or value system, when fused in everyday life or as “guiding principle” as the one participant stated, is perhaps best captured through the notion of Burkhardt (1989) on spirituality as the essence of the life principle of the person.

Almost all the participant’s perceptions of spiritual wellness, as it relates to everyday life, emphasise the importance of a belief and/or value system. The responses furthermore brought to the forefront, spiritual wellness for the participants as that which engenders values, spiritual beliefs and guiding principles which guides behaviour in everyday life. This notion is supported by Banks (1980), Hawks (1994), and Myers (1990).

Furthermore, according to Cornish (1999), spiritual wellness, if applied to a group, can be the guiding principle of the overall direction of that group and according to Hawks (1994), the reference to that direction could be the one of an ethical path.

**Spiritual wellness brings forth a general appreciation of life and that which forms part of it**

Appreciation can mean many things to many different people. To Buscaglia (1982 p. 120), it is simply the appreciation of all that is there to be appreciated:

*“the fact that I can plant a seed and it becomes a flower, share a bit of knowledge and it becomes another’s, smile at someone and receive a smile in return, are to me continual spiritual exercises”*

To the participants in this study, appreciation referred to an appreciation of human abilities, the small things in life and life in general. These findings are accentuated by a vast number of relevant literature.

Freshman (1999) and Marques, Dhiman, and King (2005) see appreciation as being one of the dimensions relating to spiritual wellness. King (1996) emphasised this dimension as an appreciation of the mysteries and depth of human experience. To Myers (1990), it is the appreciation for the depth of the universe, and to Bierly, Kessler, & Christensen (2000) it is

rather about an appreciation for one's position in the universe, one's soul and the role of God. Purdy and Dupey (2005) mention an appreciation of the reality that is outside oneself.

Fry (2003), King and Nicol (1999), and Reave (2005), view appreciation on perhaps a more sociological level, for to them, appreciation relates to an individual's appreciation for both self and others. *Others* here are also seen as fellow creations of God. Sharif's (2004) contribution can also be viewed as one of a sociological nature, being evident in an appreciation and celebration of diversity.

Kinnier, Tribbensee, Rose, and Vaugham (2001) view this dimension of spiritual wellness as an individual's appreciation of life, which relates to Buscaglia's (1982) view, namely that it is simply the appreciation of all that is there to be appreciated.

### **Spiritual wellness accentuates contentment with the different aspects of life**

According to Gomez and Fisher (2002), spiritual wellness provides the individual with a sense of contentment, which supports the findings of the study. Moberg (2002) refers to this contentment as the contentment individuals have regarding their conceptions and practices of spirituality. Fry (2003) makes a more general statement and refers to contentment as being content with life.

According to the findings of this study, contentment, to the participants, refers to the following, which is supported by the relevant literature. Being content with your own spiritual beliefs, practices and approach to life (Moberg, 2002), being at peace (Marques et al. 2005) with my higher power and self (McSherry et al. 2002), being at peace with the world (McSherry et al. 2002), and with your environment and/or situation (Sharif, 2004).

### **Spiritual wellness implies an understanding of one's calling in life**

Purpose is meaning in action, calling is having a responsibility and accountability for those actions. This statement emphasises that calling is only achievable through an understanding of one's purpose and meaning in life, which emphasises the main finding and importance of calling as a dimension of spiritual wellness.

Furthermore, through the findings from the responses and relevant supporting literature, calling is seen as the calling to do specific work (Fry, 2003; Klenke, 2005; Mascaro et al. 2004), the calling to make a difference (Fry, 2003; Reave, 2005), persevering with a situation in a specific time (Reave, 2005), responsibility and accountability (Klenke, 2005), and duty (Mascaro et al. 2004).

### **2.3.2.3 The participants' perceptions of spirituality and religion**

Though the researcher did not probe for the participants' perceptions regarding spirituality and religion, it came to light as a main category supporting spiritual wellness, for it forms part of how individuals live their spiritual wellness, as one participant stated: "*I'm just saying I think that's how we live spiritual wellness*". This information is reflected in Table 11 below and the discussion thereof follows directly after Table 11.

Table 11

*Participants' Perceptions of Spirituality and Religion*

<b>Main category: Participants' perceptions of spirituality and religion</b>		
<b>Sub-Categories</b>	<b>Further-Categories</b>	<b>Quotations from responses</b>
Spirituality and religion are seen by some as being synonymous.		<ul style="list-style-type: none"> <li>• “they are different but for me they are the same”</li> <li>• “spiritual wellness is only achievable through a personal relationship with God ... which is at the centre of my perception”</li> <li>• “I can only look at spirituality from without my religion”</li> </ul>
Spirituality and religion are seen by some as two different concepts.		<ul style="list-style-type: none"> <li>• “I don't think that they are the same”</li> <li>• “formal religion as we know it ... I think that there's a definite move away from formal religion ... spirituality is on the rise”</li> <li>• “spirituality is more than just religion or service to God ...”</li> <li>• “... you don't have to be tied to any religion or culture to know that there are guidelines ...”</li> <li>• “spiritual wellness is not tied to any religion”</li> </ul>
Religion facilitates spirituality and/or spiritual wellness.		<ul style="list-style-type: none"> <li>• “I guess you could call religion the earthly or the human expression of spirituality”</li> <li>• “religion ... to guide individuals' spirituality”</li> <li>• “religion can facilitate your spiritual wellness”</li> </ul>

Table 11 indicates that the responses regarding the participants' perceptions reflected three sub-categories, two of which emphasise the different approaches of the participants in their responses to how they perceive these two concepts. These two approaches through the verbatim quotations of the participants are those who see spirituality and religion as being synonymous and those who see spirituality and religion as being two different concepts. The sub-category, *religion facilitates spirituality and/or spiritual wellness* in Table 11, most interestingly shows that although the participants' responses relating to how they perceive spirituality and religion differed, there seems to be an overlapping agreement that no matter what the view or approach, religion can contribute to or facilitate spiritual wellness. These notions are discussed as follows by referring to the literature.

### **Spirituality and religion are seen by some as being synonymous**

From the responses, there were those who believe that spirituality could not be viewed as being independent from religion. This notion is supported in the literature by Bradley and Kauanui (2003) and Zekos (2004) and who, through empirical investigation, view these responses or views as from a traditional paradigm.

### **Spirituality and religion are seen by some as two different concepts**

Chandler et al. (1992) define spirituality independent of religion. That is, spirituality can exist in or out of the context of the institution of organised religion, and not all aspects of religion are assumed to be spiritual. In this regard, the assumption can be made that spirituality and religion are related, but not synonymous. By developing spirituality one can add meaning to the practice of religion, whereas practising religion can deepen spirituality. Furthermore, it can be said that the different wellness dimensions always interact with one another, with the spiritual dimension being of central importance.

### **Religion facilitates spirituality and/or spiritual wellness**

Through the participants' responses, the notion came to light that religion facilitates spirituality and/or spiritual wellness. This notion is supported by Inayatullah (2005) who states that, "spirituality is not linked to race or nation. It is however, certainly the deeper part of every religion" (p. 577).

Heriot (1992) differentiates between religion and spirituality and views spirituality as a broader notion, an umbrella under which religion and the needs of human spirit are found. This notion by Heriot (1992) relates to the findings of the sub-category in the sense that religion then forms part of spirituality as a dimension and that, through religious practices and/or rituals, also noted as findings of this study, one would then experience spiritual wellness.





























































































































