Mapping an 'Organisational Practical Theology' for South Africa

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Thesis accepted in fulfillment of the requirements for the degree *Doctor of Philosophy* in *Pastoral Studies* at the North-West University

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Graduation: May 2021

Student number: 28344685

ACKNOWLEDGEMENTS

ABSTRACT

Industry is increasingly becoming aware of the fact that their greatest asset is people. Employees whose specific attributes, talents, knowledge, expertise and/or experience are harnessed to the full, contributing to the successful functioning and sustainability of the organisation, gave rise to a wealth of research being dedicated to best practices concerning recruitment, retention of good personnel, continuous improvement, leadership development, as well as creating a meaningful workplace environment.

Within this context, this applied research study aims to determine what cross-disciplinary dialogue, if any, exists between practical theology as an academic discipline and the economic and management sciences, human resources, industrial psychology, organisation theory and for that matter, any discipline with a pronounced contribution to the organisational context. It endeavours to determine what contribution the practical theologian, with well-grounded academic and practical experience as a helping professional, notably mostly informed by faith-based organisations (church), can make as an inscribed but decentred facilitator within a profit-based organisation (industry). The study followed an exploratory qualitative approach using an auto-ethnographic design as the research methodology. Non-probability sampling, network chain referral and questionnaires were used as data collection methods. The research paradigm is post-modernistic and therefore the narratives of people's experiences form an integral part. The overall framework of the study finds expression in Richard Osmer's (Van der Watt, 1988)(2008) four tasks of practical theology.

Keywords: Mapping, Organisation, Practical Theology, Industrial Practical Theology, South Africa

OPSOMMING

Die industrie word toenemend bewus van die feit dat mense hul grootste bate is. Werknemers wie se spesifieke eienskappe, talente, kennis, kundigheid en/of ervaring gebruik word tot volle potensiaal om by te dra tot die suksesvolle funksionering en volhoubaarheid van die organisasie, het gelei tot baie navorsing op die beste praktyke rakende werwing, behoud van goeie personeel, deurlopende verbetering, leierskapsontwikkeling, asook die skep van 'n sinvolle werksomgewing.

Binne hierdie konteks poog hierdie toegepaste navorsingstudie om vas te stel watter transdissiplinêre dialoog daar bestaan tussen praktiese teologie as akademiese vakgebied en die ekonomiese en bestuurswetenskappe, menslike hulpbronne, bedryfsielkunde, organisasie-teorie en enige vakgebied met 'n pertinente fokus op die organisasie konteks. Dit poog om vas te stel watter bydrae die praktiese teoloog, met grondige akademiese en praktiese ondervinding as hulpverlener, komende vanuit die geloofsorganisasie (kerk), kan lewer as 'n subjektiewe/ingeskrewe, maar gedesentraliseerde fasiliteerder binne 'n winsgewende organisasie (bedryf). Die studie volg 'n ondersoekende kwalitatiewe benadering met behulp van 'n outo-etnografiese ontwerp as navorsings metodologie. Nie-waarskynlikheids steekproefneming, netwerk ketting verwysings en vraelyste word as metodes vir data-insameling gebruik. Die navorsingsparadigma is post-modernisties en daarom vorm die vertellings van mense se ervarings 'n integrale deel daarvan. Die algehele raamwerk van die studie vind neerslag in Richard Osmer (2008) se vier take van die praktiese teologie.

Sleutelterme: Kartering, Organisasie, Praktiese Teologie, Suid-Afrika

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CHAPTER 1 - BACKGROUND AND PROBLEM STATEMENT /RATIONALE

1.1 BACKGROUND AND CONTEXT

As an acknowledgment of the influence of my own context on the research, since it follows an auto-ethnographic research design, I refer to myself in the first person. According to Müller (2005:75; 2004:294), a post-foundational approach to practical theology provides a theological framework within which contextual theology is inevitable. It "forces us to listen firstly to the stories of people in real life situations. It does not aim to describe merely a general context but confronts us with a specific and concrete situation" (Müller, 2011a:3).

Many companies have Employee Assistance Programs (EAP's) to assist employees with work-related challenges, and a variety of professionalised disciplines are dedicated to helping such individuals. Still, I noticed that the basis of almost all of these EAP's are from auxiliary sciences and I wanted to explore what significant contribution I can make in the organisational landscape, being a congregational pastor and practical theologian working as a 'skilled helper' (Pienaar, 2013:4) from a post-foundational approach.

Informal conversations with professional skilled helpers in business and industry strengthened my suspicion that something might be missing. In some instances, skilled helpers in these disciplines and sub-disciplines in human resources seem disillusioned with the reduction of their contribution to only a functional role that does not quite express the measure of care that they initially envisioned.

Hence, while the usual scenario involves a minister as part of the practical theological domain of the church, this study wants to shift the focus from the church as audience, to the public domain, as identified in Tracey's "three audiences" of Practical Theology (Tracy, 1981). Ganzevoort and Roeland (2014:98) argue that practical theology has evolved out of three different methodological approaches towards praxis: pastoral theology, empirical theology and public theology.

Following Tracy (1981), Ganzevoort and Roeland (2014:98) suggest that empirical theology is closer to the audience of the academy, pastoral theology is closer to the audience of the church, and public theology is closer to the audience of society. When taking the distinction between these three audiences into consideration, it seems as if this study resonates with the public theology domain.

However, being a congregational pastor and practical theologian working as a 'skilled helper', I want to explore the similarities between the pastoral work of a skilled helper in the congregational landscape of a faith-based organisation, and that of professional skilled helpers, such as industrial psychologists, coaches and mentors within the organisational landscape of profit based organisations. In addition, I also want to explore the possibility of establishing guidelines which can empower practical theologians to work trans-disciplinary across these two domains (organisational and clerical).

1.2   PROBLEM STATEMENT

Meaningful shifts within practical theology during recent years (Farley, 2001; Schweitzer, 2014; de Roest, 1998) have opened up opportunities to explore the corporate context as part of the "audience of society" of public theology (Ganzevoort & Roeland, 2014:98). The challenge is that, while these developments have opened the door, there has not been any structured attempt by practical theologians to reach out to societal organisations to try and understand what a possible map for employee wellness might look like. This creates a sense of urgency among practical theological scholars to engage in much needed inquiry into the role of the practical theologian in the "audience of society", since the organisational context consists of theory and practices (as listed below) that would initially be foreign or unfamiliar to the practical theologian, for instance:

- knowledge of industry sector[1]s, as well as functional business areas[2] and

- the relevance of management and organisational theory and practices (Drucker, 1993:217).

1.2.1   A possible new action domain for Practical Theology

In this study, I want to investigate, through transdisciplinary conversations, if a need for ''organisational practical theology" exists – perhaps in a similar vein to psychology branching out into industrial psychology (Bevoc & Collinson, 2016) or social work into industrial social work (Bullinger, 2018). The particular role in question here is that of 'skilled helpers' in relation to the aforementioned ideas of an organisational action domain. Skilled helping is used here in the context that Pienaar (2013:1) adapts and extends it from the work of Egan (2013)[3].

The concept of organisational practical theology is linked to the discipline of pastoral counselling, and can be found in the actual helping role, without compromising larger important philosophical dimensions (like for instance the "the triple supply chain advantage", "Anthropocene", the implications of the "fourth industrial revolution") and other current ideas in academia and practice that are increasingly becoming priorities on the local and global economic scene (Lehmacher & Pearson, 2015:4).

1.2.2   Is Practical Theology thinking about the organisational landscape?

A preliminary exploration of relevant terminology in South African theological academic journals showed limited use of organisational terminology relevant to functional business areas (such as marketing, finances, and production) in theological journals. While the use of other resources might have produced a

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[1] For more information visit https://www.resbank.co.za/content/dam/sarb/what-we-do/statistics/guides/institutional-sector-classification-guide-for-sa/Institutional%20Sector%20Classification%20Guide%20for%20SA%20%E2%80%93%202017.pdf
[2] For more information visit https://foundersguide.com/functional-areas-of-a-business/
[3] The first edition seems to have been printed in 1975 (cf. http://www.goodreads.com/work/editions/1514963-the-skilled-helper-aproblem-management-and-opportunity-development-app). With this being the tenth edition, spanning almost four decades, its popularity is to a degree confirmed.

slightly different outcome, the results of the preliminary exploration from the chosen resources consulted suggest that only some Practical Theological research has been done over the last 6 years in this regard. Hence, it suggests that there might be a lack of coherent initiatives to, on the one hand, acknowledge the organisational space in particular as a recognised context or "domain of action" (Heitink, 1999:248) and on the other hand, that there might be an urgent need for more organised and intentional trans-disciplinary conversations.

1.3   STATE OF RESEARCH

1.3.1   State of Research

The literature survey for this study involved a systematic review of available South African academic literature within practical theology. The literature search, which took place over a period of 3 days (7 March 2017, 8 and 22 May 2017), only included articles from 2012 to date. The following academic journals were consulted: *Verbatum et Ecclesia*, *HTS*, *Koers*, *In die Skriflig*, *Acta Theologica* and *Stellenboch Theological Journal*. Article titles and abstracts with the following keywords and catchphrases related to organisational praxis were searched for:

- Organisations, organisational praxis, organisational spirituality, organisational behaviour, organisational design, organisational discourse, organisational theory, new economic thinking, flat vs. hierarchical organisations, learning organisations, dialogic organisations;
- Industry, South African industry;
- Management and leadership style, strategy development, change management;
- Helping professions, skilled helping;
- Business, functional business areas;
- Industry and practical theology;
- Human resource management, legal, marketing/promotion, production, sales, customer service/support, finance/accounting, distribution, research and development, management, administration, operations, information technology support, purchasing;
- Industry, industrial change, strategy development, change management;
- Life coaching, coaching, mentoring;
- Workplace, workplace Spirituality;
- Facilitation, practical theological facilitation;
- Transdisciplinary;
- Leadership, servant leadership.

Of the 48 catchphrases searched for, only 9 yielded relevant results, producing literature related to organisational subject matter viewed from a theological perspective. These were '*couching*', '*mentoring*',

'workplace', 'workplace spirituality', 'facilitation/facilitator/facilitative', 'skilled helping', 'transdisciplinary', 'industry' and *'leadership'*.

The resulting articles covered these topics from a practical theological perspective, which provide evidence that at least some academic thought has gone into linking these organisational topics with practical theology. More formal and organised initiatives on transdisciplinary conversations between the academic fields of practical theology and organisational management and design, were, however, lacking.

The following sections provide a brief overview of the resulting articles, all of which touch on the intrinsic shift in focus from the church as action domain, to the organisational arena:

Pienaar (2013:1) argued that practical theology should widen the scope of involvement from its former focus on the congregational context, to also include the public dimension of the organisational context, in which professional-vocational skilled helping should take on an actual facilitation and skilled helping role. In this regard "the telling contribution of practical theology outside of the traditional congregational context is not yet fully developed and practiced (Pienaar & Müller, 2012:1). The practical theologian should "take up a role of an inscribed facilitator", which "signifies a shift from practical theology to practical theologian and is exemplified by the practice of a facilitative approach in, and to practical theology."

With regards to the need for and importance of transdisciplinary conversations, Müller (2013:1) argues that the boundaries between practical theology and human, social and natural science should be opened up, and Loubser (2015:1) emphasizes the need for '*transdisciplinary* theologians' who are 'skilled empathisers' and who act as 'embodied agents' to enable *transdisciplinary* knowledge creation and exchange.

On the potential contribution of the church to industry in the South African context, Müller and Pieterse (2010:1) argue that, especially with reference to developments after the previous political dispensation, consequent church renewal lead to a new industrial mission, vision, and approach and resulted in the creation of an inter-church industrial organisation with far-reaching possibilities within the industrial environment and industrial ministry.

That being said, Pienaar (2013:4) argues that the action of practical theology within the 'public domain', in other words "outside of the confines of inwardly focused private Christian religious and congregational inquiry and practice", should "not be confused with missiology, as practical-theological facilitation is not about how 'the good news' (i.e. euangelion) is lived, expressed, or expanding." According to this author, practical theological facilitation in the organisational context or habitus "is not about Christian initiatives to reach the marketplace."

Considering the influence of a Protestant work ethic on a meaningful workplace, Steenkamp and Basson (2013:1) states that a positive moral value is often associated with a job well done. "Since work has

intrinsic value, it represents a value system that contributes to the experience of meaningfulness whilst performing work."

Rooted in Max Weber's book "*The Protestant Ethic and the Spirit of Capitalism*", first published in 1904, but dating further back to the influence of the Protestant Reformation on theology, sociology and economics, the notion of the 'Protestant work ethic' implies that values like hard work, discipline and frugality stem from a person's adherence to the Protestant faith, which gave rise to modern capitalism. Today, however, the term 'Protestant work ethic' is used in a much broader sense to represents beliefs such as (a) the belief that hard work yields desirable outcomes; (b) the importance of work in one's daily life; (c) the avoidance of wasting time; (d) an abhorrence of idleness; (e) the delay of immediate rewards for future rewards; (f) an emphasis on self-reliance; and (g) the importance of behaving morally and ethically (Christopher & Zabel, 2011:1).

On face value, these believes are thought to have a positive influence on societal aspects such as productivity, competitiveness, and corporate culture. Indeed there is a significant positive correlation between 'organisational citizenship behaviour' and two Protestant work ethic dimensions, namely, hard work and independence (Modrack, 2008:10).

It must be noted that the Protestant work ethic also has its thorns. For instance, van Hoorn and Maseland (2013:7-8) analysed the responses of 150 000 individuals from eighty-two (82) societies on their thoughts and feelings regarding the loss of work. Their results indicated "that whereas unemployment reduces well-being regardless of religious denomination, it has an additional negative effect on Protestants of about 40% of the size of the original. Hence, it seems that unemployment hurts Protestants the most, much more than it does non-Protestants.

On leadership, Kessler and Kretzschmar (2015:1-2) argue that Christian Leadership should be seen as a transdisciplinary concept, linked to both theological (Practical Theology, Theological Ethics, and Missiology) and non-theological (Management Sciences, Psychology and Sociology) disciplines. On the topic of leadership, the name of Robert K. Greenleaf and his well-known 'Centre for Servant Leadership' also comes to mind (Venter & Hendriks, 2012:233). The following introductory paragraph from Wikipedia[4] provide insight on the movement:

> Servant leadership is a philosophy and practice of leadership, coined and defined by Robert
> K. Greenleaf (Born 1904 in Terre Haute, Indiana; died in 1990) and supported by many
> leadership and management writers such as James Autry, Ken Blanchard, Stephen Covey,
> Peter Block, Peter Senge, Max De Pree, Scott Greenberg, Larry Spears, Margaret Wheatley,
> James C. Hunter, Kent Keith, Ken Jennings, Don Frick and others. Servant-leaders achieve

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[4] https://en.wikipedia.org/wiki/Servant_leadership Also visit the movements' own website - https://www.greenleaf.org/what-is-servant-leadership/. For South African conversation partners who think in the same categories, read Ilbury and Sunter (2001).

results for their organizations by giving priority attention to the needs of their colleagues and those they serve. Servant-leaders are often seen as humble stewards of their organization's resources: human, financial and physical.

Regarding workplace spirituality, Fourie (2014:1) states that 'public practical theology' wants to facilitate the experience of a sense of meaningfulness and be able to answer existential questions even outside the walls of the church. Focussing on the individual in the workplace and the meaning of work, the author states that the growing "corporate interest in spirituality is not a fleeting tendency" (Fourie, 2014:1), but rather a bigger movement in which 21st century organisations need to acknowledge the fact that more and more employees are seeking more than just financial remuneration. They also want to experience inspirational and meaningful work. She argues that spirituality in the workplace creates an organisational culture in which employees are more content, experiencing job satisfaction and are consequently better achievers.

Schutte (2016:1) questions whether workplace spirituality is merely a new leadership development tool or whether it is a trend to be taken seriously. Although he concludes that it has the potential to develop further within the knowledge base of practical theology, he questions the appropriateness of focussing on workplace spirituality as an ultimately 'non-materialistic' concern, while the material gain reaped by integrating spirituality in organisations is also emphasised. "Should spirituality be used for instrumental ends at work? How can a social scientific approach to studying business and management be integrated with a philosophical or theological approach to studying spirituality?" (Schutte, 2016:5)

On the issue of coaching, Fourie and Van den Berg (2013:1) focus the attention on an interdisciplinary approach in addressing the actual corporative question regarding workplace spirituality. By incorporating the epistemological and methodological development of a broad and interdisciplinary dialogue, with various domain voices conversing in order to establish an integrated whole, career-development can occur through spiritual lifestyle coaching, in particular, the middle-career phase. This phase is usually characterised as a period of personal re-evaluation, aimed at growth on a personal and professional level and it is argued that lifestyle coaching can serve as a facilitating process offering guidance in answering existential and spiritual questions. This can ultimately provide opportunities for an altered future view and transforming life strategies.

From the above discussions, it is clear that there are indeed practical theologians working on topics related to organisational theory and praxis. It is however also clear that these studies are only the overture of 'practical theological facilitation' (Pienaar, 2012). While Pienaar (2012) sees *facilitation* as a key metaphor concerning the role of the practical theologian in several contexts beyond the congregation, he particularly sees it apt in the context of the organisation and related action domains. Referencing practical theological facilitation as an 'overture' also suggests that this author sees the organisational context as

audience in its early days, at least in terms of a unified or coherent focus within the discipline of practical theology.

This research project also take cognisance of international work that forms part of the broader inquiry, for instance the work of Barentsen of the Evangelical Theological Faculty (ETF) in Leuven, Belgium, who has written numerous articles on leadership[5], some of which are specifically aimed at the organisational world and functional business areas as such. In this regard, the initiatives of the "Institute of Leadership and Social Ethics" (ILSE) should also be mentioned. ILSE is a research institute of ETF who, according to their website[6] aims to help build a more just and sustainable society.

Although this study is limited to the SA context given the need for local relevance, it is believed that the inclusion of international studies to better characterise such a study field, will add value to the end result.

Considering the availability of local sources, there does not seem to be any formal developments within local practical theology aimed at the organisational field, except for seeing it as a field of interest. Therefore this study will focus specifically on the role of practical theology as an academic discipline within profit organisations, as well as the practical contribution of the practical theologian as a 'decentred but influential facilitator' (Pienaar & Müller, 2012).

1.3.2   Contribution of the Study

According to Babbie (2008:98) the purpose of explorative research is to study a problem that has not been clearly defined and contribute new insights into the research topic. Suter states that exploratory research should "raise questions for further study" (Suter, 2012:374).

Hence this study will attempt to reveal the possible intersections that might be of interest for Practical Theology when focusing on the organisational landscape. Philosophically, it will help Theology in general and Practical Theologians, in particular, to seek a better understanding of the public discourse. Furthermore, it will help Practical Theology to get out of the rut of seeing congregations as the only landscape for this discipline to add value, but also to see the organisational landscape, where even non-believers work *Coram Deo*, as an area where meaning can be co-created.

1.4   RESEARCH PROBLEM, AIM AND OBJECTIVES

1.4.1   Research problem

The research problem addressed in this study is that there is no proper inquiry and articulation of the value of a practical theology focused on the organisational landscape. It is a given that, when we say that we are living in the presence of God (*Coram Deo*), our focus must be broader than just the Christian community and faith-based originations and must also include the broader diverse but defined community. Although

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[5] https://www.etf.edu/medewerkers/jack-barentsen/
[6] https://www.etf-ilse.org/

practical theologians admit to being focused on this broader community, only a few really do and this study intends to do so.

1.4.2   Research question

As derived from the questions asked in the problem statement, the primary research question in this study is: "What overlapping aspects are there between the organisational landscape and practical theology that would characterise and constitute a map for a trans-disciplinary conversation on organisational practical theology for the South African context? "

Guided by Osmer's four tasks of practical theological interpretation (2008:4), the research will be conducted by asking the following four related questions:

1. "**What** is going on?" - The descriptive-empirical task

2. "**Why** is it going on?" - The interpretive task

3. "**What ought** to be going on?" - The normative task

4. "**How** might we respond?" - The pragmatic task

While these four tasks are distinct they are also connected to each other as the practical theologian constantly moves between the tasks (Smith, 2010:101).

Hence, the secondary questions that arise from the "research question" are:

1. **WHAT** significant developments are there in theory and praxis regarding the role of helping professions in the organisational and managerial landscape, as opposed to the developments within theory and praxis in practical theology regarding the role of helping professions within the clerical context?

2. **WHY**, as described in the literature and in the experiences of participants, did these developments occur?

3. How would our faith as well as biblical and theological traditions have us respond in terms of **WHAT should** be going on regarding the interaction between the organisational context and practical theology?

4. **WHAT** guidelines can be offered to both audiences concerning the organisational context as an expanded action domain within practical theology?

1.4.3   Aim

The main aim of this study is to explore the possible areas of overlap in a cross-disciplinary conversation and to suggest a possible map for organisational practical theology and its value on the South African organisational landscape.

1.4.4   Objectives

In order to achieve this aim, the objectives will be:

1. To determine WHAT significant developments there were in theory and praxis over the last few years regarding the role of helping professions in the organisational and managerial landscape, as opposed to the developments within theory and praxis in practical theology regarding the role of helping professions within the clerical context.

2. To listen to and describe the reason(s) WHY, as described in the literature and as well as in the experiences of participants, these developments occurred.

3. To determine HOW our faith as well as biblical and theological traditions would have us respond in terms of WHAT should be going on regarding the interaction between the organisational context and practical theology.

4. To propose a way to respond to these developments by offering guidelines and a possible map to both audiences concerning the organisational context as an expanded action domain within practical theology.

1.5   CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that an organisational practical theology can enrich both theology and helping professions in the South African organisational landscape.

1.6   RESEARCH DESIGN / METHODOLOGY

1.6.1   Research design

The methodology follows an exploratory qualitative approach using an auto-ethnographic design as research methodology. Non-probability sampling, network chain referral and questionnaires are used as data collection methods. The research paradigm is post-modernistic and therefore the narrative of people's experiences forms an integral part.

The use of an explorative research design fits Struwig and Stead's (2007::12) description of the qualities of qualitative research when they say that it is "interested in understanding the issues being researched from the perspective of the research participants", in this study referred to as 'co-researchers'. The researcher and the co-researcher will engage in various opportunities for conversation that will increase the understanding of the researcher and assist in the description of understanding.

According to Struwig and Stead (2007:12-13), there are four specific inherent qualities unique to qualitative research:

- The perspectives of the co-researchers are unique as opposed to that of the researcher's.
- Research is contextual – meaning that the understanding of experiences cannot be researched if the context from which the experience functions, is not understood.

- The process is an action of the research, which means that it is imperative to understand the development of interrelated events and how it develops over time.
- Researchers should be flexible and guided by their co-researchers to remain open to unexpected events, as opposed to putting too much emphasis on and committing to one specific theory at the beginning of the research process.

Exploratory research aims at contributing new insights to the research topic (Babbie, 2008:98) and descriptive research assists this process by deepening exploratory research in order to provide "*a very detailed and precise idea of the way things are*" (Adler & Clark, 2014:15).

The qualitative nature of the research requires the use of a multimethod approach, as opposed to mixed method approaches that cross the boundaries between quantitative and qualitative research (Vogt *et al*., 2012:7).

Since an explorative approach does not involve in-depth research, this research will admittedly not be narrative to the core. However, it will be narrative in the sense that the questions addressed to co-researchers will not only be cognitive in nature, but will ask for their own unique experiences and by so doing, acknowledge their personal ideas and narratives. According to McQueen and Zimmerman (2006:475), this approach is a recognised form of qualitative research and is used in various disciplines of study. It enables the researcher to do research within the postmodern paradigm of social constructionism, while also taking into account and acknowledging the consequent influences and biases of the researcher on the process of research. This is done by the use of subjective integrity, rather than objective truth or knowledge (Müller *et al*., 2001:77).

PHASE 1 –
Descriptive/Empirical task

Describing the context

Unstructured intentional conversations

Preliminary literature study

Semi-structured interviews

Feedback and reflection interviews

PHASE 2 – Interpretive task

Interdisciplinary discourse and literature study

PHASE 4 –
Pragmatic/strategic task

Practical theological and Pastoral guidelines

PHASE 3 – Normative task

Biblical exegesis, ethical reflection, good practice and cross-disciplinary dialogue

PHASE 1
PHASE 2
PHASE 4
PHASE 3

The role of the practical theologian/ pastor in the organisational context.

Figure 1-1: Multimethod approach, highlighting the Phases of the research.

Hence an auto-ethnographic design will be used as research methodology in which my own personal experience will also come into play in studying the lived experiences of my co-researchers in order to develop a cultural awareness and sensitivity (Du Plessis, 2018:1).

The overall framework of the study will follow after the model of Osmer (2008), which he developed for practical theological research. As shown in the figure above (*Figure 1.1*), Osmer's four tasks of Practical theology will guide the exploratory research process through 4 phases.

1.6.2   Phase 1 – Descriptive / Empirical task

Phase 1 will provide the necessary background to the reasons for my interest and subsequent research on this topic as part of my own narrative.

Movement 1 - Field notes of informal and unstructured but intentional conversations with congregation members, friends, and acquaintances regarding their lived experiences working *Coram Deo* in the workplace will strengthen the context.

Movement 2 - Themes and topics that emerge from these conversations, together with known keywords and catchphrases related to organisational praxis, will be used to guide an initial systematic literary review of available South African academic literature within the field of practical theology.

Consequently, semi-structured interviews with the above mentioned and other cross-referred co-researchers will follow. These interviews will be done in a narrative way, in the sense that any new and emerging stories from the co-researchers' experiences may lead to new explorative questions. Since constructivism emphasises "*internal constructions of reality*" (Day, 2002:63), certain topics will be given preference above others.

Aspects that might influence the choice of topics may be:
- my own narrative as a congregational pastor,
- the narratives of co-researchers as drawn from the initial phase of intentional but informal and unstructured conversations and
- also the overlap of themes and topics identified during the preliminary review of academic literature from both the organisational- and practical theological disciplines.

Using Osmer's four questions as guideline (Osmer, 2008), the themes and topics from the lived experiences of co-researchers will be aligned with the relevant academic literature, as well as my own narrative, in an attempt to answer the questions "What is going on?", "Why is it going on?", "What ought to be going on?" and "How might we respond?". (The questions used in the semi-structured interviews are provided in "Appendix A").

Since the context of each co-researchers differs, these questions will serve as discussion starters and will give each co-researcher the opportunity to elaborate further on specific important topics, while also contributing towards discussion around new topics.

These semi-structured interviews will be recorded and documented in a reporter style.

Movement 3 - Follow-up interviews with each co-researcher will serve as an opportunity for feedback and reflection and acknowledge further themes for investigation.

1.6.3   Phase 2 – Interpretive task

In phase 2 the discourse and lived experiences of co-researchers will be subjected to a thematic and discourse analysis. Phase 2 will also involve a literary discussion and an interdisciplinary reflection, exploring potential overlapping of functional roles of helping professionals from both the organisational and the clerical contexts. The focus will be on the possible influence of a more coordinated interdisciplinary cooperation on the lives of people in the organisational landscape.

1.6.4   Phase 3 – Normative task

Phase 3 will bring the biblical perspective into play by focussing on exegetical guidelines for the cross-disciplinary conversation and the possible value contribution of practical theology to the organisational context. While other related biblical texts were also being considered, exegesis mainly focused on Colossians 1:19-20 which states that the blood of Jesus reconciled everything, whether it is in heaven or on earth (by implication also the organisational landscape) with the Father.

This has potential implications for the governance structures within organisations and their responsibility to their employees, the broader community as well as the environment. If the will of God is to reconcile everything with Him, what should companies do or not be doing in order to promote God's will? Since theology is promoting the agenda of God's reconciliation with the world, it will be argued that this gives practical theologians the mandate to also be involved in the market place.

1.6.5   Phase 4 – Pragmatic/Strategic task

Phase 4 will conclude the study by establishing important pastoral guidelines and will provide practical suggestions regarding the development of an Organisational Practical Theology in South Africa, in order to further assist in the endeavour to help people experience purposeful and responsible workplace environments, *Coram Deo*.

1.7 RESEARCH METHODS

1.7.1 Data capture, feedback loops, and validity checks

Data capture and subsequent testing using feedback loops and validity checks formed an integral part of the research method. With reference to the three movements of phase 1, as part of the first movement, the field notes with information gathered during the initial informal and unstructured but intentional conversations with co-researchers were used to identify emerging topics and themes, which were then used to guide the initial literary search.

Consequently, as part of the second movement, five themes were identified from these conversations, which were further explored using Osmer's four questions. These questions formed part of the semi-structured interviews, which aimed to give co-researchers the opportunity to elaborate on their experiences. During these interviews, the conversation was also enlightened by acknowledging the contribution of academic literacy to the discussed topics and co-researchers were invited to respond to that. All interviews were recorded and the responses of the co-researchers reproduced in a reporter style. These recordings enhanced the validity of the findings and placed the primary researcher in a position to quote co-researchers on specific topics.

The third movement involved follow-up interviews in which the initial responses of participants in the first interview were revisited, in order to ensure that participants' responses were initially captured and interpreted correctly. This also assisted in strengthening and enriching the themes of the research (Osmer, 2008:224). These secondary conversations were also recorded.

In phase 2 the themes and topics which emerged from phase 1 were related to relevant academic literature. The theory and praxis within the organisational landscape, as well as that of practical theology, were explored on the basis of a further systematic literature review.

In phase 3 biblical exegesis on the related themes and topics emphasised the normative task of practical theology in the organisational context.

The conclusion of the study in phase four included the findings of the research as well as practical recommendations to establish meaningful and official trans-disciplinary cooperation between the services of helping professions from both the organisational and the practical theological arena.

1.7.2 Research setting

The initial unstructured but intentional conversations ranged from formal workplace appointments to informal conversations at social gatherings and coffee shops. The subsequent semi-structured interviews, as well as the feedback sessions in phase 2, took place at a venue of the co-researcher's choice and were arranged by appointment.

1.7.3 Method of data collection

In phase 1, which might be described as the "*participant observation phase*" (Rubin & Rubin, 2012:30) of the project, "*casual conversations and in-passing clarifications*" were used for initial data collection (Rubin & Rubin, 2012:30-31). These unstructured and open-ended conversations were primarily between the primary researcher and people (co-researchers) with whom a relationship already existed due to prior conversations (Rubin & Rubin, 2012:31), although there might be exceptions. Topics arising from these conversations were brought into context with relevant academic literature and were then tested on co-researchers using qualitative semi-structured individual interviews. These interviews, carried out in a responsive interviewing style (Rubin & Rubin, 2012:31), took on the form of a more extended conversation, and pre-prepared interview questions regarding the specific topics under research served as discussion starters, giving the participants an opportunity to share their experiences regarding workplace spirituality in their different organisational contexts. Topics arising from these interviews were then tested with the co-researchers by means of a follow-up interview, creating a feedback loop.

Consequently, all the thematic data collected through the interviews were discussed by comparing it with academic theories on related topics, sourced during a systematic literature review.

1.7.4 Population, sampling, sample and sample size

a. Population

The nature of this study does not have generalisation in focus. The research population for this study was homogenous in the sense that it was made up of people in the corporate and business environment, ranging from CEO's, HR-managers, helping professionals like industrial psychologists, managers, as well as practical theologians who have a calling to be involved in the corporate environment. The choice of the initial sample group was influenced by my existing relationships as their pastor or colleague and therefore might be seen as "biased" by the researcher's subjective personal experiences (Alvi, 2016:13).

The initial sample group consisted predominantly of Afrikaans speaking males and females, in the age group 40+, with a middle-class socioeconomic status and who regard themselves as followers of the Christian faith.

b. Sample size

In order to reach a saturation point in the research data collection, the issue of sample size needs to be addressed. In comparison to quantitative research, determining sample size in qualitative research in order to get to a saturation point is a more difficult concept (Bowen, 2008). According to Mason (2010:1), sample size for qualitative studies is generally much smaller than that used in quantitative studies. He argues that at a certain stage, a qualitative sample achieves a point of diminishing return, which means that at a certain stage, more data does not necessarily contribute to the data pool.

Because of the qualitative and explorative nature of this study, the focus is not on empirical research, but rather on the lived experiences of all the participants. At the same time, the emphasis in this study is largely on academic and theoretical aspects and how it translates into the day to day experiences and praxis of employers and companies. In other words, the focus of this study is strongly linked to theoretical aspects covered in academic literature and is less reliant on the lived experiences and stories of co-researchers, which means that the depth of the data is more important than the numbers. A small number of 'rich' interviews or sources, especially as part of an ethnography, can equal or surpass the importance of dozens of shorter interviews resulting in so-called 'thick' data)[7].

"Thick data is a lot of data; rich data is many-layered, intricate, detailed, nuanced, and more. One can have a lot of thick data that is not rich; conversely, one can have rich data but not a lot of it. The trick, if you will, is to have both" (Fusch & Ness, 2015:1409). Ultimately, according to Bowen (2008:150), the saturation point in a qualitative research project is often associated with the point when there is enough data to ensure the research questions can be answered.

An initial sample group of 7 co-researchers was used in this study, which grew to 19 through snowball referral. This size was governed by both the above-mentioned priority of reaching a 'saturation point' and by practical considerations (Morse et al, , 2014:558). Because qualitative research is very labour intensive, analysing a large sample can be time-consuming and often simply impractical (Mason, 2010).

c.   The process of sample recruitment

Being a minister in a congregation in an auto-ethnographic environment, I am in regular contact with congregation members in the business sector. On the basis of these pre-existing relationships, individuals were approached to participate in the study. Furthermore, individuals not part of the congregation with whom I have a personal relationship/connection and who fits the criteria of the participants, were also asked to be part of the study.

d.   Sampling method

Since the study was exploratory in nature and had as its aim the generation of new ideas that could be systematically tested at a later stage, non-probability or non-random sampling was used. This choice gave me the freedom to select suitable participants (co-researchers), while keeping in mind that participant selection was based on my subjective judgment.

The advantages of non-probability sampling methods are that it requires limited resources in terms of time, money and sampling effort, which, taking into account the limited time-frame, was an important consideration in this study (Alvi, 2016). The typical disadvantages of non-probability sampling should, however, also be kept in mind, which include the probability of encountering systematic errors and

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[7] For more on reaching the saturation point in qualitative research visit
https://www.quirkos.com/blog/post/saturation-qualitative-research-guide

sampling biases, the sampling not being generalizable and false claims of being representative of the population (Alvi, 2016).

Given that this is an exploratory research project, the selection method used for the sample group involved "purposive" "non-random" "convenient" sampling. As such, potential co-researchers known to me ("non-random" and "convenient") were approached, on the basis of a predetermined and specific purpose and criteria ("purposive") (Alvi, 2016). The sampling used was non-stratified, i.e. not categorizing participants into sub-groups and then selecting participants from each sub-group, but rather having participants from any 'strata' as long as it is from the organisational space (Taherdoost, 2016).

Due to the evolving nature of the study, "snowball sampling" (or "chain sampling") was also used, in which co-researchers could be "asked to refer the investigator to other elements of the population" (Alvi, 2016). The following criteria were applied in the selection of participants:

- **Sample inclusion criteria**

People from the organisational context or business environment, with a high level of insight and experience in the management and organisational development and structures of their specific contexts, were included in the study. No gender, cultural, religious or age preferences were applied as inclusion criteria for this study, however, a balanced sample group was regarded as beneficial to the reliability of the study.

- **Sample exclusion criteria**

In order to ensure collection of relevant data for the purpose of the study, people not directly involved in decision-making processes in their organisations were excluded from this study.

1.7.5 Trustworthiness

This research project will follow a qualitative approach in which the criteria for good research are foremost about trustworthiness. Unlike quantitative research where measuring instruments can be used to determine validity and reliability, it is not the case in qualitative research and it is important to determine how the research findings can be deemed trustworthy. Criteria for trustworthiness in qualitative research are credibility, transferability, confirmability, and dependability (Shenton, 2004).

1.7.6 Data analysis

In order to obtain a holistic overview of the current state of research on the transdisciplinary conversations between industry and practical theology, a systematic literary review was used. This was done in order to establish if a lacuna existed within the current transdisciplinary conversation between industry and practical theology (http://www.statisticssolutions.com/the-literature-review-part-1-what-to-include/). This also assisted in the searching and selection of information, thus minimising the risk of bias in the results (http://libguides.library.qut.edu.au /systematic reviews).

A thematic analysis was done in order to identify and record patterns or themes within the data (Braun, V. & Clarke, 2006:83) and in order to search for overlapping themes in practical theology and other academic disciplines related to the organisational landscape.

A discourse analysis, focusing on the naturally occurring language used by members of the sample group will assist in the identification of themes that emerge from the interviews and conversations with co-researchers in order to determine "What does society think?"[8]

1.7.7   Role of the researcher

Working from a collaborative constructivist approach and using a narrative interviewing method, I had to maintain an awareness of my own discourse, respecting the concept of subjective integrity (Freedman & Combs, 1996:40-41).

The act of intentional decentralisation also helped me in the role of facilitator, coach or therapist to acknowledge the influence of previous experiences or knowledge on my point of view (Pienaar, 2012:3).

Co-researchers were asked to sign a letter of informed consent prior to the interview, in which it was explained that the information will be used for referral purposes and that they may be quoted in order to maintain the veracity of the content.

The anonymity of all participants were ensured, unless, for the purpose of the research, they wanted to be known.

1.8   ETHICAL CONSIDERATIONS / IMPLICATIONS OF THE RESEARCH

1.8.1   Ethical clearance

Ethical clearance for this study was obtained from the North West University. According to Rubin and Rubin (1995:95), research ethics serve as a gateway to ensure that trustworthy information is acquired and distributed. The collection and dissemination of information must be done in such a way that those who participate in the study are not disadvantaged. The following ethical obligations are presented as guidelines in the research:

- avoid deception
- ask permission
- be honest about the intended use of the research
- do not harm co-researchers in any way
- warn co-researchers that something they say may get them in trouble
- do not use any material to your own benefit.

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[8] https://www.linguisticsociety.org/resource/discourse-analysis-what-speakers-do-conversation

Guided by the methodology of this study, co-researchers were a constant part of the research process by means of feedback loops, confirming that the outcome of the study is in fact a true reflection of the discussions during the interviews. Co-researchers were provided with an ethical consent form to sign after discussing the content of the feedback interviews, acknowledging that the information was a true reflection of their contributions and the discussions. This was done in order to ensure compliance with the ethical guidelines of the North West University, which stipulates that the co-researcher must give his or her permission and consent. Furthermore, the names of co-researchers mentioned were changed in order to respect their privacy and protect their anonymity.

1.8.2 Estimated risk level

The risk level for adult participants was deemed to be low since this is not a psychological informed study but comprised predominantly intellectual conversations only. However, the possibility was entertained that co-researchers may experience a degree of emotion or uneasiness while sharing aspects of their experiences of workplace spirituality. However, this was estimated to be only temporary and the interviewer was sensitive to this aspect and assisted the interviewees to reframe these experiences to imagine positive outcomes.

1.8.3 What was expected of participants during data gathering?

As part of the first phase of the study, an initial unstructured conversation of approximately one to one-and-a-half hours per interviewee was conducted. For other informal conversations at social gatherings which also formed part of phase one of the research project, a time constraint was not applicable.

This activity was followed by a semi-structured interview of one and a half hours in which pre-prepared interview questions were discussed in order to create a feedback loop and further explore the relevant topics. These conversations were recorded and presented to the co-researcher for moderation and reflection at a subsequent feedback and reflection interview which also lasted about an hour and a half.

Finally, it was also envisaged that there would be a personal one-on-one feedback session of one and a half hours with every co-researcher or group feedback of the same duration in which the results and conclusions of the study would be shared with the participants and they would have the opportunity to share and discuss arising suggestions.

1.8.4 Experience of the participants

It is believed that the co-researchers had an overall positive experience in which stimulating conversation enabled them to reflect on the topics discussed, how it related to their own personal context and probably stimulated them to enhance their knowledge in this regard.

1.8.5   Risks and precautions

There was no significant risk associated with the study to the co-researchers, other than sharing personal feelings during interviews. Some emotional discomfort due to a lack of knowledge on topics relevant to his/her occupation was however possible, or because of an inability to change their work environment which they felt needed to be changed following the conclusions and suggestions of the study.

These risks were mitigated by assuring co-researchers during interviews that by sharing her/his experiences on relevant occupation-related topics, they were not being tested on their knowledge of the topics, but were rather co-creating a reliable version of what the reality related to these topics looked like in industry. Furthermore, they were reminded that by participating in this study they were part of a process that would eventually result in a growing awareness amongst organisations, as well as in their own contexts, to make necessary changes with regard to the topics discussed.

1.8.6   Benefits for participants

Co-researchers benefited from the study in the sense that they were sensitized to the soft skills needed in every organisation, as well as enhancing an attitude of mutual respect when working with people. Furthermore, the conversations and interviews invigorated them and stimulated them intellectually. Indirectly the society at large as well as the institutions that employ the co-researchers benefitted by having citizens and employees who were made more aware of their role in the wellbeing of colleagues and co-workers.

1.8.7   Risk/benefit ratio analysis

The benefits associated with the study significantly outweighed the risks. While participants in the study might have experienced temporary emotional discomfort or frustration by sharing their experiences, the benefit of meaningful conversations and the telling of their stories of workplace spirituality probably broadened their perspective on the topic as it relates to their own context.

Society and the academic realm benefited as the study identified potential overlapping in theory and praxis regarding organisational science and Practical Theology. The organisational landscape also benefited in the sense that the conversations held with the co-researchers had, at least in their own contexts, sensitized them to the topic of employee-well-being, which consequently may have resulted in a friendlier working environment and ultimately higher profit margins for employers.

1.8.8   Expertise, skills and legal competencies

As the principal researcher, prior to initiating this doctoral study, I completed a BA and BDiv degree in Theology at the University of Pretoria, and also an MA degree in Pastoral Family Therapy with the Narrative Approach as Epistemology, at the same institution. Furthermore, I am part of a postgraduate group that stems from a congregational setting in which all participants have had the necessary experience

and training and who are now focusing on the organisational landscape as a possible new audience of influence. Group work for the postgraduate program involved personal development, focused on skilled helping professions, for example mentoring, facilitating and coaching.

1.8.9   Facilities

Initial and informal conversations were held in settings conducive to informal/narrative interviews, e.g. coffee shops or other informal and social venues in the vicinity of Richards Bay where I reside, as well as Pretoria during contact weeks. The interviews forming part of the second and third phases of the study were mostly held at the workplace of the co-researchers, or where it was being the most convenient for them to meet.

1.8.10   Legal authorization

The research was conducted under supervision and guidance of the NWU and received ethical clearance from the NWU REC. No other legal authorisation was required for the study.

1.8.11   Goodwill permission/consent

The Church Council of the Dutch Reformed Church Meerensee approved my application for further postgraduate studies in writing. Furthermore, all participants signed an informed consent form, which ensured the goodwill and permission of the co-researchers in the study, ensured that participants took part voluntarily and independent of their organisations, ensured the anonymity of the participants and ensured that interviews could be held at their convenience.

1.8.12   Criteria for participant selection and recruitment

Inclusion criteria for selection of initial co-researchers stated that they had to be at least mid-level managers, preferably senior level managers such as Human Resource Directors, since a high level of knowledge and experience was required. For this reason, junior level managers were not included in the initial group of co-researchers.

1.8.13   Participant recruitment

Recruitment of the initial group of 7 co-researchers involved contacting individuals I knew in my capacity as pastor or through a relationship of trust founded in social connection and/or a mutual interest in the research topic. These networks eventually led to further recruitment of other participants by referral and networking, ultimately ending with a group of 19 co-researchers.

1.8.14   Informed consent (Consent, permission, assent, and descent)

Although this is a low risk study, a relationship of trust remains an important aspect of the interaction between the primary investigator and the co-researcher. To this end, written permission in the form of

informed consent was acquired before the semi-structured interviews were recorded and to ensure that co-researchers give permission that their stories and reflections on the interview questions could be used for the purpose of the thesis and research articles. It was made clear that participation in the study was voluntary and that participants could withdraw from the study at any time (Rubin& Rubin, 1995:94).

Since confidentiality of participants had to be honoured at all times, respondents could choose to remain anonymous by not having their names or identifiable characters mentioned (Elliott, 2005:135). In terms of language and age, all the participants were fully bilingual and of legal accountable age.

1.8.15   Incentives and/or remuneration of participants

No incentives or remuneration were given to co-researchers in any way, since their participation was completely voluntary. Participation probably have had a positive influence on their own efforts in striving to help co-create a meaningful workplace and a sense of meaning in their own contexts.

1.8.16   Announcement / Dissemination of study results to participants

At the end of the study the results will be announced and distributed by means of a feedback discussion during which the findings will be presented, either individually to participants, or as part of a group presentation at an appropriate and convenient venue and time.

1.8.17   Privacy and confidentiality

Privacy and confidentiality will be maintained and respected by all parties and personal information of the participants will not be shared. The informed consent form signed by the participants stated that participation is anonymise and hence their names will be replaced by a pseudonym. Any other information that can lead to the identification of the participant were omitted to protect his/her privacy and anonymity.

1.8.18   Management, storage, and destruction of data

All interviews were recorded using audio recording software on a cell phone and downloaded to the hard drive on my personal computer, which is password protected. After recordings were downloaded from the cell phone, they were deleted from the phone memory. A summary report of each interview was also stored on the computer, with care being taken to protect the identity of all interviewees.

An electronic copy of the data was stored on a flash drive and kept in a combination safe at my residence. Only the principal researcher had access to the data and as such, no data sharing was necessary. Stored data will be destroyed after five years. Hard copies of the data will be provided to the Practical Theology Department of the North West University, which will be stored and destroyed according to University guidelines.

1.8.19   Monitoring of research

Research progress was continually monitored using a schedule of the various project goals in order to ensure that the study can be finished and the thesis submitted within the allowed time frame. Being an exploratory project it was expected that the process would be dynamic and continually evolving, requiring regular updating. This process was facilitated through regular sessions of reflection of a personal nature by the principal researcher or in consultation with the study promoter(s). This also ensured compliance with the approved protocol and the management of ethics throughout the research process.

1.9   CONCEPT CLARIFICATION / DEFINITION OF TERMS

In this study, the primary concepts included 'practical theology', 'skilled helping', 'organisations', and 'spirituality in the workplace'.

- **Practical theology** - Practical theology is an academic discipline within Theology that examines and reflects on religious practices in order to consider how theological theory and practices can be more fully aligned, changed or improved. The discipline addresses the often perceived disconnection between theology as an academic discipline on the one hand, and the life and practice of the Church on the other. According to Osmer (2008:4), the four key questions and tasks in practical theology are: "What is going on?" (Descriptive task), "Why is it going on?" (Interpretive task), "What should be going on?" (Normative task) and "How should we respond?" (Pragmatic task).

- **Skilled helping** – Pienaar's understanding of skilled helping (Pienaar, 2013:3) includes a number of professions and practitioner roles such as organisational psychologists, organisational developers and HR practitioners, coaches, mentors, and pastors/ministers, and the roles that these people play. This, however, includes the possibility of any of these to be professions in their own right.

- **Organisations** – According to the business dictionary, organisations are social units of people that should be structured and managed to meet a need or to pursue collective goals, while keeping in mind that they also affect each other and are affected by their environment (http://www.businessdictionary.com/definition/organization.html).

- **Workplace spirituality** – "workplace spirituality" may be defined as "the spiritual nature of the organisation itself" evidenced by spiritual organisational values that facilitate employees' experience and sense of connectedness and feelings of completeness and fulfillment, with the recognition of an inner life that nourishes and is nourished by meaningful work" (Van der Walt & De Klerk, 2014:381).

CHAPTER 2: DESCRIPTIVE-EMPIRICAL TASK
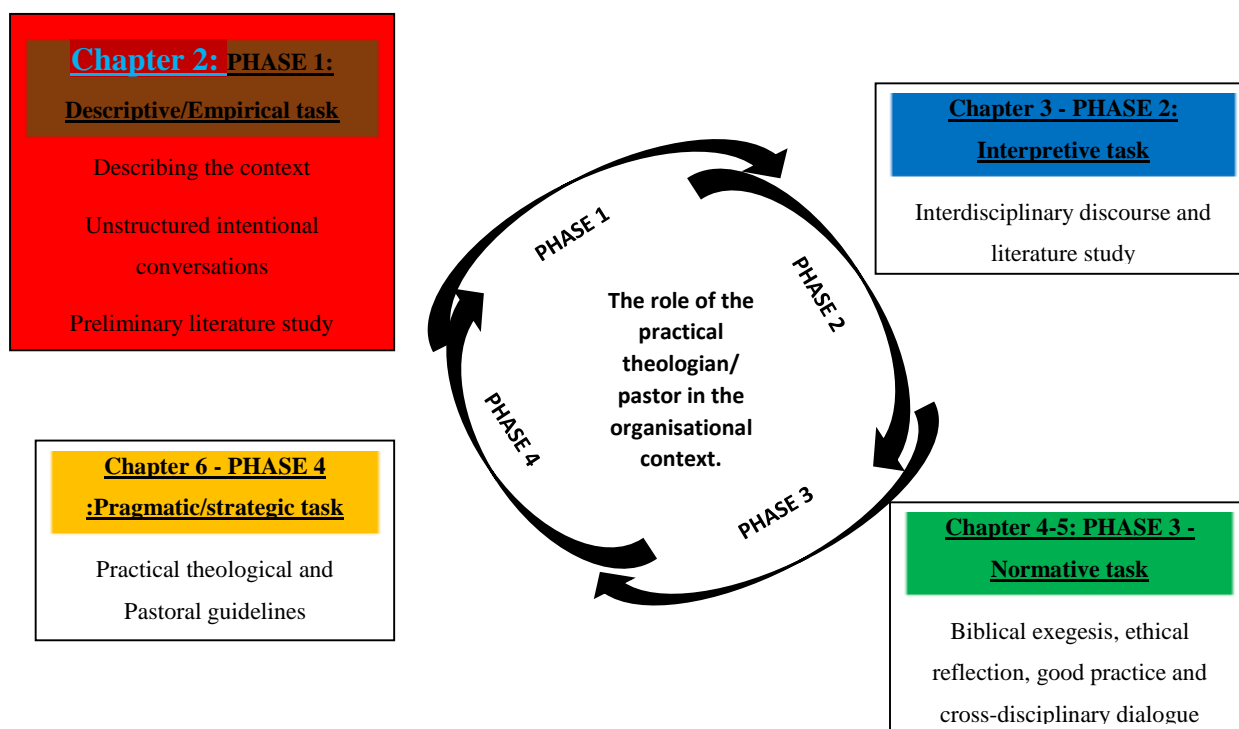
Figure 2-1: Multimethod approach, highlighting the Phase 1 details relevant to this chapter

2.1 INTRODUCTION

In this chapter the focus will be on the descriptive-empirical task of the model of (Osmer, 2008:31), as it will unfold in four different parts.

Firstly, the background to my interest and subsequent research (notably as a practical theologian working in the clerical context), on topics related to economic and management sciences, human resources, industrial psychology and organisation theory will be described, as part of my own narrative. Fieldnotes of informal and unstructured, but intentional conversations with congregation members, friends and acquaintances regarding their lived experiences working *Coram Deo* in the workplace will thicken the context.

Secondly, themes and topics that emerged from these conversations, together with known keywords and catchphrases related to organisational praxis, were used to guide an initial systematic literature review of available South African academic literature within the field of Practical Theology to identify theoretical developments on the theme.

Thirdly, a qualitative empirical study with an auto-ethnographic design using semi-structured interviews with co-researchers then followed. The interviews for this component were done narratively, in the sense that any new and emerging stories from the co-researchers' experiences often led to new explorative questions. These semi-structured interviews were recorded and documented in a reporter style.

The fourth part of this chapter will consist of an interpretation and reflection on the empirical study.

These four parts will address the following objective: to determine WHAT significant shifts there were in theory and praxis in recent years in the role of helping professions in the organisational and managerial landscape, as opposed to the developments within theory and praxis in practical theology regarding the role of helping professions within the clerical context.

The outline for the chapter is:

- Part 1: Describe the context (2.2) and unstructured intentional conversations (2.3)
- Part 2: Theoretical developments in organisational practical theology (2.4)
- Part 3: Qualitative empirical research (2.5)
- Part 4: Reflection on the empirical study (2.6)
- Conclusion (2.7)

2.2   DESCRIBING THE CONTEXT

Phase 1 will provide the motivation for my interest that led to the research on this topic as part of my own narrative. True to post-foundational practical theology, my own narrative is part of the context of this study.

In informal and social conversations with congregation members regarding the challenges they face in their working environment, I realised that being the *Sitz im Leben* of my congruent, there was a lacuna in my personal economic, managerial and business acumen. My conclusion was, in my capacity as pastor, I needed a better understanding of the organisational space in order to minister more effectively.

Six years of theological training, as well as two more years of additional pastoral training at a masters level, prepared me well for working within the confines of a church, but the ability to better understand and consequently effectively minister congregation members in the business environment, was left to my own initiative.

This realisation influenced the trajectory of my personal professional development and created a desire to become more knowledgeable on pastoral ministry in the organisational and business landscape. Initially, I set out to enrol for a masters degree in business administration at the Stellenbosch School of Business, in order to enhance my knowledge of business, organisational and leadership models and management principals. I initially believed that this, coupled with my academic and practical theology experience as a congregational pastor, would position me to contribute more effectively to the lives of people during their daily challenges at work, whether as an employer or an employee.

However, due to personal circumstances (and Divine Intervention), I abandoned the idea of doing a MBA and decided to pursue a doctoral study, intending to map an 'Organisational Practical Theology' for the South African praxis.

2.3 UNSTRUCTURED INTENTIONAL CONVERSATIONS

Once I embarked on this new personal development journey, I had numerous informal and unstructured, but intentional conversations with congregation members, friends and acquaintances regarding their lived experiences working *Coram Deo* in the workplace. Fieldnotes from these conversations yielded the following:

2.3.1 Regarding the challenges organisational landscapeposes to people:

A congregation member and successful businessman, A-S, shared his struggle and conflict on an ethical level trying to reconcile a capitalistic economy with a business approach according to the "Golden Rule[9]". Even though he intends to treat all his employees humanely and fairly, their diverse cultural and socio-economic backgrounds and level of education make this challenging as not all employees display the same work ethic. This, together with the demanding working hours of his particular business, created inner conflict in balancing the effort of running an employee-friendly business, whilst not compromising productivity. Furthermore, he also struggled with the praxis of *"...loving your neighbour as yourself...*", given that the neigbouring company is his direct competition whom he needs to outsmart to maintain his market share in a highly competitive economy.

In other informal conversations, industrial psychologist, M-N, and former HR practitioner, H-B, explained that they often found that one-on-one work- and performance-related conversations and feedback sessions with clients or employess ended up in spiritual and even religious discussions. While discussing potential growth areas in their lives to ultimately enhance their productivity, clients (or employees) would start sharing so-called 'softer' issues related to wellness, spirituality, personal challenges and problems and even ask for pastoral and/or religious advice. The co-researchers admitted that they did not always feel equipped to successfully guide these conversations or individuals, and apart from their own spiritual journey and own life experiences, they had no formal pastoral care and counseling training to draw from. M-N also commented that she considered furthering her studies in a pastoral care course to be better equipped. This confirmed my growing awareness of the importance of and the need for a practical theological presence in the organisational landscape.

While my growing understanding was that academic literature emphasizes the importance of employee wellness and workplace spirituality as imperatives for healthy and profitable companies, J-V-W, the HR-head of a multi-national manufacturing plant admitted that this is not always the case in praxis. In the context of the harch economic climate, in which there is an oversupply of employees, people who are either *"...not satisfied in their work or do not perform as expected for any particular reason, are easily*

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[9] In Matthew's gospel, Jesus summarises the whole of the Old Testament in a single phrase: "Do unto others as you would have them do unto you." This maxim, known as "the golden rule" of ethics, is sometimes portrayed as an exclusively Christian concept, while it is found in many religions and cultures. The Golden Rule can be considered an ethic of reciprocity in some religions, although other religions treat it differently.

replaced by someone else who is eager to take the position. Hence, focussing on employee wellness might be something that sounds praiseworthy, but when the going gets tough, such initiatives are seen as luxuries, and any expenses in this regard will be the first to be cut from the budget to secure profit and appease shareholders."

2.3.2 Regarding the need for a more definite pastoral awareness in the workplace:

During a contact week in March 2017, I met a friend of mine, G-G, for breakfast. He is a young, upcoming businessman who has already made his mark as the founder and CEO of a highly successful South African based shortterm insurance company. I wanted to hear his story of success and during our discussion, he told me what significant role his pastor, M-B, has played in his life. I was pleasantly surprised to hear that M-B, a pastor for almost 20 years, had since made a career change and was in fact employed at the insurance company with the job title of "Cultural Evangelist". His role was to focus on the wellness of people working in an environment with a traditional high staff turnover and to help create a company culture in which employees can thrive by bringing their 'whole' self to work (knowledge, expertise, personality, spirituality, etc.) as opposed to only following orders and being reduced to their functional role.

This intrigued me. I realized that if a new and successful company like this can make such a big mind-shift about to its human capital component, as a clergyman, with a calling to broaden my traditional audience of influence, I could also make a difference. The problem was that my traditional theological training did not adequately equip me for it.

Back home, in numerous coffee shop-conversations, I shared my growing interest in the wellbeing of congregation members working in the corporate world with a friend, J-V-V, a "Black Belt Continuous Improvement Specialist" in business processes and people excellence. He shared his experience of how, time after time, after a thorough audit of the effectiveness of all functional business areas of individual companies, his biggest challenge was to obtain buy-in and engagement of managers and employees to actually implement the identified business optimisation strategies his analyses suggested. This often left him frustrated and also moved him to consider furthering his studies to be personally better equipped in this regard. After listening to my conviction that employees should be approached in ways that differ from traditional HR-functionalities and that they should be treated as "whole" individuals comprising more than just the attributes and skills with which they contribute to the ultimate profit of the company, he became excited and affirmed that in his opinion, this could contribute significantly to enhancing employee engagement in the corporate environment.

This also resonated with the many discussions I had with my promotor, dr. Elmo Pienaar, as well as my personal mentor Rev. George Nel. Both believe that pastors from a clerical context with the necessary people-process knowledge, a basic knowledge of organisational and leadership models, personal life

experience and with a calling to add value to the lives of people, even outside the traditional boundaries of church ministry and more specifically in an organisational context, can make a telling contribution.

These and other conversations shaped my own interest in the topic for this research and led me to the following tentative conclusions:

- While acknowledging the diversity within the corporate environment regarding core business, associated staff profiles and performance expectations, there seems to be a general willingness and even an eagerness amongst corporate managers and business owners to focus on the wellness of their employees. The biggest challenge, though, involve the practical implications in terms of cultural, socio-economic and economic diversity, as these aspects add complexity to these initiatives.

- To get buy-in from employees to implement new strategies and ultimately work towards higher profitability, it pays to spend some time, effort and even money on people processes associated with a business. Traditional HR approaches are lacking the ability to engage employees in this way.

- Many HR practitioners are disillusioned by the reduction of their contribution to general employee well-being to only a functional role that does not quite express the measure of care they initially envisioned.

- The drive for employee wellbeing within companies can very easily be reduced to lip service, as money and time spent on such initiatives are often regarded as "*nice to haves,*" which companies will only do when there is excess funding available. Furthermore, when employee wellness is not adequately attended to, it can easily be watered down to one or two isolated initiatives, instead of intentionally and continually being part of the company's culture and ethos.

- Companies that do in fact include employee wellness as part of their business strategy and cultural DNA and go beyond one or two wellness initiatives, seem to benefit from it in more ways than one. Not only does it show in smaller staff turnover, but also in the company productivity and ultimately in profitability.

- While there are numerous helping professions within the organisational landscape, there are many overlaps s between these professional disciplines and pastors working within a congregational context. Without attempting to duplicate or replace these professions, pastors, being trained as practical theologians and with the calling to do so, can make a valuable contribution to the wellbeing of people working in the organisational landscape.

2.4 THEORY DEVELOPMENT

The informal and unstructured conversations triggered my interest and the need to gain more knowledge on the topic. The following developments in the theory are of importance to this study.

2.4.1 Preliminary literature review

For the preliminary literature review, available academic literature was sourced through the NWU library database. The goal of the preliminary literature review was to determine the overlap between the work of a skilled helper in the congregational landscape of a faith-based organisation and that of organisational professional skilled helpers (such as industrial psychologists, coaches and mentors) within the organisational landscape of profit-based organisations. Figure 2.2 illustrates the different dimensions of the preliminary literature study.

A. Helping professions in the organisational landscape	**B.** Helping professions in the congregational landscape
C. Developments in theory and praxis in the management and organisational landscape	**D.** Developments in theory and praxis in practical theology

E. Overlap in theory and praxis
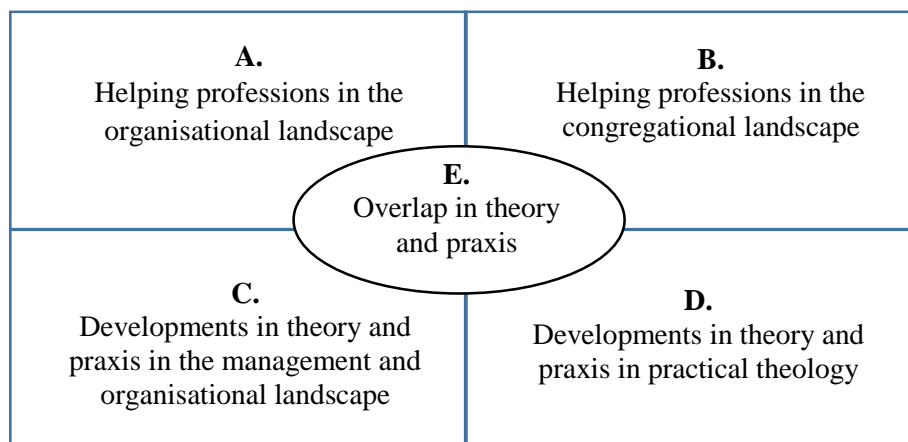
Figure 2-2: The overlap in development in theory and praxis, as well as the functionalities of helping professions in the organisational and clerical contexts

To determine the overlap between the different domains (*indicated by "E"*), attention was given to theory- and praxis developments associated with helping professions in the organisational landscape (*indicated by "C"*), as well as in the congregational context (*indicated by "D"*). A systematic review was conducted focussing on the developments within the traditional skilled helping professions working in the organisational landscape, such as social workers, industrial/organisational psychologist, coaches, mentors, facilitators (indicated by "A"), as well as on the helping professions (pastors) in the congregational context (*indicated by "B"*). The following proved to be important markers.

2.4.2 Developments in theory and praxis in the management and organisational landscape

In the management and organisational landscape, it is often expected that employees display so-called "organisational citizenship behaviours" (OCBs), be willing to walk the "extra mile" and display extra-role and extra-work behaviour which is beyond that specified by their job description and measured by formal

appraisals (Nasurdin *et al*., 2013:1)**.** Global economic changes such as restructuring, globalization, diversity, competition, downsizing, re-engineering, aging populations, as well as environmental pollution all have an enormous effect on today's workforce (Van der Walt & De Klerk, 2014:379-389) and can leave employees feeling demoralised and alienated. Side effects like stress-related illnesses, burnout, absenteeism, violence and corruption are often the result.

Furthermore, since employees are spending an increasing amount of time at work, they are often actively pursuing opportunities for meaningful experiences in the workplace (Benefiel, Fry & Geigle, 2014:175), which will eventually also affect their productivity, creativity and fulfillment (Nasina & Doris, 1998:216-226). Hence, terms like "*workplace spirituality*", "*optimal wellness*" and "*meaning in the workplace*", amongst others, have become popular research topics within management and organisational science of for-profit organisations and *"...a proliferation of scholarly articles on spirituality and its relevance for business…"* in recent years are testimony to this (Badrinarayanan & Madhavaram, 2008:421).

2.4.2.1 "Workplace spirituality", "optimal wellness" and "meaning in the workplace"

The term 'spirituality', according to Mitroff and Denton (1999:1) refers to *"...the basic feeling of being connected with one's complete self, others and the entire universe.*" Van Dierendonck and Mohan (2006:234) added that spirituality is *"...the inner aspects of a person that produces an individualised awareness of one's inner self and a sense of being part of a deeper spiritual dimension…,*" while acknowledging that it is not restricted to religious participation or adherence to a certain denomination.

'*Workplace*' on the other hand, according to Hicks (2003:168), is conceived as *"...a fair system of cooperative relations, within which employees holding different worldviews should be treated as free and equal."* Since work is such an integral part of adult identity, influencing every aspect of adult life (like social status and recognition, identity, self-esteem as well as serving as an expression of personal interests and capabilities), it presents the opportunities to experience meaningfulness in life (Fourie, 2014:2). While this may be the case, one of the fundamental problems with the workplace revolves around the alienation and the consequent loss of meaning by individuals in the workplace (Steenkamp & Basson, 2013:3).

Van der Walt and De Klerk (2014:381) define "*workplace spirituality*" as *"...the spiritual nature of the organisation itself evidenced by spiritual organisational values that facilitate employees' experience and sense of connectedness and feelings of completeness and fulfilment, with the recognition of an inner life that nourishes and is nourished by meaningful work.*"

All of these terms ("*workplace spirituality*", "*optimal wellness*" and "*meaning in the workplace*") point to significant developments within organisational development and management theory and praxis*,* some of which are related to ideas like '**collaborative consumption**' (Botsman & Rogers, 2010, Sundararajan,

2017), 'the social contract with business' (Coetzee, 2012) and 'new economic thinking' (Lawson, 2017[10]). These developments emphasize the need to revisit existing models and develop new business models that accentuate leadership, employee well-being, sustainability and social responsibility without sacrificing profitability, revenue growth and other indicators of financial performance, as explained by Benefiel *et al.* (2014:176), who refer to it as the so-called triple bottom line, or *"People, Planet, Profit"* (Schutte, 2016:1).

2.4.2.2 Human resource departments

Typically, the practical implementation of these new approaches in theory and praxis in the workforce will be the responsibility of helping professionals in the human resource departments ("HR") *(indicated by "A" in Figure 2.2).*

According to the website of the Department of Industrial Psychology and Human Resource Management in the Economic and Management Sciences Faculty of the NWU (NWU, 2018), "*Human Resource Management is the process of hiring and developing employees within an organisational structure.*" The various tasks of HR include employment analyses, recruiting employees for vacant positions, the orientation and training of employees, managing wages and salaries of employees, evaluating the performance of employees, assisting and resolving disputes and communicating with all employees at all levels.

As Human Resource science developed over the years, HR adopted a more strategic approach by focussing and aligning the employee tasks with the vision of the company. According to the renowned human capital management firm Oracle, a rapidly changing economic landscape, as well as political volatility, has put the spotlight on HR to make employees the number one focus for an organisation (Campbell *et al.*, 2017:4).

Campbell *et al.* (2017:4) argue that these changes in many respects plunged traditional HR management into unknown waters since it meant that the role HR traditionally filled has evolved into one that is inextricably linked to business strategy. In this role, strategic human resource management (SHRM) uses projections of business growth or the labour market availability to assess the availability of workers. Taking the long-term organisational goals regarding workforce planning into consideration, this involves a shift from transactional reactive recruitment and selection processes to a broader talent acquisition model (Mayhew, 2018). To deal with the effects of a changing world, this also meant that HR management needed to broaden the traditional scope by understanding the implications of, amongst others, *"...talent management, succession planning, performance development, career development, staffing retention, leadership development, change management and globalization..."* (Amirtham, 2016:837).

With the rise of multinational companies, Amirtham (2016:838) argues that HR managers and HR departments are required to ensure an approximate mix of employees in terms of knowledge, skills and cultural adaptability (morals, custom, laws and values) and that individual employees need to be trained to meet the challenge of globalisation. In corporate terms, these phenomena point to major developments within organisational and management theory and praxis *(indicated by "C" in Figure 2.2)*.

2.4.3   Developments in theology and practical theological theory and praxis

Focusing the attention now on developments within theology and in particular on organisational practical theology, it is common knowledge that some of the above-mentioned concepts (like *spirituality*, *wellbeing of people*, *work ethic,* etc.) also constitute, to varying degrees, the "business", so to speak, of practical theology and the focus of helping professions in the clerical landscape *(indicated by "B" in Figure 2.2)*. The University of the Free State, for instance, offers an MTh degree in 'Spirituality' (UFS, 2018), while '*spirituality'* is a popular research topic within the discipline of theology and a subdiscipline of practical theology.

Within theology, we traditionally find five (5) academic disciplines, as shown in the table below.

Table 2-1: Theological disciplines

Theological disciplines				
Biblical studies (Old and New Testament)	Practical Theology	The science of Religion and Missiology	Church History and Church Polity	Dogmatics and Christian Ethics

Traditionally, practical theology was viewed as a recipient of knowledge from the other disciplines and confined to the context of the church and the functional role of the minister. Developments within theology, however, led to practical theology being recognised as an independent discipline generating its own knowledge and positioned as such to be able to apply the knowledge in areas other than just the church (indicated by "D" in Figure 1).

Expanding on developments referred to in the "Problem Statement" in Chapter 1, Edward Farley differentiates between three different phases within the development of theological education on American Theological Seminaries (Farley, 2001: 6-12):

1. The first being the "*pious learning*" phase, with emphasis on the study of the Bible, the ancient languages, the reading of theological literature and learning to preach.

2. The second was the "*scholarship*" phase, with more academic curriculums in the middle of the 19th century, evident for instance in the four-fold-discipline model of Bible, History, Theology and Praxis that were adopted as the German theological educational model.

3. Over the past fifty years, a third development involved the pastor as a "*professional*" with specialised qualifications for a career in the church.

According to Farley (2001:10), these developments pushed practical theology into a central role to equip pastors-in-training with the necessary vocational competencies. Even though phases one ("*pious learning*") and two ("*scholarship*") still apply to the present day training of theologians, the "*professional-practical dimension*" of the clerical paradigm seems more relevant and dominant today (Ott *et al.*, 2016:128).

Furthermore, Schweitzer (2014:144) refines practical theology as:

- **Beyond the church:** Practical theology cannot be limited to the church itself, but needs to develop, among others, a religious hermeneutics of culture as well as a type of system-related analysis, aligning the "praxis" in practical theology with the so-called 'societal paradigm of practical theology.'

- **Beyond the traditional forms of preaching, teaching, counselling**: Over and above the traditional functional areas in practical theology focusing on pastors (such as preaching, teaching and counseling, which have not lost its importance and influence), other forms can also be considered to be part of the professional ecclesial praxis, for example, social work or political activities, to just mention two examples.

- **Beyond the pastoral focus**: "…the issue here is the question of voluntary workers and their relationship to practical theology".

Adding to this, de Roest (1998) identified the changing agenda of practical theology over the years:

- From the initial focus on the "*ministry and leadership*" of the pastor with sub-disciplines divided along the lines of pastoral activities,

- to a shift, from the 1950s, focussing more on the "*functions of the church as a whole as it finds expression in ecclesiology and church developmen*t",

- followed by a broadening of focus in "*liberation theology as a form of practical theology*", wherein the function of the church is focussed towards serving society and "*moves away from ecclesiocentrism.*"

- And then, lastly, a focus on "*the life of individual believers, of lay people*", directing the attention to "*the individual learner and hearer, emphasising a search for a meaningful life.*"

Furthermore, with an academic and practical focus on topics like 'counselling' (under the care of formidable academics like Julian Müller[11], Daniel Louw[12] and Wentzel Coetzer[13]), David G. Myers writing about 'human flourishing' (Eid & Larsen, 2008:323-343), which is a study field within practical theology, 'lived religion' (Ganzevoort & Sremac, 2017), a topic within practical theology, as well as a general knowledge of people and other 'big think'-ideas as mentioned, theology can undoubtedly contribute in addressing the challenges caused by the changing organisational landscape.

These developments, together with the shift to an 'eco-systemic' approach in pastoral work (De Jong Van Arkel, 2000), as well as a focus on 'dialogical praxis' (Heitink, 1999), confirm that over the years there has been a definite evolution in the way that Practical Theology is perceived and practiced. Coming from a functional understanding of doing theology, it grew to a more philosophical approach of theological praxis. In this, the concept of "*handlungswissenschaft*" [a science of action] was "…relevant to the growing understanding of practical theology as a discipline" (Pienaar & Müller, 2012:3).

It is within these developments that the interplay between theology and organisational subject matter becomes noticeable. The formal sub-disciplines within practical theology can be seen to loosely correspond to the equivalent subject matter on the organisational side (as shown in *Table 2.2* below). On the left, we envision the various sub-disciplines within practical theology and on the right, we find the corresponding traditional organisational disciplines (Pienaar, 2013:3):

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[11] UP web page stating that Prof. Julian Mller lectures at the department of Practical Theology - https://www.up.ac.za/en/practical-theology/article/36920/speakoutup.

[12] SUN web page stating the involvement of Prof. Daniel Louw at the Faculty of Theology of the University of Stellenbosch, and more specifically his involvement with pastoral care and counselling - http://academic.sun.ac.za/theology/News_Nuus/Prof_Louw_contract_appointment.htm

[13] A myriad of courses available in Pastoral Counseling at various tertiary institutions under the banner of "The South African Association for Pastoral Work" , many of which are under the guidance of Prof. Wentzel Coetzer - http://www.saap.za.net/index.php?option=com_content&view=article&id=101:article-training&catid=24&Itemid=43, as well as his involvement at the Department of Practical Theology at the NWU - http://www.wentzelcoetzer.org/index.php/af/

Table 2-2: Practical theological sub-disciplines loosely corresponding with traditional subject matter from organiational disciplines.

Practical theological sub-disciplines	Organisational subject matter or roles
Pastoral counseling	Wellness; Employee Assistance Programs; Human Resources
Liturgy	Organisational culture and rituals
Homiletics	Rhetoric – the function and ability of decision-makers to convey the vision of the company
Catechesis	Learning and development
Congregational studies	Leadership; management; organisational development

Keeping the interplay between the theological and organisational landscape in mind, practical theology revolves around God's interaction with human beings and human beings' interactions with each other and with our planet. It actually boils down to a life *Coram Deo*. Practical theology is therefore constantly wrestling with the question "How do we care for God's people and God's planet?" Hence, since industry and organisations have such a decisive influence on the wellbeing of the planet and humankind, it is argued that practical theology should also have the organisational context as an audience for the application of its functional roles.

Without trying to duplicate the work of helping modalities in the business sector, the question remains what unique contribution practical theologians, from a functional theological perspective, can make to the emerging awareness in industry of the so-called "*triple supply chain advantage*" – where company profitability, society and the environment are all benefiting (Lehmacher & Pearson, 2015:4).

2.4.4   The dawn of Organisational Practical Theology

Peter Senge's example in his book "The Fifth Discipline" might serve as a good metaphor in this regard. He mentions that even though the McDonnel Douglas DC-3, a fixed-wing propeller-driven airplane, introduced in 1935, revolutionised commercial air travel, it was only when "…*two additional technologies more than ten years later – the jet engine and radar…*" were introduced, that the airline industry experienced such exponential growth. The convergence of these three technologies appeared to create a "*critical mass*" that gave birth to "…*a burgeoning infrastructure of airports, pilots and mechanics, aircraft manufacture and commercial airlines*" (Senge, 1992:363).

In the same way, it seems that, if a conversation can start between practical theology, specifically the theory and praxis of 'Practical Theological Facilitation' (Pienaar, 2012) and the Skilled helping modalities

within organisations, it might be the dawn of a new discipline of "Organisational Practical Theology." These traditionally unrelated disciplines, might, by coming together, create a "critical mass" and thus create the foundation for a whole new discipline within practical theology, coined by Pienaar as "Organisational Practical Theology"[14].

2.5 QUALITATIVE EMPIRICAL RESEARCH

On completion of the preliminary literature study, an exploratory qualitative empirical study was conducted, using an auto-ethnographic design as research methodology. Non-probability sampling, network chain referral and questionnaires were used as data collection methods. The research paradigm was post-modernistic and therefore the narrative of people's experiences formed an integral part.

Initially, a group of 7 co-researchers was identified, comprising personal contacts (G-G, M-B, J-V-V, W-N, A-S, M-N, J-V-W and A-G).

Semi-structured interviews with co-researchers were conducted narratively, in the sense that any new and emerging stories from the co-researchers' experiences led to new explorative questions. The interview questions were guided by topics that emerged from the initial unstructured intentional conversations, as well as the preliminary literature review of the theoretical developments in the field. The questions were also guided by Osmer's 4 tasks of practical theology: "What is going on?", "Why is it going on?", "What ought to be going on?" and "How might we respond?" (see *Appendix 1*).

As a result of network chain referral and snowball sampling, the initial focus group of 7 participants eventually grew to 19 participants, which allowed much better representation of the following 4 groups of participants:

- Group 1 consisted of co-researchers working as CEOs and/or business owners in the corporate environment (A-S, J-V-W, T-B, W-N, G-G, P-S, A-G and J-V-V). HR practitioners were also included in this group and not in group 2, which comprised people working as helping professionals in the industry. The reason for this was because it became clear during the interviews that HR managers/practitioners approached the interview questions from a business perspective while helping professionals (industrial psychologists) addressed it from a human health/wellness perspective.
- Group 2 consisted of co-researchers from the helping professions (industrial psychologists) in the industry (M-N, C-P).
- Group 3 consisted of co-researchers from the academic environment of Theology and Management Science (E-P, F-M, P-N and S-J).

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[14] A term used by dr. Pienaar in a conversation we had on 23 August 2017 during a contact week while discussing practical theologies desire to be in the "trenches" with people in their working environments https://www.elmopienaar.com/industrial-organisational-practical-theology/

- Group 4 consisted of co-researchers who either considered to make or already made the shift in their ministry focus from the clerical environment to industry (A-B, F-H, P-S and P-D-V).

The initial set of interview questions also changed somewhat during the course of the study due to:

- the introduction of new topics as a result of conversations based on the initial interview questions,
- and the fact that the composition and number of participants of the initial focus group changed as the study advanced.

Hence, two sets of interview questions were used for the four different groups. Questions in *Appendix 2* were used with Groups 1 and 2 and questions in *Appendix 3* were used with Groups 3 and 4.

Based on the interviews with the four different groups of participants, the following 19 sub-topics were identified. These can be seen as an expansion of the topics identified during the initial unstructured conversations and subsequent preliminary literature review:

i. *The impact of finance on employee wellness*

ii. *Obstacles peculiar to the South African context*

iii. *Sense of meaning and purpose and workplace spirituality*

iv. *The overall positive impact of employee wellness on companies*

v. *The role of healthy relationships in employee wellness*

vi. *Wellness initiatives*

vii. *Organisational structures*

viii. *Diversity in the workplace*

ix. *The effect of healthy company culture and values*

x. *The impact of biblical/religious/humanitarian ideas on the workplace*

xi. *The role of leadership in employee wellness*

xii. *A balanced approach to employee wellness – taking into account the needs of both employee and employer*

xiii. *The role and function of HR in employee wellness*

xiv. *Pastors involvement in the industry*

   a. *What contributions can they make?*

   b. *Clarity on the agenda*

   c. *Necessary training*

xv. *Interdisciplinary cooperation*

xvi. *Existing interfaces and overlaps*

xvii. *Perceiving vocation*

xviii. *Personal obstacles in transitioning between church and industry*

xix. *Lived experiences of pastors who ventured into the "unknown"*

2.5.1 Feedback – interviews with Group 1:

Co-researchers working as CEOs, business owners and HR Managers in the industry (A-S, J-V-W, T-B, W-N, G-G, P-S, A-G and J-V-V) responded to the interview questions from Appendix 2 as follows:

2.5.1.1 The impact of finance on employee wellness

It is clear that the diverse industries, employee profiles and the size of the companies which constitute the context of the co-researchers, decisively influenced their views on this topic. Hence, there seems to be a variety of opinions on the impact of finance and budget on employee wellness initiatives.

Some co-researchers are of the opinion that "*…the biggest challenge to employee wellness initiatives is the cost challenge*" (J-V-W). The challenges of market fluctuations and sustained profitability invariably influence corporate decisions to spend money on employee wellness initiatives, which can very easily "*…become 'nice to have's'*" (A-S).

Others, however, were convinced that it does not need to "*...be a very capital intensive journey."* – A-G. Small changes, like for instance "*...playing music in the office"* (G-G) does not have to cost money, but it creates a friendly working environment.

But while playing music might seem like something small, G-G was of the opinion that if a company regards a productivity conducive working environment as important for employee wellness, it must be reflected in their annual budget - "*... you have to make it a priority and say it is going to cost money and make it part of the budget. You also have to make sure that everyone is on board, especially your shareholders, who are looking for a return on investment"* (G-G).

This brings up the question of return on investment on employee wellness initiatives. It is the experience of all the co-researchers that employee wellness is "*...difficult to measure." "With employees working in a very stressful environment where profit is hugely important, one of the biggest challenges HR practitioners face is motivating strategies for employee wellness without hard evidence and solid data to prove that the return on investment will be worthwhile"* (P-S).

This being said, a need does exist for a tool to measure employee wellness, because "*...like BBBEE (broad-based black economic empowerment), if you can measure it, it will happen"* (A-G).

2.5.1.2 Obstacles unique to the South African context

A comment from J-V-W summarised the collective view of this group: "*It is is easy to say I have my employees' wellbeing in mind, but in a SA context, where the economy is depressed and in a trough, employee wellness becomes secondary to being sustainable and creating and keeping jobs. So if a company has to choose between wellness programs and protecting jobs, I think protecting jobs is number one because it is the greatest wellness program you can have, having someone earning an income."*

The landscape is becoming even more complex with the *"...impact of artificial intelligence /digitalisation and the so-called fourth industrial revolution already visible in the industry"* (A-G), as well as the reality of doing business in a capitalistic economy in which *"...companies get rated on the profit they make as it reflects on the stock exchange"* (A-S). The result might be that *"...the so-called 'triple bottom line (people, planet, profit) will remain a dream because the harsh reality of the economy is that it is driven by profit"* (A-S).

It is within this context that *"...organisations are forced to constantly re-invent themselves"* (P-S) in order to remain profitable and at the same time, do business in an ethically responsible manner, without losing their grip on an extremely competitive marketplace.

Therefore, when it comes to employee wellness, the co-researchers form Group 1, (representing the voices from business owners, CEO's and HR managers) are of the opinion that, together with company initiatives, *"...employees should also take responsibility for their own happiness"* (A-G). *"It is the company's responsibility to make sure that their employees are well cared for, but it is also every employee's responsibility to look after his/her own wellness, and if they feel that the current company is not a perfect fit, they need to move on"* (J-V-W).

2.5.1.3 Sense of meaning and purpose and workplace spirituality

Even though these co-researchers agreed on the importance of a sense of meaning and purpose in the workplace, they were mostly unfamiliar with the term 'workplace spirituality'. Struggling to distinguish between workplace spirituality and having religious practices at your workplace, P-S commented: *"We acknowledge the spiritual and religious diversity in our country and in our workplace, therefore we would be cautious to make it part of employee wellness strategies. I think where it becomes tricky, is where we do not share the same beliefs. So there has to be a balance where you can bring in faith and where not"* (P-S).

After I clarified the meaning of the term, the co-researchers generally grasped the concept. One participant reacted by saying - *"...there are different kinds of intelligence, like logical intelligence, emotional intelligence, but I think spiritual intelligence is huge. Now if we create an environment that is conducive to acknowledge and recognise people as spiritual beings, it really is a huge unlock for me. So if we acknowledge that and remember that we are looking at the employee as a whole being, we are saying we want all aspects of the person's being to be present and be your best and to deliver – if we have that, you win over your employee, and - going back to having the employee at the center – also acknowledging that which makes you who you are"* (P-S).

Working for an organisation that approaches their employees in this way, makes all the difference because it communicates that leadership has *"...a different mindset, knowing that it is not just about profit and enforcing a policy, but there's a human element as well. And this approach helps us in making difficult decisions"* - P-S.

T-B emphasized the importance of having a sense of meaning and purpose: *"If you have a goal bigger than yourself, it resonates with most people. By knowing the "Why?" – "Why are we here as a company?"-influences the way we treat each other, it does not matter who you are or who the other person is."* And when employees experience fulfilment in their jobs and they feel their overall wellness and the total wellness of the company is good *"... it will make the job of the manager easier as well. You will have motivated people who do not need to be motivated by others"* (T-B).

To create a workplace environment were employees are recognised for their whole being and where they can experience purpose and meaning is, however, easier said than done - *"The trick is to create such environments for different personalities because some would like a loving/caring environment, others would prefer a challenging one, while others would be at their happiest in a more structured working environment"* (W-N).

Furthermore, co-researchers agree that the definition of a sense of meaning and purpose also depends on the type of business. Small size business owner A-S commented - *"In my experience, there are those (often laborers) who seldom have significant demands. Their work tempo is high and they know it is of no use to hope for a slower pace. They just work and experience the completion of a task as a sense of meaning."* In a more corporate environment, wellness might be much more than just a sense of accomplishment. Employees in such an environment *"...might worry about all the other stuff"* (A-S), which emphasises the need for well-defined definitions for employee wellness and workplace spirituality .

2.5.1.4   The overall positive impact of employee wellness on companies

All co-researchers responded positively to the overall positive impact employee wellness has on a company. *"No question about it – if a company looks after the wellness of its employees, their attention will be at work and the company will definitely be more profitable. The business will be healthy and will grow. Even for start-ups (immature businesses) employee wellness is very important"*(A-S).

"We know, when someone's life falls apart, it can greatly affect the business, hence focussing on employee wellness (in other words – focus on the human/the employee) should be a big priority, and ultimately it will give you results!"-(W-N).

"Wellness does influence the bottom line positively because you will have a more engaged workforce" (J-V-W). *"People long to belong, so whenever employees feel they are part of an organisation ('finders/owners mentality) they have a different attitude and they are more engaged. This also unites them, improves their engagement, influences their productivity and ultimately affects the bottom line. So, having wellness as part of your companies DNA is ideal! People will decline work offers with better salaries just to stay with this company. If we could look at wellness as part of our retainment strategy, apart from just paying the employees more, it will be great!"* (T-B).

From these comments it is evident that co-researchers agree - by putting the employee in the center and investing in them on a holistic level, companies create an environment for whole and fully engaged employees to be *"...game changers, while also indirectly influencing our own profitability"* (P-S).

It is important to note that, apart from the overall positive sentiments, co-researchers also cautioned against unrealistic expectations. *"While wellness does have a positive influence on the bottom line it has to be managed"* - A-S. *"It must be within reason/be balanced because when an initiative needs to be stopped due to it being unpractical/unaffordable, it can create problems"* – J-V-W. *"I'm convinced that you need to focus on the human aspect of the business because it will give you results. My problem is that, if you are just going to focus on people, you will not necessarily keep the business viable. Is this possible? That's the balance that I have to figure out"* (W-N).

Co-researchers also drew attention to the potential negative aspects of employee wellness initiatives. It is clear from business owners and HR practitioners that employees can *"... start seeing employee wellness initiatives as a right instead of a privilege, and that in itself creates a whole new dimension and set of problems"* –(J-V-W). A-S confirmed this: *"Some businesses are negative towards employee wellness because employees get spoiled and start seeing it as a right and then start demanding more."*

2.5.1.5 The role of healthy relationships in employee wellness

No response was received from this group regarding this topic.

2.5.1.6 Wellness initiatives

When it comes to different wellness initiatives, all co-researchers felt that, since most people are not just working to earn a salary but also wish to experience job satisfaction and long for a sense of achievement by successfully completing a task, employing *"... the right people in the right positions" (*A-G) is a very important wellness initiative. This will not only enhance employees' sense of meaning and wellness, but automatically *"…you will get higher productivity"* (A-G).

Co-researchers were also convinced that employee wellness should be more than just isolated once-off initiatives - *"Employee wellness is not just gyms, creches, etc., but also getting the employee's mindset right and positive"* (A-S).

"I think the problem is managers go on brainstorming sessions and decide on one or two big initiatives, which usually fall flat at implementation, precisely because it is not part of the company DNA. But if it is part of your DNA, you do not need brainstorming, because every day you are thinking of ways of doing it better and you actually implement it. So, it should be part of your normal way of doing things and not restrictd to isolated events" (G-G).

Nevertheless, all co-researchers agreed that, even though it is difficult to measure, employee wellness should, in fact, be an important aspect of business management and that theoretically, it will eventually

have a positive effect on company profitability. Depending on the size, sector and the age (maturity) of the business, a variety of wellness initiatives were mentioned:

- providing a safe working environment and fair working conditions,
- providing basic benefits as part of employees' monthly remuneration (market-related salary, performance incentives, profit sharing, company contribution to medical aid and life insurance, etc.),
- access to professional services and education such as financial advice, debt counseling, on-site medical clinics and psychologists on call (employee assistance programs – EAP's),
- organising wellness days during which the employees could go for health check-ups, have team building activities, organising golf days, fun runs or internal singing competitions or coming together to connect on a social level,
- other initiatives included:
  - providing employees with a gymnasium to help them and their families to enhance their physical health,
  - providing daycare services for the children of employees,
  - providing a free breakfast for employees at the company café,
  - creating an 'open living' office space which provide a playful and friendly, yet stylish and practical office environment stimulating employees' creativity and productivity and communicating the company values and culture.

While one can go on and on with creative ideas for employee wellness, co-researchers also emphasized the following regarding the efficiency and sustainability of employee wellness initiatives. According to J-V-W, wellness initiatives should:

- be affordable for the company,
- take into account the company's unique circumstances,
- consider the needs of the greatest population of the employees in organisations with a large and diverse staff complement.
- be practically feasible.

2.5.1.7 Organisational structure

Regarding the influence of organisational structure on employee wellness, one comment was particularly interesting: *"Wellness, I think, does not always have to cost money. It can be achieved more by realigning your business rather than investing"*(A-G). This structural realignment of business and its effects on employee wellness was echoed by P-S: *"Because wellness initiatives have the employee in mind, we want them to be part of the solution and want them to drive these business and people strategies into which they gave input. So what we have consciously decided to do, was to make employees part of it"* (P-S).

"Giving managers the freedom to make decisions in their line of expertise, enhances wellness. It does not cost money, on the contrary, it speeds up the decision making process and execution time"(G-G).

This bottom-up approach is quite a significant shift from the more traditional hierarchical top-down model of management and organisational design approaches.

2.5.1.8 Diversity in the workplace

All co-researchers agreed that the unique diverse context of the South African organisational landscape (in terms of culture, gender, socio-economic standing, religion, personality type, language, economics, politics, age and generation, income group, intelligence, training, academic qualifications and history of learning, etc.) poses a tremendous challenge to a profitable business, as well as the wellness of employees. Factors that influence the impact of employee diversity on business include:

- the type of business,
- the number of employees/size of the staff complement,
- the personal background of the employee (cultural, socio-economic, educational and intellectual, age, generation, gender, etc),
- if it is a national or a multi-national organisation.

Employee's diverse religious and/or non-religious world viewsin particular also seem to be something to be handled with the necessary sensitivity:

"Having people in my company from Muslim, Christian, Hindu and tribal backgrounds, I cannot use my workplace as a platform to promote my faith. I cannot do it. It will not bind people, to the contrary, it will rather end where we will fight all the time over whose faith is right" (A-G).

Furthermore, the diverse socio-economic backgrounds and world views of employees pose a challenge to a profitable business and employee wellness: *"Due to cultural and socio-economic diverse backgrounds, not all workers share the same degree of work ethic that is required for a lucrative business venture. Furthermore, their wellness definitions and expectations differ and one initiative does not always suit all employees. This, while their working environment is very demanding"*(A-S).

An interesting comment made by more than one of the interviewees was that: *"…business owners and entrepreneurs are usually self-centered people whose focus is success and profit and not people"* (A-S). According to him, being gifted as an entrepreneur also means that the softer side of the business, with the emphasis on the people processes of a business, often gets left behind: "*Focussing so much on the numbers and wanting to make more profit, makes me focus on the organisational processes, often forgetting that there are also people behind those processes. Instead of asking what can I change in the process to make it more effective, I should sometimes ask 'How can I help the person behind that process?'"* (W-N).

All this being said, it appears as if smaller and medium-size family-owned South African based enterprises are more agile and are adaptable enough to successfully manage the challenges of employee diversity and

can "*…embrace diversity in terms of race, gender, faith*" (A-G). Being smaller also makes these companies more easily manageable when it comes to focusing on employee wellness.

However, this is not quite the case with larger national and multi-national companies: *"The bigger the different segments of employees in a business, the bigger the different wellness needs"* (T-B).

It seems as if the biggest challenge facing Group 1 respondents is to create a balance between employee wellness and the day to day realities of the corporate landscape, which include:

- the cost implications of wellness initiatives relative to the actual cost of wellness benefits, as well as the loss in productivity due to loss of man-hours.
- the diverse perceptions amongst employees of what wellness is and should be.
- labour unions, who are often perceived as having their own agenda when it comes to lobbying for member wellness.
- third parties providing wellness services who do not always appeciate the opportunity they are given to address employee wellness and misuse it to benefit themselves.
- employees that start seeing wellness initiatives as a right rather than a privilege.

Furthermore, diverse contexts of multi-national companies add to the complexy when it comes to their employee wellness policies: *"Multi-national companies with offices worldwide have different contexts, making uniform wellness initiatives complex. If you look at the needs of our employees in Africa vs the needs in our branches in South Africa vs the needs in our European branches, they are completely different. Some needs in the South African setting are met or even saturated, while in Africa those needs are not even closely met. So to get the mix right is quite difficult. Added to that, South African companies cannot give the same benefits/run the same wellness programs that other European/American companies do, because of our economy, labor situation, etc"* (J-V-W).

Lastly, the role legislation plays in employee wellness does have some *"…unintended negative side effects"* (J-V-W). For instance, legislation forcing companies to *"…pay equal wages for work of equal value means a senior engineer doing the same work (in value) as the junior engineer must be remunerated the same. The only way to pay the senior engineer more is to promote him into a managerial position, but then he will end up in an environment outside of his expertise and niche area, which could affect his own wellness as well as that of his co-workers, and ultimately the profitability of the company"* (J-V-W).

From this, it is clear that diversity complicates the South African working environment, creating a challenge that needs to be dealt with in a sensitive manner.

2.5.1.9 The effect of healthy company culture and values

On the topic of company culture and values, co-researchers all agreed that a healthy company culture, with well defined values, *"…is paramount to a successful business"* (A-G).

Referring to "*values*", it was clear that employers and company CEOs saw it as "*markers*" that should guide company employees' behavior and attitude. These values do not only apply to employees but to management as well: *"We must walk our talk"* (W-N).

Furthermore, co-researchers felt strongly that company values should not just be the dreams of only one or two individuals, or the *"...hobby of the CEO, while it does not correlate with the culture of the company. Company culture and company values must support each other and must give direction to any initiative the company embarks on"* (G-N). Whenever that is not the case, an organisation will have a disconnect between their perceived values and the company culture that they would like to create and ultimately any culture-creating initiatives leadership wishes to drive would end up being counterproductive, with employees failing to engage.

The importance of employing people who will align with the culture of the organisation was strongly emphasised: *"I prefer to grow people in the company in terms of their skills, but employ people who fit the company culture"* (A-G). It was clear that many co-researchers have experienced employing a seemingly brilliant individual with an impressive CV and who impressed during the interview, just to realise later that, despite the high expectations, the person did not perform because he or she did not fit the culture of the company. Therefore *"...you need to employ people that fits your specific company culture as well. So I think, finding the right person who will fit the company culture is as important as finding the right person to fit the right job. And then automatically you will get productivity"* (A-G). G-G shared that his company goes as far as offering a R60 000 bonus to any newly appointed employee who hands in his/her resignation within the first month of work if they feel they do not fit the company culture! This emphasizes the importance of clearly defined values and a healthy company culture to guide all recruitment and employment processes.

The advantage of having well-defined values is that it *"..really delivers the results that we want. Our aim is delivering on 1) business results and 2) creating team success. So from that point of view culture is a big 'unlock'"* (P-S).

Another interesting aspect of company culture that surfaced during my conversation with P-S, was the important influence of the way language is used. This co-researcher used a very specific approach to address thorny issues. When I enquired about is, she smiled and said: *"Yes, the use of language is very important. When you, for instance, need to talk to an employee about things that are not really positive, you can still say it positively. Like when you are in a meeting and someone did something wrong; instead of poking holes and criticizing, you would rather say: "This is my key call outs". And how it is received is totally different and it leads to a constructive discussion. And that is the culture. We do this because if you are looking for innovation, you have to embrace failure, but you have to fail fast and learn fast and move on. What is more important is that it creates a safe learning environment where you can fail, with an*

invisible hand that catches you when you fail. The way we talk to one another is also more in the spirit of ubuntu and underscores the fact that we are playing for each other."

On the spirit of ubuntu, P-S commented: *"In as much as we as a multi-national company have global values, we had to amplify it in a way as we would do it in Africa – understanding what brings us together is the ubuntu-culture and we had to unlock that. It is linked to the company-values – it sort of activates the company values and helps us 'play for each other'."* Although not referring to ubuntu specifically, a comment A-S made on how he perceives company culture and values, resonates something similar, when he said: *"We should have a culture of 'let us look after one another'."*

2.5.1.10 The impact of biblical/religious/humanitarian ideas on the workplace

During the interviews, a few co-researchers mentioned that the biblical principle of "*Doing unto others as you would like to be done unto you*" should, in their opinion, be guiding any employee wellness approach. J-V-W said: *"In driving the principal of care, one should be guided by what the bible teaches 'Do unto others… '."*, but he added that this should happen "…*within reason, being fair to both the employee and the employer."*

J-V-W also referred to the saying: *"Do not give someone a fish, rather teach him how to fish.".* His company believes that wellness is also about *"...educating our employees to take responsibility for themselves (health, wealth, social, physical). Therefore we do not just hand out HIV medication, but also teach employees to live responsibly. We also do not loan money or let employees take advances on their salaries, but we rather teach them how to work with their finances."*

2.5.1.11 The role of leadership in employee wellness

The role of leadership in the success of any employee wellness initiative or the creation of such a culture within an organisation is imperative, as emphasised by all co-researchers. *"Employee wellness depends a lot on management's commitment – if it is important to them and if they stick to their word"* (A-S). *"Workplace culture starts with management"* (W-N).

A-G was also of the opinion that wellness *"… is something that will require some degree of effort and a conscious decision will have to be made."* G-G exemplified this; he went as far as intentionally employing a person he believed would be able to help him create a healthy company culture and gave him the title of *"Culture Evangelist".* P-S shared how, at a managerial level, employee wellness was an integral part of their multi-national company's employee and business strategy. In contrast, T-B shared that in his company it is not the case, because "…*EXCO does not see HR as a strategic partner and does not put the right people in place to contribute at a strategic level*."

According to G-G it is also important that *"...the boss alone should not buy into the employee wellness concept and drive a few initiatives, if the company culture does not support this. Then you will end up with a bunch of gimmicks that means nothing to anyone and it can actually be counterproductive."* He also

emphasised the importance of buy-in, not only of EXCO, but also of the company shareholders, who has the veto right when it comes to the approval of expenditure aimed at establishing a healthy company.

On the relationship between management and employees, quite a few comments confirmed that *"...management should be approachable..."* (W-N) and communication should be open and effective *"...in order for management to know when a problem arises."* (A-S). W-N referred to *"...the new way of management vs. the old way of management..."* when he said that *"...leadership should be deliberately walking the floor… inquiring about the wellbeing of employees' children and family..."* instead of *"…managing from your corner office…"*.

From this, it seems as if vulnerability from a management perspective is a very important aspect of creating a healthy company culture and a healthy workspace. According to W-N, the biggest challenge for managers is *"...to not get over-involved in personal issues of employees and to keep a healthy distance."* This, together with *"...an awareness of people's personalities in relation to their responsibilities and having a good mix of leadership styles and being rigid and assertive enough in what you as a leader expect",* are the kind of skills that are needed from a management side, W-N said.

Another important aspect of the role of leadership in employee wellness is to ensure that they *"...employee the right people in the right place"* (W-N). In this regard, recruitment should not just be seen as an HR function, but *"...leadership should be involved in recruitment and interviews"* (W-N).

A-G even took it a step further when he stated that when it comes to interviews, *"...we usually have a panel and the employing managers will chair the interview, not an HR person. The reason being that he/she is the person with the best knowledge as to what is needed in the specific vacancy."* He added*: "I think that all wellness issues should even roll down to the supervisor's level and not just the line manager's level because they work with those people and is involved with them daily."*

G-G commented that one of the most important choices he has made was *to "… never deprive managers of their responsibility to manage people - so he has to drive interviews and make the appointment, determine bonuses, etc."*

2.5.1.12 A balanced approach to employee wellness – taking into account the needs of both employee and employer.

Any wellness initiative *"...should be practical, affordable and within reason, not placing the organisation or the employee's job at risk for the sake of being seen as an organisation with a great social responsible employee wellness program"* (A-S).

"We need to balance the openness to employee wellness with the impact on work and seek the best result for both the company (profit) and the employee (wellness). If you must choose between wellness and job security, you are going to choose the latter, because earning an income is the best wellness" (J-V-W).

It is clear that there is also a very big element of reciprocity when it comes to employee wellness. If an employee expects an employer to provide essential elements regarding wellness, the employer should also be able to expect a fair day's work and also expect employees to walk the extra mile.

2.5.1.13 The role and function of HR in employee wellness.

Almost all of co-researchers from group 1 were of the opinion that HR departments should play a different role to what they currently do when it comes to employee wellness.

A-G was of the opinion that the role of HR departments is obsolete - *"I do not believe in traditional HR approaches at all. In fact, I do not believe there should even be a traditional HR department in a company. I think every manager should have the ability to work with people."*

In his opinion *"...the employing manager should fulfill a lot of the traditional HR functionalities. I do not think you can be a manager without having knowledge of employment regulations, basic conditions of employment, policy procedures and its applications. And any manager should also be able to work with people."* When it comes to the traditional administrative functions of HR, like payroll and contracts, *"...it can be outsourced since it is purely administrative and has no effect on the company culture."* Regarding disciplinary hearings and recruitment and development, *"...the line manager should have the necessary skills to handle the 'hiring and firing' of people and not HR. A HR manager is a hired gun! You should be able to look a guy in the face when you put him in a disciplinary hearing."*

That is quite a radical view, but in a sense, it reflected the view of all the other co-researchers. Most of them agreed that in general, HR is seen as fulfilling purely an administrative role. *"When you talk about HR, it usually refers to the small office at the back handling all the admin"* (T-B).

However, there is a common conviction that HR, in fact, should play a much more strategic role by *"...ensuring that the company values are clear, driving these values and driving a leadership culture that is coherent to these values"* (T-B). HR should also be very involved in *"...identifying potential managers at an early stage and start training them to instill the necessary skills for their career path."* (J-V-W). The supportive input of HR in line-management, assisting managers to effectively manage their employees *"...making sure they undergo the right training/mentoring and have the right HR assistance"* (J-V-W) were echoed by most of the respondents.

But for HR to play such a strategic role, *"...we need to get to the point where HR has a place at the manager's table or part of the strategic team"* (A-S). For that to happen *"...HR has to be credible, which is often not the case at this stage"* (T-B).

The co-researchers highlighted several reasons for this:
- In cases where HR departments do take the initiative to empower line managers to manage their own people and talent, they often experience push-back from line management, who sees it as a

traditional HR responsibility that is now being dumped on them. It is clear that *"…the role of HR and line management regarding talent management should be redefined"* (T-B).

- While HR *"…should ideally drive these functions strategically with the associated skills, HR practitioners do not necesseraly have those skills…"* which causes them to be perceived as being *"…inferior by management and not being equipped to contribute at a strategic level"* (T-B).

- In a South African context, according to the lived experiences of a number of co-researchers, HR managers are equity appointments, who are perceived as not always being capable of managing more than the traditional administrative functions of HR. According to them, *"…it is difficult to get competent black individuals who can elevate HR to the strategic role it ought to play"* (T-B).

This, while co-researcher P-S, a very competent young black woman who is the HR manager of a multinational company, commented the following on the training of HR practitioners: *"I feel there should be more focus on the business and not only on the people processes, in order to be a real strategic partner for the business."* According to her, people in the HR field are being trained to have sufficient *"…people acumen, but not enough business and financial acumen, even if it is just basic knowledge."* For only then will HR be in the position *"…to make enabling decisions and not only supporting decisions."* In an effort to make HR a key partner to their business strategy *"…playing more of a transformational role vs. just a transactional piece…"* their company decentralised the different HR functionalities, having the traditional administration functions at a *"…call center…"*, with another leg of HR focusing on *"…what are we doing at a strategic level?"*

Decentralising HR functionalities seems to be the preferred operational procedure for bigger organisations, since G-G also commented that, in their company, there were different divisions within HR tasked with different functions:

- one handles payroll, contracts, policies and procedures,
- while recruitment, interviews and employment is the responsibility of the employing managers,
- and employee wellness, development and training is the responsibility of the *"Culture Evangelist"* specifically employed for this.

Apart from these, it was clear that most co-researchers argued that the role of HR should be reconsidered and redefined.

2.5.1.14 Pastors involvement in the industry:
a.   What contributions can they make?

In general, all co-researchers were very positive about the possible contribution a pastor could make to the organisational landscape.

They were comfortable with the idea that *"... we are all spiritual beings, ...and the manifestation of that spirituality can be at your church or just as well at your workplace"* (T-B). Pastors, as spiritual workers, therefore do have a contribution to make in the industry, *"...focusing on a spiritual level"* (A-G).

Due to the immense pressure employees are working under, there seems to be an acute need for *"...someone who will listen and who can help with personal problems"* (A-S). Knowing that *"...there is someone who works non-denominational and who is not going to try and sell me on God, but who could give me advice on the challemges I'm going through, can really help"* (T-B).

The reason for the openness towards a pastoral contribution is related to the general conviction amongst co-researchers that pastors *"... have a good foundation in terms of good values and good ethics. These are things that are quite common to the needs within organisations"* (A-G). Furthermore, because pastors work with people every day, they have experience in handling *"... problematic situations and understanding people dynamics"* (A-G).

According to G-G, the skill set which best qualifies a pastor to contribute to the organisational space, is the fact that he/she usually has a very highly developed emotional intelligence, can communicate effectively to individuals and groups, can help guide people to discover their purpose and help them on a journey of personal development and healing. He was so convinced about the positive contribution pastors can have, that he stated unambiguously *"I believe you will not find a better person than a pastor to help people find their calling."*

b.   Clarity on the agenda

The biggest challenge for co-researchers was the clarity on what the agenda will be for involvement:
"I have people in my company that comes from Muslim, Christian, Hindu as well as Tribal religions. I cannot use my workplace as a platform to promote my faith. It will not bind people, on the contrary, it will rather end where we will fight all the time over whose faith is right" (A-G).

Due to the diverse religious believes of people working in organisations, pastors who wants to enter that space will have to find a way to be "*religiously neutral*". That will entail calling themselves something other than "*pastor*" – rather a "*coach*" (P-S) or an "*organisational developer*" (J-V-W) for the sake of not being exclusive. Yet it might be difficult to completely detach yourself from your religious roots and background (P-S), which might inhibit a willingness from employees from other religions or cultures to engage in personal conversations regarding wellness (W-N).

c.   Necessary training

When it comes to the necessary training needed for pastors to be involved in the organisational space, A-S reacted by saying that as long as the involvement entails just *"...helping someone with personal*

problems, you do not need a lot of extra training, just a willingness to listen and then give advice/guidance."

However, the moment a pastor seeks to be more involved than just receiving referrals from organisations of people who need personal assistance at pastoral level, all co-researchers were of the opinion that supplementary training is required.

"I do believe that you need to also understand the dynamics of a business before you say 'Now I can help you.' You can be knowledgeable in the area of people, but you will need to have an understanding of how that fits into the bigger picture of the organisation, to make a real contribution" (A-G). G-G agrees with this and adds that in his experience, pastors in general, have a lack of "…*business acumen and skills*."

They both suggested that pastors who want to work in the organisational space first need to have some exposure to the world of business before entering it on a professional level.

"They need to develop the skill of being able to stomach the tough side of the business – where people are working for salaries and where you can hold them accountable for work that is expected from them, as apart from the church ministries were people are working as volunteers and pastors have to keep them happy to retain their loyalty and support."

The topics addressing the "existing interfaces/overlaps in theology and industry", "how they perceive their vocation", what "personal obstacles they experienced in transitioning between church and industry" and their "lived experiences of pastors who ventured into the 'unknown'", were not relevant to these interviews and consequently were not discussed.

2.5.2   Feedback – interviews with Group 2:

Co-researchers from the helping professions (industrial psychologists) in the industry (M-N, C-PN, C-P and P-d-V).

Questions listed in **Appendix 2** were used for the semi-structured interviews with co-researchers from Group 2. Again, like with Group 1, the topics regarding the "existing interfaces/overlaps in theology and industry", "how they perceive their vocation", what "personal obstacles they experience in transitioning between church and industry" and the "lived experiences of pastors who ventured into the 'unknown'", were not relevant to these interviews and were therefore not discussed. The following is a summary of co-researcher responses to the identified topics from the initial unstructured conversations and subsequent literature review:

2.5.2.1   The impact of finance on employee wellness

"*Employers think employee wellness should cost a lot of money, while it does not have to*" (M-N). In her opinion, in many cases, all that is required is some time and effort. And whenever it does cost money, "*...it is worth it when you get loyal employees in return.*"

However, the lived experiences of co-researchers reveal that many South African bigger corporate institutions that can afford to spend money on employee wellness, do so merely as a "*...tick-box exercise, instead of it being a case of 'We really care' "* (M-N). Instead, whenever "*…CEO's get together, they only look at the spreadsheets, targets and the bottom line. ...they only see numbers and forget about people. So they objectify people whenever they make decisions at that level*" (C-PN). Furthermore, very often expenditure on wellness programs is "*...driven by the fact that they have to comply with legislation*" (C-P).

The oversupply of people looking for work at all levels often causes employers to argue that unhappy employees can easily be replaced instead of going through the more painful and time-consuming process of rectifying whatever is causing the big staff turnover. This however is a short term solution: "*The reality is that every new appointment involves the whole process of recruiting, training and getting the person on the required level, which ultimately proves to be even more costly*" (C-PN).

While the co-researchers are convinced that their intervention and professional contributions in this regard can be very beneficial, they feel frustrated that companies often do not want to spend money on this. That being said, they also understand that the unfriendly economic environment in which organisations have to survive accentuates the fact that any expenditure on employee wellness should be exceptionally well motivated and yield expected results: "*The question any corporate will ask is: 'Can you give me hard data that can show that money spent on employee wellness will enhance my profits?'*" (C-P). "*Unless it carries a calculated monitory value the business sector will only entertain it in their language and not in their actions or budgets*" (P-d-V).

He also commented that "*...you must remember, you do not run a business as a caretaking center or a wellness retreat center. You run a business to make money. You employ people to work, not to be treated for all kinds of wellness problems. That is not the purpose of business.*" Therefore there is a need for a reliable measuring instrument that can provide convincing data that spending money on employee wellness will, in fact, bear positive results.

In this regard, C-P mentioned the OHFB (Organisation Human Factor Benchmark Survey), which is a measuring tool used to determine the level of wellness in a company. Based on the results, suggestions for interventions can be made. Most importantly, the outcome also provides a financial analysis of the costs of maintaining the status quo versus implementing the interventions. C-P shared that after presenting the

results of the survey plus the estimated financial analysis, clients are often convinced that *"... spending money on employee wellness suddenly makes sense."*

2.5.2.2   Obstacles in the South African context

According to the co-researchers, the complexity of the South Africa context presents a major challenge for employee wellness initiatives in the corporate landscape. According to them:

a. The divide between rich and poor is the number one issue.

b. Poor training and the masses of people who are not skilled to a level of employability is the second big issue. The problem is that Africa will not for long be able to function in a world driven by Industry 4.0 if we do not seriously upskill all the people in the country.

c. The high unemployment rate causes those who do have work but are not happy, to not seek other opportunities but rather stay, even if they are unengaged. This affects the emotional, physical and psychological wellbeing of those who do not have a job.

d. Economic and political instability, coupled with corruption and maladministration causes big corporates to lay off employees, with the consequent effect of fewer employees having to do more work.

e. B-BBEE legislation influences the wellness of middle-aged white males.

f. High crime levels cause people to constantly be on alert, not to fall victim to perpetrators, affecting their wellness.

g. The complexities of our South Africa economic, political and social landscape has a huge influence on people's wellness and consequently their engagement, spirituality and happiness.

h. Different generations also define and experience wellness differently, which adds to the complexity of trying to create a friendly workplace.

"If one could view all of these issues systemically, keeping in mind what is going on in the economy, the corporate world and in the households of those in the corporate world, I think the pressure people are experiencing at all levels is having a huge influence on their mental wellbeing. And I suppose also on their spiritual wellbeing" (C-PN).

Something else that surfaced during an interview with M-N, was the fact that *"... a lot of the so-called established big businesses are traditionally so profit-driven that it is difficult for them to make the mind-shift to being focused on 'people' and 'planet' as well."* According to her, some will, for instance, on the one hand, implement various environmentally friendly procedures, while on the other, are still willing to pay huge fines/environmental penalties for emissions and air pollution and seeing it as *"…the cost of doing business."*. Many of these environmentally friendly initiatives are driven by legislation rather than an inherent conviction that it is the right thing to do. *"Hence I'm not convinced that the majority of South Africa companies have made the mind-shift to focus on 'people' and 'planet', alongside 'profit' due to an organic shift and an internal conviction"* (M-N).

2.5.2.3   Sense of meaning and purpose and workplace spirituality

It seems as if the above-mentioned complexities of the South African context, together with globalisation and the associated challenges for local companies to either be the best or to offer something unique to remain competitive, have a grueling effect on the South African workforce (C-P). While the challenges might differ at different levels (some people are worried about job security, others are worried about reaching month-end targets and others are worried about the shareholders), these people often work under the same roof for the same company, spending most of their waking time in a stressful environment (C-P).

The fact that companies like ICAS (Independent Counselling and Advisory Services), EOH Health Solutions and Careways/Life EHS do in fact exist, providing specialised behavioral risk management and employee wellbeing programs to contribute to the health and performance of employees, is testimony that mental health of employees is indeed seen as a very important aspect of business (C-P).

M-N also referred to the "*job demands-resources model*" (Bakker and Demerouti, 2007), as opposed to the "*demand-control model*" and the *"effort-reward imbalance model"* and their predictive value for employee well being, which coincide with the King-VI report[15] recommendations on corporate governance.

Furthermore *"...there is a huge responsibility on companies to employ the right people in the right positions! This gives employees energy, while the wrong people in the wrong positions will drain employee energy and they will start looking for another job/places to replenish their energy"* (M-N). This seems all the more important since *"...people spend most of their time at work."*

2.5.2.4   The overall positive impact of employee wellness on companies

The co-researchers from group 2 are all of the opinion that "… *employee wellness does have a positive impact on profit"* (M-N). Whenever companies do focus on employee wellness and these initiatives are congruent with a company's ethos and values, it does have a positive influence on the bottom line. *"But not necessarily in terms of financially huge profits. Rather in socially responsible profits, employee loyalty, higher productivity and then, ultimately, making more profit. In the end, everybody benefits – the employers, the employee, the environment and society"*(M-N).

Furthermore, where wellness is made part of the company DNA*, "...the results are evident in the low staff turnover and the relative ease in attracting potential employees"* (M-N).

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[15] King IV™ is structured as a Report that includes a Code, with additional, separate sector supplements for SME's, NPO's, State-Owned Entities, Municipalities and Retirement Funds. The King Code™ contains both principles and recommended practices aimed at achieving governance outcomes -
https://home.kpmg/za/en/home/insights/2016/10/king-iv-summary-guide.html

2.5.2.5   The role of healthy relationships in employee wellness

C-PN summed up the importance of healthy relationships with the well known saying: "*People do not leave companies, they leave managers*." He elaborated on this by referring to research that shows that most work-related stress is caused by the quality of the employee's experience with their managers/bosses. According to him, up to 80% of work satisfaction or stress is determined by this factor. "*People can cope with other challenges, but if there is not a healthy relationship between the manager or boss and the employee, it will not go well with the business*" (C-PN).

He, together with the other co-researchers from Group 2, is convinced that *"…unhealthy interpersonal relationships is most probably the one aspect that creates most problems in a company. So if there is a bigger focus on strengthening mutual relationships in a company, you would often find that you do not need all these other wellness initiatives."*

In their opinion, *"…if smaller business owners just handle their employees with respect, do not exploit them and really start seeing people as people instead of seeing them as objects (Arbinger), they do not even have to spend a lot of money on employee wellness"* (C-PN).

2.5.2.6   Wellness initiatives

C-PN commented on the fundamental fact that having a job and being able to work, *"…do not only provide financial wellness, but also psychological wellness. All of us arrive at work with baggage (personal, family, etc.) and having a job, gives purpose and status and provides a place where I can apply myself. At a fundamental level, if you want to improve someone's wellbeing, give him a job that pays him enough for him to be able to provide for his own."*

Apart from providing a job and paying employees a fair salary, the next obvious aspect of wellness that organisations need to address is health and safety regulations compliance. After health and safety compliance follows *"… training, development, workplace friendliness, healthy workplace and personal relationship components, mentorship programs, stable workplace in terms of finances, expectations and working hours, a support center for counseling (big companies) and fairness towards all employees"* (P-d-V). Obviously wellness initiatives depend on *"…the type of industry and the socio-economic level of the people"* (M-N).

It was clear, however, that there are several reasons why co-researchers experience frustration in the general approach to wellness initiatives - one being the isolated, haphazard and uncoordinated ways in which these initiatives are initiated in organisations that do spend money, time and effort on it. *"It happens in pockets and is reactive – only doing something when they see a problem"* (C-P).

Another aspect of concern is that the few isolated wellness initiatives a year are not congruent with the way the company handles its employees on a daily basis. *"Rather get the basics right, start seeing people as PEOPLE and not as OBJECTS"* – C-PN. Find out the things people perceive to be important because

often managers will sit around a table and say *"...'the consultant says we must look at wellness, so what are we going to do?' And then they think out a few ideas as a tick-box exercise, arrange an event or two, but in fact, nothing changes"* (C-PN).

In M-N's opinion *"...CEOs are not creative enough when it comes to wellness. They think if they have a braai on a Friday, or provide a medical fund for their employees, they have addressed wellness, while employee wellness is much more than that. It is not just the things I do for my employees, it is the culture I create in my company. Instead of a performance-driven culture in which you come to work, do your job, earn your salary and go home, rather create a family-culture where we know we care for one another."* Wellness is something one should see, feel and experience and it should be part of the company's cultural DNA.

Wellness initiatives should therefore be *"... about consistency (long term) and to really connect with the people in the organisation to determine what their needs/pains are: financial assistance, travel and accommodation, promotion, or whatever. And if we know what those are, we can start building initiatives that will be contextual"* (C-PN.) If companies do this, they might even be surprised to find that *"...some people do not need or require a lot. They are content at just doing their work, and if you for instance just once a month sit down with him/her and talk about his/her career, they experience it as wellness"* (C-PN).

2.5.2.7 Organisational structure

"Current organisational structures are no longer appropriate for the changing landscape, but these hierarchical structures with traditional job descriptions are still in place because it makes it easier to exercise control" (M-N).

Co-researchers believe that *"...organisational structures should be flexible and able to grow. Instead of traditional hierarchical structures where people can only move in a specific direction, look at a matrix structure to give people different opportunities"* (M-N).

Companies should, therefore create structures in which leadership- and specialist pipelines can help employees envision their personal development and career paths and thus also take responsibility for their own wellness needs by making the necessary career decisions (M-N).

2.5.2.8 Diversity in the workplace

It was clear in my interviews with co-researchers from group 2 that *"...diversity complicates the working environment. It is such a complex reality that it is often not possible to deal with it in a transparent and meaningful way unless it is forced"* (P-d-V).

The co-researchers agree that diversity involves much more than just race. It is about *"...the environment in which you grew up (some are more privileged than others), a person's ability to handle complexities (not all have the same ability), different generations, gender, value systems, world and life views, etc."* In a South African context, having different religions, sexual orientations, 11 different languages, etc. *"...all*

co-existing in the same context as a result of such a well developed democracy on paper…", amplifies the challenge to cater for all. (C-PN).

Therefore it is their experience that while *"...the books from which we teach refer to the context of developed countries, we need to take whatever we read in books written by people in different contexts with a pinch of salt and generate our own knowledge that is contextual, maybe giving something of value to the rest of the world"* (C-PN).

They are also of the opinion that as South Africans, instead of focussing on diversity and all the things *"...that makes us different from one another",* we should rather *"... focus on the things that we have in common. For instance, we all need food, safety and want to be handled with respect. Rather ask what binds us together, what makes us human and what is there that all of us want?"* (C-PN).

2.5.2.9   The effect of healthy company culture and values

According to C-PN, what often happens is that *"...the top six EXCO members decide on the company values and expect everyone to fit into that."* The outcome of such a process is usually *"...a complete disconnect between these values and that which is really playing out at ground level."*

However, when a company *"...involves employees in decision making on company values and the vision of the company, there will be a different vibe and a different culture as opposed to handing down and enforcing values thought out by EXCO"* (C-PN). By doing so *"...you will get much more engagement from employees in actually living out these values."*

But this process requires time and money and EXCO's generally do not usually see the value in that. So it often happens that, because top management perceives it as a tick-box exercise that should be driven and managed by HR, the process gets diluted and employees who hoped that things might change end up being disillusioned (C-PN).

Sometimes organisations spend hundreds of thousands of rands initiating processes to determine their VALUES, but they often do not succeed in having these values significantly affect behavior. So, instead of companies having all of these *"...ad hoc wellness initiatives that do not really have an impact, or having a small group of people making wellness decisions on behalf of the whole workforce without knowing what it is that they are really looking for, I think if you can get the culture in your organisation sorted out, you do not need wellness"* (C-PN). And ultimately, the organisation will benefit, because *"...a positive culture attracts people"* (M-N).

2.5.2.10 The impact of biblical/religious/humanitarian ideas on the workplace

According to M-N, there is a significant shift in corporate leadership style to that of *"...servant leadership, which is really very biblical."* Together with that, she commented that *"...vulnerability in leadership is also an important development."*

C-PN has a different opinion, referring to Mathew 7:11, in that we *"...sinful people know how to give good gifts..."* (New Live Translation) to our children. He then commented that it reminds him "…*of the needs of employees and that there is no alignment with what they need and what employers give."*

In line with this, he also referred to Mark 7:10-13, where Jesus rebukes the Pharisees for being very religious outwardly but when it comes to caring for their family, they do not do it. In his opinion, it is similar to the attitude of management saying *"Our people are very happy and feel well looked after, but when you start talking to the employees, you hear a different story."*

The co-researchers generally feel that there is greed and a lack of ethical conduct at all levels: *"...a government who awards housing contracts to companies willing to pay bribes or CEOs who do not share profit with their employees."*

2.5.2.11 The role of leadership in employee wellness

"The pockets where wellness works are where the people at the top said: 'This is the kind of business we want'" (M-N). P-d-V concurred by saying: "*If the CEO or business owner does not buy into and drive the idea of a healthy 'workplace spirituality', you are wasting your time.*"

According to M-N, medium and bigger sized companies run by engineers or accountants are often traditionally more focused on numbers and not people and therefore they also want to quantify people. She often encounters *"...a 'do not care attitude' – 'We've lost time and money on the wrong recruitment, we have a large staff turnover and we have stress-related health problems, but still, we are making a profit, so why change?"* Therefore she feels strongly that "*...CEO's must change! They must make mind-shifts and stop seeing people as machines."*

While it is clear that co-researchers are of the opinion that the leadership is responsible for initiating and driving the process of healthy workplace spirituality and company culture, *"...everyone always wants to put this on the table of HR. Often CEOs would say 'We'll refer it to HR', but HR consists of a few people amongst 100's/1000's in a company. It is not practically possible for HR to do it"* (C-PN). Therefore, according to HR, there must be a mind-shift from seeing wellness as a HR responsibility.

C-PN referred to a book written by Simon Senick with the title *"Leaders eat last"* in which Senick argues that the results of a company's health assessment can be directly linked to the company's bottom line result. C-PN also referred to an assessment process of McKinsey in which they directly linked organisational health and profit[16]. But the important part of this is that *"...it is not an HR issue, but an organisational one which should be driven by EXCO"* (C-PN). In his opinion *"...HR should play a supportive role at a strategic level and be operationally involved in everything."*

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[16] https://www.mckinsey.com/solutions/orgsolutions/overview/organizational-health-index

But while this might be the ideal situation, it is seldom the case. There are many reasons why leadership is reluctant and slow to give more prominence to employee wellness and their role in it. One of the reasons, according to C-PN, is that *"...they know it will mean that a lot of work will have to be done and they do not always have the appetite to take on such a process."* Furthermore, *"...it also requires a certain level of discipline, maturity and self-awareness to be able to critically look at oneself and I do not think people have enough of those qualities to get such a process started."* And of course, *"...apart from these things, leadership also has to run a profitable business in a very competitive environment. So I think people in these positions just feel overwhelmed by everything on their tables."* (C-PN).

According to C-PN, in order for leadership to start playing a bigger role in any employee wellness drive, *"...we will have to take two things into account:*

1 - *"People's immunity to change"* (and then he refers to the book of Robert Keagan and Lisa Lahey titled "Immunity to change") and

2 – *"I do not think the pain is big enough yet* (there's no motivation to actually WANT to change)."

Elaborating on the first statement he said: *"...we all know what the right thing to do is – employee wellness is the right thing to do - but we do not do it."* Therefore there seems to be a *"...psychological barrier to do the right thing when I know exactly what the right thing to do is."*

On the second statement, he said, *"...unless the business is at the brink of closing down, not much will happen."* So even if you invite a "*converted CEO*" to come and talk to your leadership about the advantages of employee wellness, but there isn't enough pain in the system yet, nothing will happen. Therefore one might argue that pain should be permitted in a system *"...in order to bring you to the point where you are desperate enough for change. It is only when people are desperate enough, that they get to a point where they actually prepared to start making changes"* (C-PN).

And what is even more important, is that the pain should be *"... a collective pain."* Referring to the water crisis in the City of Cape Town in early 2018, where it was announced that there was only enough water left in the cities water resources for 30 days, he said that the moment it *"...was not just one or two people who felt strongly about saving water but everyone realised that this affects them all, they all acted on it."*

In the same way, if in an organisation, only one or two people feel the pain and the need for change, nothing will happen. *"But the moment everybody feels the pain and it is a collective pain, there will be a common purpose that drives everyone and change will happen"* (C-PN).

2.5.2.12 A balanced approach to employee wellness – taking into account the needs of both employee and employer.

No response was received from this group on this topic.

2.5.2.13 The role and function of HR in employee wellness.

"HR's role has been reduced to an admin function, while it ought to be a strategic partner and play a strategic support function" (M-N). C-PN refers to Ulrichs et al. (2005) who talks about a 'reactive HR', which is *"...HR is only performing an administrative and supportive function as opposed to playing a strategic role in decisions ."* Furthermore, he's of the opinion that *"...people going into HR are not always the strongest candidates with the best competencies."* M-N echoes this sentiment – *"A big problem is that individuals who study HR nowadays generally have a low level of competence."*

Hence there is the perception from EXCO's side that HR staff do not always have the competencies to contribute at a strategic level, while HR, in fact, rarely has the necessary business skills to link the people side of the business to the strategic plan in order to influence the bottom line. This creates a situation where the leadership, on the one hand, is reluctant to drive employee wellness initiatives (for reasons mentioned above), while HR, on the other, does not have the required skills or authority at a strategic level to influence any strategic processes.

It is clear that we are dealing with *"...a systemic problem, with universities not attracting bright and competent students to study HR, which strengthens top management perception that they are not equipped to contribute at a strategic level"* (C-PN).

Along with this, two of the respondents mentioned that HR managers often are B-BBEE appointments and in their experience, *"...individuals in BEE appointments are often very good at talking, but lack the confidence when it comes to the actual implimentation"* (M-N). They blame it on the educational system (school and university) where learners and students are taught *"...to memorize facts, but they're not taught to think conceptually and to practically implement their academic knowledge"* (M-N).

However, the co-researchers were generally unhappy with the status quo and were convinced that HR must play a much more central role in business. In their opinion, HR's role should not just be the admin function, but also *"...talent management, providing support to line managers in managing their people and the creation of success profiles for precision recruitment in order to not just fill vacancies, but to strategically recruit for the future"* (M-N).

In this regard, M-N quoted General Electric's Jack Welsh who apparently said: *"...if HR isn't your most strategic partner, get rid of them."*

2.5.2.14 Pastors' involvement in the industry:

a.   What contributions can they make?

All of the co-researchers in group 2 agreed about the positive contribution pastors/people with a theological or pastoral background could make to the industry.

"I think because a core strength of pastors is having a refined sense of relationship importance and an awareness of people and their wellness, their value contribution lies in that domain" (C-PN).

Narrowing it down a bit, M-N commented that *"...the interface between the work traditional helping professions and pastors do, lies at the level of servant leadership, vulnerability, pastors' ability to connect with people and create trust and the fact that they usually have a high emotional intelligence."* She specifically mentioned the role pastors can play at the level of leadership, "*...to help them make mind-shifts to connect with people, building trust and helping them to make themselves vulnerable*."

C-P mentioned that, while we are living in a digitally saturated world where we are actually *"...contributing to our own future dementia because we are over-reliant on our mobile devices and where individuals very easily lose their identity",* pastors can help someone find their identity in God.

Furthermore, things like conflict management and -resolution and helping people to truly reconcile, are aspects pastors are usually well equipped to do (C-P). While pastors could very easily function as life couches helping people on a personal level to live more meaningful lives, they could, with the necessary basic business acumen, function as mentors and coaches at an executive level (C-P).

More than once the co-researchers mentioned the idea of pastors working together with other traditional helping professionals as part of a "*wellness team*" (M-N) or a "*multi-disciplinary team*" (C-PN). The idea of providing employees with access *"...to someone who does not necessarily work from a psychological approach or a financial approach, but rather a spiritual approach, to help them look at their lives from a different angle and help them to give a different meaning to things..."* (C-PN) was something my fellow researchers envisioned.

b. Clarity on the agenda

It was clear that while pastors will have to *"...be sensitive to the multi-cultural and religious environment and be sensitive and respectful towards this diversity*…", the fact is that many employee wellness and healthy company culture values are not only universal, but are also closely correlated to Christian values and principals (M-N).

c. Necessary training

One of the co-researchers felt that if pastors want to contribute meaningfully to employee wellness, they would need more exposure and training on topics like "*systems thinking*" and "*strategic long term thinking*" and have well-established business acumen. The reason is that *"...whenever you are involved in a session on team dynamics, you need to be able to understand how it fits into the bigger picture and what ripple effect a change at one level could have on another level. You will have to understand the board room conversations and the language and jargon used during an EXCO meeting."* (C-P).

To help pastors contribute meaningfully, tools like "*Strengthfinder*" and "*Arbinger*" could be very helpful and could guide sessions and conversations to steer clear of religious conversations per se, while still touching on spirituality and wellness(C-P).

2.5.2.15 Interdisciplinary cooperation

A common question amongst co-researchers dealt with the qualifications, psychological background and expertise a pastor, coming from a clerical background, will need to have when entering the business environment.

I explained that my initial feeling was that a pastors' contribution would lie at the level of awareness and sensitivity to the spiritual side of a person. As such, there should be no hidden agenda and the topic of religion should not be introduced into any conversation unless the person on the other side introduces the topic as part of his/her own life journey, to live a fuller, better life. My intent was to identify any significant overlap between management science and theology and suggest possible interdisciplinary initiatives to address workplace spirituality and employee wellness.

Reacting on this, C-PN was very positive – *"I think it will be awesome! The challenge might be what you are going to call yourself. Because with every name comes pre-conceived ideas and understanding and expectations."*

Two other challenges C-PN mentioned were:
1. To convince the leadership of a company that it is important to have someone like you as part of a wellness team,
2. To manage the potential professional jealousy from HR practitioners and industrial psychologists: *"Why do we need a pastor as well? Are you going to work on my turf now?"*

2.5.3   Feedback – interviews with Group 3:

Co-researchers from the academic environment, including organisational science as well as theology (E-P, F-M, P-N and S-J).

Given the different focus and specialisation of co-researchers in Group 3 and 4, the original questions were modified. The following topics were not relevant to these interviews and were therefore not discussed: "The impact of finance on employee wellness", "Obstacles in the South African context", "Sense of meaning and purpose and workplace spirituality", "The overall positive impact of employee wellness on companies", "The role of healthy relationships in employee wellness", "Wellness initiatives", "Organisational structure", "Diversity in the workplace", "The effect of healthy company culture and values", "The impact of biblical/religious/humanitarian ideas on the workplace", "The role of leadership in employee wellness", "A balanced approach to employee wellness – taking into account the needs of both employee and employer" and "The role and function of HR in employee wellness."

Questions for these semi-structured interviews are provided in Appendix 3. Co-researchers from Group 3 responded as follows:

2.5.3.1 Pastor's involvement in the industry:
a. What contributions can they make?

E-P commented that in general, individuals who enrol for theological studies are positive people, have a heart for people, have a natural tendency to understand people processes and easily engage in daily relationship building. Since the workplace is an integral part of the "world", it means that pastors can contribute in answering the "…*bigger questions*…" like "*Who are the marginalised or hurt?", "How are people heard?", "Are people's relationships sorted out?"*.

E-P is of the opinion that these abilities, *"...which theologians share with other disciplines from the humanities, like sociology and philosophy, help pastors to approach business from a different angle, asking 'What is a human being?', 'Are people more than just gears in the organisational machine?', 'To what extent do the people processes help the company?' and 'Who does it serve and who not?'."*

F-M is not convinced that there is *"...an urgent need for theologians in the workplace to act as chaplains for the employees and a mentor for the MD."* His response to the question "Is there a need for theologians to be involved in the industry?", was however *"Unequivocally 'Yes*!'". With people spending most of their waken hours at work (especially in larger companies), the pressure they experience is immense and therefore *"... a humanisation of such a work environment has to take place."* In this regard, theologians potentially have a big contribution to make. They can sensitise organisations to the fact that their main focus should go beyond just making more profit by creating a working environment where employees experience *"...good relationships and gentleness, with their fragility part of the company's cultural DNA."* This will most likely result in motivated employees who provide good and sustainable service, which will ultimately reflect on the company's profits.

Furthermore, he argues that business and economics, in comparison to politics, have a bigger influence on the overall wellbeing of people, thereby emphasising that theology (working with a Kingdom perspective of seeing beyond what is happening currently and understanding the long term sustainability of what we do) could and should have an influence in this context. Importantly, we live in a country with enormous inequalities, which is probably the most negative factor in our society. As such, a business could help addressing equality and justice by not just giving *"...bigger pay checks, but also redesigning business to excel people who come from a lower base through mentoring and growing them not only in their abilities but also in their person, in order for them to rise and progress in life."* This should not only be the case in organisations, but also the broader society. There must be *"...a profound structural change in society where there is a fair way of life for everyone and I think this is the kind of ethical language that theologians will speak and where theology can make a significant contribution."*

F-M is also of the opinion that theologians are *"...more likely to be ready to talk about inter-culturality."* He elaborates that social cohesion cannot be built by simply promoting individuals, but rather by *"...having the necessary skills to bring people together and help them to trust each other at a deeper level. These are the kind of things that theologians are good at and have thought and written about a lot."*

He added that pastors, with their people skills, often end up in the HR departments of companies, although they could make as valuable a contribution on an organisational development level, where they can contribute to organisational culture, community, rituals and habits. They could also become involved in corporate leadership and strategic development ("Where are we heading?"), where they can contribute by helping organisations better understand their context, using larger theological frameworks.

P-N support the potential contribution of theologians in industry "…*especially because of a tremendous boom in the following four aspects:*
- *Firstly, a purpose – the fact that people perform much better when working with a larger purpose.*
- *Secondly, the resurgence of the concept of staff wellness,*
- *Thirdly, the focus on spirituality.*
- *Fourthly, the question of values and ethics and behaviour that are associated with integrity.*

So based on these four things, I think your study is appropriate and timely. And as a trained theologian, I can tell you we bring value to the table that others cannot bring. However, it depends on how you understand yourself and, of course, how you interpret that value."

P-N also added that the biggest contribution made by theology to any field is hermeneutics - the ability to interpret text and context: *"Theologians were taught to interpret complex texts (Hebrew and Greek), but if we could apply that ability to also read context and bringing complex things together in a reading strategy - reading the text and context of a person's life, of an organisation's life, of society, people stand amazed."* He accentuates the hermeneutic power of theological education and the huge contribution the humanities can make to the organisational space, which for instance, accountants cannot do, because *"...they were taught to read spreadsheets, not contexts."* But to be successful in this, P-N stressed the ability to differentiate between different roles – knowing when *"...to take on the role of a pastor and when to be a business partner as a helping professional."*

Furthermore, theologians' (being trained from the gospel) ethics function on biblical principles, which of course is not a bad thing. *"But if you do not understand that many of the choices that the business world exercises are predetermined in a certain context that often forces you to compromise, it can become a very complex inner struggle."* It is within these complex contexts that theologians should be able to guide

individuals/groups through processes of getting unstuck from "…*binary ethics… and help them think about third-way possibilities…*"[17].

In this regard, P-N is of the opinion that there's a lot of work to be done in companies, which requires an ability that *"…I think the guy who studied psychology does not necessarily have."*

"Because of the expertise and the context reading ability of theologians, they can contribute at different levels. We can contribute to the global corporate staff of multi-national companies, as well as the micro-world of someone suffering from burnout" (P-N).

S-J added by arguing that *"… the world has too much information, but there is a great need for wisdom… sages. Business people have a lot of information, but they do not always know what to do with it."* In other words, while we are experiencing a knowledge explosion, people (*"…businessman and –woman…"*) are eagerly looking for sages who can help them make sense of all this knowledge. *"It is my own experience that businessmen ask me 'I need advice. I have to make decisions, help me discern, help me think, be a soundboard for me.' Because a businessman's biggest problem is, 'It is lonely at the top.' So what you as a pastor can contribute, is deep wisdom."*

He referred to Margaret J. Wheatly, a well-known author on the topic of *"organic leadership"* and "*nature wisdom*", who mentioned that most CEOs of Fortune 500 companies in the United States are mechanical engineers, which means they default to their mechanical engineering mind-set every time there is a problem. According to S-J, *"… this is where pastors can play a role; by bringing wisdom, bringing 'the mind of Christ'. That is the unique contribution pastors have to offer, which is much more than just opening and close the meeting with prayer."*

Therefore, pastors can point out these above mentioned gaps and create a need amongst business people for a deep sense of moral values and teach them how to live with integrity.

b.   Clarity on the agenda

E-P commented that in his opinion, one's intention is the most important aspect when it comes to defining our role. *"Whenever an individual approach you for help, he or she should be very sure about what your intentions are – is it to convert me, do you really want to help me and how do you want to help?"*

c.   Necessary training

E-P argues that during training, theologians are exposed to concepts like *"system theory'"*, "*eco-systemic approaches"* as well as "*narrative approaches"*, thus making the training highly relevant. *"During the*

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[17] My personal understanding of this comment is that while 'binary ethics' refer to the assessment of something confined to only 'being wrong' or 'being right', 'third-way possibilities' refer to a third possibility of assessing which differs from the former 'right' or 'wrong' assessments.

past five years, the topic of 'stories' in organisations has become more and more popular, and with our training in narrative approaches, I am convinced that it puts us in the game."

Having received training in these concepts, lecturers should guide theology students to integrate the concepts into different places/contexts. Furthermore, from the start, they should be made aware of "*Just-in-time*" training courses, providing further training in basic business acumen.

E-P is of the opinion that it is relatively easy to receive the necessary training on and exposure to the *"... daily, concrete aspects of business, whereas the more complex issues, like the 'societal structures', the 'dynamics of marginalization' and 'how to influence people's behaviour' – those aspects are part of theology training and presents overlaps with the industry, e.g. 'Change management'."* The only shortcoming is the lack of exposure in theological education to business principles. He envisions a curriculum in which the first year of theological training should focus purely on teaching students *"... a model for theological exploration and how to think theologically with specific contexts in mind."* As part of practical exposure students can go to *"...a school, a church, an organisation, etc. and spend time observing and working there".* The theoretical component of the course could then entail classes, exams, etc. So the idea is *"...not just factual learning, but learn to think theologically and build that deep foundation and knowledge from management sciences, from all the systematic subjects, New Testament and Old Testament, etc."* In other words, to teach them how to ask good questions: "*What are the questions the world is asking*", "*What is being asked corporately?*", "*What are people struggling with and how do we think about it theologically?*"

F-M is convinced that "*... a missional framework will work better for training since it does not put the church as the endpoint of the ministry, but rather the transformation of the community."*

Regarding the curriculum, he is of the opinion that students should be given exposure to the world of work, *"...working on a factory floor or at a mine, or "shadowing" someone in a corporate environment."* Even if they eventually end up working as a traditional pastor in a congregation, they at least have knowledge of the working conditions and dynamics of their congregation members' daily work environment. In other words, it is about exposure at all levels. In practical terms business schools can be approached and options can be explored where *"...theology students and MBA students can sit together during such modules."* (a conversation which is already ongoing between the University of Stellenbosch and the Stellenbosch Business School according, to F-M). "This might help theology students to be better versed in the economy, something theologians as community leaders in a country like SA should have" (F-M).

However, he believes that instead of only training theologians to eventually work in large businesses, one should also explore the possibility of doing it the other way around, viz. exposing believers who are already working in organisations and equipping them to be theologically grounded. So in that sense, maybe *"...*

'Mapping an organisational practical theology for SA' may not necessarily only mean the training of theologians for the organisational world, but also the exposure of business people to theology training."

In order to be more relevant, P-N agrees on broadening the audience of theology training by focussing on both economics and technology: *"if theologians want to be involved where the biggest impact can be made, economics and technology are currently dominating the social sphere in society."* Therefore, he recommends that theologians who are called to do so, be exposed to economics up to the second-year level of expertise, combined with internships at companies in order to apply the theory. Furthermore, lecturers teaching these individuals at universities should have industry experience. Furthermore, P-N argues that someone who wants to make the transition from being a pastor in a church environment to working in an organisational setting has to educate him/herself e.g. study the 'King IV Report' and how corporate governance works.

He also does not think that *"...one necessarily has to complete a short course in strategic thinking at Harvard University",* but that you only need the ability to think systematically and out of the box and be able to help a company see alternate futures through an eschatological world view. "*Instead of theologians having a fundamentalist approach of representing a specific denomination coming into the industry and wanting to preach, trained theologians entering the world of industry as a partner contributing knowledge not normally available in this environment, could greatly assist"* (P-N).

On the topic of necessary training, S-J focussed on the contribution of clergy bringing the gift of wisdom to the workplace. He is convinced that, like the life philosophy of Buddhism, Christianity could and should have the same influence on the Western world. Apart from being a religion, Christianity also represents a healthy way of life - *"a self-sacrificial life",* an essential need in the business world. Therefore, instead of taking up the traditional roles of kings, priests and prophets (which speak of power), the church and therefore clergy should *"... focus more on the primary images used by Jesus, which are those of a doulos, diakonos and paidion (slaves, servants and children)"*. But, according to him, until we are serious about what it means to serve (like Jesus, Mother Theresa and the Early Church who served people with humility), instead of rising up to be "*mighty men*", we're not going to be able to contribute wisdom. *"Sages are people who create a garden where people can grow. That is the kind of leadership that is needed."*

2.5.3.2 Interdisciplinary cooperation

E-P commented that he believes that in the same way that practical theology from time to time recognises gaps in their theory and praxis, so too does organisational science realise that there are gaps that they are struggling with – gaps that for instance pastors and sociologists can fill. It is in these situations that these different disciplines need to take hands.

According to F-M, there is a lot of in-depth conversation going on about wellness/wellbeing and also about spirituality in the workplace. *"The fact that there are Chairs for Spirituality instituted at Business Schools*

is evidence that the spiritual dimension of a person, which does not switch off when they come to work, is being recognised more and more."

While sharing this, F-M got excited, suggesting that Christian lecturers at business schools should *"...develop a module or two for ministers to make a contribution in this kind of world.",* while also asking "*What do you think should be added from theology to the curriculum of training businessmen?"* In other words, *"What are the core capacities a minister/trained theologian must have to contribute to the corporate environment and vice a versa, what knowledge do trained businessmen and women need to make a lasting contribution in their environment, living Coram Deo?"*

This becomes increasingly important, says F-M, because there is growing realisation in industry of the importance of sustainability. *"So it is more and more about people and about resources, which is a theological question because we are stewards of this earth."*

According to P-N, interdisciplinary cooperation is crucial. He commented that for instance, there is much to be learned from papal encyclicals on the social doctrine of the church, as well as the theological thought of the EKD (Evangelical Church in Germany) on global poverty. He referred to a comment by a bishop of the EKD with whom he had a conversation, stating *"...the reason for the quality of our reports is that there are always reputable Christian economists on our boards who help us to talk with a little more credibility."* Hence transdisciplinary involvement is of the utmost importance.

In this regard, S-J mentioned the work of Otto Scharmer, Peter Senge and Javonovsci of MIT, the world's top leadership school, who, although writing from the business science domain, could almost be mistaken as spiritual leaders when they write about having "*a presence*", "*experiential leadership*", "*deep sensing*", "*deep knowing*" and "*posturing*". Again, this serves to confirm that the time is right for a more structured and intentional interdisciplinary conversation.

2.5.3.3   Existing interfaces/overlaps
No response was received from this group regarding this topic.

2.5.3.4   Perceiving vocation
E-P's transition from working only within the church environment to also having a footprint in the organisational space did not influence his original calling to study theology – *"...in terms of the difference you can make in the lives of people, it is the same. Whether in church or in a consultation situation in which you are in conflict resolution, it is about reconciling people with each other and people experiencing wholeness."*

P-N, who started off as a pastor, then as a theology academic and is currently involved in the academic side of managerial training, said that he *"...started looking around asking in which sphere of society the most significant decisions are being made?"* Being economics and knowing that *"...nearly all big*

decisions in the world are foremost economic decisions", he realized that it was there that he was called to be involved.

2.5.3.5 Personal obstacles in transitioning between church and industry

E-P mentioned the following as possible obstacles in making the transition between church and industry:

- The personal identity of the theologian, starting with theology studies with the initial vision of the church as the exclusive working environment, without considering the possibility of applying the same information/knowledge in another context.
- Another obstacle might be the prevailing discourse concerning the traditional role of a pastor, of what they can do and should be doing.

2.5.3.6 Lived experiences of pastors who ventured into the "unknown".

No response was received from this group regarding this topic.

2.5.4 Feedback – interviews with Group 4:

Co-researchers who explored or made the shift in their ministry from the clerical environment to industry (A-B, F-H, P-S and P-d-V).

Questions for these semi-structured interviews are presented in Appendix 3 and the following responses were received from Group 4:

2.5.4.1 Pastors' involvement in the industry:
a. What contributions can they make?

While all co-researchers from GROUP 4 are convinced that theologians/pastors do have a valued contribution to make to the organisational space, some of them have their reservations.

P-d-V referred to most pastors' facilitating and communication skills, their reasonably good ability to interact and engage with people and "*... in most cases, they are reasonably experienced in working with teams...*" (bringing and keeping teams of people together, handling team conflict, motivating and keeping a team focused, helping team members to clarify their roles, keeping project teams aligned to the agenda.) "*These skills are extremely important in the workplace*!" Working with and training psychologists to work in the organisational space, he made this interesting remark: "*I think to a large extent our theological training and practical experience prepare us better to work in the organisational space than the training of the average clinical psychologist and social worker.*"

P-d-V elaborates that the role pastors can play is "*...to optimise people's individual success, optimise harmony between people and optimise the interdependence of the people for the benefit of the group and the company. If this could be packaged in the right way, any CEO will buy it*", because he understands that

the collective success and the collective cooperation of his employees will reflect in the success of his business.

A-B responded by saying that in his opinion theologians' first contribution could be to "…*creating a spiritual awareness, making that distinction between religion and spirituality*." The fact that, at the very core, we are spiritual beings have implications for wellness, work ethic and business practice. Since one of the definitions of spirituality is "*...connectedness - me being connected with God, with you, with my community*", he argues that as theologians our task is to ask *"...what contribution can a theologian make towards our awareness of our connectedness to all these things, for the sake of the organisation, its practice, in fact everything in its being*."

That being said, however, the lived experiences of all of co-researchers in Group 4 (be it through their personal research results or personal practical experience) is that the South African industry is not yet at a point where they are desperate for the input and assistance of pastors/practical theologians. In this regard *"...there is still work to be done"* (F-H).

P-S confirmed this by stating that the demand for pastoral involvement in industry is very low. While there is a need for organisational development, there is a low demand to use people with a theological background. *"I've experienced it myself and I will tell you why: the organisational and practical theological worlds are far removed. We think they are closely related because both work with people, but these two worlds are not the same at all. Working with people within a church context is one thing, but working with those people within an organisational context is another ball game."*

According to him, this is evident even in HR-careers, where *"...there are people struggling to do the HR work because they perceived it as being more humane, but in reality, HR is a tough world."*

b.   Clarity on the agenda

All of the co-researchers touched on the importance of being very clear about the agenda whenever a pastor considers working in the business arena.

A-B made the distinction between two approaches:

1 - where a pastor has an intentional understanding about his/her role in the organisation as a theologian/spiritual worker, with the intention of "*... helping to guide the focus of the business, the practices, the ethics, as a helper and a caregiver*." In this case, it will also align with the company mission."

2 - the more subversive approach, where the door is not open for a theological agenda, but, being a trained theologian, be involved in, for instance, the HR department where you assist business people (managers, line workers, etc.) by being who you are (a Christian), where you are (in industry), doing

things people do in industry. In this role, you can address the spirituality of the organisation, without being the chaplain. But this then is your own mission.

P-d-V is of the opinion that in general, the second approach is better, because "…*only a small percentage of people in an organisation are willing to work with a practical theologian because they fear the religious and evangelical agenda.*" Therefore, it will be imperative that the theologian assumes a neutral stance regarding religion and focus on "workplace spirituality" rather than "religious spirituality".

c.   Necessary training

When it comes to training, both A-B and P-d-V commented that practical workplace exposure is necessary as part of theology training, because not only will it help students *"…better understand what congregants experience in the workplace on a daily basis…"* (A-B), it will also help them to see how "*…the skills they are taught in seminary can be applied in the organisational space."* According to them, especially the last point, is very important – *"Theology students should be trained to develop this conviction that 'You've got something to offer in the workplace!'"* (A-B).

Apart from having the standard theological background, all co-researchers agree that pastors venturing into an organisational environment need to familiarise themselves with basic business concepts such as *"…profit and loss, how to read a balance sheet, return on investment, etc"* (F-H). The reason being, anyone wanting to make a meaningful contribution in the business space, also needs to make sense of the jargon used. You will, for instance, *"…walk out of the boardroom meeting with the CEO and straight into his office and he will ask you, 'What did you hear in there and what do you think I should do?' And if you cannot interpret what has been said, you have nothing to contribute!"* Therefore, according to him, you need to have the basic business knowledge and also be able to maintain yourself in a highly competitive and capitalist environment driven by market forces, *"…something that pastors, in general, are usually not well equipped to do"* (F-H). He feels that a 6-months training course in business principles will be sufficient.

However, P-S is of the opinion that it should be *"…intensive training and not just a few small courses here and there. It should include, for instance, training in psychology up to third-year level and also include clinical psychology."* He elaborated by explaining, in order to really make a sustainable contribution, one cannot just rely on one or two "*tools*" which you use or just focus on one particular skill. Any intervention should also be integrated into the organisation's greater strategy and permeate to the whole company, otherwise it will only bring short-term relief and the company feedback will be: "*We're not getting a return on investment with these initiatives."*

He is convinced that whenever someone feels the need to contribute at organisational level, theology is not the route to take: "*Rather focus on the social sciences and further educate yourself so that you can*

distinguish yourself as a Christian believer within that environment. The main purpose is not to preach the gospel - otherwise, you should rather go and study theology."

However, if someone does take the route through theology, he feels that theology faculties should diversify at M-level by providing advanced training in topics like for *e.g.* "… *'relationship dynamics', 'life coaching', 'organisational design' etc.*" While the value of theology is that it, like philosophy, develops your thinking about how you perceive people, *"...I do not think it is necessary to study for 4, 5, 6 years in theology to do it…."* Therefore, he maintains that *"...one should rather become an expert in a specific business-related field and then, as a believer, influence others."*

Another aspect P-S emphasised if graduate theologians want to make a successful transition between the clerical environment and the organisational space, is *"... a natural sense for it."* By this, he means a natural ability to not only *"...think strategically"*, but also be able to apply your knowledge and skills with confidence in an often very competitive and clinical environment.

2.5.4.2 Interdisciplinary cooperation
No response was received from this group regarding this topic.

2.5.4.3 Existing interfaces/overlaps
No response was received from this group regarding this topic.

2.5.4.4 Perceiving vocation
A-B shared his journey with me. After he finished his Ph.D. on the contribution of clergyman in industry, during which time he hoped that possibilities would emerge allowing him to enter the business arena with his specific pastoral skill-set, he eventually decided to not make the transition. One of the biggest reasons for this was his 33 years in ministry, which made it difficult to "…*change those gears*". He admitted that while he could see the relevance of what he had to offer, *"... maybe I just lacked the confidence and thought to myself 'Do I really have something to offer?' That is a personal thing I often had to deal with."*

During this process, his church board (which included a partner in a financial firm and a lecturer in economics) supported and encouraged him by reminding him that as the pastor of the church he had a lot to offer – *"'You chair meetings, you are a trustee managing a R6 mil. trust account etc.' and they listed all the skills that I have, while saying 'These are the skills that are sought after in the business world'."* But still, he was battling to know what to put on his CV and how to approach industry. *"Do I go as a 'life coach', or what do I call myself?"* Furthermore, while struggling with this personal uncertainty, none of the doors he hoped would open through his studies materialized. *"I hoped that out of the study would emerge a readiness from industry to say 'Let's try this role you are talking about, being a spiritual worker/helper', but the doors remained closed and they said 'We are not ready'."* For them, there were still too many obstacles to overcome.

The challenges he experienced making the transition between his *"...local ministry to the local industry"* at a later stage in his ministry, made him realize the value of giving theological students the necessary training and exposure to industry while they are still in seminary. This would show them where and how they can apply their skills elsewhere than in the church and give them the confidence to make the shift if they feel called to do so.

F-H, who is a retired tent making pastor and successful businessman, said that from the outset, *"...I stood with my feet in both worlds"*. While being a full-time pastor at a congregation, he and his wife owned several businesses. That gave him the knowledge and confidence to eventually make the shift to being a fulltime businessman while ministering part-time. To him, the highlight of his time in the industry was the fact that *"... I had the opportunity to reach out to CEOs who were under stress and under pressure, where I could really support them and give comfort and encouragement."* Therefore, he feels that if a local pastor does not make the shift to industry, they should at least *"...go to his own congregation's businessmen and support them in that lonely world where they sometimes struggle and feel alone and lie awake at night worrying about the challenges of business."*

On the reason why he made the transition from ministry to industry, P-S commented that he realized that *"...in my whole being I am not a shepherd. I realized very early on that I was more strategic and could not see myself in a world where I only have to maintain a congregation and look after people. Looking after people is good, but it was tough on me."* After he made the career change from being a congregational pastor to being an organisational developer, he admits that *"...I find myself very comfortable in a strategic environment where I do development work. And I do this while I am a believer. So in my ethics, human relations and morals, the people I work with realize that I approach them differently and that gives me the chance to make a difference."*

P-d-V said that he made the career change due to a combination of reasons, ranging from the financial decline of his congregation, his own sense of reaching a ceiling in terms of what he had to offer to the ministry and the shortage of vacant posts in other congregations. The fact that at a very early stage in his career, he decided to not differentiate between *"...spiritual and secular work..."*, but to *"...view all vocations as callings..."*, made it easier for him to make the transition. Managing an internationally acclaimed recruitment and teambuilding consultancy, he lives out his calling by helping and teaching others to *"...seek the best interest of your fellow man, carry the interests of other people just as heavy on your heart as your own, give more than you take, contribute to people's lives regardless of their circumstances and whether you like them or not and building people's lives and never breaking it down."* Therefore, making the transition *"...involved no shift in an experience of calling. To the contrary, the move gave me more opportunities to show people with my life 'this is what I stand for and these are my values'."*

2.5.4.5 Personal obstacles in transitioning between church and industry

According to A-B's experience during his research on "Corporate chaplaincy, spirituality and wellness", his co-researchers, who were in fact all people from caring organisations (Careways[18], EOH[19], ICAS[20]), *"...recognised the place of spirituality in the workplace, but they did not know how to make what I have to offer work and how to fit it into their organisational space."* He is of the opinion that the main obstacle was *"...a misunderstanding of the relationship between spirituality and religion."* One of his co-researchers responded by saying: *"I see the value of what you want to do, but if I give you a place, I must do the same with the Muslim, the Hindu, the Jew, etc.",* while what he was offering was really relevant to all people. But, apart from one or two, his co-researchers could not see that due to their lack of understanding of who we are; in their minds Christians cannot come from a spiritual neutral place. Hence, *"... people from other religions will most probably not be willing to meet with us".* He admitted that *"...being honest with myself, I do not fully understand the world and religious views of a Muslim. I can read the Coran and get an academic understanding of the religion, but it is not fully my journey. But I can build a relationship with an Imam and if help is needed I can refer people, but the important question is whether that person would even be willing to talk to me. As neutral and respectful and understanding as I am trying to be, that person, knowing I am from another religion, may not be willing to talk to me."*

Another obstacle he mentioned concerns the wry fruit of unhelpful religiosity – *"... the practices in the name of Christianity that just do not help what we are trying to do".* The reality of the abuses within the Christian church often causes organisations to not trust pastors who offer their services voluntarily and immediately ask: *"What are you coming to do? Are you coming with your DOOM?"* That is a significant obstacle and therefore he pointed out the need for *"...accredited training which can be standardised..."* as well as *"... membership with an accredited body that ensures accountability regarding codes of ethics, minimum academic background and experience needed to do the job, etc."*

A further obstacle, according to A-B, is that pastors usually have a certain way of talking which he humorously refers to as *"Christianese".* He is of the opinion that pastors should be *"...aware of the different space they are moving into, where their church language sounds as if it is from a different world."* He added that if theologians enter the corporate workplace without the necessary basic training and *"...the right awareness"*, they could, in fact, become *"... their own biggest stumbling blocks."*

F-H mentioned the fact that while *"...in our 'industry' (church) it is all about people, the organisational world is all about profit and making money."* Therefore, according to him, *"... if you do not contribute to the company's bottom line, you're wasting its money and the staff's time."* Business owners usually argue that *"...if employees need help regarding wellness, they can get it outside, but they are not going to do it*

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[18] https://www.mywellnesscompass.co.za/careways/
[19] https://www.eoh.co.za/
[20] https://www.icas.co.za/

during business hours." Hence if a pastor advertises a certain service, he/she will have to be good for it and also expect that while some bigger companies will be willing and able to pay for it, others might not be in the position.

In P-S's experience *"...the company-world is extremely negative when they realize that a person working with their employees has any connotation with theology or religion and therefore I avoid at all costs any reference to my theological background."* Therefore, he feels that it is very important for any pastor wanting to venture into the organisational arena, to *"...take off his pastor-jacket and stay away from any typical 'gospel' or 'pastoral' words because the moment he goes there, it will marginalize his influence."*

P-d-V, however, was of the opinion that the biggest obstacle *"...is in the person himself. I think if he thinks people are going to label him if they find out he was a minister, it is probably going to happen, but it just happens in his head."* Therefore, he feels that the whole issue about obstacles is an excuse to keep pastors from making the transition.

He explains by saying that in his consultancy, 18 of the 20 trained psychologists he works with are not capable of doing the kind of things pastors regularly do. Things like *"... 'group work', 'team dynamics', working with 'big groups', etc. I mean on a Sunday morning there are 200-500 people in front of you and in a church council, you sit with a group of 40-70 people, in the commission there is a group of 6-10 people. To manage these groups, need skills, which ministers have and which is much needed in the workplace."* These include skills which the psychologists he works with feel ill-equipped to do, asking him *"... we cannot facilitate this thing, help us with this please."*

2.5.4.6   Lived experiences of pastors who ventured into the "unknown".

No response was received from this group regarding this topic.

2.6   REFLECTION ON THE EMPIRICAL RESEARCH

The completion of the different phases of the empirical research, led to the following interpretations:

2.6.1   The impact of finance on employee wellness

While some participants from Group 1 were of the opinion that employee wellness is a capital intensive process, others from Group 1, together with all those from Group 2 were convinced that this does not have to be. A healthy company culture and well-defined company values, which trickles down to all aspects of the organisation (like overall good relationships, good communication and trust) create an environment where even small wellness initiatives that are coherent with the overall company culture and values can already make a big difference. Apart from the sector in which the organisation does its business, wellness should be part of its identity, because ultimately all aspects of society will benefit (environment, society, employee and employer).

Both groups 1 and 2 are in agreement that money spent on any wellness enhancing intervention should show a return on investment, augmenting the value of a reliable measuring tool for organisational wellness.

2.6.2 The overall positive impact of employee wellness on companies

It is clear that placing employees at the center will indeed not only benefit them, but also have a holistic positive influence on society, the environment as well as the organisation. While individual wellness is also the responsibility of every employee, it seems as if the biggest challenge for industry is the mind-shift that employee wellness should in fact be part of company DNA rather than isolated initiatives, which will in return influence the "return on investment" aspect.

2.6.3 Diversity in the workplace

With the diverse context unique to South Africa, employee wellness and workplace spirituality are immensely challenging topics to address. That is even more true for local multi-national companies who have to find a happy medium between international company policies and the local context. It seems that the correct approach would be to rather harness the African attitude of Ubuntu and focus on that which we have in common, rather than on our differences.

2.6.4 The impact of biblical/religious/humanitarian ideas on the workplace

It is clear that biblical principles, like *"…doing unto others as you would like to be done unto you…"*, do indeed feature in the workplace, although mostly unobtrusively since these principles are often universal best practice. Topics like 'servant leadership' and 'vulnerability' (especially when it comes to managerial approaches) seem to be current keywords in the organisational space.

2.6.5 The role of leadership in employee wellness

Leadership's role in establishing a healthy working environment is unequivocally confirmed by all co-researchers. It is clear that in instances were the wellness agenda is initiated and sustainably managed by the EXCO and supported by shareholders, it bears the desired fruit. However, the psychological barrier of knowing what should be happening while not acting on it might only be broken when the situation deteriorates to a point where everyone is desperate enough and the collective pain is enough.

2.6.6 The role and function of HR in employee wellness

While the size of the organisation is a determining factor in the role of its HR department, it is also clear that the general consensus is that HR departments should be more involved at a strategical level. Talent management, support to line managers managing their people, creation of success profiles for precision recruitment for the future are just some of the potential strategic contributions. This, however, is not the case in praxis. Reasons for this included the traditional functional role perception of HR, together with a

shortage of HR specialists capable of contributing at a strategic level, which ultimately prevent leadership from making it part of the enabling decision making process.

2.6.7 What contributions can Pastors make in the industry?

The empirical research undoubtedly showed that all four groups of co-researchers were positive about the contribution pastors can make to the organisational landscape. With a global movement in business towards a more humanised work environment with keywords like 'purpose', 'staff wellness', 'spirituality' and the focus on 'values and ethics' are becoming more and more commonplace, theologians, with their general array of well-developed soft skills and people process acumen, as well as academically refined abilities to ask "big picture"-questions from a theological perspective (especially regarding business' responsibility to the society and the environment), can help organisations to better understand their context and navigate it strategically.

2.6.8 Clarity on the agenda

It is very clear that due to the diverse context as well as legislative regulations on practicing religion and politics at work, the agenda of practical theologians' contribution to business should not be focused on 'religious spirituality', but rather 'workplace spirituality'. However, since many of the universal best practice values of employee wellness and healthy company culture also correlate with Christian values and principals, helpers can be present in the workplace with the mind of Christ and with a Kingdom perspective, emphasising the need for a deep sense of moral values and living with integrity. The biggest question in this regard was what a pastor, working in an organisational space without being a chaplain per se, should be called?

2.6.9 Necessary training

Without exception, all co-researchers were of the opinion that as long as pastors' organisational involvement is limited to pastoral care on a referral basis, they do not need extra training, but can just depend on their natural inclination and pastoral skills. However, if they want to make a broader contribution in this context, it is imperative for them to couple their 'people process knowledge' and 'eschatological'/'Kingdom perspective"-approach to life with a basic understanding of business principals, theory and praxis. More specifically, economics and technology are identified as the two fields in which theology should be looking at as the biggest influencers of society.

Therefore, as far as the content of the augmented training is concerned, some of the co-researchers argue that pastors should become 'subject-matter experts' (SME's) like 'organisational developers', etc. Others are of the opinion that they just have to have a basic knowledge of the organisational space. It is clear, however, that all of the participants are convinced that the ability to confidently apply knowledge and skills in an often very competitive environment is paramount.

On exactly how this extra training should look like, it seems as if they all concur that practical exposure to the workplace is very important. Coupled with this is organisational specific training by lecturers with personal practical business experience, helping students to understand how their theoretical training overlaps with the industry. While enough time should be spent on the formation of theological thinking patterns and the ability to theologise over moral and ethical questions, cross-disciplinary exposure is very important. In this regard, co-researchers envisioned cooperation agreements between Theology Faculties and Business Schools to facilitate cross-pollination between theology and business science as academic fields, with students from these disciplines being lectured together.

This also gave rise to the idea that the focus of an "Organisational Practical Theology" should not only involve the training of pastors for the organisational space, but also to explore the possibilities of training believers already active in the industry to be theologically grounded by giving them basic theological training. Equipping those who are already working in the organisational space with a sensitivity for spirituality and the ability to be intensionally present, might be just as worthwhile.

Lastly, it was also clear that, apart from the extra knowledge and skills needed, a person who wishes to make a telling contribution to the current business environment, working towards a better and more responsible working environment, should be someone with an attitude of servanthood; someone who has the mind of Christ.

2.6.10   Existing overlaps and interdisciplinary cooperation

From a theological academic perspective the empirical research has brought to the fore existing examples of interdisciplinary collaboration in the fields of the 'social doctrine of the church' (Papal Encyclicals) and theological thought on 'global poverty' (EKD). Furthermore, "The Oxford Handbook of Christianity and Economics"[21] maps the current state of scholarship and points to new directions for the "new" interdisciplinary field of economics and religion.

On the side of economic science, phenomena like 'responsible investment products', 'ethical investment portfolios', 'responsible investment returns' and "Islamic banking" were referred to as well known and well-researched themes. Global thought leaders within the managerial and leadership spheres (like Otto Scharmer, Peter Senge, Javonovsci, etc.) are using language (like 'presencing', 'experiential leadership', 'deep sensing', 'deep knowing', 'posturing' etc.) that are traditionally more associated with spirituality, hinting to a very organic movement towards the appreciation of the value of spiritual awareness within the traditionally harsh and clinical business environment.

Since business seem to be becoming more and more focussed on employee wellness and sustainable stewardship of resources, without losing profitability, it is gratifying to see that this interdisciplinary cross-

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[21] https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199729715.001.0001/oxfordhb-9780199729715

pollination is being realised to some extent. However, it is also clear that fields that are in need of further development are those of 'economical policy', 'staff wellness' and 'staff development'.

While, for example, pastors working alongside other traditional helping professionals as part of "wellness teams"/"multi-disciplinary teams" is envisioned by co-researchers, the idea is still a strange one, with questions like "What minimum qualifications will pastors need?", "What will they call themselves?", "What will their unique selling point be to convince management to include them in the 'wellness team'?" and "How will they handle potential professional jealousy from other helping professionals?".

What is needed to reach the tipping point though, is an intellectual model that will help to build a bridge between the two – theology and economy/business science.

2.6.11   Personal obstacles in transitioning between church and industry

For pastors to be successful in the organisational space, they need to be clear on their identity and agenda and also be able to manage possible misunderstandings due to traditional role expectations. The ability to integrate fully into the business environment, avoiding typical religious jargon and being able to distinguish between "religion" and "spirituality" in order not to marginalise their contribution, is important.

2.6.12   A lack of interest in sustainable business

On reflection, a topic of interest which I missed in the conversations with most of co-researchers (with exception to one or two), is the urgency among business people regarding the impact of business on nature and the responsibility of sustainable business. This may indicate a knowledge gap among South African businessmen, which justifies further inquiry.

2.7   CONCLUSION

Taking the responses of all four groups of co-researchers into consideration, it is clear that there is definitely a need for a better defined approach for practical theology involvement in the workplace. Especialy when the workplace is seen, not only as an integral part of, but also having an defining impact on the 'oikos'/house of God, which is the whole of creation/earth.

The question however, that remains to be answered, is how the unique contribution of practical theology should be packaged when it has the organisational landscape as audience in mind. The challenge would be, while staying true to its biblical and Christian religious roots, to also be context sensitive and partner with and compliment the contributions of already existing helping professions in the industry. While the idea is not to intentionally duplicate what is already being done by other helping professionals, it is expected that some elements will be duplicated, which is part of and strengthens the research problem.

Due to the time and space constraints of this thesis all of the topics and theme that emerged from the research can not receive the neccesarry attention it deserves. As primary researcher I had to prioritize the topics and themes according to relevance and alignment with the research topic which means that a number of the topics tabled and highlighted by my co-researchers will be suggested for further study (see Chapter 7.).

In prioritising the important topics, the research title "Mapping an Organisational Practical Theology for South Africa" served as the primary guideline and filter:

- Being a study in practical theology implied that theological/religious/biblical and even humanistic ideas[22] which emerged from the descriptive phase were of interest.
- Topics and t relating to South Africa as an identified and specific context were of interest.
- Having the organisational space in mind, themes and topics relating to organisational praxis were of interest.

Furthermore, the following guidelines were used to prioritise these topics:

1. In general, and according to my subjective judgment, which topics do my co-researchers perceive as pressing concerns?
2. In the cross-disciplinary discussion, which topics were considered important according to the 'worldly wisdom of art and science'[23]?
3. According to the Word of God ('wisdom of God'), which topics should be perceived as important?
4. Which topics resonate with me as principal researcher, as part of my own story and lived experience?

Consequently, the topics and themes that emerged after the filtering process were organised into the following three thematic groups that will be subjected to a literary discussion and an interdisciplinary reflection to facilitate further meaningful discussion in Chapter 3:

1. Topics related to biblical, religious and/or humansitic ideas in the workplace,
2. Topics relevant to the South African context,
3. Topics generally relevant to organisational praxis.

The **first thematic group** (Topics relating to biblical, religious and/or humanitarian ideas in the workplace) with all the relevant sub-topics as it emerged from the impirical research, will be discussed in Chapter 3. Subsequently, a narrowed-down list of the sub-topics which emerged from the **second thematic group** (Topics relevant to the South African context) will be discussed. The sub-topics that were chosen

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[22] Humanistic psychology, referring to topics like self-actualization, matters of meaning, purpose, and significance. Humanistic philosophy and values reflect a belief in human dignity and science — but not religion. However, these humanistic themes provide a door for the practical theologian to enter the workplace and engage in dialogue with society, ultimately reauthoring these themes from a faith perspectve.

[23] Osmer summarises several models of crossdisciplinary dialogue in an attempt to answer the question, "How is the worldly wisdom of the arts and sciences appropriately related to the Wisdom of God?" (Osmer, 2008:162).

to be discussed further because of their current relevance and contentiousness peculiar to the South African context are: '*Inequility*', '*Corruption*' and '*Diversity in the workplace*'. The other sub-topics from this group ('*Education*', '*Unemployment*', '*Broad-Based Black Economic Empowerment (B-BBEE)*', '*The dwindling South African economy*' and '*Sustainable Development Goals*'), in this chronological order of usefulness and relevance, as it relates to the contribution to practical theology as a discipline and the helping role a practical theologian's can play.contribution in a helping role can play .

The **third thematic group** of topics (Topics generally relevant to organisational praxis) have numerous overlaps with the already mentioned ones and their sub-topics, and instead of handling them seperately, I will attempt to bring them into focus where relevant, as part of the interdisciplinary discussion of the first two topics. The following table (Table 2.3) attemps to serve as a visual representation of the important points of discussion representing the research story of this thesis.

Table 2-3: Visual representation of the important points of discussion representing the research story

	3 - TOPICS GENERALLY RELEVANT TO ORGANISATIONAL PRAXIS.					
	The impact of finance on employee wellness	Immunity to Change:	Wellness initiatives	Organisational structures	The role and function of HR in employee wellness	The 4th Industrial Revolution and Artificial Intelligence
1 - TOPICS RELATED TO BIBLICAL, RELIGIOUS AND/OR HUMANISTIC IDEAS IN THE WORKPLACE.						
Workplace spirituality/sense of meaning/purpose						
Healthy company culture and values						
Healthy relationships and employee wellness						
The overall positive impact of employee wellness on companies						
Leadeship and employee wellness						
Pastors involvement in the industry						
Interdisciplinary cooperation and existing overlaps						
2 - TOPICS RELEVANT TO THE SOUTH AFRICAN CONTEXT						
Inequility						
Corruption						
Diversity in the workplace						

CHAPTER 3: INTERPRETIVE TASK
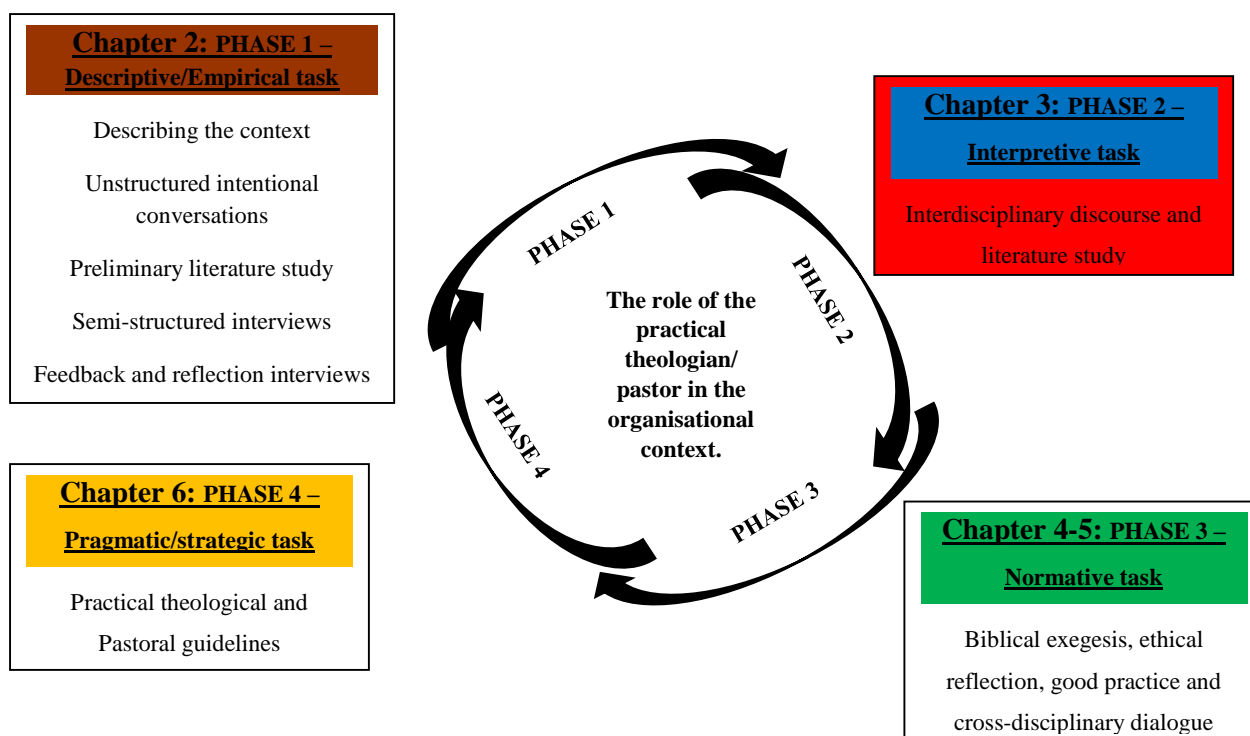
Figure 3-1: Multimethod approach, highlighting the Phase 2 details relevant to this chapter

3.1   INTRODUCTION

In phase two (Chapter 3) the discourse and lived experiences of the co-researchers which emerged from the semi-structured interviews in phase 1 (Chapter 2), will be subjected to a thematic and discourse analysis, followed by a literary discussion and an interdisciplinary reflection.

I will endeavour to explore what overlaps there are in the theory and praxis regarding specific topics within different academic disciplines and fields of study (for example economic and management sciences, human resources, industrial psychology, organisation theory etc.) as it relates to practical theological theory and praxis. Ultimately the aim is to determine the overlap (if any) in the functional roles of helping professionals from both the organisational and the clerical contexts.

Referring to the conclusion in Chapter 2, the topics that will be subjected to a literary discussion and an interdisciplinary reflection in this chapter, are:

- Topics related to biblical, religious, and/or humanistic ideas in the workplace,
- Topics relevant to the South African context.

3.2 TOPICS RELATED TO BIBLICAL, RELIGIOUS AND/OR HUMANISTIC IDEAS IN THE WORKPLACE.

A big business never becomes big by being a narrow society looking after only the interests of its organisation and stockholders.

- Henry Ford -

Simon Sinek, internationally renowned speaker (his 2009 TED Talk "How Leaders Inspire Great Action," is one of the most popular TED Talks of all time), organisational consultant and author of several books on the topic of organisational development and purposeful leadership, released a book titled "The Infinite Game" (2020).

This book challenged Milton Friedman's idea of capitalism and offers a unique approach to the responsibility of business. Referring to the 1986 book of theologian James Carse titled "Finite and Infinite Games," he distinguishes between two types of games viz. '*finite games'* and '*infinite games*'. He explains that in a '*finite game'*, such as baseball, there are known players, fixed rules, agreed-upon objectives, and a beginning, middle, and end. In contrast, '*infinite games'* have known and unknown players, changeable rules and instead of a beginning, middle and end, the objective is to perpetuate the game. There is no such thing as winning in an infinite game.

Sinek compares business with an infinite game with known and unknown competitors and players who can join at any time, no set rules according to which you must play and with no finish line or no such thing as winning.

However, according to Sinek, apart from a few exceptions, the majority of business leaders are playing an infinite game with a finite mindset. They talk about being number one, being the best and beating their competition, while if capitalism can be subject to continued moral scrutiny, it might give a bigger consideration to the wellbeing of human beings and the earth in its entirety.

Finite players only play for the good of themselves, while an infinite-minded player plays for the good of the game, sharing their techniques and strategies with others, perpetuating the game. According to Sinek, the biggest problem with a finite mindset is that it thinks that the short-term goals of a company, i.e. making a profit, is all there is and that it represents the only reason the company exists. While making a profit is the aim of capitalism, an infinite mindset advocates that ethics must also come into play (Childers, 2019)[24].

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[24]https://socapglobal.com/2019/07/simon-sineks-bold-new-paradigm-for-capitalism/

3.2.1 Workplace spirituality and sense of meaning and purpose

3.2.1.1 Workplace spirituality

Considering the conversation around the nature of capitalism in relation to ethics (cf. Childers, 2019), it is maybe not surprising that over the past decades topics around workplace spirituality and a sense of meaning and purpose, to mention a few, surfaced. Nullens (2018:188) states that there is a notable sociological and demographic shift from materialist to post-materialist societal values which is evident in "…an increased desire for fulfilment, freedom, a sense of community, self-expression, and meaning." He is of the opinion that organisations should take note that globally, "…post-materialists emphasizing self-expression values will soon outnumber materialists." Since "…the process of work facilitates employees' sense of being connected to a non-physical force beyond themselves that provides feelings of completeness and joy…" (Giacalone & Jurkiewicz, 2015:15 in Nullens, 2018:188), workplace spirituality has become a popular research topic.

Being a complex and multi-faceted construct, Schutte (2016:2) supports Gotsis and Kortezi (2008:577) as well as Randass and Van Tonder and (2009:2) who are of the opinion that an universally acceptable definition for the combination of the concepts of 'spirituality' and 'workplace' does not exist.

Referring to Steenkamp and Basson (2013:6), Schutte states that some scholars prefer the term 'meaningful workplace' rather than the concept of 'spirituality in the workplace', viewing "…spirituality in the workplace" as one of the contributing factors to a meaningful workplace (Schutte, 2016:2).

Ashmos and Duchon (2000:140 in van der Walt & de Klerk, 2014:381), define workplace spirituality as "…'the recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community", while Giacalone and Jurkiewicz (2003:23 in van der Walt & de Klerk, 2014:381), attempts a conceptual definition, defining it as "…a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy."

Drawing from these, Van der Walt and De Klerk (2014:381) combines the insights of Kolodinsky *et al.* (2008) and Giacalone and Jurkiewicz (2003) and defines "workplace spirituality" as "…the spiritual nature of the organization itself…" evidenced by spiritual organisational values that facilitates employees' experience and sense of connectedness and feelings of completeness and fulfilment, with the recognition of an inner life that nourishes and is nourished by meaningful work."

Kolodinsky *et al.* (2008:466-467) helps us to distinguish between three conceptual meanings of workplace spirituality. At the most basic and individual level, it can refer to an individual's personal spiritual values and ideals as it manifests at the workplace and "…how such values influence both ethically-related and ethically-unrelated worker interactions and outcomes". According to Van der Walt and De Klerk

(2014:381), personal spirituality can be experienced even if the organisation does not support the experience.

Secondly, workplace spirituality can also be viewed as the organisation's spiritual climate and culture on a macro-level. In contrast with personal spirituality, organisational spirituality reflects an individual's perception of the spiritual values of the macro organisational environment within an organisational setting. Given the well-established relationship between organisational values and culture and its impact on important work outcomes (e.g. Deal & Kennedy, 1983; Meglino *et al.*, 1989) employees' views of an organisation's spirituality are likely to impact aspects like work satisfaction, beliefs, attitudes and their personal ability to meet workplace challenges.

According to Giacalone and Jurkiewicz (cited by Van der Walt & De Klerk, 2014:381), this means that an organisation can be regarded as being spiritual when typical spiritual values like benevolence, generativity, humanism, justice, receptivity, respect, self-transcendence, trust and mutuality are part of their ethos, even if the employees are not necessarily spiritually orientated.

A third conceptualisation of workplace spirituality represents an interaction between the afore-mentioned individual- and organisational spirituality. Considering the impact of workplace spirituality on the workplace, both the micro- and macro level value structures needs to be considered (Kolodinsky *et al*., 2008:467), which also compliments Caplan and Harrison's (1993) concept of 'person-environment fit'**.**

3.2.1.2 Sense of meaning and purpose

To help organisations to move in this direction, Sinek emphasises the importance of a clearly defined purpose for any business, but puts a different emphasis on the traditional understanding thereof. It should be more than just a slogan on a company's website, a corporate social responsibility program, bold dreams to grow the business or even '*moonshots'* (big and long term goals). These are, according to him, like egocentric corporate missions and vision statements: "To make the highest quality X at the best possible price, offering the most value." It's not only egocentric but it's grounded in the product, while "…true purpose has nothing to do with your product" (Childers, 2019). Sinek promotes the idea that true purpose rather has to do with the very reason why the business was started in the first place. He argues that it often has nothing to do with money but rather an ideal to make a difference; an ideal to which the most senior leaders in an organisation will subordinate themselves to and although they might never actually achieve it, they will die trying (Childers, 2019).The importance of creating purposeful organisations and more humanised working environments are further influenced by the '*Fourth Industrial Revolution*' and its impact not only on the political, economic and social fabric of society, but also on work, workers and

employers. In an increasingly automated/digitilised environment[25] (fast tracked by COVID-19[26]), with "…algorithms figuring out what tasks workers should perform, nudges or encouraging workers to behave a certain way, or data indicating who a worker is and what matters to them, technology has not only invaded the workplace but is influencing and monitoring individuals' identities at work. In many ways, technology has moved ahead of leaders and organisations and the human element needs to catch up" (*Leading the social enterprise: Reinvent with a human focus. 2019 Deloitte Human Capital Trends Report For South Africa*, 2019:8).

For this reason, Deloitte emphasises five principles framing the "human focus" and guiding organisations in measuring any action or business decision potentially affecting people which is referred to as the *"Human principles for the social enterprise: Benchmarks for reinvention"* (2019 Deloitte Human Capital Trends Report For South Africa - Leading the social enterprise, 2019:10).

Figure: 3-2: Human principles for the social enterprise: Benchmarks for reinvention (2019 Deloitte Human Capital Trends Report For South Africa - Leading the social enterprise, 2019:10)

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[25] A study by Oxford Economics predicts that by 2030, as many as 20 million additional manufacturing jobs worldwide could be displeced due to roboisation - https://cdn2.hubspot.net/hubfs/2240363/Report%20-%20How%20Robots%20Change%20the%20World.pdf?utm_medium=email&_hsenc=p2ANqtz--K7kgPhJ7k-o3CX7f029ZmeMO_oDTNrwYYxrrVYFjKjh_0Oa3Wnz-U42mRNLGTqPLPd7TCgmS6n-ype13-3wEh-thBQw&_hsmi=74013545&utm_content=74013545&utm_source=hs_automation&hsCtaTracking=07b1855a-24f4-4b99-bcb8-b0d2a13b715e%7C53b7a48e-9591-4179-8eab-694443190b4f

In about 60 percent of occupations, at least one-third of the constituted activities could be automated, implying sustantial workplace transformations and changes for workers - https://www.mckinsey.com/featured-insights/future-of-work/jobs-lost-jobs-gained-what-the-future-of-work-will-mean-for-jobs-skills-and-wages#

[26] Tech analyst, Arthur Goldstuck refers to the corona virus as an "unavoidable case study of the Fourth Industrial Revolution (4IR) in action" while Paul Miller (Chief Executive Officer SA & MD SAGA) is of the oppinion that the corona virus was "… perhaps just what the 4IR needed to kick start into gear." - https://www.cipla.co.za/cipla-news/covid-19-fast-tracking-the-fourth-industrial-revolution/

It is clear that, according to the Deloitte's 2019 Human Capital Trends Report (2019:8), traditional human capital programmes, processes and policies should be fundamentally reinvented to create opportunities for continuous learning, accelerated development and professional and personal growth in order to bring meaning back into the workplace and a human identity back to the worker.

3.2.2 The effect of healthy company culture and values

For businesses to survive and thrive in the so-called "VUCA" world, an organisational culture that fosters trust and collaboration is called for

- Jordaan, 2018:72 -

According to O'Reilly and Chatman (1996 in Graham *et al.*, 2016:5) organisational culture includes "the values and norms widely shared and strongly held throughout a firm that helps employees understand which behaviours are and are not appropriate." Organisational cultural values are the standards that employees strive to pursue, while norms are the daily practices in which they strive to live according to the values. For example, if impeccable customer service is seen as an organisation's cultural value, the associated social norm will be a day-to-day exhibition of a positive attitude towards customers (Guiso *et al.*, 2015 in Graham *et al*., 2016:5).

3.2.2.1 A culture of collaboration and trust

The prevailing competitive tendency (Nicholson, 2003 in Jordaan, 2018:60) and lack of trust in organisations create a need for trustworthiness and a more collaborative culture. However, building a bridge between competition and trust/collaboration is "… not merely a matter of acquiring a new skills set or process expertise… but primarily a matter of fundamentally changing mental models or mindsets" (Jordaan, 2018:60). In order to allow more autonomy for and engagement of individuals on a sustainable level, leaders and organisations need to make fundamental shifts in traditional competitive mindsets, "…from competing to survive to collaborating to win; from silo mentalities to openness; from making decisions in small, elite circles to allowing employees a meaningful "voice" in decisions that affect them, including the creation of an environment that encourages their inputs and critique, from seeing conflict as bad to embracing it as a potential resource; from behaviours that destroy trust or prevent its development, to the active pursuit of behaviours that develop trust" (Jordaan, 2018:72).

Jordaan (2018:68) lists a number of advantages of a culture of collaboration for organisations:
- It promotes engagement and ownership of the group's action plan (Kim & Mauborgne, 2003).
- The open process of discussion and dialogue builds trust among those involved in the process (Kim & Mauborgne, 2003).
- It contributes to deconstructing organisational silo thinking and behaviour by promoting cross-domain dialogue (Reeves & Deimler, 2011).

- It improves the quality of decision-making since solutions arrived at through the active cooperation of people sharing information with their consent (Kim & Mauborgne, 2003) are likely to surpass solutions developed by a small isolated group (Kuhl *et al.*, 2005).
- It gives rise to a different approach to people-related problems as well as internal conflict (Reeves & Deimler, 2011).

However, collaboration and collaborative leadership, according to Lash (2012 in Jordaan, 2018:69) also has its potential disadvantages:

- It can be time consuming, slow and frustrating and if left unguided can lead to "collaborative overload" (Cross *et al.*, 2016).
- Success with any particular group cannot be guaranteed.
- Since many people prefer to be told by leadership exactly what should be done, efforts to instil a collaborative culture might lead to resentment and uncertainty (Cross *et al.* 2016).
- Finally, success is credited to the whole group and not just the leader, who must subordinate his/her ego (Lash, 2012).

3.2.2.2   The value of values

I've become absolutely convinced that the difference between successful ones (organisations) has little, if anything, to do with what they know or how they smart they are; it has everything to do with how healthy they are

- Lencioni, 2012:8 -

According to Patrick M. Lencioni, in an article in the Harvard Business Review (Lencioni, 2002)[27] , values which clarify an organisation's identity and serves as a rallying point for employees can differentiate a company from its competition. On the other hand, empty and bland value statements which are toothless, or just plain dishonest and are driven by nothing but a desire to be au courant or, worse still, politically correct, are often highly destructive. It can easily lead to undermine managerial credibility, cause employees to be cynical and dispirited and alienate customers.

While embarking on the process of discovering a company's values holds great potential, such an endeavour also requires guts. When properly and vigilantly applied, values inflict pain. It can leave some employees feel like outcasts, constraining the behaviour of its people, limiting operational and strategic freedom and leave executives open to criticism for minor violations.

Lencioni goes so far as to warn: *If you're not willing to accept the pain real values incur, don't bother going to the trouble of formulating a values statement (Lencioni, 2002).*

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[27] https://hbr.org/2002/07/make-your-values-mean-something

However, for organisations who do have the fortitude to commit to such an initiative, he suggests they follow four basic imperatives in creating and implementing their values, viz. (Lencioni, 2002):

a. Understand the Different Types of Values

Distinguishing between the following four categories when talking about values can prevent employees from feeling confused and prevent management from appearing out of touch:

- *Core values* – these are the inherent and deeply engrained principals which guide action and serve as cultural cornerstones. It often reflects the values of the company founder and can never be compromised, neither for convenience nor for financial gain. Core values represent the unique DNA of an organisation which guides and inspires (Collins & Porras, 1996)[28], or sets organisations apart from others (Wick, 2012).[29]

- *Aspirational values* – these are values that the company want to realise in the future but currently lacks, and are not to be mistaken for core values.

- *Permission-to-play values* – these values reflect the required minimum behavioral and social standards of any employee. While these values often appear on core values lists, they should not because they are characterised by the absence of emotions, tend not to vary much across companies (values such as honesty, integrity, respect for others) and they are unable to help distinguish an organisation from its competitors, particularly those working in the same region or industry (Lencioni, 2002). Permission-to-play values are "…certainly not enough to achieve a meaningful, sustainable competitive advantage over any length of time" (Lencioni, 2012:8).

- *Accidental values* - these are values "…that have come about unintentionally and don't necessarily serve the good of the organization" (Lencioni, 2012:98). Not intentionally cultivated by leadership, they "…usually reflect the common interests or personalities of the organization's employees" (Lencioni, 2002). They can either be good for a company such as creating an atmosphere of inclusivity, or can have a negative influence by preventing new opportunities.

b. Be Aggressively Authentic

Being aggressively authentic means not viewing values initiative as a one-time event (like a marketing launch) measured by the initial attention it receives, but rather by the authenticity of its content. "For a values statement to be authentic, it does not have to sound like it belongs on a Hallmark card" (Lencioni, 2002). While a lack of authenticity in values can undermine the credibility of organisational leadership, authentic value-driven companies often aggressively adhere to difficult, downright controversial values, which also guide them in strategic decision making.

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[28] http://hbr.org/1996/09/building-your-companys-vision/ar/1
[29] http://strategicdiscipline.positioningsystems.com/blog-0/bid/78240/Creating-the-Discipline-of-the-Advantage

c. Own the Process

Since values initiatives are "…about imposing a set of fundamental, strategically sound beliefs on a broad group of people…", a third imperative in creating and implimenting organisational values involves to own the process. Instead of the executives handing the effort of the values initiative to HR, who usually reacts by sending out employee surveys and holding meetings in an effort to engage employees, gather input and build consensus, the best values efforts are driven by small teams. These teams should consist of the CEO, founders who are still with the company and a small group of employees who personifies qualities that executives want to see duplicated throughout the company's culture (Lencioni, 2002). Arriving at sound and authentic values statements through such a thoroughly discussed and well thought-out process, rather than a rushed process and ill-considered decisions, creates certainty to employees, who can decide whether they can associate themselves with the values or not.

d. Weave Core Values into Everything

The last imperative is to integrated these vales into every employee-related process (from hiring methods, performance management systems, criteria for promotions and rewards, to even dismissal policies). "From the first interview to the last day of work, employees should be constantly reminded that core values form the basis for every decision the company makes" (Lencioni, 2002). While companies should be creative with embedding the values into the system (consider the type of questions during interviews, use the values statement and customer satisfaction surveys as metric for the awarding of bonuses/stock/raises, artwork exhibiting customer feedback, conference rooms named after customers, announce customer feedback, both positive and negative, over the intercom during non-business hours, telling stories of how employees has gone out of their way to personify the values etc.), executives should promote it at every chance they get (Lencioni, 2002).

3.2.3 The role of healthy relationships in employee wellness

The Deloitte report (2019:21) states that organisations are not keeping up exploring a multitude of perks and rewards to motivate their people. However, a "… focus on building relationships with workers — and eschewing external benchmarking in favour of curating a differentiated suite of rewards — can help organisations close the gap."

According to the work of the Arbinger Institute[30] (which focuses on change management, organisational transformation and employee engagement), when individuals, teams and organisations succeed in moving from the default '*self-focus*' or *'inward mind-set'* (which hinders relationships and results) to the *'results-focus'* of an *'outward mind-set'* (taking into account their impacts on others and focusing on the needs of the organisation as a whole), people and organisations achieve breakthrough results. The distinction

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[30] For more information on the Arbinger Institute visit https://www.arbinger.co.za/

between an '*inward*' and an '*outward'* mind-set is the primus of the Arbinger Institute. According to them, one of the critical reasons why 70% of organisational change efforts fail, is that change efforts are focused on *'behaviour'* rather than that which drives '*behaviour'* viz. '*mind-set'*.

Where traditional behavioural approaches to organisational transformation try to "…adjust systems and processes with the aim of motivating or incentivising employees to behave in certain ways…" and try to "… inspire employees to adopt desired behaviours or enact policies that require these behaviours", the common outcome is that the newly adopted behaviours are not sustainable and ultimately the "results (will) suffer". "On the other hand, organisations that foster the right foundational mind-set are able to ensure that employees sustainably adopt those behaviours that drive the desired results" (*Mindset Drives Behavior | Arbinger Institute*).

It seems as if the most effective way of creating a healthy workplace environment, requires simply good and healthy interpersonal relationships and altruistic attitudes amongst co-workers and between management and employees.

This might seem highly unlikely in a traditionally ruthless and competitive corporate environment. However, organisational behaviour experts reported in a 2017 *Harvard Business Review* article[31] that employees who are made anxious by competition are more likely to engage in unethical behaviour to get ahead because of their worry about money or fear of layoffs or even public humiliation. Such highly competitive environments in which winning is championed is also detrimental to teamwork, while soft skills have a real impact on the bottom line.

With the 'HBR 2016 Empathy Index' putting Facebook, Google, LinkedIn, Netflix and Unilever on the top of the list of global companies with the ability of retaining high performers and creating enabling atmospheres for diverse teams to be successful, it is clear that not only emphatic individuals but also empathetic teams, as a whole, are more effective.[32]

3.2.4   The overall positive impact of employee wellness on companies

The corporate wellness industry is constantly evolving. Measured by the number of companies and products available to assist organisations with their employee wellness programs[33], it is evident that it is already a huge focus for companies.

Spurred by the development of high-tech devices that track everything from a person's sleep to stress, a new era in health care is taking off. Wellness trends for 2019, according to Forbes, are prioritising self-

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[31] https://hbr.org/2017/03/the-pros-and-cons-of-competition-among-employees - "The Pros and Cons of Competition Among Employees"

[32] https://www.entrepreneur.com/article/317875

[33] Visit the Employee Assistance Professionals Association of South Africa's (EAPA-SA) website for more information - https://www.eapasa.co.za/eapa-providers/

care, addressing burnout[34] and personalisation of wellness by using "AI" (artificial intelligence) and digital platforms[35].

As an example, Oracle Corporation (a multi-national computer technology company that sells database and enterprise software products and technology) launched *Oracle Fusion Employee Wellness* which is part of Oracle's *Human Capital Management's Work Life Suite* of applications. The platform provides employee feedback on personal wellness goal progress and personalised recommendations to employees on wellness increasing behaviours. It even creates in-house games and competitions for organisations promoting acceptance and increased participation in employee health and welfare programs, creating joint responsibility for employee well-being:

> Workplace wellness programs are a win-win for both the enterprise and its employees. Investments in wellness programs have demonstrated return on investment and are a viable way for businesses to address the well-being of their employees and their bottom line. Employees who participate in workplace wellness programs are generally regarded as fitter, more productive and have better morale (Oracle Work Life Solutions, 2016).

Along with this, an ever increasing array of assessment tools exists to determine organisational health and employee wellness. Examples include Mckinsey and Company's '*Organisational Health Index*' (OHI), which amongst others, measures an organisation's health on 9 critical outcomes (comprising of both the "soft" and the "hard" elements of its ecosystem) viz. Direction, Accountability, Coordination and Control, External Orientation, Leadership, Innovation and Learning, Capabilities, Motivation and Work Environment (Organizational Health Index | McKinsey & Company)[36]

A South African developed assessment tool is the *OHFB (Organisation Human Factor Benchmark Survey) Workplace Analytics System*[37]. Developed by *Afriforte* and the *WorkWell* research unit at the Faculty of Economic and Management Sciences of the North-West University, this *"...*scientific-based organisational diagnostics suite are driven by a multitude of scientific theory, psychometrics, norms, benchmarks and a real-time workplace analytics reporting system." By focussing on (amongst others) areas like '*pace*' and '*amount of work*', '*mental and emotional load*', '*role clarity*' as well as '*growth*' and '*selection*', OHFB endeavors to enhance work engagement, corporate citizenship behaviour and

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[34] According to a recent international Gallup survey, 44% of employees reported feelings of burnout at work (https://www.gallup.com/workplace/237059/employee-burnout-part-main-causes.aspx) with the following top five reasons: unfair treatment at work, unmanageable workload, lack of role clarity, lack of communication and support from manager and unreasonable time pressure.

[35] More on employee wellness trends and opportunities - https://www.forbes.com/sites/alankohll/2018/12/12/7-employee-wellness-trends-and-opportunities-for-2019/?sh=4b5c494434d5

[36] https://www.mckinsey.com/solutions/orgsolutions/overview/organizational-health-index

[37] http://www.afriforte.com/home/?s=Workplace+Analytics+System

organisational commitment resulting in achieving increased productivity, reduced absenteeism, increased customer satisfaction, less IR incidents, reduced employee turnover and improved safety.

Measured by these, together with a multitude of other similar tools and products, it would seem as if the organisational world is without doubt convinced that employee wellness is indeed a very important part of business, given the overall positive impact on companies.

3.2.5   The role of leadership in employee wellness

For any of the desired workplace humanizing developments to take place, leadership[38] plays a pivotal role. While leadership and culture are two of the biggest causes of organisational problems, it also represents the two problems executives are often unwilling to deal with (Quinn & Cameron, 2019:31-57). This being said, wellness and work, however, remain uneasy bedfellows, and since the understanding of what it takes to make progress has grown, so should the willingness of leaders to invest in their people at a time when the emerging workplace is confronting them with stress-inducing change (Wellness at work: The promise and pitfalls, 2017).

Joubert refers to Wheatley (2007:19 in Joubert, 2018:140) who argues that employees cannot be viewed as "human machines" nor can they be controlled by managers/leaders "…to perform with the same efficiency and predictability" as machines. Catch phrases such as social capital, social awareness and emotional and social intelligence have become frequent terms in popular leadership approaches. Quality reciprocal relationships between leaders and followers, with leaders providing their employees with a sense of self-worth and employees reciprocating with satisfactory and mutually agreed upon performance and outcomes, are more important than ever before (Van Dierendonck, 2015:103 in Joubert, 2018:140).

Therefore as much as leaders should be willing to invest in their employees, they should also embark on a self-developmental journey. On the one hand, their approach to doing business should be reviewed by adopting a mindset of so called 'conscious capitalists'[39]. Congruent with the societal demand for a "…better way of doing business…, employees are starting to put pressure on their leaders to start thinking this way," according to Sinek (Childers, 2019). This means that even the most senior leaders in an organisation should see themselves as subservient to a higher purpose — and that purpose is not about

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[38] It is almost common knowledge that leadership is one of the most thought about and written about topics. An Amazon search for books on "leadership" producing over 80,000 results and "about 2 790 000 000 results (0,50 seconds)" on a Google search on the same topic

[39] As an emerging economic system, '*conscious capitalism*' "…builds on the foundations of capitalism—voluntary exchange, entrepreneurship, competition, freedom to trade and the rule of law – which are essential to a healthy functioning economy." It has four pillars guiding a business for conducting socially responsible and ethical practices: purpose, stakeholder, culture, and leadership, and puts higher purpose and creating value for the community stakeholder at the core of every business decision rather than being added on later as a program to thwart criticism or help manage a business' reputation. John Mackey, founder and co-CEO of Whole Foods Market, is the leading business proponent of conscious capitalism - https://www.pagecentertraining.psu.edu/public-relations-ethics/corporate-social-responsibility/lesson-2-introduction-to-conscious-capitalism/conscious-capitalism-a-definition/

prosperity ("…counting what comes in…"), but about progress ("… counting how far we've moved down an infinite path") (Childers, 2019).

On the other hand, together with the shift in mindset in seeking new ways of doing business, critical shifts in leadership styles and approaches are propagated by popular thought leaders[40] on leadership. Joubert (2018: 139-140) argues that there "…is a clear shift away from the idea that officially appointed leaders are single-handedly responsible for "engineering" the right working conditions and social environments in order to enhance expected outcomes towards leadership as a process. More correctly, relational processes, or series of such interaction processes, which are co-produced by leaders and followers engaged in various relations of "mutuality," have now become prominent (cf. Karp, 2013:17-18; Vlachoutsicos, 2011:124 in Joubert, 2018:140).

3.2.5.1 Spirituality

At its core, leadership is deeply spiritual.

Leadership is a full-time calling, a summons to be of service to others.

- Joubert, 2018:141 -

Making the best decisions regarding the future of an organisation, new opportunities or one's career, entails more than just a cognitive and emotional process. The rising interest in spiritual intelligence, workplace spirituality, a search for meaning and the reduction of stress testifies to the need for deeper awareness and a sense of the future in order to make the right decisions (Nullens, 2018:189).

The work of authors like Steven Covey (2004), Margaret Wheatley (2017), Sharda Nandran and Margot Borden (2010), Louis Fry and Melissa Nisiewicz (2012) and others in the field of psychology like J.O. Steenkamp (2018)," testifies that '*spirituality*' or '*ancient wisdom*' within business and management are popular themes. Commenting on the contemporary phenomenon of *'super-diversity' (diversity within diversity)*[41] experienced within industries and society, resulting in extremely competitive environments with higher demands on people's agility and innovation, Kok and Van den Heuvel (2019:vi) point to the importance of an "… engaged and passionate staff who feel fulfilled in their work and who feel that they make a significant contribution."

Hence, they refer to Covey (2013:5 in Kok & Van den Heuvel, 2019:vi), who propagates the importance of finding a way to tap into the "…higher reaches of human genius and motivation" and to tap into people's "unique personal significance" to "serve the common good."

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[40] Popular contemporary authers on leadership are Wheatley, Van Dierendonck and Driehuizen, Avolio and Gardner, Chan and Mak, Holstad, Alok, Kellerman's, Hogg's, Agha-Jaffar, Sweet, Harding, Csíkszentmihályi, Ricoeur, Carattini, Liebert, Gula, Baltes and Staudinger, Baltes and Staudinger.

[41] A term coined by Steven Vertovec (2007).

Kok and Van den Heuvel view the language that Covey uses as both fascinating and stimulating, since "… it is deeply spiritual in nature, for he accentuates the importance of the whole person, encompassing mind, heart and spirit…" (2019:vi).

Leading scholars and practitioners in the business context turning to "spirituality" testify to the influence of new paradigms in anthropology, viewing the human being as more than just "… a calculating, rational being (the homo economicus of classic economic thought)" (Kok & Van den Heuvel, 2019:vi). This coincides with Debray (2008, in Müller & Pienaar, 2012:5) who mentions "…his awareness of a backwards swing of the spiritual pendulum in history with the effect of an ancient sense of tribal grouping, 'by the revealed religions according to their natural, territorial inclination.' This, particularly as a consequence of "spiritually empty economism of our prosperous liberal societies"; "lack of freely granted civil religion"; "the lack of agnostic spirituality"; and, "the lack of credible political and social ethics."

Peter Senge, C. Otto Scharmer, Joseph Jaworski and Betty Sue Flowers, credible individuals in the business and academic world[42], co-authored a book titeled "Presence" (Senge *et al.*, 2004) in which they propagate a philosophical and spiritual approach to contemporary leadership. Focussing on the spiritual awareness and attributes of humans, they define the capabilities that underlie our ability to see, sense and realise new possibilities — in ourselves, in our institutions and organisations and in society itself. Their work urges leaders to reflect holistically on critical contemporary questions like:

- Can humans as a species learn to change our self-destructive and earth-destructive ways, and instead work towards better health for ourselves and the planet?
- Can we learn to recognise that we are a human community and that we are choosing our future - and then make our choices consciously and wisely, through the use of new learning and timeless wisdom?
- Instead of building our present on our past, can we learn to build our present on our future - on what is possible, instead of merely on what has gone before?

With the shift toward increased awareness and post-materialist societal values, Scharmer[43] expands on this new territory of scientific research and personal leadership when he deepens the '*U methodology*' introduced in the book "Presence" to '*Theory U*'. Based on a concept he coined as '*presencing*', it has

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[42] **Peter Senge** is a senior lecturer at the Massachusetts Institute of Technology, the founding chair of SoL, a renowned pioneer, theorist, and writer in the field of management innovation, and the author of the widely acclaimed book, The Fifth Discipline: The Art and Practice of the Learning Organization (Doubleday/Currency, 1990). **C. Otto Scharmer** is a lecturer at the MIT Sloan School of Management, a Visiting Professor at the Helsinki School of Economics, and international action researcher, and author of the forthcoming book Theory U: Leading from the Emerging Future. **Joseph Jaworski** is the chairman of Generon Consulting, cofounder of the Global Leadership Initiative, and author of the critically acclaimed Synchronicity: The Inner Path of Leadership (Berrett-Koehler, 1996). Prior to her current role as director of the Johnson Presidential Library and Museum, **Betty Sue Flowers** was a professor of English at the University of Texas at Austin and an international business consultant.

[43] In his book "Theory U: Leading from the Future as It Emerges" (2007), Otto Scharmer explores a new territory of scientific research and personal leadership.

found its way not only into management, organisational and economic science, but also health care and education[44]. A blend of the words "presence" and "sensing," "presencing" signifies a heightened state of attention that allows individuals and groups to shift the inner place from which they function. By '…moving through the U…' (from *HOLDING THE SPACE: Listen to what life calls you to do*, to *OBSERVING: Attend with your mind wide open*, to *SENSING: Connect with your heart*, to *PRESENCING: Connect to the deepest source of yourself and will*, to *CRYSTALLIZING: Access the power of intention*, to *PROTOTYPING: Integrate head, heart, hand*, to *PERFORMING: Play the "Macro-Violin"*), we learn to connect to our '*essential Self*'[45] in the realm of "presencing", where we are able to see our own '*blind spot*'[46] and pay attention in a way that allows us to experience the opening of our minds, our hearts, and our wills. This holistic opening constitutes a shift in awareness that allows us to learn from the future as it emerges, and to realize that future in the world.

According to Nullens (2018:203) "…successful leadership depends on the quality of attention and intention that the leader brings to any situation". Being able to shift from "…an ego-system awareness that cares about the wellbeing of oneself, to an eco-system awareness that cares about the wellbeing of all, overcoming the ecological divide, the social divide and spiritual cultural divide…" gives direction for discernment. Being able to facilitate that shift is, according to Scharmer, the essence of leadership today.

In the 2019 book *"Leading in a VUCA World - Integrating Leadership, Discernment and Spirituality"* the inter-connectedness of leadership, spirituality and discernment, particularly in a world that is increasingly volatile, uncertain, complex and ambiguous, are reflected upon from different disciplines. Informed by perspectives from management studies, leadership theory, philosophy and theology, new perspectives on the processes of leadership, spirituality and discernment are developed.

3.2.5.2   Spiritual intelligence

Nullens (2019:203) mentions the widely recognised spiritual dimension of leadership at the start of the twenty-first century (Fry, 2003; Fry & Nisiewicz, 2012; Scharmer, 2016; Dhiman, 2017). The popular *'transformational leadership theory'* (underpinned by the concept '*emotional intelligence'*) (Goleman, 2005)*,* is critiqued for its limited focus on "…the service of institutional practices and goals and weak in

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[44] See www.presencing.org

[45] According to Myers and Sweeney (2005), the wellness perspective considers Spiritual Wellness to be the central component of wellbeing, also called the "essential self." Spirituality is a universal process of development that is also very personal which involves the beliefs, practices, and the experiences in which an individual engages. Regardless of how a person defines their religious status, the Wellness perspective suggests that everyone experiences spirituality in some form - https://www.counseling.org/news/aca-blogs/aca-member-blogs/aca-member-blogs/2016/06/21/the-essential-self-spiritual-wellness

[46] Scharmer refers to our inability to see the deeper dimension of leadership and transformational change which causes failure to deal with the challenges of our time as our "blind spot". This "blind spot" exists in our collective leadership as much as in our everyday social interactions, blinding us to the source dimension from which our effective leadership and social action come into being. While we know a great deal about what leaders do and how they do it, we know very little about the inner place, the source from which they operate.

core values and service to the common good" (Rothausen, 2017:7 in Nullens 2018:187). In addition, the concept of "spiritual intelligence" (SI or SQ), introduced to the organisational and corporate domain by Zohar (1997) in the late 1990s, refers to the "…intelligence of our inner source, our true self and our transcendental capacities (Nullens, 2018:187).

Bouckaert *et al.* (2012:495) describes spiritual intelligence as "… a transformative intelligence that makes us ask basic questions of meaning, purpose and values. …(it) allows us to understand situations and systems deeply, to invent new categories, to be creative and to go beyond the given paradigms."

Nullens refers to the broad working definition of Vaughan (2002:30 in Nullens 2019:187):

> Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual intelligence can be defined as the ability to create meaning based on a deep understanding of existential questions, and awareness of and the ability to use multiple levels of consciousness in problem solving.

According to Bouckaert *et al.* "spiritual intelligence is badly needed in management" because of the immense influence management decisions have on the life and fate of communities, nature and future generations. Authentic care, which might develop from "…experiential oneness with others and with the universal source of creation" is required to look after the wellbeing of primordial stakeholders (2012:495),

Covey recognises SQ (our connection to our spirit) together with three other important types of intelligence for leadership viz. PQ (physical intelligence, which corresponds with the body), IQ (mental intelligence which corresponds to the mind) and EQ (emotional intelligence which corresponds to the heart). According to him "spiritual intelligence" is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others" (Covey 2014: 53).

Nullens argues that the "…organizational value of spiritual intelligence is well documented… " and refers to Reaves' review of 150 studies "…showing the clear consistency between spiritual values and practices and effective leadership" (Reave, 2005 in Nullens, 2019:188). While impacting on the softer areas like helping leaders to "…inspire trust, motivate followers, create a positive ethical and relational climate and achieve organizational goals…", spirituality also "… increases productivity, lowers rates of turnover and improves employee health and sustainable development" (Reave, 2005 in Nullens, 2019:188).

3.2.5.3   Spiritual leadership

With major world religions as well as secular models acknowledging values like altruistic love, trust and the value of human life, spiritual leadership, which is based on "…vision, altruistic love, hope/faith and intrinsic motivation…" as a moral source in the world of business, is to be promoted (Fry, 2003 in Nullens 2019:188).

Fry *et al.* (2009:4) promotes spiritual leadership as "…an emerging paradigm that has the potential to guide organizational transformation and development of positive organizations that maximize the triple bottom line." Furthermore, where spiritual leadership leads an organisation to answer to the ethical triple bottom line call, an organisational culture emerges which "… transcends egoistic self-interest and fosters a value-driven stakeholder approach*"* (Fry & Nisiewicz 2013, in Nullens 2019:188 - VUCA - From Spirituality to Responsible Leadership: Ignatian Discernment and Theory-U).

3.2.5.4 Servant leadership

The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first
- Robert K. Greenleaf -

Servant leadership is a well known leadership theory. Robert Greenleaf, together with other well-known activists of the servant leadership philosophy and practices (including Ken Blanchard, Stephen Covey, Peter Senge, M. Scott Peck, Margaret Wheatley, Ann McGee-Cooper & Duane Trammell, Larry Spears and Kent Keith) describe servant leadership as "…a philosophy and set of practices that enriches the lives of individuals, builds better organisations and ultimately creates a more just and caring world."[47]

"While traditional leadership generally involves the accumulation and exercise of power by one at the 'top of the pyramid', servant leadership is different." The primary focus of a servant-leader is "…the growth and well-being of people and the communities to which they belong by sharing power…", putting the "…needs of others first and helping people develop and perform…" as much as possible (Greenleaf, https://www.greenleaf.org/what-is-servant-leadership/).

Emphasising aspects like collaboration, trust, empathy and ethics, top-level leaders can influence and motivate their followers, assuming their followers "…will reciprocate through increased teamwork, deeper engagement, and better performance (Burkus, 2010)[48].

Since Greenleaf first presented the theory in a 1970 essay, "The Servant as Leader", numerous others theorists (as mentioned above) have contributed to the understanding of this concept. By analysing Greenleaf's writings, Larry Spears outlined ten characteristics of servant leaders viz.: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of others and community building (Spears, 2010).

Joubert, quoting Baltes et al., refers to selfless leaders perceiving themselves as "sages" who are constantly busy mastering "…the ways and means of planning, managing and understanding a good life"(2000:124 in Joubert 2018:145).

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[47] https://www.greenleaf.org/what-is-servant-leadership
[48] https://davidburkus.com/2010/04/servant-leadership-theory/

With companies desiring to be more ethical and people wanting to do business with organisations that "…not only put the needs of their constituents first but do so in an ethical, trusting, and moral way…" (Graham, 1995 in Minnis & Callahan, 2010:2), "…servant leadership may appear to be the panacea for building, or rebuilding, business with an eye toward ethical and spiritual organisation..." (Minnis & Callahan, 2010:2). Especially against the backdrop of ethics scandals involving organisational leaders, "…the values based approach of transforming leaders into moral and ethical servants of the people strengthens the appeal of servant leadership" (Minnis & Callahan, 2010:2).

However, for some critics, the organisational effectiveness of servant leadership is still debated. Criticism such as the possibility for the servant leaders to become so focused on the needs of others that the needs of the organisation suffer as a result. Theorists also challenge the assumption that Jesus, as the exempli magna of servant leadership, to be emulated as an unrealistic goal. Furthermore, the theory is critiqued for being defined through engendered language (privileging a masculine orientation to leadership) and a Judeo-Christian lens, which implies certain values and leaves little space for questioning the theory (Minnis & Callahan, 2010:2). In a pluralistic society where a myriad of worldviews compete for attention, the resistance experienced with linking servant leadership to a religious tradition can be expected, especially "…where it is assumed that there will be a separation between religion and public life, and where a logical framework for the inclusion of religious values in everyday life is missing" (Wallace, 2007:115).

All this being said, servant leadership is still considered one of the more popular leadership approaches, and instead of linking it to a specific religious teaching/world view, it is linked to a comprehensive worldview thus providing it with a stronger philosophical base.[49] (Wallace, 2007:125).

3.2.6   Pastor's involvement in the industry

It is clear that there is a growing need for a more deliberate presence of theological influence in the organisational landscape. In an article co-authored by theologian Piet Naude and economist Stan Du Plessis (Naudé & Du Plessis, 2018:79), in which they enter into an interdisciplinary discussion between theology and economics regarding economic inequality, they argue that "…in a situation of secularism in which the faith perspective is lost and religion is privatised, a social system like the economy tends to lose its transcendent purpose." As a result, markets reach the point where monetary thinking is no longer restricted to the exchange of goods and services and the commodification mentality also becomes evident

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[49] J. Randall Wallace did an interesting study on the compatibility of 5 of the worlds major religious worldviews (Buddhism, Hinduism, Islam, Judism and Christianity) with servant leadership. Significant contradictions with servant leadership theory were found within three of the five (viz. Buddhism, Hinduism, and Islam). Although these contradictions do not preclude servant leadership from being practiced within those traditions, it raises serious questions as to how compatible these traditions actually are with the whole theory and its implications. However, the potential problems associated with Judaism and Christianity were less serious. For more information on this study, consult the atrticle of Wallace titled "Servant Leadership: A Worldview Perspective" (2007:114-132).

in the logic and language of other social spheres (such as sports, religion, knowledge and leisure), which eventually become a "…totalizing and exclusive perspective on all of reality (Naudé & Du Plessis, 2018:79). Taking cognisence of this reality, Naude and Du Plessis embarked on exploring this status qua from the view point of both academic disciplines of theology and economy in an effort to discern their possible reciprocal influence.

3.2.6.1   What contributions can they make?

With public practical theology assisting practical theology to focus more on the public (amongst others therefore the organisational) space of practice, Pienaar (2014:8-9) argues that this still "… should really be described as *practice orientation…*". What is needed though is to take this '*orientation'* one step further to "…*practice participation*".

In order to conceptualise this, Pienaar (2013) coined the term "practical theological facilitation" (Pienaar, 2012:241) as "skilled helping." With the broader landscape of the organisational context in mind, he suggests that practical theologians or clergy who are called to do so, should consider not restricting their helping capabilities of pastoral care and councelling to a congregational or academic environment, but also applying it wider. Along with other helping modalities (viz. facilitation, coaching and consulting), a pastor as a "skilled helper" can contribute in this 'helper-helpee' relationship (Brammer, 1979:3 in Pienaar, 2013:2) by means of professional vocational facilitation (once-off encounters with individuals) and facilitative consulting (re-occurring encounters with individuals, teams or organisations) (Pienaar, 2012:4).

In this capacity, Pienaar envisions a pastor as a "practical theological facilitator" for example functioning as a corporate advisor on an executive level or on an organisational level helping with "…fostering change and creating culture" (Pienaar, 2013:5-6).

3.2.6.2   Clarity on the agenda

With that being said, the question to carefully consider is "What would the agenda of a Practical-theological facilitator (PTF) operating in the organisational space be?" This question is relevant for two reasons:

1 - As evidenced by the empirical research, pastors and religious workers with ties to the church or religious traditions are generally viewed with suspicion when they enter the workplace due to an uncertainty about their agenda - "Are you going to try and sell god to me?"

2 - Secondly, what contribution will the PTF make to the organisational space that distinguishes him/her from the contributions already being made by other helping professionals in the industry?

*Not missiology **but missional** -* With 'workplace spirituality' conceptualised as not only an individual/personal trait or state, but also an organisational characteristic (Badrinarayanan & Madhavaram, 2008:424 in Pienaar, 2013:4), the interest of practical-theological facilitation is on how the experience of

spirituality relates to both the individual (i.e. the personal context), and the organisation (i.e. the corporate context) (Pienaar, 2013:4). Thus the outside interest of practical-theological facilitation, not being confined to private Christian religious experience and congregational inquiry and practice, "… should not be confused with missiology, as practical-theological facilitation is not about how 'the good news' (i.e. evangelion) is lived, expressed, or expanding" (Pienaar, 2013:4). Hence the agenda of the PTF is not about Christian initiatives in the marketplace, as is understood in for instance marketplace ministry[50].

In reality, Pienaar (2014:6) emphasises that the "…epistemology of facilitation is one that is empty. If it is not empty, then one can perhaps speak less of the art of facilitation because it could be seen to border on 'the art' of manipulation", as it relates to aspects of politics in facilitation[51]. The 'emptiness' Pienaar refers to relates to the space wherein something is collaboratively created, in both an interpersonal and cultural sense.

Hence, since practical-theological facilitation should not be confused with missiology, it is however, more about the practical theological facilitator being present in the marketplace representing the voice of the bigger picture-questions relating to transcendent awareness, and with a missional mind-set that views all spheres of life (therefore also business) and all humankind as well as creation as being created and sustained by God, existing under His providence and with a reciprocal and mutual responsibility to not only live and let live, but to flourish and enable flourishing as was the initial idea of the Creator (Genesis 1-2) and the Re-Creator (Colossians 1:15-20).

With the economy being one of the strongest driving metaphors in society, as well as the question of the sustainability of human activities and its effects on the planet, organisations and institutions are urged to play their part by forums like the annually held 'World Economic Forum'[52] and the UN's 17 Sustainable Development Goals[53].

Focussing on this outer dimension of the public audience puts the economy as well as organisations in general on the radar of practical theology. It suggests that practical-theological facilitation should focus on organisational theory (design, behaviour, development and discourse) by incorporating it in its critical body of knowledge (Pienaar, 2013:4).

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[50] Market place ministry is defined as "The directing of evangelism and other Christian activities toward the secular marketplace." - https://www.christianfaithatwork.com/what-is-marketplace-ministry/. For more information on marketplace ministry visit the websit of the Lausanne Movemnet (https://www.lausanne.org/about-the-movement), or the MARKETPLACE MINISTRY INSTITUTE who's vision is "To raise Christian Ministers who will impact the marketplace for Christ." - https://mmi-sa.com/.

[51] For more on politics in facilitation see Drennon & Cervero (2002:193–209) and Kirk and Broussine (2000:13–22).

[52] For a useful insight on the economic, environmental, geographical, social and technical risks identified by the WEF, visit http://www3.weforum.org/docs/WEF_Global_Risk_Report_2020.pdf

[53] For more on the 17 sustainability goals visit https://www.un.org/development/desa/disabilities/about-us/sustainable-development-goals-sdgs-and-disability.html

3.2.6.3 Necessary training

As it emerged from the empirical research results, the question is "What training (over and above the standard practical theological training) would be needed for a practical theologian to serve as a PTF in the organisational space?" To help with this I divided it into three areas for training viz. knowledge, attitude and skill.

3.2.6.3.1 Knowledge

In accordance to the feedback from the co-researchers, who were convinced that pastors who want to be involved in the organisational context, need to have a basic understanding of business principals, theory and praxis, Pienaar (2013: 9) concurs that "… content knowledge is to a degree necessary, as a great deal of what shapes public life, opinion, reality has to do with organisations… ."

a.   Content knowledge

For effective and meaningful engagement during a faciltation process with an individual, team or organisation a PTF needs a basic knowledge of the topic, industry, or technology in question as well as basic familiarity with, for instance, acronyms and jargon used by business leaders and employees. This is important since it aids the PTF in (1) following and understanding the conversation, (2) planning for the facilitation, and (3) helping in making sense of the facilitation outcomes as basis for ongoing engagement with the client (Pienaar, 2013:4-5).

b.   Knowledge of the language and culture

However, Pienaar also argues that for the PTF as a skilled helper "…knowledge for the sake of being a specialist is not the end destination" (Pienaar, 2013:4-5). Instead of "..the focus being content knowledge per se, seeking knowledge of content has to do with acquiring a language knowledge and adequately engaging organisational culture" (Pienaar, 2013: 9).

Hence knowledge requirements in respect of the habitus viewed from a post-foundational, social constructionist and narrative orientation should be much more on acquiring knowledge of the "…language and engaging a culture effectively" (Pienaar, 2013:4-5). Since the relationship between culture and language is dynamic, it is important for the PTF to be able to understand and communicate using the language of the specific context, culture and theme he/she engages with (Pienaar, 2013:4-5).

c.   Content vs Process knowledge

Furthermore, knowledge also refers more to 'process knowledge' than 'content knowledge', which also correlates strongly with facilitation of which the primary focus is also more on process knowledge rather than content knowledge (Bens, 2005:5–6 in Pienaar, 2013:4-5). However, since even process consultant[54]

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[54] The notion of process consulting is linked to the field of organisational development which works with several social processes and might be best ascribed to the ideas of Edgar Schein (Vail 2008:228). In the chapter contribution, *"Process Wisdom"*, Vail (2008:219) refers to process as the heart of the field of organisational development.

paradigms could convey a "I know best"-attitude, successful consulting endeavours have mostly to do with creating conditions of success that are not based primarily on the consultant's expert content knowledge, but rather on his/her ability to create conditions (processes) under which all the participants can do the best with what they have (Pienaar, 2012:251).

The skills behind the process knowledge (which brings into play the narrative-hermeneutic view) of creating a platform where the presence and nature of voices, texts and contexts (tangible or intangible, audible or inaudible, explicit or implicit) can interact, collaborate, and converse will be discussed under the "Skills" heading below.

d.   "Process" and "communication"

Referring to the role of professional vocational facilitator / 'practitioner facilitation' and facilitative consultant, Pienaar (2012:246-249) distinguishes between these two by focussing on how they relate to *'process'* and *'communication'* respectively.

e.   "Process" and "communication" in 'professional vocational facilitation'/'practitioner facilitation:

In this case the idea of '*process'* pertains to "…an in-the-moment and mostly direct contact event between facilitator and a group… " with the process giving consideration to the actual manner in which the facilitator "…enables the process (unfolding of an engagement) to take place efficiently and effectively…" being especially important (Pienaar, 2012:246). Over and above engaging so called 'core practices in the profession' for example active listening, needs identification, all round discussion engagement, excepting and utilising feedback and asking probing and relevant questions to aid the efficiency and effectiveness of the group, Pienaar (Pienaar, 2012:247) argues that 'communication' should also focus on the nature of the conversation. He suggests that this could be characterized by giving preference to the following three notions:

(1) Narrative logic and stories as linguistic framework, as it constructs and moulds reality from a social constructionist epistemology (Freedman & Combs, 1996:22). He refers to Arbnor and Bjerke (2008:49, in Pienaar 2012:247) who highlights reconstructed-logic which resonates with practical theology's choice for an interpretive framework and to the notion of narrative practice.

(2) Deliberate transparency (in which the facilitator is honest about presuppositions, values and attitudes), or the art of transparent facilitation (Kashtan, 2005:573-590) over against the idea of the facilitator taking a neutral position.

(3) Creating a "sacred space" where "deep listening" can take place for all conversations (Hunter *et al.*, 2007:98).

f.   "Process" and "communication" in 'facilitative consulting'

In 'facilitative consulting' on the other hand, the agenda and therefore the process is more elaborate. With the intention of effecting a community, institution or whole organisation on a much larger scale, it usually does not require "…direct conversational engagement of the practical theologian facilitator with all parties" (Pienaar, 2012:249), while "professional/vocational facilitation will inevitably form part of the larger endeavour" (Pienaar, 2012:246).

Distinguishing it from proper consulting, in Pienaar's view 'facilitative consulting' operates from the same values as 'professional-vocational facilitation' e.g. "…equal regard despite rank or position, that people are capable of doing the right thing and that the process can be trusted" (Bens 2005:8, Pienaar, 2012: 248). With numerous models and approaches addressing the stages of facilitative consulting[55] focussed on establishing the why, who, what and when of the process, PTF (practical-theological facilitation) "…lingers especially with '**how**' as informed by epistemology" (Pienaar, 2012:249).

This further implies a pastor, with his/her pastoral and counseling expertise, applying this knowledge and skills in an organisational context as a facilitator or facilitative consultant in assisting in employee needs such as "…inner self-fulfilment (which is connected to spiritual needs), meaningful work in their search for purpose and an integrated life and connectedness with fellow employees" (Badrinarayanan & Madhavaram, 2008:421–434 in Pienaar, 2013:6). In this capacity, as mentioned earlier, a pastor as a "practical theological facilitator" could for instance function as a corporate advisor on an executive level or on an organisational level helping with "…fostering change and creating culture" (Pienaar, 2013: 5-6).

g.   'Not-knowing'

It seems a bit ironic, working from a post-foundational, social constructionist and narrative paradigm, to enquire about the kind of knowledge required for a practical theologian to work as PTF in the organisational space. While the modernistic approach of transferring knowledge and an attitude of knowing is associated with conventional consulting, the latent and implied postmodern epistemology of facilitation, as it relates to pastoral narrative therapy, requires the pastor to assume a 'not-knowing' position in which he or she "… does not challenge the client's version of reality with preconceived therapeutic knowing" (Demasure & Müller, 2006:416 in Pienaar, 2012:248).

h.   Knowledge vs Wisdom

Over and above the question of what knowledge is required, the value proposition of neither the practical-theological facilitator nor the skill of skilled helping relates to "…superior mystical industry knowledge…" as such (Pienaar, 2013:6). It ultimately has more to do with wisdom, with skilled

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[55] For more on the stages of consulting, refer to Cope's Seven C's of Consulting (Cope:2010) and Peter Block's five stages of consulting (Block, P 2000. Peter Block. Flawless Consulting. A guide to getting your expertise used. 2nd ed. San Francisco, CA: Pfeiffer.).

accompaniment and collaboration, than with knowledge (which interestingly enough does not necessarily mean that the PTF should be older, having the association of being a wiser person) (Pienaar, 2013:5).

Pienaar (2013: 5-6) links it with Gerkin's metaphor of a pastor as an 'interpretive guide' (Gerkin, 1986), as well as the idea of pastoral wisdom both in terms of the 'Christian narrative tradition and the contemporary situations encountered in everyday life'(Gerkin, 1991:69, in Pienaar, 2013: 5-6).

Furthermore it also has more to do with 'wisdom-making' as a 'collaborative enterprise' than 'wisdom-provision'. In the context of organisations, Pienaar (2013:6) refers to Karl Weick[56] who writes about 'sense-making'. In narrative pastoral care and counselling, Pienaar also referres to Michael White and David Epston's[57] whose narrative ideas concerning the performance of meaning or 'meaning-making' also corresponds. Numerous other concepts also relate viz. that of 'practical reason', 'practical philosophy', 'practical wisdom' (Browning, 1991), the well-known 'téchne', 'theoría' and 'phronēsis'- conversation in practical theology (Browning, 1991:10,34), as well as the concept of 'praxis' as actionful thought and thoughtful action. These traditions of practical theology as practical wisdom (Browning 1991:34; Müller, 1996:1) constitutes the environment from which practical-theological facilitation operates (Pienaar, 2013:6).

Hence the wisdom of relevance here concerns a collaborative making of meaning as opposed to wisdom that attempts to find meaning. This implies that meaning is to be found in its making (Pienaar, 2013:6).

i.   The personal narrative of the PTF

Lastly, in addition to the critical body of knowledge about the habitus, the personal story of the PTF plays an important role in the acquisition and development of knowledge. As part of his/her own narrative, different themes (like strategy development, change management, aspects of leadership etc.) or contexts could be viewed for learning. Participating from a relational constructionist posture rather than from a truth-claim/propositionalist perspective, the personal narrative of the PTF adds to the credibility of his/her involvement (Pienaar, 2013:4-5). More discussion on the importance of the personal story of the PTF can be found further down under the sub-topic 'Attitude'.

3.2.6.3.2 Attitude:

a.   A decentred position

Pienaar states that being inscribed means that the PTF realises that he/she is "…not bringing a clean slate to the (his/her) engagement with people and that it is indeed not possible to wipe that slate" (Müller & Pienaar, 2012:1). Being informed by familial, religio-culture and other influences (which might be positive

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[56] Karl Weick's two books are titled *Sensemaking in organizations* (1995) and *Making sense of the organization* (2009).
[57] *White & Epston 1990, cf. Freedman & Combs 1996:88*

or negative), a PTF should be sensitive to power discourses he/she as a professional might represent. Although not being able to be without influence, posturing a decentred position still affords him/her the opportunity to share and offer personal stories in the transitional space of facilitation (Müller & Pienaar, 2012:1). With the narrated life of the PTF under the microscope and the associated potential for inter-subjectivity and imagination, the manner in which "… that person comes across, engages, and relates to an audience…" is also influenced by the decentred position (Müller & Pienaar, 2012:9).

Rooted in a different epsitemic community (informed by postfoundationalism[58] and social constructionism[59]) compared to those that organisations traditionally belong to, the PTF offers an "outside view", which is often offered in the form of the skilled helper's own story (Pienaar, 2013:9).

This 'outside view' will help the 'decentred-influential' facilitator in asking questions like (Müller & Pienaar, 2012:3):

- Where is, or where should dialogue be taking place?
- Whose voices are, or should be heard in this dialogue?
- What inhibits, or what will allow this dialogue to take shape?
- How might this dialogue take shape (both on wider platforms and in the moment)?
- What is my own role in this dialogue?

b.   A paradigm shift:

Being informed by the meta-narratives of church and theology as well as his/her individual life stories on the one side, and the public space on the other side, requires a PTF to be a highly adaptable practitioner. It entails being able to hold on to the corporate religious story (meta-narratives of church and theology), which, on the one side, provides a safe space and a bigger context in which the individual story can be embedded ('…the narrative coherence of whole traditions'), while not over-emphasising it to such an

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[58]Postfoundationalism is informed by a theory of rationality developed by Wentzel van Huyssteen whose writings build on the work of Larry Laudan and Calvin Schrag (Koster, 2009:34; van Huyssteen, 2015:208, in Bester, 2017). Postfoundationalism can be described as taking up a questioning third position against both the foundationalist universal rationality and the nonfoundationalist multiversal rationality (van Huyssteen, 2006a)24 in Bester, 2017:51). Postfoundationalism thus seeks to break through any of the traditional disciplinary boundaries by moving beyond the inflexibility and narrow-minded claims of a universal rationality in its attempt to "unify all faculties of knowledge into a seamless unity" (van Huyssteen, 2006b:135 in Bester, 2017:51). See also Müller's (2005) development of a postfoundational notion of practical theology.

[59]Bester (2017:22) gives the following developmental overview of 'social constuctionism' – Gergen (2010:1) traces the "early roots of social construct to Vico, Nietzsche, and Dewey" but also refers to Berger and Luckmann's 1966 volume, "The Social Construction of Reality," as the "landmark work" of social constructionism (see Berger and Luckmann, 1991). For Freedman and Combs (1996:23), Berger and Luckman's classic book describes "how ideas, practices, beliefs, and the like come to have reality status in a given social group". For (Hermans, 2002), Berger and Luckmann's thesis is that the experience of everyday reality "is taken for granted within society". However, this "taken for granted" reality is a social construct (Hermans 2002a:xii). Gergen (2002:5) sees Berger and Luckmann, and also Karl Mannheim and Ludwick Fleck, as the pioneers in the field in examining how knowledge claims are "lodged within communities of understanding".

extent that it becomes so dominant leaving no space for the development of personal stories ('…what makes a human life coherent') on the other side (Jacobs, 2003 in Müller & Pienaar, 2012: 7-8).

Hence for the PTF to accept and respect the narrative integrity of a given single life, he/she needs to make a paradigm shift away from a foundational understanding of theology to a post-foundational, narrative understanding (Müller & Pienaar, 2012:8). Müller and Pienaar (2012:8) refer to this safe but fragile public space as the ecotone, which in natural science describes the transition area between adjacent, but different plant communities, providing habitat for mobile animals to exploit more than one habitat within a short distance. While accommodating common species on both sides, it may also include numerous highly adaptable species that tend to colonise such traditional areas. This is a very appropriate metaphor for the required attitude and paradigm shift of a PTF who operates in the safe, but fragile public space of crossdisciplinary dialogue[60], being involved with an increased diversity of narratives and through these narratives visits and revisits more than one set of habitats (Müller & Pienaar, 2012:8).

c.   One's own life story as a work of art:

With the accents of narrative practice, social constructionism and postfoundationalism, the focus is strongly placed on the PTF as individual embedded in a context. It implies that the PTF's life becomes a living artwork on the ecotone between, for instance, church and academia (Müller, 2011b:3-4 in Pienaar, 2012:245). Hence, for a PTF to stay credible while operating in diverse habitats, his or her personal story becomes imperative. Regarding other life stories as works of art implies regarding their own life story in the same way. Visiting other life stories cannot be done with the illusion of staying objective and untouched and taking the risky step of visiting other life stories unavoidably leads to the sharing of one's personal story. However, the experience of being part of a network of stories and being drawn into the weaving of a bigger work of art, this safe, but fragile space is not only experienced as risky, but also empowering (Müller & Pienaar, 2012:8).

d.   An attitude of helping:

While the theme of '*leadership*' tends to be prevalent in the organisational context, the themes of '*service*' and '*followership*' tend to be popular in faith traditions that emphasise '*servanthood*' and '*followership*'. With respect to the organisational space, Pienaar places the idea of a PTF as a skilled helper within the broader theme of the leadership-followership conversation (Pienaar, 2013:1).

Associating skilled helping with serving, he states that it "… has more to do with followership than leadership, it is more about listening than speaking, saying you do not know when you do not and being humble about what you do know, and with accompaniment as opposed to being a quick fix" (Pienaar,

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[60]Osmer (2008:170ff) prefers the concept cross-disciplinary dialogue instead of Van der Ven's (1994:6ff) multi-disciplinarity or inter-disciplinary approaches.

2013:2). Not working with a deficit model (assuming that something is wrong) he argues that the idea of helping people with a goal to change them in some way "…has an arrogant quality" (Pienaar, 2013:2). The main interest of the PTF should not be about solving problems, but rather developing alternative stories, which, according to Freedman and Combs (1996:15 in Pienaar, 2013:2) goes beyond solving problems.

Referring to Brammer (1979:11), who sees helping as both a science and an art, Pienaar (2013:2) argues that since many organisations are entrenched in the former scientific causality discourse (research and theory) as it relates to Brammer's (1979:11) idea of scientific inquiry, the practical-theological facilitator's most important contribution lies in the latter (the art), in the intuitive and feeling aspects of interpersonal relationships.

e.   Not about making money, but making meaning:

Pienaar (2013:2) argues that it is important to underscore vocation as a motif for the practical theologian acting in a professional-vocational role, since this emphasises his/her role as that of service. Generally, a distinction is made between a product and a service. Some services carry the connotation of being 'professional' (cf. Kroes, 2005) and are associated with money/payment in exchange for the service rendered. Hence the motif of making money is directly linked to professional service/product offered. The reference to 'vocation' however, emphasises a significant aspect. It shows that the "…collective and collaborative meaning-making aspect of practical-theological facilitation – a form of skilled helping …" is in view here, and that it is more about making meaning instead of making money (Pienaar, 2013:2).

3.2.6.3.3 Skill

a.   Procedure and agenda

With the distinction between process and content so important in facilitation (Bens 2005:9), consulting (Burtonshaw-Gunn, 2010:9 ; Cope, 2010:170) and in narrative therapy (Freedman & Combs 1996:44), the acknowledgment that the PTF's concern is more related to process and much less with content, emphasises epistemology (Pienaar, 2014:4). On a practical level, though, the question still remains "Where should the PTF make the distinction between procedure and agenda?" Should (s)he follow a more natural, 'method-less' approach (in other words less reliant on methods and procedures) that is in sync with the narrative perspective (Müller , *et al.*, 2001:68 in Pienaar, 2014:4)? In that case "… the concept of process comes across as locating the expert knowledge about process with the practitioner" (Pienaar, 2014:4). Or should the role of the facilitator in the process be viewed as more than just that of a convener, moderator or chairman, or even a knowledgeable process expert?

Pienaar argues that since the "…idea of process can be placed within a modernist paradigm, which could cast the facilitator as the legitimate, perhaps unquestionable, voice on processes…", maybe another

possibility would be, with the focus still on the participative nature of facilitation, to say: 'I have some experience and ideas to contribute on a possible process but let us discuss it together.' As the group discuss these ideas, the processes are shaped as deemed necessary (Pienaar, 2014:4).

b.   A narrative-hermeneutic view

One of the important skills needed for a practical theologian's involvement in the organisational world, according to fellow researchers, is the ability to harness the hermeneutical skill to read complex text associated with theological training and similarly, to also make sense of complex contexts.

Using Ganzevoort's (Ganzevoort, 2009))[61] two-fold understanding of hermeneutics viz. 1) "the classical focus on the relation between text and reader" and 2) the process of human interpretation that "places existential themes at the centre of investigation" as point of departure, Pienaar refers to Heitink (1993:190 in Pienaar, 2012:252) who notes that "… our historical context embeds us within the understanding formed by the tradition of the group, influenced by our personal capability for understanding and informing life history, wherein also psychological factors can help or hinder our religious (spiritual) understanding". He argues that Heitink's short formulation of the hermeneutical cycle (Heitink, 1993:191 in Pienaar, 2012:252) viz.:

- pre-understanding,
- observation or experience,
- interpretation and discourse,
- meaning-making "zingeving,"
- practice / action "handelen."

helps the PTF in his/her facilitative consulting role to reflect on the different influences of participating voices, texts and contexts (Pienaar, 2012:252). If hermeneutics is associated with narrative epistemology, it changes the view of hermeneutics as informed by a modernistic paradigm, "… to that of being a postmodern, post-foundational pursuit." This changes the aim of hermeneutics from a task of deciphering in order to obtain true understanding, to a quest involving communicative story construction in order to "…obtain collaborative interpreted understanding" (Pienaar, 2012:252).

Gerkin's claim that "...the central purpose of ministry practice is best fulfilled in assisting individuals, families and communities in the transformation of life by means of the transformation and reinterpretation of their core stories" (Gerkin 1991:59 in Pienaar, 2012: 252) is expanded to not only refer to the purpose of ministry, but also theology, practical theology and therefore also practical theological facilitation. This then implies that "…transformation and reinterpretation could take place in varied contexts, private, public

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[61] Referring to his presidential address delivered at the International Academy of Practical Theology, titled *Forks in the Road when Tracing the Sacred* (see section heading Hermeneutics).

and corporate. … it includes institutions, organisations, cultures, societies and any other kind of shape or expression that people sharing life might take" (Pienaar, 2012:252).

By viewing the pursuit of practical-theological facilitation as hermeneutical (Pienaar, 2013:6), Pienaar refers to Tracy (1994:134 in Pienaar, 2013:6) who talks about a 'new hermeneutics' in which the emphasis is more on social location than historical context, and more on discourse than on text. The idea of working from the perspective of story (undergirded by social constructionism and postfoundationalism) places hermeneutics within a different epistemology and supersedes both conceptualisations of hermeneutics (Pienaar, 2013:6).

c.   Creating safe spaces

Since a narrative approach forms part of the epistemology of facilitation, it comes naturally to conclude that a facilitator is a person who solicits stories. It can be stories about specific domains like for instance, a person's life, family, team, culture and organisation and how these might relate to each other, or particular themes, such as leadership, performance etc. (Pienaar, 2014:4). However, since telling stories can often be a risky pursuit, the facilitator tries to create as safe a space as possible for the telling and retelling of stories – space which Müller refers to as a "safe but fragile' space (Müller, 2009:212, 213, 226, 2011a:3, 5, 2011b:3).

For Pienaar (2014:4) the creation of story telling spaces through facilitation is important because:
- for people to feel safe to tell their stories often requires not only an invitation, but also a deliberate attempt to create a safe space – something that seldom takes shape by itself.
- since acceptable storying spaces are not necessarily safe, psychological safety needs to be facilitated. While these spaces could often be more fragile than safe, engaging in 'narrative logic' (through storytelling) already offers more safety than 'decision-making'[62] that is set within the framework of 'argumentative logic'[63]

d.   Narrativity despite rationality xxx

However, as was confirmed by co-researchers, the organisational space is characterised by different shapes and expressions of rationality and diverse epistemic values.

While this can make it very difficult, if not impossible for a PTF to have the freedom to "… follow a very pronounced narrative methodology" (Pienaar, 2014:7), it often constitutes the ecotone where the PTF needs to apply the social-constructionist methodology.

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[62] Decision-making is an important theme in facilitation (Bens 2005:7).
[63] The shift from 'argumentative logic' to 'narrative logic' is one that characterises our time, being a time of transition (Müller, 2011a). It also relates to the important role of imagination as opposed to the idea of objectivist morality and decision making as primary pursuit or goal (Human, Liebenberg & Müller, 2001).

If the idea of sharing stories or experiences, or to engage in purposeful story development seems strange or threatening to the ITO (individual, team or organisation), the PTF could raise awareness or give expression to three related characteristics shared by social-constructionist theories viz. (1) knowledge is communally created, (2) personhood (self and identity) is created within relationships and (3) language creates our world (Harsch-Porter, 2011:82 in Pienaar, 2014:7). As an example, Pienaar refers to a few questions from the context of coaching for 'effective leadership' taken from Harsch-Porter (2011:83 in Pienaar, 2014:7), which underscore social constructionism:

- How do you define being an 'effective leader'?

- How is this defined in your organisation?

- Could it be defined differently in other organisations or other parts of your organisation?

- Who will evaluate and decide?

- How will it be measured?

- What or who might resist you being an effective leader?

- How have others gone about becoming viewed as more effective leaders?

Pienaar asserts that while none of these questions rely outright on the notion of story, it creates an awareness that the prevailing discourse of effective leadership is a construction. Even if the last question leads to telling a story (ies), it does not necessarily mean that it must be used to create a unity between past, present and future.

Referring to Grözinger (2012:40)[64], Freedman and Combs (1996:1–2)[65], White and Epston (1990:6)[66] and Morgan (2006)[67], Pienaar emphasises the importance of rituals, symbols and metaphor. The task of the facilitator who works with a social-constructionist approach is, in addition to nurturing storying spaces, to "… purposefully facilitates the act of collaboratively interpreting the symbols, rituals and metaphors relevant to the individual, family, group, team, department, organisation, culture and society" (Pienaar, 2014:7).

Pienaar quotes Müller (2004:298, in Pienaar, 2014: 7) in stating that the idea that reality is socially constructed moves facilitation 'beyond structuralism and also beyond constructivism' (cf.). The reason for this is because a thoughtful consideration of social constructionism 'corrects the subjective, individualistic and intra-psychic ideas on the construction of realities within constructivism' (Müller 2004:298, in Pienaar, 2014:7). Furthermore, it is 'a protest against relativism and an emphasis on the value-driven

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[64] Grözinger believes that we rely on symbols, stories and rituals for interpretation.
[65] Freedman and Combs focuses on the effectiveness of using metaphors when working with people.
[66] White and Epston have much to say about different analogies (still, 'metaphors' as understood from a cultural linguistic perspective) in science and how as a result of this we see what constitutes problems and solutions in different ways and with different effects.
[67] Morgan gives a view from the organisational context.

processes through which preferred realities are socially constructed' (Müller 2004:298–299, in Pienaar, 2014:7).

With the task of facilitation sharing the epistemology of a narrative approach, the task of the practical theological facilitator, according to Pienaar (2014:5), is to:

- Facilitate the telling of the immediate story and the significance of the reason for meeting. Which may involve a story of distress, stuckness, a particular barrier that the ITO is experiencing etc.
- Facilitate the ITO in telling the past story.
- Facilitate the ITO in telling the future story, in order for the obscured future story to become known from the past story.
- Facilitate the reformulation and reframing of the ITO's past story.
- Facilitate the reconstruction of the future, aided by the ITO's imaginative capacity.

e.   A different kind of species

As derived from the feedback from co-researchers in the descriptive phase of this study, the real value of the PTF's involvement with an OTI is constituted by the kind of relationship he/she has with the organisation.

In this regard the question to be answered, though, is if he or she should be from outside the organisation, or from inside? Pienaar (2013:6-7) mentions a few reasons why a skilled helper from outside the organisation could be beneficial:

- being from outside the company is common in consultancy (cf. Burtonshaw-Gunn, 2010:8–16 in Pienaar, 2013:6-7).
- A facilitator who can act as a neutral third party, with no substantive decision-making authority is *the more classical approach* (Schwarz, 2005:27 in Pienaar, 2013:6-7).
- It could prevent the skilled helper getting caught up in internal politics and being used as pawn of politically savvy employees or managers.
- it is more beneficial considering the politics of facilitation with regards to, for instance, power relationships in groups and society (Drennon & Cervero, 2002:195 in Pienaar, 2013:6-7).

However, being an external consultant also has its disadvantages. A highly competent skilled helper who does not have a full understanding of a company's unique challenges and inner working and who are unfamiliar with a specific organisation's context might easily focus on irrelevant aspects. This lack of insight can lead to the consultant addressing issues that the organisation and its people struggle to identify with (Pienaar, 2013:6-7).[68]

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[68] This valuable prior knowledge of the context of the company should however, not be understood as in contrast to the importance of the PTF maintaining the 'notknowing' position as implied by a narrative approach.

In the light of this, Pienaar argues for a distinction between a so-called 'outsider view' and an 'outside view'. He is of the opinion that whereas "… an external consultant is most clearly an outsider – this could lend itself to opportunities and challenges – it is also possible for the outside view to come from within" (Pienaar, 2013:8).

Consequently, the skilled helper does not necessarily have to be a person from outside the company, but rather a person with the skill to give an 'outside view'. By providing an 'outside view', the intention of the PTF is not to "…correct supposed wrong thinking through argumentative reasoning[69]..", but rather to facilitate and tell stories (including his/her own story) in order to create an awareness of different realities, socially constructing a more cohesive reality (Practical-theological facilitation as skilled helping: 8). In order to do this, Pienaar argues that the PTF should have a different kind of role – "…he or she should be part of a different epistemic species…" - to those traditionally found in the organisation (Pienaar, 2013:8).

f.   "What kind of qualification is needed?"

In the light of the required knowledge, attitude and skill as discussed above, Pienaar (2013: 8) is of the opinion that the following guidelines could assist in answering the question "What kind of qualification, whether in management or psychology, should the PTF have?":

- Firstly, the acknowledgement that the contribution of a PTF to any particular context "… is not less of something more that psychology and management sciences are able to offer. It is in some respects merely different; something not part of the usual prominent discourses." Since it is informed by a different epsistemic community it rather offers an outside view of the prevailing discourse.

- Since all the helping modalities (coaching, therapy and facilitation) are non-directive (or are developing more in that direction) in their approaches and place less emphasis on content knowledge, the same will be true of a PTF. So instead of acting as the expert or specialist, temporarily taking ownership of the problem and applying his/her expert knowledge, the PTF would rather act as a process consultant using the client's expertise or knowledge while the client holds ownership of the problem (Burtonshaw-Gun, 2010:9 in Pienaar, 2013:8). In the same way that faith education and pastoral care students receive training in basic psychological theories coupled with rigorous training in these matters without obtaining a psychology degree, management and business training can be part of the training of the PTF, without necessitating a management or business degree.

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[69] Müller (2011), and White and Epston (1990) refers to the transition from argumentative reasoning to narrative, and from 'logico-scientific' to narrative modes of thought.

3.2.7   Interdisciplinary cooperation and existing interfaces

Based on the feedback from fellow researchers, it is evident that several existing interfaces between theology and other academic disciplines are already recognised (refer to 2.6.1 "Existing interfaces and interdisciplinary cooperation" in Chapter 2). However, the need was expressed for an intellectual model that could act as a bridge between theology and economy/business sciences.

3.2.7.1   Theology and economics

Approaching interdisciplinary cooperation from a theological point of view, Oslington (2000:4) distinguishes between two approaches. Firstly, the nature of theology (according to Augustine, Newman and many others) is viewed as 'revealed truth'[70] which therefore insists on the primacy of theology. Secondly,   the "… less ambitious argument for the admissibility rather than the primacy of theology…" (Marsden, 1997 in Oslington, 2000:10) leads to a more inclusive definition of theology as opposed to theology as 'revealed truth' (for example theology as reflection on ultimate questions, or theology as a worldview).

Viewing theology as 'revealed truth", John Henry Newman in *The Idea of a University (originally published in 1852)* stated that "… all Knowledge is a whole and the separate Sciences parts of one" (Newman *et al.*, 1996:87). Propagating the important role of theological truth in universal knowledge, Newman argues that the refusal to view it as such is "… not only the loss of Theology, it is the perversion of other sciences" (Newman *et al.*, 1996:71).

Oslington (2000:2-3) touches on this age old conversation on theologies' involvement in economics. He refers to Newman's (and others) "…claim of primacy of theology and the practices of economists and the discipline of economics" and how it creates tension since this view is obviously not acceptable to all economists (Oslington, 2000:6).

He also refers to Newbigin (1986) who identifies three dichotomies that are at the heart of modernistic secular culture. "They are between facts and values; between public and private spheres; and between certainty and ignorance. In each of these dichotomies economics and religion are on separate sides" (Oslington, 2000:8). While economics is commonly perceived as factual, religion is perceived as a matter of opinion or taste; while economics is a matter for public debate, the religion of your choice is practiced privately, and while economics strives to attain certain knowledge, religious knowledge is regarded as epistemologically dubious. This result is religious perspectives (not to be confused with religion as an object of study) to be "…distinctly unpopular in modern academic discourse, and especially so in economics" (Oslington, 2000:8).

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[70] This assertion of theology as revealed truth is linked to particular positions about scripture as a source of theology, the nature and authority of scripture, and the interpretation of scripture.

However, Newbigin questions claims that Christian theology should be confined to a private world which is only of importance as a matter of personal taste and opinion. He asks for the Gospel to be seen as not only relevant, but core to the public world and truth, recognising Christ's Lordship over all (Oslington, 2000:3). Oslington also refers to Milbank's thoughts along similar lines, who is of the opinion that theology is a "…meta-discourse...in postmodern terms…" which "…seeks to position, qualify or criticise other discourses" (Milbank, 1990:1 in Oslington, 2000:3). Theology as a social science, and also as the "queen of the sciences" (Milbank, 1990:380 in Oslington, 2000:3) is "… able to elaborate its self-understanding in terms of a substantive and critical theory of society in general" (Milbank, 1990:6 in Oslington, 2000:3). Strengthening the argument for theology's primacy or relevance in intellectual and academic endeavours, Oslington lastly refers to writers like Francis Schaeffer (1976)[71], Carl Henry (1964)[72], Colin Brown (1990)[73], Mark Noll (1994)[74] and George Marsden (1997)[75], the latter's proposal being "…a modest one for the admissibility of faith informed perspectives in academic discourse" (Oslington, 2000:3).

However, Oslington (2000:5) argues that with accepting the necessity and primacy of theology, the need for economic inquiry is not superfluous - it does not imply that economics must now be derived from theology. It only means that economics "…is subject to theology in that it is positioned, relativised and criticised by theology." Theology's role then is to help with such economic enquiry.

Referring to Newman's caution to theologians to not stray "… into the domain of this new science in the same way as they strayed into the domain of astronomy and erred by claiming the sun circled the earth" (Oslington, 2000:2-3), Oslington (2000:5) advocates a healthy separation "… between theological research and economic enquiry…", since each has "…its own characteristic methods of enquiry, to some extent determined by their different objects and even if this were not so, we still might expect some benefits from specialisation and division of academic labour" (Oslington, 2000:5).

3.2.7.2 The outer dimension of practical theology (humanities)

With David Tracy's (1981) three 'publics' of theology (society, academy and church) as point of departure, Pienaar refers to these as the audiences of practical theology, while personally differentiating between the public, academic, and ministry audiences. In the field of practical theology, these audiences are important to practical-theological facilitation. With practical theology hopefully not restricted anymore to the clerical paradigm only focussing on the activities of the minister (cf. De Roest, 1998:26) and consequently to skills

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[71] Schaeffer Francis (1976) How Should We Then Live?

[72] Henry, Carl F. (1964) Aspects of Christian Social Ethics.

[73] Brown Colin (1990) Christianity and Western Thought.

[74] Noll, Mark (1994) *The Scandal of the Evangelical Mind*.

[75] Marsden, George M. (1991) "The Evangelical Love Affair with Enlightenment Science".

application (téchne) of scientific theological insight (theoría) (cf. Browning, 1991:34), it is also less congregational and believer-centric (Pienaar, 2013:3).

The 'outer dimension' of practical theology is the phrase Pienaar (2013:3) uses to refer to themes normally considered relevant to theology (e.g. religion and spirituality) but which also forms part of the inquiry of other non-theological disciplines. In a coaching context, for instance, 'transpersonal coaching' refers to a level of consciousness "…where we admit that we are spiritual beings with a soul and a spirit' (Rowan, 2010:146). 'Transpersonal' is also more eagerly accepted as a scientific concept than 'spirituality', which is perceived as being too vague (Rowan, 2010:147). Sellers (2011) writes about spiritual and religious traditions in coaching (Pienaar, 2013:3).

In the field of psychology, Whybrow and Wildflower (2011) discuss humanistic and transpersonal psychology. They note that '…transpersonal psychology explores states of consciousness that have been traditionally associated with mystical and spiritual experiences' (Whybrow & Wildflower, 2011:9 in Pienaar, 2013:3). Griffith and Griffith (2002) discuss the notion of discovering the sacred in psychotherapy (Pienaar, 2013:3).

Together with these disciplines from the humanities, there is a growing body of knowledge from research and articles on the theme of workplace spirituality and its relevance for business (Badrinarayanan & Madhavaram, 2008:421 in Pienaar, 2013:3). With its affinity to the humanities and its notion of collaborative wisdom-making, practical-theological facilitation as skilled helping and the theme of organisational spirituality aligns naturally with the renewed relevance of the sacralisation of work (cf. Badrinarayanan & Madhavaram, 2008:426 in Pienaar, 2013:6).

With the practical-theological facilitator's interest in the "…outer dimension of a traditional conceptualisation of practical theology it can be expected that the theme of 'spirituality in the workplace' would form part of various conversations relating to the outer dimension" (Pienaar, 2013:6). The existence of a handbook on workplace spirituality and organisational performance (cf. Giacalone & Jurkiewicz, 2010, in Pienaar, 2013:3) serves as a witness that the topic needs a "… degree of responsible formalisation" (Pienaar, 2013:3).

While Pienaar (2012:241) argues that practical theological facilitation "…is founded in an interdisciplinary dialogue," he however, emphasises that such interdisciplinary cooperation should be more than a mere focus on 'practice orientation' or scientific reflection, but should go further and consider actual 'practise participation'. This necessitates the development of a theoretical foundation for participation from a practical theological perspective (Pienaar, 2013:3-4).

3.2.7.3   Practical theological facilitation in management and business

With a PTF drawing on two conversational partners in the interdisciplinary conversation (viz. '*practitioner facilitation*' and '*conventional consulting*'), associations are made with the workplace, which are in turn

again informed by psychology and/or economic and management sciences. These again correlate with professional fields like organisational and industrial psychology, organisational development or any other formal training in consulting (Pienaar, 2012:241).

Pienaar, referring to Schwarz (2005:25 in Pienaar, 2012:241), who believes that facilitation embodies the principles of effective human interaction, argues that "…while it is relevant to workplace settings, it is not restricted to any particular field of practice since it relates to human interaction in various contexts. It is informed by (is in conversation with), and informs (relates to) a multitude of practices in, for example, humanities, economic sciences and social sciences" (Pienaar, 2012:241-242).

Practical theological facilitation finds interfaces with facilitative traditions that try to create a 'respectful, accepting culture, deep embodied listening, the ability to be in silence together, the willingness to speak from one's own experience or knowing and the willingness to suspend judgments' (Hunter *et al.*, 2007:98 in Müller & Pienaar, 2012:8). These ideas resonate with so called 'sacred space' (Hunter *et al.*, 2007:98) and also with (Van Huyssteen, 2000:436) 'wide reflective equilibrium'. It also echoes with Arbnor and Bjerke's (2009:18–19) basic criteria of inquiry, namely, 'awareness' and 'self-reflection'.

With helping modalities like facilitation, coaching and consulting all relating to helping, Pienaar (2013:2) places the emphasis on epistemology as a unifying idea, which leads to the deconstruction of the boundaries between these modalities, referring to all of them merely as helping.

All of the above mentioned interfaces constitute the 'ecotone' created by the interdisciplinary conversation and it is within this safe, but fragile public space that the practical theological facilitator is involved with a diversity of narratives (Müller & Pienaar, 2012:8). It is precisely PTF's ability to operate in this ecotone and to concentrate on the specific medium as it manifests and takes shape in any field of professional practice or discipline, which enables them to make meaningful contributions.

3.3   TOPICS RELEVANT TO THE SOUTH AFRICAN CONTEXT:

Now is not the time to tinker at the edges of your organisation - it's time to reinvent it

(Deloitte Human Capital Trends Report for South Africa, 2019:6)

According to the above mentioned source, the magnitude of the disruptions of AI (artificial intelligence)[76] and the fourth industrial revolution[77] also impacts on issues such as income inequality, wages and the role of businesses in society. The underlying tensions of social enterprise[78] are being reflected in labour,

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[76] For more on artificial intelligence visit https://www.thersa.org/blog/2016/12/what-is-artificial-intelligence-anyway?gclid=Cj0KCQiAh4j-BRCsARIsAGeV12DXobEOSVLwhTp7bVN8iAxbeJomOjNJttohKO9-IjSO4-GaCWnON7QaAsnbEALw_wcB
[77] For more on the fourth industrial revolution visit https://www.weforum.org/agenda/2016/01/the-fourth-industrial-revolution-what-it-means-and-how-to-respond/
[78] A social enterprise is an organisation whose mission combines revenue growth and profit- making with the need to respect and support its environment and stakeholder network. This includes listening to, investing in, and actively managing- the trends that are shaping today's world. It is an organisation that shoulders its responsibility

regulatory and community concerns around the world (Deloitte Human Capital Trends Report for South Africa, 2019:10).

With the rise of the social enterprise, a bigger premium is placed on the stewardship role in business in society, communities as well as with workers. Spurred by intensifying economic, social and political disruption, organisations are forced to put humans at the center of their business strategies and to lead the social enterprise (Deloitte Human Capital Trends Report for South Africa, 2019:6).

3.3.1   Obstacles peculiar to the South African context: Inequality

Practical theology, aimed at contributing on an organisational level, should take cognisance of the status quo and obstacles peculiar to the South African context. Although numerous topics could be discussed, and admittedly were voiced by co-researchers (as mentioned in the *Conclusion* in Chapter 2), the unique South African landscape will be further explored on the basis of three themes: inequality, corruption and diversity.

3.3.1.1   Inequality - The status quo

Inequality in South Africa has long been recognized as one of the most salient features of our society. South Africa is consistently ranked as one of the most unequal countries in the world, an empirical fact that has its roots in the history of colonisation and apartheid. In addition to being extremely high, South African inequality appears to be remarkably persistent. Despite many efforts by government to reduce inequality since our democratic transition in 1994, progress has been limited

(Statistics South Africa, 2019)[79]

The above mentioned quote is from the *Introduction* of Statistics South Africa's 2019 Report on Inequality Trends in South Africa. Reporting on economic, asset and wealth, labour market, gender inequality, inequality in the social domain and social mobility in the South African context, to the following conclusions are drawn:

3.3.1.2   Economic Inequality

Using a variety of measuring tools (including the Gini coefficient, the Lorenz curve, Theil's and Atkinson indices and the Palma ratio) and the per capita expenditure to measure economic inequality and trends between and within different groups in the country, the following were reported (Statistics South Africa, 2019:144-145):

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to be a good citizen (both inside and outside the organisation), serving as a role model for its peers and promoting a high degree of collaboration at every level of the organisation (Deloitte – 2019)

[79] http://www.statssa.gov.za/publications/Report-03-10-19/Report-03-10-192017.pdf

- Nationally, a downward trend in both real mean and median expenditure per annum observed between 2011 and 2015 still continues and reflects the current economic climate. Between 2006 and 2015 white South Africans had the highest annual mean and median expenditure compared to other population groups and black Africans had the lowest.

- When it comes to population size, the expenditure shares of coloureds remained in proportion to their population size, black African expenditure was noticeably smaller than their large population share, while expenditure among whites remained large relative to their small population share, highlighting the high level of inequality in South Africa.

- The high level of inequality observed between groups was not evident within groups. Among black Africans, an increase of inequality within the group was observed, while inequality remained fairly constant for whites and decreased for Indians/Asians.

With the top 20% of the population earning >68% of the income (compared to a median of 47% for similar emerging markets) and the bottom 40% earning only 7% of the income (compared to 16 percent for other emerging markets), the International Monetary Fund highlights this highly skewed income distribution as one of the major aspects to influence the South African inequality picture. [80]

Translating into a per-capita expenditure Gini coefficient of 0,65 in 2015 and with the top 10% of the population spending 8,6 times more than the bottom 40% in 2006 (7,9 times in 2015) according to the Palma ratio, the National Development Plan's (NDP)[81] target is to reduce income inequality (measured by the Gini coefficient) to 0,60 by 2030 (Statistics South Africa, 2019:26).

3.3.1.3   Asset and wealth inequality

Over and above the monetary measures being central in understanding inequality in South Africa, numerous other dimensions of well-being exist. For instance, the more assets a household possesses, the higher the likelihood that it will be better off than those with less. A set of 18 assets, including 3 public assets (namely piped water, electricity connection and toilet facility) and 15 private assets (namely a camera, internet services, computer, HiFi, radio, DVD player, television, satellite TV, microwave oven, fridge, washing machine, stove, phone, dwelling (Formal) and a motor vehicle) was profiled as "… crucial in allowing citizens to live healthy and productive lives in our country and thus, tracking inequality in access to such assets is imperative" (Statistics South Africa, 2019:146). The findings were as follows:

- 2015 shows an increase to 9,8 out of the 18 assets, compared to 8,7 in 2009. Similarly, the asset Gini coefficient levels dropped from 0,62 in 2009 to 0,59 in 2015, confirming that less well-off South Africans are gradually gaining more access to these livelihood assets, causing a downward trend in inequality.

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[80] https://www.imf.org/en/News/Articles/2020/01/29/na012820six-charts-on-south-africas-persistent-and-multi-faceted-inequality
[81] https://www.gov.za/sites/default/files/gcis_document/201409/ndp-2030-our-future-make-it-workr.pdf

- The largest increase in the mean asset score per population group over recent years was reported amongst black Africans, however, they still had the lowest asset score.
- Compared to other groups, the asset Gini coefficient was the highest for black Africans, then for coloureds, then Indians/Asians, and then whites, who recorded the lowest Gini coefficient.
- Within groups, the asset inequality decreased for all groups, except amongst black Africans, who experienced an increase.

The report states that, since the "…financial value of all assets owned by an individual or household is a measure of the wealth of that individual or household, wealth inequality in South Africa is considerably higher than income inequality" (Statistics South Africa, 2019:146).

3.3.1.4   Labour market inequality

Since the labour market remains of primary importance in understanding contemporary inequality in the country, the official unemployment rate increase of 1% to 30.1% in the first quarter of 2020 compared to the fourth quarter of 2019 should also be taken into account.[82]

Referring to the "*Inequality trends in South Africa - a multidimensional diagnostic of inequality"- report,* STATS SA[83] summarises the inequality in the labour market by stating that the "…largest contributor to overall income inequality comes from the labour market at 74,2%". Whereas the mean real earnings pre-2015 amongst employed black Africans was R6 899 per month, the corresponding figure for coloureds, Indians/Asians and whites was R9 339, R14 235 and R24 646 per month, respectively, showing that real earnings among whites were more than three times higher than in black Africans. It concludes that this "…earnings distributions starkly depict the heavily racialised inequality in the South African labour market."

3.3.1.5   Gender Inequality

According to the STATS SA report, since gender inequality overlaps with and amplifies many other disadvantages, it should also be considered that while women represent approximately 51,2% of the South African population, their household income and expenditure are significantly lower than that of their male counterparts. This emphasises the importance of understanding the gender distribution of "…education and health outcomes, asset ownership, as well as access to basic services… in order to provide an analysis of how inequalities overlap and accentuate vulnerabilities" (Statistics South Africa, 2019:124). Despite the significant progress in reducing gender gaps in education, there are still significant inequalities in labour market outcomes. The report (Statistics South Africa, 2019:124) also states that:

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[82] https://tradingeconomics.com/south-africa/unemployment-rate
[83] http://www.statssa.gov.za/?p=12930

- Women are not only less likely to participate in the labour market compared to men (53,6% for women vs 66,1% for men in 2017), their unemployment rate was also higher (29,6% for women vs 25,7% for men in 2017).
- Women's monthly real earnings remain around 70,0% of that of men.

3.3.1.6 Inequality in the social domain

"The impact of apartheid policies has left a legacy of unequal development across the South African landscape, manifesting in regional inequalities in terms of access to education, healthcare and basic services (such as water, sanitation, refuse removal and electricity). Since democracy in 1994, government has tried to eliminate these inequalities with varying degrees of success" (Statistics South Africa, 2019:147). The above report focusses on inequalities within the social domain; referring to inequality in access to education, health, basic services and internet. Its findings were:

- School attendance between 2002 and 2017 has increased nationally for learners between the age of 6-18, reflecting the positive impact of South Africa's progressive education system.
- Regarding access to medical aid and basic services such as electricity, water, sanitation and internet it reports that although "… some progress has been made by black Africans, there still remains a noticeable inequality gap relative to other groups in most domains, particularly among females and those living in rural areas."

3.3.1.7 Social Mobility

Social mobility refers to "…the movement of an individual or a household between social strata or social classes" and is often aided by economic mobility (Statistics South Africa, 2019:149). This mobility can be either measured over the life span of an individual (intra-generational mobility) or subsequent generations (inter-generational). Being able to, or not being able to, have better economic outcomes than a previous generation indicates upward (or downward) mobility and has an influence on levels of inequality in society. The more stratified a society, the more difficult it is for individuals to move upwards to a higher level. A lack of social mobility often leads to a vicious cycle of the "…poorest not being able to improve their future situation and further widening the inequality gaps" (Statistics South Africa, 2019:149). Since it is true that social status is often passed down through family, "…children of top-earners have a higher probability of being top-earners themselves and this shows a strong transmission of advantage from one generation to the next at the top end of the labour market. Children of earners at the bottom of the earnings distribution have a very good probability of being low-earners themselves" (Statistics South Africa, 2019:149). This testifies to the extremely strong transmission of disadvantage from one generation to the next for those at the bottom end of the labour market, hence the importance of observing the social mobility levels in a society in order to understand inequality.

Analysing the intra- and inter-generational mobility data for South Africa, the report's findings showed that:

- While 85.3% of the South African population experienced at least one period of poverty between 2008 and 2017, 36.1% remain below the poverty line, with black African female- headed households with low educational levels living in rural areas being impacted most.

- Of the five social classes that were identified (viz. the chronic poor, transient poor, vulnerable middle class, the actual middle class and the elite), the chronic poor was the only group that comprised just two (black African- and coloured households) of the four population groups in South Africa.

- Black African-headed households accounted for 22.6% of the elite class, while white-headed households accounted for 65.4%.

Taking cognisance of the above status quo of inequality in the South African context, the question arises, from a practical theological perspective, how a pastor can make a purposeful and positive contribution towards addressing the challenges and proposed outcomes as it is generally envisioned and desired in the organisational landscape. In an attempt to find guidance in conceptualising the praxis of such a role, the study taps into existing inter-disciplinary discussions between economy and theology, especially on the topic of inequality.

3.3.2   Inequality - Academic reflection from economics and theology

The entrepreneur inevitably tends to become a rentier, more and more dominant over those who own nothing but their labour. Once constituted, capital reproduces itself faster than output increases. The past devours the future (Piketty, 2017:746).

In his book on economics, titled *Capital in the Twenty-First Century*[84]*,* Thomas Piketty concludes that "…a market economy based on private property, if left to itself, contains powerful forces of convergence, associated in particular with the diffusion of knowledge and skill; but it also contains powerful forces of divergence, which are potentially threatening to democratic societies and to the value of social justice on which they are based."

During the descriptive phase of my research I reached out to Piet Naudé[85]. During our discussion he mentioned that he co-authored an article with Stan du Plessis[86] titled "*Economic inequality: economics and theology in dialogue*" (Naudé & Du Plessis, 2018), in which they engage in an interdisciplinary discussion on the big concern of inequality and its symptoms. Refering to Piketty's book they concur that

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[84] Piketty, T. 2014. Capital in the Twenty-First Century. Cambridge, Ma.: Harvard University Press.
[85] Professor of Ethics and Director of the University of Stellenbosch Business School. Former Extra-ordinary Professor in Systematic Theology and Ethics at the Stellenbosch Faculty of Theology.
[86] Professor of Economics and former Dean of Economic and Management Sciences, Stellenbosch University. Chief Operating Officer of Stellenbosch University since 1 January 2017.

there is "…something very wrong with modern capitalism; that rising inequality in the material welfare of the population was not an accidental phenomenon, but something that emerged from the very logic of modern cooperation". They argue that if this is not managed correctly, it could lead to the return of a disturbed social structure in which the wealthy and powerful elite entrench themselves at the top of the social stratification, undermining any progress in social mobility (Naudé & Du Plessis, 2018:79).

Addressing the public meaning and significance of the Christian faith (from a practical theological perspective) to the social justice topic of economic inequality, the authors argue that Christian convictions indeed "…make an impact on and have practical implications for different public spheres of society" (Naudé & Du Plessis, 2018:79). Focussing specifically on the topic of economic inequality, Naude and Pienaar follows a see-judge-act-model[87]:

- "See" - first observe and describe the sources of economic inequality as understood from their respective fields of economics and theology,
- "Judge" – This is followed by a moral assessment highlighting which aspects of inequality are ethically acceptable or unacceptable.
- "Act" - Lastly they propose interventions to reduce ethically unacceptable forms of inequality based on economic and theological reasoning.

Therefore, reference is first made to the first two components of the model (*'SEE' and 'JUDGE'*) in an attempt to get a broad overview of the interdisciplinary interpretative response to and moral assessment of inequality, after which their pragmatic suggestions (*'ACT'*) are taken into consideration in an attempt to deduce clues to the possible task and role of the PTF in the larger organisational space.

3.3.2.1 SEE - describing the sources of economic inequality as understood from the fields of Economics.

From an economics perspective, Du Plessis starts by saying that at first glance inequality should not be a difficult concept, since in "… the social sciences inequality means that some attribute [income, wealth, power, etc.] is distributed in different amounts to different members [persons, households etc.] of the society." (Naudé & Du Plessis, 2018:78). The discussion however, becomes increasingly complex as one starts focussing on the controversies surrounding the cause and consequence of inequality. He differentiates between the so-called *exploitation perspective,* where *"...*the wealth of the slave-owner is causally related to the poverty of the slave in an intrinsically exploitative relationship", and the *achievement perspective*, where "…the social process that generates high income for one person is thought to be largely independent from the process that generates incomes elsewhere." According to this

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[87] This model correlates very well with Osmer's model for practical theological interpretation, where "See" might relate to the descriptive/empirical task asking "What is going on?" together with the interpretive task asking "Why is it going on?", "Judge" relate to the normative task asking "What should be going on?" and "Act" relate to the pragmatic/strategic task asking "How should we respond?".

perspective higher income is thought to be the result of higher productivity, often instigated by innovation, talent or hard work (Naudé & Du Plessis, 2018:78).

3.3.2.2 SEE - describing the sources of economic inequality as understood from the field of Theology

From a *theological perspective*, Naude argues that theologians should take cognisance of the moral differences of inequality arising from the two above mentioned processes. While God given talents and differential use of opportunities will always be a trademark of any society and even in conditions of perfect freedom will hinder the "…ideal of a fully egalitarian and equal society", theology should strive for tolerable levels of inequality (Naudé & Du Plessis, 2018:78). However, when inequality becomes so entrenched in society and amongst certain groups, it becomes morally unacceptable, even if the source is morally acceptable. Naude responds from a theological point of view to the occurrence of inequality, with the first three responses derived from the Confessions[88]:

a. Loss of transcendental purpose

Whenever a *social system* like the economy becomes so secularised and thus invulnerable to the scrutiny of *religion* (partially caused by the privatisation of the latter), the former easily loses its transcendent function and becomes immanent and self-sufficient. It then easily infiltrates other social spheres with co-modifying thinking and language, causing exclusive and totalizing perspectives on the whole of reality (Naudé & Du Plessis, 2018:79), and it "...tends to lose a normative link to explicit moral values (like equality, social care, and restorative justice)". This, while these values lie beyond the system itself and should actually be guiding it in formulating social and economic goals (Naudé & Du Plessis, 2018:80).

This false doctrine "…as though there are areas of our lives in which we would not belong to Jesus Christ, but to other lords – areas in which we would not need justification and sanctification through him" (as quoted from the Barmen Declaration)[89] is clearly rejected by other Confessions. All throughout history the church reacted with Confessions whenever a cosmological narrative attempted to provide an alternative interactional narrative, and thus entering the age-old battle of the gods, the battle for ultimate loyalty, for the ultimate frame of reference within which to interpret the self, life-in-community and the natural environment. For instance (Naudé & Du Plessis, 2018:79-80):

- The Barmen Declaration,[90] when the totalitarian Nazi regime threatened the Lordship of Christ over church and state,

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[88] Refering to the Barmen Declaration, the Belhar Confession, the Accra Confessionand the Heidelberg Catechism respectively.
[89] Evangelical Church in Germany, "The Barmen Declaration", § 2.
[90] Evangelical Church in Germany, "The Barmen Declaration."

- The Belhar Confession,[91] when the Lordship of Christ was denied in injustice, disunity and irreconciliation under apartheid,

- The Accra Confession,[92] when the sovereignty of God over all creation was threatened by a specific interpretation of the global economic system. It reacted by confessing "…this [neo-liberal economic globalization] is an ideology that claims no alternative, demanding an endless flow of sacrifices from the poor and creation. It makes the false promise that it can save the world through the creation of wealth and prosperity, claiming sovereignty over life and demanding total allegiance, which amounts to idolatry."[93]

- The Heidelberg Catechism that confirmed that the first commandment ("Thou shalt have no other gods before me") teaches that we should trust in God alone, expecting all good things from Him with humility, and that idolatry is to place our trust in any other object than God that has manifested Himself in His word.[94]

Naude does acknowledge that God uses institutions like the state and systems like the economy, and that the bible does teach that we should enjoy the fruit of our labour (Psalm 128:2) and value the enterprising woman (Proverbs 31). He, however, cautions against a shift of "… our ultimate trust from God to the market in its ideologized form, deriving our comfort from other sources than Christ; and when, from the side of the market, it claims our total loyalty to its logic as the only perspective on self, society, and the environment" (Naudé & Du Plessis, 2018:80).

b.   The ambiguities of capitalism

Since the confessions operate from the premise that unredeemed persons are unable to do good[95] because of their corrupt nature[96], Naude argues that the vision of creating a humane society and ecologically sustainable use of nature through either a capitalistic system (based on self-interest) or a socialist system (based on centrally planned cooperation) is questionable. The promotion of self-interest instead of common good, and creation of envy instead of showing kindness and preventing the hurt of others are tell-tale signs of a system contradicting the sixth commandment that one should not kill.[97] (Naudé & Du Plessis, 2018:81).

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[91] United Reformed Church in Southern Africa, "Confessions of Faith."
[92] World Communion of Reformed Churches, "The Accra Confession."
[93] World Communion of Reformed Churches, "The Accra Confession."
[94] Christian Classics Ethereal Library, "Heidelberg Catechism", Q. 95.
[95] Christian Classics Ethereal Library, "Heidelberg Catechism", Q. 8.
[96] Christian Classics Ethereal Library, "Heidelberg Catechism", Q. 2, Christian Classics Ethereal Library, "Heidelberg Catechism", Q. 5.
[97] Christian Classics Ethereal Library, "Heidelberg Catechism", Q. 106, 107.

While the relative success of capitalism relies on the promotion of people's self-mastery, the Confession of 1967 warns that this can also lead to becoming "…exploiters and despoilers of the world (Naudé & Du Plessis, 2018:81).

Naude is of the opinion that, from a Confessional perspective, the over-confidence in Adam Smith's notion that if every person "intends only his own gain" it will "naturally, or rather necessarily" increase the wealth of the whole society[98], brought along by ambiguous results of capitalism (Naudé & Du Plessis, 2018:81):

- Amidst the creation of enormous wealth there are debilitating poverty and weak re-distribution mechanisms;
- Production of goods on a massive scale through industrial cooperation left a devasting mark on the ecology.
- Consumerism (spurred by commercial advertising) gave rise to a "joyless economy"[99] in which everything has a price, but nothing has value.[100]

Such an ambiguous economic system, which is built on self-interest, is theologically rooted in *incurvatus in se* (turning inward on oneself), and therefore bends Gods gifts to only self-promotion and selfish use (Naudé & Du Plessis, 2018:81).

c. Redemption does not guarantee just outcomes

Naude makes an important statement when he cautions against the conviction that redemption will guarantee just outcomes, since pious Christians can often be blinded by ideologies and unjust systems. When wrongs are not timeously identified and confessed, it can grow over time into a strong deception "…to seem self-evidently right and to be ideologically foreign to Scripture".[101] Therefore he states that confession often requires "…the dismantling of structures of thought" that grew over many years and are genuinely held, but are nevertheless false[102], making the road to reconciliation and justice a painful and often sad one. However, while the redeemed self "…who lives under the economy of God's grace, is still subject to 'sinful desires'[103]," (s)he is no longer enslaved by them (Naudé & Du Plessis, 2018:82).

d. Supporting virtuous non-religious initiatives

Without demanding the conversion of non-religious authorities and powers, who engage in virtuous initiatives (like fighting for the rights of the poor, fairer global trade, ecological care and other worthy causes), Naude urges Christians and institutions of the church to rather view it "…in the context of God's

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[98] Smith, A. 1979. *An Inquiry into the Nature and Causes of the Wealth of Nations*. Oxford: Clarendon, bk. IV, ch. 2, pp. 456, 454.
[99] Scitovsky, T. 1976. *The Joyless Economy: An Inquiry into Human Satisfaction and Consumer Dissatisfaction*. New York: Oxford University Press.
[100] Patel, R. *The Value of Nothing: How to Reshape Market Society and Redefine Democracy*.
[101] United Reformed Church in Southern Africa, "Confessions of Faith", accompanying letter 1 and 3.
[102] United Reformed Church in Southern Africa, "Confessions of Faith", accompanying letter 4.
[103] Christian Classics Ethereal Library, "Heidelberg Catechism", Q. 60.

freedom and providence, contribute to preserve good order in society and nature." While such good works cannot be seen as so called 'good works' outside of Christ's justification "…in the narrow confessional definition…", efforts by business people to give more prominence to the human and ecological side of capitalism (e.g. applying codes of good governance, using expanded sixcapital integrated reporting[104], subscribing to the Global Compact, creating socially responsible investment indices, addressing the Sustainable Development Goals) should be supported and endorsed (Naudé & Du Plessis, 2018:1).

e. Signs of the time

In a last comment by Naude regarding the descriptive task of theology on the topic of economic inequality, he refers to the eschatological notion of the Confessions. It is evident in a context where "…inequality arises from an unjust economic system…", "…predicated upon enmity amongst people and nations, where the powerful and privileged 'selfishly seek their own interests and thus control and harm others'…"[105], and where "…ecological destruction is the result of pursuing unrestrained growth among industrialised nations".[106]" This, together with the dichotomy between abundance and lack of effective distribution, the strong power symmetry between rich and poor, which leads to the exploitation of the defenceless and the embedding of the existing powers in the system, technological advances further dividing society and population expansion putting increasing pressure on social systems and the environment, all hint of the 'signs of the time' (Naudé & Du Plessis, 2018:83).

3.3.2.3 JUDGE - guided by a moral assessment, which aspects of inequality are ethically acceptable in Economics?

Du Plessis states that the role and implications of inequality for public policy can ultimately be divided into arguments that state that "…inequality is either good in principle, or of instrumental value for rising prosperity", on the one hand, or that inequality is "…either harmful per se, or likely to harm economic prosperity" (Naudé & Du Plessis, 2018:84).

a. Apologists for inequality

Du Plessis mentions two major theories on why inequality might be good in principle / of instrumental value:

- Since the rise of the industrial revolution, specialisation and cooperation are the major stimuli for the unprecedented rise in prosperity. However, opportunities for collaboration and cooperation are created by inequality (be it in ability, resources, perspectives etc.) Hence, whenever one strives to

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[104] For more on six capitals integrated reporting visit https://drcaroladams.net/integrated-reporting-and-the-six-capitals-what-does-it-all-mean/
[105] United Reformed Church in Southern Africa, "Confessions of Faith."
[106] World Communion of Reformed Churches, "The Accra Confession", § 8-9.

eliminate differences, the most powerful force of economic progress risks being undermined. (Welch, 1999:1-17).

- Viewed from another angle, inequality is seen as the consequence of the purposeful action that leads to private and social gains, rather than the initiating factor of productive specialisation and co-operation as argued above. Hence, trade does not hinge on prior differences, but rather on the productivity of specialisation which, as a necessary consequence, requires cooperation and trade. Inequality then, emerges as the consequences of assigning responsibility to the actions people take.

However, Du Plessis makes it very clear that all pro arguments for the possible value of inequality are based on the assumption that the process from which inequality emerges is fair. "The premise is that the inequality that emerges from voluntary exchange is per se unobjectionable, while inequality due to plunder, exploitation, coercion or exclusion does not serve any of the instrumental roles envisaged here, and economists typically do not offer any apology for inequality of this kind" (Naudé & Du Plessis, 2018:85). Conceptual literature on equality is familiar with this distinction and refers to it using terms like 'constructive' versus 'destructive' inequality (Birdsall[107]), 'market' versus 'structural' inequality (Easterly[108]) or inequality that arises from 'achievement' vs inequality that is 'exploitative'.

b.   Critics of inequality

Du Plessis (Naudé & Du Plessis, 2018:85) also sheds light on tradition within economics which views inequality as either "…harmful per se, or as obstacle in pursuing other social goals…". He highlights the following channels along which inequality might indeed adversely affect prosperity (see, for example, Perotti[109] or Piketty[110]):

a)   The risk of a patrician society.

Referring to Piketty's book Du Plessis mentions two claims namely that (i) "modern capitalism seems to have a built in bias towards ever greater inequality" and (ii) "that if not overturned by policy this rising inequality will create a society with low social mobility and permanent power and advantage for some…". Viewed as such, the risk of inequality lies in the maintenance of a relatively open society (Naudé & Du Plessis, 2018:85).

b)   The impact on fiscal policy.

Higher inequality might lead to higher taxes, especially on capital and future income, which in turn might have a discouraging effect on investment (Naudé & Du Plessis, 2018:86).

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[107] Birdsall, "Why Inequality Matters: Some Economic Issues."
[108] Easterly, W. 2007. "Inequality Does Cause Underdevelopment: Insights from a New Instrument", *Journal of Development Economics* 84, pp. 755-776.
[109] Perotti, R. 1996. "Growth, Income distribution and Democracy", *Journal of Economic Growth* 1, (No. 2), pp. 149-187.
[110] Piketty, *Capital in the Twenty-First Century*.

c) The threat to institutions.

Social instability caused by polarisation may have a knock-on effect, ranging from the disruption of labour, goods and markets, affecting productivity and the accompanying uncertainty about the credibility of existing institutions, ultimately leading to lower investment. Inequality induced social instability could also undermine efforts of policy and institutional reform, or even hinder poor institutions to implement necessary macroeconomic policies to avoid a growth collapse. Furthermore, inequality prevents the emergence of good institutions and undermines human capital investment, which is detrimental for economic growth in the long-run (Naudé & Du Plessis, 2018:88).

d) Investment in education.

Productivity growth, resulting from either spill-over associated with capital investment,[111] explicit investment in research and development, or spill-over associated with investment in education (or the formation of human capital)[112] usually accounts for the biggest economic growth. Inequality, however, can lower growth by undermining any of these channels. Du Plessis refers to Galor and Zeira[113] who connect the effect of education to inequality, showing that "…credit market imperfections and indivisibilities in education lead to an underinvestment in education in highly unequal societies with deleterious short-term as well as long-term consequences for productivity and hence growth" (Naudé & Du Plessis, 2018:89).

e) The impact on education and fertility decisions.

Du Plessis refers to Perotti[114] who speculated that "… a redistribution of wealth in an unequal society would raise the return to human capital investment for poor families and lower their demand for children, thus depressing the aggregate fertility rate." He however acknowledges that these effects have not yet been properly reported in the literature (Naudé & Du Plessis, 2018:90).

3.3.2.4 JUDGE - guided by a moral assessment, which aspects of inequality are ethically acceptable in Theology?

Theologically spoken, Naude points out criteria by which the confessions "…seek to judge morally unacceptable inequalities or unjust economic systems" (Naudé & Du Plessis, 2018:90), sharing one formal and three normative criteria:

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[111] Romer, P.M. 1986. Increasing Returns and Long-Run Growth, *Journal of Political Economy* 94, pp. 1002-1037.
[112] Lucas, R.J. 1988. On the Mechanics of Economic Development, *Journal of Monetary Economics* 22, (No. 3), pp. 3-42.
[113] Galor. O. and Zeira, J. 1993. Income distribution and Macroeconomics, *Review of Economic Studies* 60, (No. 1), pp. 35-52.
[114] Perotti, Growth, Income distribution and Democracy, pp. 153-154.

a.   Formal criteria - Deep-searching and humble self-criticism

As a point of departure for judging any system or institution, Naude highlights that the first (formal) criterion is an attitude of "…a deep-searching and humble self-criticism" (Naudé & Du Plessis, 2018:90). He refers to the Accompanying Letter to the Belhar Confession: "along with many, we confess our guilt in that we have not always witnessed clearly enough in our situation and so are jointly responsible" that certain convictions and actions that are wrong, grew over time "to seem self-evidently right."[115] Therefore, any judgement (through Confessions) is a humbling act "…before God's throne and before other human beings"[116] and speaks "…pleadingly rather than accusingly"; knowing that no one can throw the first stone or is without blame. Hence, the first theological judgment is self-judgement in honesty before God and others (Naudé & Du Plessis, 2018:90).

b.   Three normative criteria:

    a)   *Inequality – a contradiction of the very nature and revelation of God*

In a Biblical tradition, attesting to the integral link between God (on the one hand) and justice and peace (on the other), Naude states that a theological judgement of economic inequality emphasises its contradiction to "…the very nature and revelation of God" (Naudé & Du Plessis, 2018:91). Referring to the Belhar Confession[117], he argues that allowing and defending injustice "…on whatever ground, is tantamount to acknowledging "other events and powers" [118] (including economic theories that would defend injustices) as sources of revelation" (Naudé & Du Plessis, 2018:91). Therefore, despite an understanding of the need for and benefits of specialisation in economic cooperation, "…all inequality beyond reasonable differences are destructive, whether such inequality is the cause for or the result of specialization" and hence cannot be endorsed by theology (Naudé & Du Plessis, 2018:91). Naude adds that while inequality that results from voluntary exchange might be defended, it will only be on the grounds that the "…fair and open processes is realised to a considerable degree", something that is however, "…mostly absent in transitional societies and in the context of global competition between societies" (Naudé & Du Plessis, 2018:91).

    b)   *Inequality – a contradiction of reconciliation*

Referring to the above mentioned economic argument that inequality threatens social sustainability, negatively impacting trust, business confidence, investment and growth, Naude uses the Confessions'

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[115] United Reformed Church in Southern Africa, "Confessions of Faith", accompanying letter, para. 2.
[116] United Reformed Church in Southern Africa, "Confessions of Faith", accompanying letter, para. 2.
[117] United Reformed Church in Southern Africa, "Confessions of Faith", § 4.
[118] Evangelical Church in Germany, "The Barmen Declaration", § 1.

emphasis on "reconciliation"[119][120] as a second criterion. Since inequality is an expression of dis-unity amongst people and therefore a contradiction of reconciliation, theology judges inequality as morally unacceptable and is an injustice that contradicts peace and social cohesion. In secular terms, Naude states that "… reconciliation refers to the social (and ecological) capital required for business to operate efficiently" (Naudé & Du Plessis, 2018:92).

c)   The preferential option for the poor

Thirdly Naude, referring to the Confessions[121][122][123], highlights the growing and explicit "… preferential option for those who suffer and who are often forgotten" as another theological criterion for judging justice and inequality. (Naudé & Du Plessis, 2018:92). Referring to one of the above mentioned economic arguments against inequality, warning of the dangers of a patrician society "…where power and advantage reside permanently in a select group," negatively impacting upward mobility and transferring inequality from generation to generation, Naude places the focus on God's justice to the oppressed and His intervention on behalf of the marginalised. In secular terms these would refer to "…those who have fallen out of the job- and consumer market, and are therefore often without social care and respect: the hungry, the prisoners, the blind, the downtrodden, the stranger (refugees), the orphans and the widows (Naudé & Du Plessis, 2018:92).

Naude concludes his theological judgement on inequality by saying that "… morally unacceptable forms of economic inequality are measured against the criteria of God's own character as a just God, revealed in Jesus' life and work; reconciliation and peace amongst all people and special care for those at the bottom of the social order (Naudé & Du Plessis, 2018:92).

3.3.2.5   ACT - what remedies do economics offer to alleviate the morally questionable forms of economic inequality

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[119] Naude states that "The threefold structure of the The Belhar Confession middle-articles is unity–reconciliation–justice. There are reciprocal relations among these three, and none can exist without the other" - *United Reformed Church in Southern Africa, "Confessions of Faith", § 3,*

[120] *The Confession of 1967* that "…emphasises that the mission of the church is to be a reconciling community in close following of Christ's example: Christ's suffering "makes the church sensitive to all the sufferings of mankind…."; the cross is God's judgement on our inhumanity toward one another, revealing the "awful consequences of our own complicity in injustice", whilst the risen Christ expresses the promise of God's renewal of society" - *Creeds of Christendom, "The Confession of 1967", § II.A.1.*

[121] The *Belhar Confession* states that "…in a world full of injustice and enmity He is in a special way the God of the destitute, the poor, and the wronged…" - United Reformed Church in Southern Africa, "Confessions of Faith", § 4.

[122] The *Accra Confession*, focusing on both economic and ecological justice, include restoring the integrity of creation in a striving for ecological justice as it extends a special concern for the wronged and abused - World Communion of Reformed Churches, "The Accra Confession", § 28.

[123] According to *the Confession of 1967*, "the advancement of the common welfare." should guide the judging of the injustices of an unequal world - Creeds of Christendom, "The Confession of 1967", § II.A.4.c.

With the primary income distribution being the labour market outcome in the economy, Du Plessis states that the former can be influenced by fiscal policy affecting factors which can cause different rewards in the latter. However, a "… government's main policy for affecting the distribution of income is the national budget, which creates a secondary distribution of income after the collective tax and expenditure obligations have been fulfilled" (Naudé & Du Plessis, 2018:93).Referring to a large study[124] done by Hoeller *et al.* (2012:5-7) of the Organisation for Economic Co-operation and Development (OECD) regarding redistribution policies which emphasised the significant impact of the structure of fiscal policy on post-distribution, Du Plessis summerises the results of the survey as follows: "cash transfer has been the most powerful redistributive instrument in OECD countries, accounting for about three-quarters of the redistribution of income, with taxes accounting for the remaining quarter (Naudé & Du Plessis, 2018:93), incomes, experience with redistributive policies, interventions to reduce morally questionable and ethically unacceptable forms of economic inequality lie in the structure of fiscal policy on post-distribution incomes (Naudé & Du Plessis, 2018:93). Du Plessis refers to the expenditure and the revenue side of the budget:

a.   The expenditure side of the budget

Referring to Leibbrandt *et al.*[125] and Van der Berg[126], Du Plessis emphasises the redistributive impact of grants in South Africa. With a well-developed social security system compared to countries at a similar stage of development, South Africa's social old age pension, disability and foster care grants and child support grant contribute to a "…considerable rise in social assistance expenditure by government from the late 1980s onwards[127] (Van Der Berg, *et al.*, 2010 in Naudé & Du Plessis, 2018:94).

With more than a quarter of the population benefitting from social assistance, Du Plessis refers to Van der Berg *et al.*[128] who found "…no other developing country with a comparably large proportion benefitting from social assistance, and even amongst developed economies, only Denmark spent a larger proportion of gross domestic product (GDP) on social assistance" (Van Der Berg, *et al.*, 2010 in Naudé & Du Plessis, 2018:94).

Targeted to benefit those who need it the most, social assistance grants are better targeted than any other element of social spending in the South African budget (Van Der Berg, *et al.*, 2010 in Naudé & Du Plessis,

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[124] Joumard *et al.* "Less Income Inequality and More Growth - Are They Compatible?" (2012)

[125] Leibbrandt, M., *et al.* 2010. "Trends in South African Income Distribution and Poverty Since the Fall of Apartheid", *OECD Social, Employment and Migration Working Papers*, No. 101.

[126] Van der Berg, S. 2010. "Current Poverty and Income Distribution in the Context of South African History", *Stellenbosch Economic Working Papers*, No. 22/10.

[127] Van der Berg, S., *et al.* 2010. "Efficiency and Equity Effects of Social Grants in South Africa", *Stellenbosch Economic Working Papers*, No. 15/10.

[128] Van der Berg, *et al.* "Efficiency and Equity Effects of Social Grants in South Africa", pp. 7-8.

2018:94), with the old-age pension being targeted the best, with the child care grant being the worst (Van Der Berg, *et al.*, 2010 in Naudé & Du Plessis, 2018:94-95).

On the question of the real impact of social assistance on lower income inequality in South Africa, Du Plessis refers to Van der Berg's[129] calculations which shows a lowered income Gini coefficient from 0.69 to 0.52 due to these transfers. It clearly is a substantial redistribution of resources, which over time has increased in progressivity, and has been done on a sustainable fiscal basis (Naudé & Du Plessis, 2018:95). However, to fund these resources taxes are needed which is an additional vehicle for redistribution, though in South African the tax system's contribution to redistribution is smaller than the social assistance part of the budget. When included in the calculation, the contribution of the tax system "… lowers the income Gini coefficient even further to 0.47. (Van Der Berg, *et al.*, 2010 in Naudé & Du Plessis, 2018:94-95).

b.   The revenue side of the budget

On the revenue side of the national budget, Du Plessis points out that the redistributive impact of the budget is influenced by (i) the structure of taxes, (ii) the top marginal tax rates and (iii) the progressivity of the tax scale (Naudé & Du Plessis, 2018:94-95).

Government revenue from the different tax vehicles (like income, corporate, consumption, real estate, inheritance, social security and trade taxes) determines its redistribution impact and the size of these tax bases determines the degree of sustainable/feasible redistribution.

Compared to other developed economies, the revenue side of the South African budget shows close resemblances, in stark contrast to budget structures of countries with a similar level of per capita income.

Compared to developed countries, South Africa's tax system comprises a large tax base, even more so when compared to countries at similar level of development. South Africa also sits at the highest end of the developing-country distribution when it comes to the top marginal tax rate (Naudé & Du Plessis, 2018:95).

3.3.2.6   ACT - what remedies does Theology offer to alleviate the morally questionable forms of economic inequality.

Naude is of the opinion that any inter-disciplinary initiative between economy and theology to alleviate inequality, should first and foremost focus on "…the area of policy studies" since it "… is clear … that primary income distribution, which is the outcome of the labour markets, can be addressed via budgetary measures on both the income and expenditure side" (Naudé & Du Plessis, 2018:96).   However, he states

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[129] Van der Berg, S. 2009. Fiscal Incidence of Social Spending in South Africa, 2006. Stellenbosch: Unpublished report prepared for National Treasury, p. 17.

that of all the ethical ideals of justice (based on the prophetic discourse), theologians find the policy discourse the most difficult, especially in what is practical under the constraints of monetary policy and political ideology. It is usually easier to establish normative principles than to take responsibility for the interpretation and practical implementation in everyday life.

He then argues that the intersection between economy and theology regarding the "preferential option for the poor", however, can be a very effective catalyst for interdisciplinary cooperation. Where the economy can help the poorest of the poor through, for example, social security provision, theology can use the "preferential option for the poor" as a very effective rhetorical tool to move public policy. Hence theologians and economists can embrace the ideal of greater redistribution with a view to a more egalitarian society, while also together wrestle with the feasibility constraints of public revenue regarding income tax raised, in an attempt to find a compromise between private income and public taxation (Naudé & Du Plessis, 2018:97).

Apart from policy cooperation, Naude refers to three ecclesiological perspectives (an understanding of the task of the church specifically in situations of injustice) which can provide a dogmatic locus to discuss the context of economic inequality and assist in a fruitful discussion viz.: the church as confessing, sharing and solidarity community (Naudé & Du Plessis, 2018:97).

a.   The church as confessing community[130]

When situations arise where the very truth of the gospel is at stake, the church as a confessing community "…is compelled to witness to justice, peace, reconciliation, and the integrity of creation" (Naudé & Du Plessis, 2018:97).   These confessions are always simultaneously addressed to and therefore has implications for both the church itself and the public domain (which includes economy). In combination with other forms of ethical discourse, the churches' confessions (prophetic ethical discourses[131]) is an important continued prophetic critique of economic injustices. Naude states that the "…strength of prophetic witness is the ability to denounce an injustice in unambiguous terms, focusing public attention to a specific form or situation of injustice, whilst it pronounces a clear vision for a (God-willed) alternative future" (Naudé & Du Plessis, 2018:98).

Referring to the ecumenical church in co-operation with policy making bodies (like the United Nations, the International Monetary Fund and World Bank, the World Economic Forum, as well as national and local governments), he argues that the first action should be "… to confess the counter-truth of justice and peace" in order to arrest existing and growing economic inequality (Naudé & Du Plessis, 2018:98). With

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[130] The classic statement on the church as confessing community remains Barth in KD I/ 2.
Barth, K. 1956. Church Dogmatics I/2: The Revelation of God. Edinburgh: T&T Clark, pp. 620-660. For a discussion, and reference to other Barthian texts, see Naudé.
Naudé, *Neither Calendar nor Clock: Perspectives on the Belhar Confession*, pp.77-103.
[131] Gustafson, *Varieties of Moral Discourse: Prophetic, Narrative, Ethical and Policy*.

their own ecclesial viewpoints clearly formulated, theologians should enter into crucial discussions and work together with these policy-making bodies and economists, ensuring a credible prophetic voice which is "…backed up by the best available empirical data framed by explicit values" (Naudé & Du Plessis, 2018:98). Guided by a balance between that which is the ideal and feasible, actual suggested policy alternatives should materialise.[132]

b.   The church as sharing community

In the context of self-centred accumulation of wealth, misuse of power in attaining personal privileges at the expense of others and building and maintaining social stratified structures of inclusion along class lines, the church as an alternative sharing community should embody justice and peace in life-together (Naudé & Du Plessis, 2018:98). Referring to the Heidelberger Catechism, Naude argues that "the communion of saints" implies, that as members of Christ, all believers are "in common, partakers of him, and of all this riches and gifts" and also "that everyone must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members"[133] (Naudé & Du Plessis, 2018:98). Hence Christians should know that it is their duty to employ their spiritual and material gifts to not only benefit their own "… socio-economic status in rational pursuit of self-interest, but also to build a communion where one *readily* and freely, without any grudge, and in fact *cheerfully*, with a joyous heart, use one's gifts (talents, time, money, goods, spiritual gifts) for the (material) *advantage* and (spiritual) *salvation* of others" (Naudé & Du Plessis, 2018:98).

Whenever the church is sociologically structured on the basis of class or when a gospel is preached that focuses on selective Scriptural promises, linearly relating it to faith and material possessions or physical health, its incarnational credibility is compromised. Equally so, a church which exemplifies alternative altruistic values to the "…competitive and performance culture of the economy", embodies a credible incarnation and is truly a "public" church (Naudé & Du Plessis, 2018:99).

While the values of justice and peace and sharing embodied by the faith community have significance internally, it also has significance beyond the communion of saints, where the members/disciples are the salt of the earth in public as well (Mathew 5). Being dispersed beyond the community of saints into the realities of society, including economic life, Christians serve God in their daily lives (private, work and society), by using their Spirit endowed gifts, their abilities, their possessions and technology in advancing common welfare[134] and even possibly "…provide impulse in, for example, social and economic policies" (Naudé & Du Plessis, 2018:99).

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[132] Gustafson, Varieties of Moral Discourse: Prophetic, Narrative, Ethical and Policy, pp. 16, 46-47.
[133] Christian Classics Ethereal Library, "Heidelberg Catechism."
[134] Creeds of Christendom, "The Confession of 1967", § II.A.4.c.

c.   The church as solidarity community

Referring to The Belhar Confession, Naude argues that since God has "… revealed Himself as God of justice and peace…", it follows that "'…the church as possession of God must stand where He stands, namely against injustice and with the wronged; that in following Christ the Church must witness against all the powerful and privileged who selfishly seek their own interest and thus control and harm others…'"[135] (Naudé & Du Plessis, 2018:99).

Adding to this, he makes the strong statement that the Heidelberg Catechism, which was written long before "…the current world of intricate banking instruments with concealed and unknown risks, rogue traders, pyramid schemes, hidden insurance policy costs, garnishee orders, "phishing" economics and currency manipulation…", confesses that stealing as explained by the eighth commandment points to much more than just straightforward theft. It also refers to "all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbour", like using force, engaging in corruption (false merchandise, false coins or unjust weights as referred to by the Heidelberg Catechism) or even using ways which have "the appearance of right" while it is unjust forms of self-appropriation (Naudé & Du Plessis, 2018:100). In these situations, he argues, the church, as in the parable of the Good Samaritan, should come to the aid of "… the unwanted ones who fell along the road, without letting religious duties or class-consciousness stand in the way of being a neighbour to them" (Naudé & Du Plessis, 2018:100).

3.3.2.7   Summary and conclusion

Du Plessis and Naude (2018:100) summarise their discussions by pointing to the encouraging and constructive way in which the discourse between the two diverse disciplines of economics and theology find common expression in policy studies, with:

- reconciliation and social capital describing the same ideal but from different perspectives,
- a warning by the economist against the undesirable creation of patrician societies,
- "the preferential option for the poor" finding expression in the economy with, for example, social grant policies targeting the poorest of the poor and a progressive tax regime in which those who are better off help to fund support for those worse off.
- the requirement in applied ethics in finding a compromise between the ideal (a more egalitarian society) and the "real" (feasibility constraints).

The authors conclude by stating that they are convinced of the positive impact the combined input of theology and economics can have on inequality through bringing empirical data to the ideals of justice,

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[135] United Reformed Church in Southern Africa, "Confessions of Faith", § 4.

pointing to a third way "… in which economic inequality can be addressed quite effectively via sustained policy interventions in which the church (can) play a key role" (Naudé & Du Plessis, 2018:101).

3.3.3 Corruption

3.3.3.1 What is corruption?

According to Heidenheimer in Coetzer and Snell, corruption can be defined as the "…destruction or spoiling of anything, especially by disintegration or decomposition with its accompanying unwholesomeness…" (1970:3-64 in Coetzer & Snell, 2013:31). It can also be described as "… the perversion of an institution, custom… from its primary purity" (Coetzer & Snell, 2013:31) The United Nations definition of corruption,[136] which is widely used by Social Scientists and Economists alike, points to the "…misuse of public office (public power, public interest, public authority) for private profit (private benefit, personal gain, family or group benefit) (Senturia, 1930-1935:449 in Coetzer & Snell,, 2013:31). Including behavioural actions like fraud (theft by misrepresentation), money laundering of corporate or private funds and bribery (payments to benefit from an action or the prevention of private prejudice from a given transaction), corruption creates "…a sense of injustice and disempowerment … erecting an additional barrier that widens inequality between the more and less privileged" (Coetzer & Snell, 2013:31).

3.3.3.2 Corruption and South Africa's history:

Words like *state capture*[137], *Jacob Zuma*[138], *Gupta family*[139], *cadre deployment*[140], *kleptocracy*[141], *SOE's,*[142] together with *KPMG*[143], *McKinsey*[144], *Steinhoff*[145], *white monopoly capital*[146] etc. come to mind whenever the topic of corruption in South Africa is discussed. Recent reports suggesting that "…well-

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[136] United Nations 2004. *Handbook on practical anti-corruption measures for prosecutors and investigators.* Vienna: United Nations, p.23.
[137] https://theconversation.com/topics/state-capture-25993
[138] https://theconversation.com/topics/jacob-zuma-8310
[139] https://www.bbc.com/news/world-africa-22513410
[140] https://theconversation.com/topics/cadre-deployment-37790
[141] https://theconversation.com/topics/kleptocracy-27503
[142] https://theconversation.com/corrupt-state-owned-enterprises-lie-at-the-heart-of-south-africas-economic-woes-79135
[143] https://theconversation.com/topics/kpmg-3515
[144] https://theconversation.com/topics/mckinsey-11408
[145] https://theconversation.com/search/result?sg=02288b59-361f-45d6-9626-fe34882d8c34&sp=1&sr=3&url=%2Fbook-on-steinhoffs-demise-shows-danger-of-big-men-business-leaders-106732, and https://theconversation.com/search/result?sg=e42e1979-80a1-4e01-a0ee-86d534e96c9f&sp=1&sr=3&url=%2Fsteinhoff-scandal-points-to-major-gaps-in-stopping-unethical-corporate-behaviour-88905
[146] https://theconversation.com/corrupt-state-owned-enterprises-lie-at-the-heart-of-south-africas-economic-woes-79135 and https://theconversation.com/white-people-in-south-africa-still-hold-the-lions-share-of-all-forms-of-capital-75510

connected people … enriched themselves at the expense of efforts to contain COVID-19…"[147] forms part of the almost constant theme which fuels citizen anger.

However, Steven Friedman, Professor of Political Studies at the University of Johannesburg is of the opinion that corruption is "… deeply rooted in the country's past, being a "…constant feature of South African political life for much of the past 350 years … and it will take a concerted effort, over years, not days, to defeat it."[148]

Friedman[149] dates it back to colonisation in 1652 (Oliver & Oliver, 2017)*,* when Jan van Riebeeck, an employee of the VOC, was "… recalled and fined…" because of "…private trading…" but "…was reinstated to command an expedition to the Cape of Good Hope (at the tip of Southern Africa) to build a fort and establish a provisioning station for ships traveling to East India."[150]

The subsequent period of Dutch rule was marked by "…tax evasion and corrupt officials…" (Fourie *et al.,* 2013:65), followed by the British rule with public spending directed to serve private interest, with Cecil John Rhodes "…forced to resign after he gave a friend an 18-year monopoly catering contract for the government-run railways (McCracken, 1967:115).

"Paul Kruger's Transvaal Republic[151], the Afrikaner-governed state, was riddled with nepotism and economic favours for the connected,[152]" while the British administration, which replaced it, "…served the interests of mine owners on whom it bestowed special privileges"[153] (Friedman, 2020).

Following this trajectory, Friedman argues that corruption was a common feature of the apartheid period, especially during the last few years before 1994 "…when the attempt to combat the successful international sanctions campaign made corruption, protected by government secrecy, the core government strategy", often colluding with private businesses (Friedman, 2020).

Despite the efforts[154] of Nelson Mandela and his deputy, Thabo Mbeki, Friedman is of the opinion that this deeply embedded corrupt way in which the government operated directly affected the post-1994 South Africa way of governance. With the seeds of corruption therefore, deeply planted in the country's past, a successful attempt to reduce it will have to be more than just the prosecution of accused individuals like

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[147] https://www.moneyweb.co.za/news/south-africa/madonsela-and-who-boss-slam-covid-19-corruption-in-sa/
[148] https://theconversation.com/how-corruption-in-south-africa-is-deeply-rooted-in-the-countrys-past-and-why-that-matters-144973
[149] https://www.britannica.com/biography/Jan-van-Riebeeck
[150] https://www.britannica.com/biography/Jan-van-Riebeeck
[151] https://www.britannica.com/biography/Paul-Kruger
[152] https://www.opensecrets.org.za/site/wp-content/uploads/Apartheid-Grand-Corruption-2006.pdf
[153] https://scholar.sun.ac.za/handle/10019.1/103674, https://theconversation.com/how-corruption-in-south-africa-is-deeply-rooted-in-the-countrys-past-and-why-that-matters-144973
[154] https://www.telegraph.co.uk/news/worldnews/africaandindianocean/southafrica/1324909/Mandela-accuses-ANC-of-racism-and-corruption.html

former president Jacob Zuma and the Gupta family, since the networks will remain. "Deep-rooted problems created over centuries demand through-going solutions which will take time to work…" requiring patience and understanding [155](Friedman, 2020).

3.3.3.3   Corruption and the public sector

According to GAN Integrity's[156] *South Africa Corruption Report* (updated in March 2020)*,* South Africa, "… despite performing better than regional averages across a number of key measurements…", suffers from widespread corruption. With the Judicial System, Land Administration and Tax Administration scoring on a *moderate risk* level and corruption when importing and exporting in South Africa (Customs Administration) poses a *moderately high* risk to companies, Policing, Public Services, Natural Resources and Public Procurement however, all score as *high* corruption risks *(https://www.ganintegrity.com/portal/country-profiles/south-africa/).*

Notwithstanding the historical roots of corruption, Mandisi Majavu[157], commenting on the contemporary manifestations of corruption, takes another angle referring to the influence of corrupt post-colonial African leaders. He states that "…one of the shameful achievements of the African National Congress (ANC) in its 25 years of governing post-apartheid South Africa is that it is living up to the political stereotype of what is wrong with post-colonial Africa – unethical and corrupt African leaders who exercise power through patronage" (Majavu, 2020)*.*

What is commonly referred to as "state capture", the effects of corruption are exemplified by devastating and frequent power cuts, nepotism (involving ANC politicians and their close connections exploiting public office and resources for private interests) as well as a "… cynical exploitation of the post-apartheid transformation agenda…" where corruption is often cloaked around the rhetoric of the liberation struggle of empowering black people. This "… utter disregard for ethics and democratic norms…" in reality leads to "… the black elite (to) enrich themselves and their families through government tenders and other questionable and unethical means" (Majavu, 2020)*.*

Majavu also argues that state owned enterprises like South African Airways (SAA), which has gone into business rescue[158] after "…its working capital dried up and the national treasury refused another bail-out", and the Passenger Rail Agency of the country (PRASA) being referred[159] to by transport minister Fikile Mbalula as a "… 'broken organisation', struggling to provide an efficient and committed passenger rail service…" are but two examples of a public sector which is deeply contaminated by corruption. He

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[155] For more perspective on the topic of corruption in South Africa in the past, refer to W. Coetzer & L.E. Snell – "A Practical-Theological Perspective On Corruption: Towards A Solution-Based Approach In Practice", 2013:29.
[156] GAN Integrity provides of all-in-one compliance software to help companies of all sizes manage regulatory and legal compliance - https://www.ganintegrity.com/portal/country-profiles/south-africa/
[157] Senior Lecturer, Department of Political and International Studies, Rhodes University
[158] https://theconversation.com/south-african-airways-is-in-business-rescue-what-it-means-and-what-next-128409
[159] https://www.heraldlive.co.za/news/2020-01-16-broken-organisation-prasa-lost-r1bn-in-two-years/

however also refers to multi-national corporations like[160] Deloitte, McKinsey, KPMG, Bain & Company also being involved in state capture debacles, attesting to the private sector also playing its part.

Apart from corruption on a national level, Majavu also refers to numerous ANC-run municipalities'[161] being "… dissolved and placed under administration for failing to carry out its constitutional obligations to its citizens" of creating a "…healthy and sustainable environment for the community" as stated by the constitution (Majavu, 2020). Referring to the *Global Corruption Barometer Africa 2019* of the lobby group *Corruption Watch*, Majavu points out that more than 50% of South African citizens think "…corruption is getting worse" and that "… the government is doing a bad job at tackling…" it (Majavu, 2020). In what he calls a "moral decay" of a party (ANC), who's tradition of fighting apartheid was once "rooted in altruism", Majavu argues that they have morphed into "…a corrupt machine" (Majavu, 2020).

Quantifying the scale of corruption, president Ramaphosa mentioned an amount of more than R500bn, while others have suggested closer to R1trn.[162]

a.   Fighting corruption in the public sector

South Africa initially adopted a multi-agency model in an effort to combat corruption. Notwithstanding the existence of 12 agencies with anti-corruption as part of their mandate, research (Majila *et al.*, 2017:95), revealed that the success of these agencies were limited. Reasons for this range from "…impediments such as weak political will, lack of resources, political interference, inadequate laws, insufficient accountability and failure to involve the community (Majila *et al.*, 2017:94). Furthermore, the sheer number of agencies causes fragmentation, insufficient coordination, poor delineation of responsibility and assimilation and makes an integrated national approach to the problem difficult. Hence, based on these hindering factors of a multi-agency model, a single-agency approach to fight corruption is proposed (Majila *et al.*, 2017:97).

In light of this, the ANC National Executive Committee (NEC) in August 2020 express support for establishing a new 'Scorpions-style' multi-disciplinary anti-corruption unit mandated to deal with all cases of white-collar crime, organised crime and corruption.[163]

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[160] https://www.dailymaverick.co.za/article/2020-01-16-the-dirt-on-deloittes-consulting-deals-at-eskom-part-two/?tl_inbound=1&tl_groups%5b0%5d=80895&tl_period_type=3&utm_medium=email&utm_campaign=Busine ss%20Maverick%20Thursday%2016%20January%202020&utm_content=Business%20Maverick%20Thursday%2 016%20January%202020+CID_282a9da853386128d4e197c64e93802c&utm_source=TouchBasePro&utm_term= The%20dirt%20on%20Deloittes%20consulting%20deals%20at%20Eskom%20Part%20Two
[161] https://theconversation.com/landmark-court-ruling-highlights-crisis-in-south-africas-cities-and-towns-130140
[162] https://www.news24.com/fin24/Economy/South-Africa/ramaphosa-says-state-capture-cost-sa-more-than-r500bn-overseas-criminals-will-be-brought-to-book-20191014
[163] https://www.msn.com/en-za/news/indepth/ramaphosa-moots-new-corruption-busters-and-procurement-rules/ar-BB18rB04?li=BBqg6Q6&ocid=UP21DHP

b. "State of Capture"- A Report of the Public Protector and the Zondo Commission of Inquiry

The former Public Protector, Adv Thuli Madonsela published a report on 14 October 2016 on "… the investigation into alleged improper and unethical conduct by the President (Zuma) and other state functionaries. This was related to alleged improper relationships and involvement of the Gupta family in the appointment of Ministers and Directors of State Owned Enterprises, resulting in improper and corrupt award of state contracts and benefits to the Gupta family's businesses." Proposed remedial action included the presidential appointment of a commission of inquiry headed by a judge solely selected by the Chief Justice. Eventually the report led to the establishment of the Zondo Commission of Inquiry, with president Cyral Ramaphosa signing PROCLAMATION NO. 3 OF 2018 as published in the Government Gazette of 25 January 2018, appointing a "Judicial Commission of Inquiry to investigate allegations of state capture, corruption and fraud in the Public Sector including organs of state" (GOVERNMENT GAZETTE, No. 41403, 2018:5). Guided by "… the Public Protector's state of capture report, the Constitution, relevant legislation, policies, and guidelines, as well as the order of the North Gauteng High Court of 14 December 2017, under case number 91139/2016…", the Commission was tasked to "… inquire into, make findings, report on and make recommendations concerning…" the allegations as mentioned above (GOVERNMENT GAZETTE, No. 41403, 2018:5-7). The Zondo commission originally intended to complete its work within 180 days, but extensions have kept the inquiry in motion up until this day[164] (day 263 on the 8th of September 2020).

In August 2019, a year into its existence, the commission at that stage had 92 people give oral evidence and more than 700 issued with notices to give their side of the story to the inquiry. However, apart from these numbers, no arrests have been made as a result of evidence heard by the commission, and questions about its effectiveness and if all the labour and money will be worth the results remains to be seen.[165]

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[164] https://www.statecapture.org.za/site/hearings
[165] https://www.dailymaverick.co.za/article/2020-01-09-where-to-for-the-zondo-commission-in-2020/

3.3.3.4   Corruption and the private sector

Of course, the private sector is not corruption free. Corporate businesses that have been implicated with state capture, amongst others include[166] Deloitte, McKinsey, KPMG and Bain & Company.[167] Over and above the involvement of these private multi-national companies, which shows that corruption in the public sector often goes hand in hand with that in die private sector, two other big monopolies in the private sector have found themselves guilty of corruption in the recent past, namely Naspers and Steinhoff (Morken, 2017).

a.   Naspers

In 2017 e-commerce and multimedia giant Naspers was involved in allegations of corruption, collusion and undue corporate influence from its subsidiary MultiChoice. According to the allegations, MultiChoice made a questionable payment of R25m to ANN7, a TV channel belonging to the Gupta family. In addition, MultiChoice increased its annual payment to ANN7 from R50m to R141m, after the family allegedly assisted former communications minister Faith Muthambi in getting former President Jacob Zuma to transfer certain broadcasting powers to her, something MultiChoice was lobbying the minister for. Following the transfer of powers, Muthambi controversially pushed through a decision in favour of unencrypted set-top boxes, which benefitted MultiChoice by ensuring their monopoly (Harber, 2017).

Preceding these events were the so called 'Gupta Leaks' scandal in which numerous leaked emails revealed the minutes of a clandestine meeting in 2013, between MultiChoice executives and executives of the South African Broadcasting Corporation (SABC). Leaning heavily on the Department of Communications and its then minister Yunus Carrim to reverse government policy to ensure that set-top boxes were not encrypted, MultiChoice paid R500 million to the SABC to gain a clear competitive edge in the market. Refusing to do so, minister Yunus Carrim was promptly removed after only 10 months in office and replaced by Faith Muthambi, who eventually went against the policy of the ANC to announce the non-encryption of the set-top boxes. This handed MultiChoice a 98% share of the market, resulting in almost all pay-television in South Africa to now only be available on the MultiChoice channels (Morken, 2017).

This is but one examples of deep seated corruption in corporate South Africa going hand-in-hand with that in the public sector. "The business dealings between public entities and individuals and privately run businesses is a breeding ground for corruption, and for every corrupt government official it is almost

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[166] https://www.dailymaverick.co.za/article/2020-01-16-the-dirt-on-deloittes-consulting-deals-at-eskom-part-two/?tl_inbound=1&tl_groups%5b0%5d=80895&tl_period_type=3&utm_medium=email&utm_campaign=Business%20Maverick%20Thursday%2016%20January%202020&utm_content=Business%20Maverick%20Thursday%2016%20January%202020+CID_282a9da853386128d4e197c64e93802c&utm_source=TouchBasePro&utm_term=The%20dirt%20on%20Deloittes%20consulting%20deals%20at%20Eskom%20Part%20Two

[167] https://theconversation.com/corruption-in-south-africa-echoes-of-leaders-who-plundered-their-countries-130136

certain that on the other side of the table sits a contractor, service provider, or supplier" (Corruption Watch, 2020)**.**

b.   Steinhoff

Hot on the heels of the Naspers/MultiChoice debacle in 2017, followed the Steinhoff scandal when Deloitte (its auditing firm at the time) came across accounting irregularities dating back to 2015 and subsequently refused to sign off on financial statements for 2017 (Corruption Watch, 2020)**.** This sparked the resignation of its CEO, Markus Jooste in December 2017, followed by the share price dropping by over 90% in three days as information of overstating assets and profit by nearly \$12bn emerged (Corruption Watch, 2020)**.** More than 13 billion dollars were wiped out in three days in the biggest corporate collapse in the history of the JSE (Morken, 2017).

Over and above the carnage it caused on the markets, the collapse of the fifth most-widely-held investment in the country also caused other major repercussions. The Government Employees Pension Fund (GEPF), through its holdings managed by the Public Investment Corporation (PIC), was the second biggest investor (holding 10% of Steinhoff's total shares[168]) in Steinhoff. Subsequently, the PIC incurred losses estimated to be more than R12bn, impacting on the pension of almost all 1.3 million public sector workers. Furthermore, the pensions of workers at the country's big SOE's like Eskom and Sasol, with investments through retirement annuities or provident and pension funds, will also be affected (Morken, 2017).

"Both Steinhoff and Naspers have been perceived as major success stories in the business realm," said Corruption Watch, "but these actions seriously detract from the integrity of these corporations and represent a massive blow to perceptions of how business is conducted in South Africa" (Corruption Watch, 2020)**.**

3.3.3.5 Academic reflection

In light of the above mentioned, it is clear that the South African society is battling many ills causing moral boundaries to become blurred and ethical behaviour to be watered down to a relative, intellectualised concept (Coetzer & Snell, 2013:30). With corruption seemingly succeeding in influencing the individual conscience, as well as workplace dynamics, social norms and also dictating future economic growth indicators in South Africa, the question arises whether Practical Theology and the practical theologian per se has any relevant role to play in helping to curb the tide of corruption in South Africa (Coetzer & Snell, 2013:30).

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[168] https://mg.co.za/article/2017-12-18-steinhoff-scandal-points-to-major-gaps-in-stopping-unethical-corporate-behaviour/

a.   Interdisciplinary cross-pollination

Coetzer and Snell refers to Heitink (1999:113 in Coetzer & Snell, 2013:29) who argues that "… the role of practical theology should be to lead the process of renewal in a responsible way from both the perspective of theology and the social sciences."

Distinguishing between *meta-*, *basis-* and *practice theory* (Zerfass, 1974 in Coetzer & Snell, 2013:29), Coetzer *et al.* points to Venter (1996:89 in Coetzer & Snell, 2013:29) who describes *meta theory* as introductory scientific views that share common ground with other fields of study that are also exploring aspects of the same field of reality. *Basis theory,* according to Pieterse (1993:133 in Coetzer & Snell, 2013:29), in turn, is "… being fed by interdisciplinary discussions with other theological disciplines and with insights from the related disciplines and with insights from empirical examinations from within the field of practical theology." Hence, *meta theory* enlightening the *basis theory* from within related disciplines plays an important role in the development of a practice theory (Heystek, 2000:56 in Coetzer & Snell, 2013:29).

b.   Contributing factors to corruption

In a cross-disciplinary discussion, Coetzer and Snell refer to several contributory factors as perceived by psychology, theology and economic which appear to influence corrupt decisions and practices within Africa (Coetzer & Snell, 2013:32).

On the influence of the European civilisation on the psyche of post-colonial African countries, French psychiatrist Fanon linked the psychological make-up of liberated post-colonial countries, groups and individuals as well as the changes in their political and cultural outlook to "… the compensation for an intrinsic inferiority complex deep within, at the expense of inherent cultural identity" (Philcox, 2008:79 in Coetzer & Snell, 2013:33). Fanon proposes the idea of universalism (with the notions of dignity, equality and equity) with the prime task of humanity being the preservation of the respect for basic values of dignity and respect for others, as a possible solution (Philcox, 2008:79-81 in Coetzer & Snell, 2013:33).

Makumbe (1999:1 in Coetzer & Snell, 2013:33) and Cochrane (1999:3 in Coetzer & Snell, 2013:33) on the other hand, point to modern day phenomena like the impact of global consumerism trends on the deterioration of values and moral authority as possible causes for corruption. Evans (1999:5 in Coetzer & Snell, 2013:33) argues that factors like "… poverty, the overlap of business and politics, and a closed culture within government" create favourable conditions for corruption, while Van Vuuren (2006:2-4 in Coetzer & Snell, 2013:33) links the prevailing corruption to "… the colonial rule within South Africa of more than three hundred years as well as the past regime's corruption and theft serving individual interest, at the expense of the majority, along racial lines."

3.3.3.6   Basis-theoretical perspectives from scripture on corruption

a.   Biblical anthropology of man

Referring to Heitink (1992:111 in Coetzer & Snell, 2013:38), who regards Christian anthropology as a hybrid between scriptural, philosophical and other scientific views on man, Coetzer and Snell points to the scriptural/normative perspective on man as the "…the premise of examining corrupt behavior." They list five aspects of a scriptural view of man viz. (Coetzer & Snell, 2013:38):

- man as a created being, created in the image of God, to glorify God (Gen 1:26-27, 2:7; Rom 1:23), before the fall from sin upon which the image became distorted (Van Pelt 1999:227);

- man as a bodily being, with the body belonging to God (1 Cor 6:13), inhabiting the Holy Spirit (1 Cor 6:19) and returning to dust upon death before being resurrected as a spiritual body when Christ returns (1 Cor 15:42-49);

- man as a religious being, who is able to have faith in God, fear and obey God, and live responsibly before God (Van Wyk 2001:56), be able to distinguish right from wrong, having been created with a conscience and able to live in intimate communion with and adoration of God (Joubert 2004:20);

- man as a psychological being, who is able to think, feel and exercise free will (Joubert, 2004:20), consisting of a moral and ethical dimension (Louw, 1997:297);

- and man as unitary being, given all his facets, including body and soul (Phil 3:19, Luc 10:29, Deut 6:5). Of relevance to this discussion is the impact of the Fall (Gen 3) on man's very nature. Even though Genesis 9:6 refers to man after the Fall as image of God, after the Fall man's estrangement from God and the worshipping of other gods followed (Rom 3:23; Garlington, 1993:102-103; 1 Sam 19:4, 26:21). 2 Tim 3:2-3 describes sinful man as untamed, shameless, unable to exercise restraint and of being in wild turmoil. McMinn and Campbell (2007:39, 31) concludes that given man's sinful state since the Fall he is unable not to sin. Man's only hope of becoming sinless again is centred in God's act of grace through the saving act in Christ (Louw, 1997:161).

b.   Scripture's view on money

With Matt 6:19 that states: "Do not store up … treasures on earth…" and Luc 2:15: "Man's life does not consist of the abundance of his possessions…" scripture is clear on man's attachment to the meaning to money. Commenting on prosperity theologies claims of "…wealth being a sign of God's blessing, and poverty being indicative of a questionable faith," they refer to Reynecke (2008:13-18 in Coetzer & Snell, 2013:38) who concluded that prosperity theologies over-emphasize material wealth in relation to salvation, with God essentially becoming the servant of man.

3.3.3.7 Meta-Theoretical Perspectives On Corruption And Theories On Human Behavior

a. Social Psychology and human motivational behavior and research

According to Coetzer and Snell "… behavioral and neuro-scientific research on habit formation in human behavior as well as pattern detection within the brain…" help us to better understand the psycho-social phenomenon of corruption (Coetzer & Snell, 2013:39). Recent studies on habits have shown that "… 45% of daily choices are made on a subconscious level rather than according to rational, conscious decision making processes" (Yoshii, A. *et al.*, 2007:*702-711* in Coetzer & Snell, 2013:39), and that mental activity decreases in direct proportion to automatic and patterned behaviour (Duhigg, 2012:19-20 in Coetzer & Snell, 2013:39). However, the plasticity of the brain is confirmed by studies showing that, through "… deliberate effort or by finding new triggers and rewards through conscious strategic decision-making to develop new neurological pathways…", habits can be replaced, changed and ignored (Minirth, 2007:16; Amen, 2003:14; Newberg & Waldman, 2010:14 in Coetzer & Snell, 2013:40)**.** Neuroplasticity (Newberg & Waldman, 2010:14-15, 29 in Coetzer & Snell, 2013:40) refers to the brains ability to be rearrange structurally within 8 weeks of robust stimulation.

b. Political scientists, business leaders and economists

The examination of corruption in politicians, economists and businessmen, because of its devastating effect on governments and the world economy, points to its interconnectedness with economics, politics, psychology and the environment (Sachs, 2011:5 in Coetzer & Snell, 2013:40). Uslaner (2006:16 in Coetzer & Snell, 2013:40) observed that since corruption appears to take root where trust is low between strangers, it can be derived that "… economic inequality and perceived inequity breeds distrust and corruption"**.** Coetzer and Snell refer to a book titled *The Great Disruption* (Fukuyama, 2000:64) in which the author explains "… the strong link between distrust and a history of prejudice, racism, marginalization, family breakdown, poverty, inequality and crime in a given society" (Coetzer & Snell, 2013:40-41)**.**

Economist Samuel Huntington is referred to by Coetzer and Snell as he states that "… the world is moving towards a civilization clash, with people's primary identification becoming cultural and no longer ideological as was the case during the cold war" (1994:22-49 in Coetzer & Snell, 2013:41)**.** However, referring to Fukuyama, Coetzer and Snell argues that the most important aspect of a healthy economy, is "…its human capital, the people, with their fundamental desire for recognition" (Fukuyama, 1996:4-7 in Coetzer & Snell, 2013:41)**.**

The interdependence of family and the transfer of knowledge and values across generations lie at the core of a healthy economy, because if these fundamental needs are not met within the cultural family of origin, it leads to unhealthy social capital which inevitably "… penetrates to the core of economic activity, to the detriment of that economy. The reasons being obvious as working and money are sources of a sense of self, dignity and status" (Fukuyama, 1996:359 in Coetzer & Snell, 2013:41).

Coleman further explains the concept of "human capital" as "…the ability of people to work together in groups and organizations, for a common purpose (Coleman, 1988:95 in Coetzer & Snell, 2013:41). While human capital, starting from the premise that it is embodied in the "…knowledge and skills of the peoples, and their abilities to associate with each other", is vital to economic life, Coleman also argues that "… the ability to associate is dependent upon a degree of communication to share norms and values, and being able to subordinate individual interest to those of the larger group." It is within environments with such shared values that trust develops, ultimately translating into quantifiable economic value (Coetzer & Snell, 2013:41).

c.   Sociology and Anthropology

Upadhyay, as referred to by Coetzer and Snell (2003:198 in Coetzer & Snell, 2013:41) confirms the *"…* key importance of the family system in the socialization process as the main preventative measure" for corruption. In a comparison between the impact of corruption in developed and developing countries, the poverty-stricken masses of the latter are severely influenced while the former's daily rhythms remains largely unaffected. He regards "…bad parenting as being at the core of corrupt conduct" (2003:198 in Coetzer & Snell, 2013:41**).**

d.   Insights and contributions of Modern Ethics

Coetzer and Snell refer to the valuable definitional insights by MacIntyre, Hauberwas and McClendon (Loewenstein, 1989:55-66 in Coetzer & Snell, 2013:43**)** who built on the current reality in which the "… modern view of decisionist ethics, of individuals weighing several tough options…" is questioned, leading to "… the transitionary rethinking of ethics towards that as narrative" (Coetzer & Snell, 2013:43**).**

Holding both the historically contextual and holistic view on philosophy and society, MacIntyre (Macintyre, 1981:264-268 in Coetzer & Snell, 2013:43) regards the world of ideas (i.e. philosophy) and the world of institutions and actions (i.e. politics and society) as closely connected, in its intellectual and societal impact in any given time period. He furthermore emphasises the lost state of morality and its disturbing contemporary replacement with "… prevalent current serious relativism, subscribing incoherent, conflicting and fragmented philosophies of the day to detachment from the pre-Enlightenment world, with an absence of standards for evaluation of truth or the ability to examine their innate conflicting views, since the contemporary language of morality in essence serves personal preference" (Coetzer & Snell, 2013:43).

Hauerwas (Hauerwas, 1983:79,134 in Coetzer & Snell, 2013:43**)** in turn sees the role of the church "… not as the building of culture or the setting of the moral tone of civilization, but instead to preach that the Kingdom of God has come close in the Person and Work of Jesus Christ and speaking the truth amidst warring spirits." He further suspects that the individuality of each person "… is only possible in relation to being a social being, and the Church's view on the culture of the day will always remain that of finitude

and incompleteness" (Hauerwas, 1983:97-100 in Coetzer & Snell, 2013:43). However, Coetzer and Snell note that it was Cox (Cox, 1965:262-265 in Coetzer & Snell, 2013:43) who, before Hauerwas, "…pled for theology to remain relevant and responsive to the changing forces within society as they manifest their impact on culture." They argue that the insights from the above mentioned research "… could contribute significantly towards the formulation of a multi-disciplinary strategic approach in addressing the basic problem of corruption" (Coetzer & Snell, 2013:43).

3.3.3.8 Practical theological perspectives approach towards corruption

Coetzer and Snell are convinced that practical theology has a definitive role to play in rebuilding the fabric and the soul of South African society's social capital. They refer to Cochrane (Cochrane, 1999:3 in Coetzer & Snell, 2013:44) who highlights the negative spiral effect of the previous regime, in which extended families were torn apart "… resulting in a thirty-year loss of character formation within the affected communities, resulting in ethical norms and values being left void, undefined and fragmented. This resulted in an undeniable lagging behind of the development of any real sense of accountability within the psyche."

They argue that studies suggesting the crucial impact of religious practices, symbolism and prayer on character formation during childhood years (Clinton & Sibcy, 2006:16-28 and Frankl, 2007:128 in Coetzer & Snell, 2013:43), as well as man's search for meaning (Frankl, 2007:128 in Coetzer & Snell, 2013:43), expressed in the thirst for success (Crowley & Crowley, 2001:127-130 and Stowell, 1994:14-16 in Coetzer & Snell, 2013:43), provide a basic premise for spiritually oriented community educational programs to address the South African context. For them the aim of such a program should be to "… create a God-consciousness during childhood and teenage level about man's deepest thirst for God, their Creator…", and explain how it may surface, for example by way of the thirst for meaning and success (Coetzer & Snell, 2013:44).

3.3.3.9 Suggested solutions

On a practical level, Coetzer and Snell conceptualise practical theological involvement in curbing corruption in the South African context with the following solution-based suggestions:

- The application of Religious Cognitive-Behavioural Therapy (Religious CBT) in pastoral counselling is a proven and crucial compatible therapeutic approach, to bring about the longitudinal impact of ethically patterned behaviour (Koenig, 2011:172-173, 174; Tan, 2011:275; Newberg & Waldman 2010:170-212 in Coetzer & Snell, 2013:45). By creating a safe place within the therapeutic alliance, the individual is enabled to explore unsafe places experienced during formative years, hence facilitating a pastoral connection to the person's pain within and witnessing "… how the Holy Spirit bring about restoration in Christ" (Arterburn *et al*., 1997:106-112 in Coetzer & Snell, 2013:45).

- Developing and improving social empathy, enhancing social awareness and deepening spiritual and ethical values by conducting Compassionate communication workshops at schools, religious institutions, businesses and community groups (Newberg & Waldman, 2010:214-249 in Coetzer & Snell, 2013:45).

- The initiation of a community and school educational program to address the search for meaning (Frankl, 2007:128 in Coetzer & Snell, 2013:45) which usually wrongly manifests in a search for financial success (Crowley, V. & Crowley, 2001:127- 130; Stowell, 1994:14-16 in Coetzer & Snell, 2013:45).

- Scripturally motivated and biblical based programs focussing on enhancing ethical behaviour within the workplace, should be designed by "…specialists trained in Theology, Social Science and Business and marketed to both governmental and private sector companies…" (Coetzer & Snell, 2013:45).

Referring to Practical Theology's' "… Scripturally based premise and pastoral counselling's parakletos metaphor on offer…", they conclude that it indeed does have an imperative role to play in "… stemming the tide against corruption in South Africa…" and thus providing a push back against the "… moral decay and moral corruption and a raging war between light and darkness for the very core of the human soul, against the backdrop of a deep-seated woundedness, buried in the deep unconscious (Schimmel, 2002:224 in Coetzer & Snell, 2013:45).

3.3.4 Diversity in the workplace

Many would agree that we live in one of the fastest changing times in history and that the change we experience now might be just as large and significant as the change between the Middle Ages and the modern world

(Kok & Van den Heuvel, 2019:v).

Business Studies refer to our present reality as a VUCA (Volatile, Uncertain, Complex, Ambiguous) world (Barentsen & Kok, 2017:7–10; Van den Broeck & Jordaan, 2018:12 in Kok & Jordaan, 2018:4-5). At a global level, Kok and van den Heuvel refer to Vertovec (2007 in Kok & Van den Heuvel, 2019:vi), who coined the diversity within our super mobile time as "superdiversity". Comparing it to a "perfect storm", they argue that the tremendous changes in immigration, multiculturalism and globalisation are like "…a tornado sweeping over our global landscape, changing the very fabric of our socio-political and economic landscapes" (Kok & Van den Heuvel, 2019:vi). With prevalent migration trends Europe is changing into a context of "Ethnic-cultural (super) diversity", shaping the future of our society and growing the need for skills to negotiate and mediate the conflict (Kok & Jordaan, 2018:5).

Bringing the phenomenon of diversity closer to the organisational context, Pienaar states that "…on the scale from individual to society, organisations are the tipping point" (2017:123). With organisations being

the largest and most concrete expressions of diversity, it asks for the full expression of pluralistic societies to be allowed or valued. These include, inter alia, ethnicity, race, gender, sexual orientation, age, language, personality preferences, natural ability in relation to work role requirements, different conceptualizations of culture, geography, religion and beliefs, socio-economic status, generational status, political and ideological diversity, all set against the backdrop of diverse economic theories that inform organisations (Pienaar, 2017:123).

In order to respond to and thrive amidst these challenges, organisations are either changing into complex adaptive systems achieving new levels of creativity and innovation, or they are threatened to the core of their identity, feeling overwhelmed and losing control. Hence, the challenge in this super diverse circumstances is to adapt organisational identity to incorporate healthy levels of diversity as well as to determine what organisational and leadership skills are needed in order to increase creativity and productivity without losing vision, direction and control. [169]

3.3.4.1 Status quo of workplace diversity in South Africa

In South Africa, business leaders were traditionally required to lead 'eurocentric, autocratic and hierarchical conglomerates which were based on Western value systems, but in the post-apartheid era, they find themselves leading a multicultural workforce that is more collectivist and less competitive'
(Shrivastava *et al*., 2014:49 in Makka, 2018:77)*.

Locally, diversity is very much part of the South African anthropological landscape. The history of the formation of the contemporary South African society, with the influences of European culture on a traditional African life- and world view, as well as the country's history of racial segregation, manifest in the diversity in organisations (Jackson & Van de Vijver, 2003:1). Jackson and Van de Vijver point out that with the abolishment of apartheid in 1994 came the implementation of a number of post-1994 laws (the Labour Relations Act 66 of 1995 (RSA, 1995), the Employment Equity Act No 55 of 1998 (RSA, 1998) and the Basic Conditions of Employment Act No 75 of 1997 (RSA, 1997), all aimed at eradicating discrimination, enhancing national cohesion and creating a rainbow nation[170]*(Multiculturalism in the workplace: Model and test* (Jackson & Van de Vijver, 2003:1)*.* While segregation is still very much part of society, the workplace is where individuals from different ethnic groups meet on a daily basis. However, with most South African corporations conceptualised and structured in a Eurocentric mould largely resembling features of "…white domination of the pre-1994 era…" black groups find it quite different from their home culture, often causing misunderstanding or conflict (Khoza, 1993 in Jackson & Van de Vijver, 2003:*1).* However*,* South African businesses "… have seen a steady increase in 'an Afrocentric approach to management'(Booysen, 2001:37 in Makka, 2018:79), embracing the concept of ubuntu.

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[169] https://www.peeters-leuven.be/detail.php?search_key=9789042935631&series_number_str=5&lang=en

[170] A term framed by Bishop Desmond Tutu to refer to the multi-ethnic composition of the South African society

Commenting on South African organisations which are "… characterised by a Western leadership style …" (Lutz, 2009 in Makka, 2018:79) and a dominant Anglo-Saxon approach in corporate culture (Dube, 2016 in Makka, 2018:79), Makka refers to findings in the Employment Equity Report of 2016–2017[171]. The Report showed that in South Africa, 50.8% of top management positions in mainly the corporate sector are held by white males and 10.9% by white females, compared to 9.2% held by African males and 2.8% by African females (Makka, 2018:79). Hence he argues that the diversity of cultures in South Africa and the dichotomy between Afrocentrism and Eurocentrism poses a significant challenge for leaders and managers (Booysen, 2001 in Makka, 2018:79). He also refers to a study conducted by Booysen (2001 in Makka, 2018:79) comparing the management and leadership styles of black (Afrocentric) and white (Eurocentric) managers in the South African corporate sector, which found that:

- While black and white managers both avoid uncertainty or risk, white managers show a higher uncertainty avoidance and demonstrate "more worry about the future" compared to black managers, who score an "average uncertainty avoidance," with a "greater readiness to live for the day";
- White managers are "…highly individualistic, display characteristics of 'autocratic dictators' and consider that 'organisations are not expected to look after employees', while black managers are "… highly collectivistic and inclusive and seek consensus before making decisions (which may be perceived as being indecisive)." "They believe that 'employees expect organisations to look after them and can become alienated if organisations dissatisfy them."
- White managers are"… highly assertive and are 'direct and aggressive", while black managers are "…less direct and more face-saving";
- White managers are highly future-orientated, emphasising "… due dates, schedules and promptness…", while black managers score low on future orientation and mostly, "… relationships are more important than time…";
- White managers score low on human orientation and are prone to demonstrate "unfair and selfish behaviour," while black managers score high on human orientation and display "… respect and concern for all employees…";
- White managers have a high performance orientation, with "… tradition, convention, saving face and social reciprocation being less important…," while black managers score lower in performance orientation and emphasizes "… tradition, convention, saving face and social reciprocation…."

Given these challenges of frequent intercultural interaction in the workplace and in society, Jackson and Van de Vijver argues that "… never before has cooperative research been as necessary among scholars

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[171] http://www.workinfo.org/index.php/articles/item/1804-commission-for-employment-equity-annual-report-2016-2017

and practitioners as in the case of inclusion. The greatest advances in human resource (HR) practices have resulted from the joint activities of scholars and practitioners" (Jackson & van de Vijver, 2003).

3.3.4.2 Interdisciplinary discussions on diversity

a.   Dialogic Organisational Development

Referring to organisational development approaches within organisational studies, Pienaar (2017) contrasts diagnostic organisational development approaches with that of dialogic approaches. Building on the publication of Bushe and Marshak, titled *Dialogic Organization Development* (dialogic OD), he argues that Practical theology can contribute much as a discipline to dialogic perspectives, thus filling an important gap in fusing the various practical theological sub-disciplines with organisational studies. He also refers to the role of the so-called 'practical theological facilitator'[172] as it concretizes in "… a people-helping focus through counselling, coaching and other helping modalities…," tying it to organisational structure "… as relevant to the discipline of organisational theory and design" (Pienaar, 2017:116).

Pienaar is of the opinion that the role that the practical theologian might play in leading in and through diversity lies in "… linking dialogic organization development as explicated by Bushe and Marshak[173] with the communicative and, more pertinently, the narrative tradition in practical theology" (Pienaar, 2017:116). With the focus on dialogical perspectives as the natural way of dealing with diversity across context, the theologian's role is not "to tell" (as it is perceived in a congregational context), but rather "to dialogue". While the dominant discourse has one to believe that "… more knowledge about diversity, leadership or other matters will necessarily lead to better "telling" and that somehow this "telling" will automatically bring about required change…", the complexity of human behaviour and the intricacies of diversity ask for a more dialogic perspective and a narrative approach, as it is found in practical theology (Pienaar, 2017:116).

With the practice of appreciatively asking and facilitating narratives being sensitive to culture and appreciative of diversity, Pienaar argues that it holds value for organisational leadership and development around diversity (Pienaar, 2017:116).

b.   Organisations as communities

Pienaar refers to Frederic Laloux's assertion that organisations are anthropological phenomena which evolves with every new stage of human development, bringing about new ways of collaborating, thus presenting '*new organizational models*'[174]. This leads him to believe that "…organisations are merely human beings living and working together as communities of work" (Pienaar, 2017:116) and that dominant

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[172] Hendrik Elmo Pienaar, "Overture to Practical Theological Facilitation," Nederduitse Gereformeerde Teologiese Tydskrif 53 (2012): 241–55.
[173] Bushe and Marshak, eds., *Dialogic Organization Development.*
[174] Laloux, *Reinventing Organizations, 5.*

organisational discourses with respect to people and structures are not to be seen as absolutes but rather expressions of organisations. Hence, the multitude of expressions of organisations is not to be restricted to pioneer Frederick Winslow Taylor's (in the late 1800's)[175] approach that scientific management and "efficiency is everything" or to Peter Drucker's legacy of The Practice of Management.[176] (Pienaar, 2017:117-118).

Pienaar also refers to practical theologian Henk de Roest who argues that the identity of groups, communities and institutions "… changes with the historical and social context in which it is situated. It has to be reformulated time and again" (de Roest, 1998:10 in Pienaar, 2017:121). De Roest argues that "…collective identity is a communicative identity, a process of communication, a process of discourse" (de Roest, 1998:10-11 in Pienaar, 2017:121) and that "… communication on the collective identity of an institution will advance when a group, community, institution or movement is confronted with a problem that cannot be solved in a technical manner" (de Roest, 1998:10-11 in Pienaar, 2017:121). While in such circumstances other disciplines will most probably provide the organisational community with appropriate technical and diagnostic expertise, a practical theologian might contribute meaningfully from a dialogic perspective and narrative tradition (Pienaar, 2017:121). Contributing to the argument, Pienaar refers to Van der Ven, who emphasises the importance of discussion and dialogue as "… that which keeps us together…" and gives "… legality and legitimacy of our goals" (Van der Ven, 2003:193 in Pienaar, 2017:121).

c.   Leadership in and through Diversity

Pienaar is of the opinion that, in order to address diversity in an organisation, the emphasis should be on leadership (Pienaar, 2017:123), since "… it evokes institutional accountability and personal responsibility for diversity at whichever level we choose to engage, whether it be individual, family, institutional, organisational or societal (Pienaar, 2017:123-124). However, it should be a specific kind of leadership. One "… that develops dialogic intentionality and seeks to cultivate, to nurture…", promoting "… collective sense-making, generativity and emergence, or, as we would say in narrative work … allowing for 'story-ing'" (Pienaar, 2017:123-124). It should view diversity as something that does not merely have to be managed (like in corporate 'diversity workshops'), but rather as something that can work in your favour. Hence, it is leadership that considers that the "…people we already have in our companies are exactly who we need…" and that "… [o]ur collective ability depends as much on our collective differences as it does on our individual IQ scores" (Marcum & Smith, 2008:83-84 in Pienaar, 2017:125-126).

d.   Facilitative Leadership

In order to "… capitalize on diversity for the common good and not just the so-called bottom line…," Pienaar specifically points to the facilitative potential of practical theologians with initial training focused

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[175] Daft, *Organization Theory and Design*, 23.
[176] Peter F. Drucker, *The Practice of Management* (New York: Harper Collins, 1954).

on the church or congregation. He lobbies for their possible contribution as facilitative leaders in businesses, arguing that such roles are imperative for facilitating "… beyond the bottom line (i.e. profit) to include the other P's of the so-called triple bottom line: profit, people and planet" (Pienaar, 2017*:126).* Being able to "… move beyond the safe space…" of the clerical context and applying their skill in the organisational context, Pienaar cautions, however, against being lured into becoming "… industrial psychologists or consultants in the broad field of economic and management sciences" (Pienaar, 2017:126).

However, with matters such as 'spirituality', 'meaning' and 'free will' relating to 'people' and 'planet' alike, it will also have theological relevance while also correlating with facilitative values (Pienaar, 2017:126). Focussing on meaning-making as participants in God's activity in the world, practical theologians as facilitative leaders are concerned with organisations and structures, but more specifically with the "… congregational members or people of faith (or without faith) that populate the organisation" (Pienaar, 2017:126).

Pienaar however, emphasises that the kind of dialogue implied is not practical theological discourse on its own terms, since it can easily resemble diagnostic aspirations. Such diagnostic approaches can easily degenerate into positivist notions of change, viewing it as something that "… can be created, planned and managed…" assuming that "… change is episodic, linear and goal oriented". Dialogic OD, according to Busche and Marshk, as referred to by Pienaar, in turn, holds that change can be "'… encouraged, but it is mainly self-organizing…'" and that it "'… may be continuous and/or cyclical...'" (Pienaar, 2017:127).

Where strategic perspectives, action and advocacy is usually strongly called for, facilitators understand "… that outcomes emerge by nurturing the dialogue between the actors in the story" (Pienaar, 2017:127). Hence the difference between advocacy and facilitation is emphasised with grassroots communication empowering long-term change in development[177] (Pienaar, 2017:127).

e.   Dialogic Intentionality and Listening

According to Pienaar (2017:127), dialogic intentionality requires both a "…listening posture..." and "…skilled facilitative leaders," focussing on creating environments were dialogue can take place in a "sacred space" (Hunter *et al.* 2007:98 in Pienaar, 2017:127). Viewed this way, it is evident that the typical role of speaking, of performance, of expert intervention and consulting is not the focus here. It is much more a case of taking a de-centred position, in which engagement is on a different level and speaking is rather understood as adding one's voice to the chorus of voices that are skilfully facilitated, decentralising power and knowledge (Müller & Pienaar, 2012:1–10 in Pienaar, 2017:127). This is far removed from the

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[177] Ndunge Kiiti and Erik Nielsen, "Facilitator or Advocate: What's the Difference?" in The Art of Facilitating Participation: Releasing the Power of Grassroots Communication, ed. Shirley A. White (New Delhi: Sage, 1999), 52–76

sceptical societal expectation of theologians often displaying "… an attitude of authority, with centralized instruction, perhaps even with arrogance" (Pienaar, 2017:128).

3.4 CONCLUSION

From the above, the conclusion is made that facilitative leadership informed by a practical theology, that follows new hermeneutical developments, communicative praxis and narrative approaches can be a very helpful way for practical theology to engage with the organisational space from practice participation point of view.

This also correlates very well with the dialogic approach of organisational development. In contrast to diagnostic approaches which depend on so-called "… universal or standard best practices regarding structures, leadership, and diversity…" a dialogic perspective trusts the process from which the "… organisational structures, identity and additional leaders will emerge to reflect and serve the purpose of how and for what reasons a particular organisational community exists." Instead of following a relentless diagnostic pursuit of bettering the external instruments (worksheets or assessment methods), dialogic approaches require "… a perhaps uncomfortable introspective gaze at who we are as facilitative leaders and practical theologians, who need to work with diversity by way of dialogic intentionality" (Pienaar, 2017:129). It is in this regard that the contribution of the practical theological facilitators can prove to be very valuable.

CHAPTER 4: NORMATIVE TASK
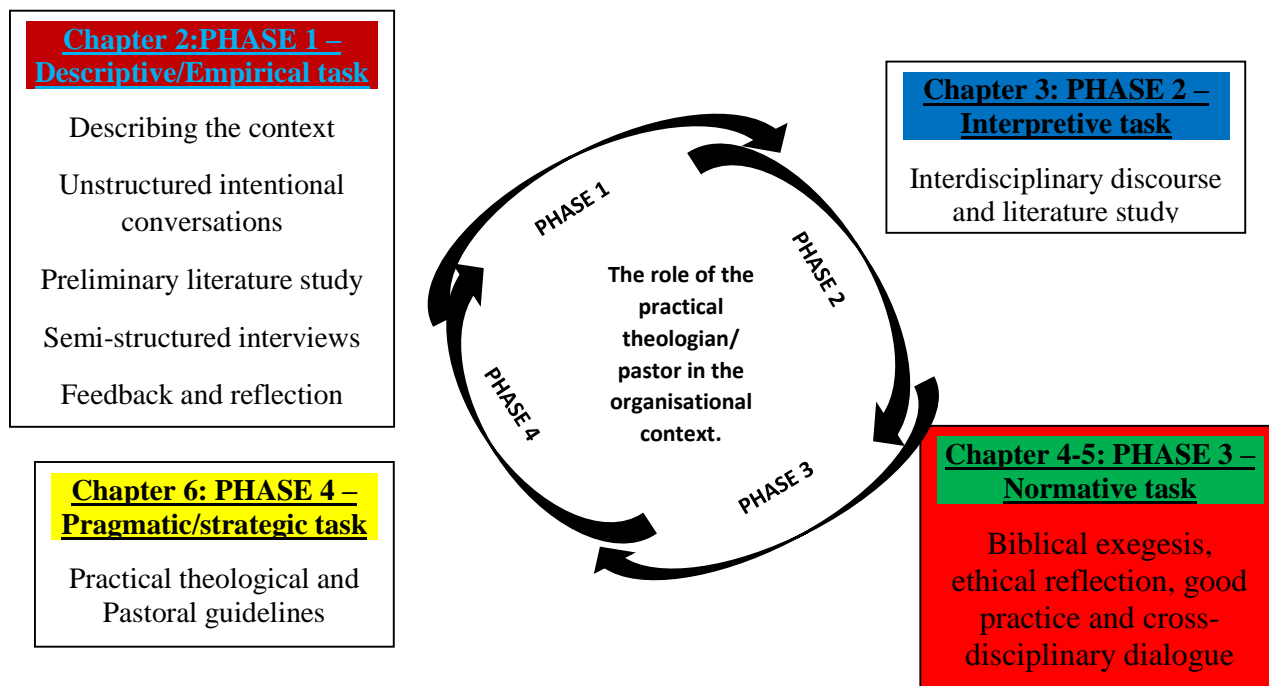
Figure 4-1: Multimethod approach, highlighting the Phase 3 details relevant to this chapter

4.1 INTRODUCTION

Phase three, the normative task of this study (Chapters 4 and 5) and the focus of these chapters, will ask: "What is God's will for the present reality?" In other words, what is God's will with regards to industries increased awareness that their employees are their greatest asset, as well as the increasing challenge in running profitable but also sustainable organisations with a healthy balance between making a profit, creating a meaningful workplace while also acting as stewards of the environment?

Osmer refers to this as the task of "prophetic discernment" and defines it as "... the discernment of God's Word to the covenant people in a particular time and place' (Osmer, 2008:133).

Guided by Osmer's three methods of discerning God's will for the present, this phase will focus on:

- theological interpretation of relevant biblical texts

- ethical reflection

- good practice

The final movement in the normative phase will be a cross-disciplinary dialogue which will try to bring practical theology into dialogue with other disciplines (even sub-disciplines within theology) as well as

the lived experience of co-researchers in an attempt to identify connections between the worldly wisdom of art and science and the wisdom of God.Chapter 4 will focus primarily on the theological interpretation of relevant biblical texts and the ethical reflection, while good practice and the cross-disciplinary dialogue will be addressed in Chapter 5.

4.2   THEOLOGICAL INTERPRETATION

Osmer describes theological interpretation as being informed by biblical and systematic theology which "*focuses on the interpretation of present episodes, situations, and contexts with theological concepts*" (2008: 139). Hence it is not to be confused with the traditional disciplines of systematic theology, biblical theology or biblical studies. While the latter study the scriptures per se, the former draws on theological concepts in order to interpret present events and realities.

Regarding the specific theme of this study, numerous biblical texts confirming God's intention to not only be present in the traditionally sacred spheres but also in the secular spheres of life were considered. Due to constraints in terms of time and space, a number of these texts will be referred to briefly, after which the Christ hymn in Colossians 1:15-20 will be dealt with in more detail.

Since this study follows a post-foundational approach with an auto-ethnographic design, it allows the practical theologian to *"...participate with integrity in the processes of both 'story-telling' and 'story-development'"* (Müller, 2004:305), which also brings into account *"...the interplay of divine disclosure and human shaping as prophetic discernment"* (Osmer, 2008:133). Hence the choice of the specific Bible texts referenced in the normative phase was influenced by the intersection with my own story.

In conjunction with this I share four personal stories:
1.   The impact of a keynote speech by prof. Piet Naude.
2.   Personal experiences during chapel services at the Andrew Murray Centre for Spirituality in Wellington, Western Cape.
3.   Conversations with Dr. Frederick Marais.
4.   Conversations with my promotor Dr. Elmo Pienaar.

4.2.1   The keynote speech of Prof. Piet Naude

During his keynote speech as a guest speaker at the session of the Western Cape Synod of the Dutch Reformed Church (13-17 May 2019), current director of the Stellenbosch University Business School, and also reputed theologian prof. Piet Naude, pleaded that the church should play an important role in the economy[178].

During his speech he referred to the following biblical texts to substantiate his plea:

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[178] https://youtu.be/Ls3igGdKEkY

a) *Ecological stewardship - Psalm 24:1*

The earth is the Lord's, and everything in it (NLT)

In the light of climate change and associated extreme ecological phenomena of temperature variations, disturbed rain patterns, and increased frequency of floods and cyclones, Naude appealed to the church to realize its responsibility to rule over creation as stewards and not to abuse her raw materials to meet our ever-growing consumer needs.

I was struck by his reference to Lynn White (1978:237-238) who argues that religion - particularly Western Christianity - is a major cause of the worldwide ecological crisis and therefore we as a church have no choice but to support a "*green theology*" and be a "*green church*".

It made me think about, on the one hand, the positive economic contribution of the protestant ethic (Weber, 2012), but also the negative environmental impact of capitalism. The numerous images of wild animals returning to roam suburbs, and skies clearing up from air pollution during the worldwide lockdown and shutdown of industrial activities due to the COVID-19 pandemic, emphasise the negative impact of economic development.

When people as creatures of God are instructed to rule over creation as stewards and representatives of the Creator, religion, and the Christian faith per se, are supposed to establish the benchmark in this regard. For me this underlined theology's inevitable responsibility to make a positive impact on society, particularly the business sector.

b) *Wealth as a blessing to others - Gen 12:2-3*

> [2]I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. [3]I will bless those who bless you and curse those who treat you with contempt. All the families on earth will be blessed through you (NLT).

I agree with Naude's argument that the church's favouritism of the gospel of "*the preferential option for the poor*" and its over-emphasizing of associated Bible verses resulted in an underrated ministry of financial prosperous and successful members.

This was not a balanced view of the bible message since there are just as many examples in scripture which communicates God's intention to bless the land (viz. Leviticus and Deuteronomy in the context of an agricultural economy) to produce good crops in order for owners to be successful and acquire more land. While unemployment is one of South Africa's biggest socio-economic challenges often causing various social and emotional problems, several scriptures condemn unproductivity and promote hard work:

- Proverbs 6:6 – "*Go to the ant, thou sluggard; consider her ways, and be wise....*" (NLT)
- Proverbs 19:15 – "*Lazy people sleep soundly, but idleness leaves them hungry.*" (NLT)

- Proverbs 20:13 – *"If you love sleep, you will end in poverty. Keep your eyes open, and there will be plenty to eat!" (NLT)*

Maybe the church's fear to promote a prosperity theology caused it to attenuate these scriptures in the past, but to correct this wrong, the church should be directional by teaching successful and prosperous Christians biblical principles of:

- Not getting rich with inaccurate scales (Leviticus 19:36), referring to the state capture and the Steinhoff debacle[179] of December 2017.

- Not seeing your wealth as "I'm a self-made millionaire" but as a gift from God. *"What you have is grace! Even if you worked very hard for it, took risks and borrowed money from the bank, the fact that you are successful today is a gift from God."*

- Understanding that your wealth was never intended for your benefit only, but to bless others. Abraham's calling by God, who promised him that He will bless him with great wealth (according to Joshua 24:13), was concluded with the words of Gen 12:3b: *...All the families on earth will be blessed through you. (NLT)*

c) *Interventions to ensure greater opportunities for all - Leviticus 25:11-13*

[11]This fiftieth year will be a jubilee for you. During that year you must not plant your fields or store away any of the crops that grow on their own and do not gather the grapes from your unpruned vines. [12]It will be a jubilee year for you, and you must keep it holy. But you may eat whatever the land produces on its own. [13]In the Year of Jubilee each of you may return to the land that belonged to your ancestors. (NLT)

Referring to the huge problem of inequality in SA, Naude pointed out that South Africa's geni- coefficient of 0.67 makes it the third most unequal society in the world in terms of income. But when it comes to capital inequality, South Africa is probably the most unequal country in the world, since capital is not only your income but also your properties, your investments, the networks you have built in the business world, etc. Capital inequality causes 1% of the world's population to own 52% of its wealth.

On the controversial topic of land ownership, the biblical principle from Leviticus should be used as a guide for the way forward. Within the historical agricultural economy, land ownership was a very important aspect of survival and progress. Whenever this capital asset was lost, the individual fell out of the economic system and he could not get back. Hence the Lord told Moses that every fiftieth year should be a jubilee year in which the land ownership should be restored to the original landowners as it was assigned to the tribes of Israel upon entering the Promised Land.

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[179] https://mg.co.za/article/2017-12-18-steinhoff-scandal-points-to-major-gaps-in-stopping-unethical-corporate-behaviour/

Even though private land ownership is a very recent development in the west (as late as the 14th/15th century), we are no longer living in the time of Leviticus. The context of modern land ownership has changed to such an extent (for example huge capital investments being made in properties with the expectation of long-term income, as well as property being used as security to acquire more property) that modern landowners simply cannot just give back the land to the original owner every 50 years, even more so without being compensated for it to some extent.

However, this does not mean that the principle of Leviticus according to which individuals are regularly restored to the economic system is to be ignored in its entirety. Addressing capital inequality through creative economical intervention and giving more people in South Africa access to capital is the only way to address the inequality problem. This has far-reaching implications, for instance on the way in which organisations view their policies on profit sharing.

d) *Special measures to care for the Levites, widows, orphans, the poor, and strangers - Deuteronomy 26:12*

> [12]Every third year you must offer a special tithe of your crops. In this year of the special tithe, you must give your tithes to the Levites, foreigners, orphans, and widows so that they will have enough to eat in your towns (NLT).

According to this scripture, the ethical quality and the law-abiding of the society in question were not measured by its devotion to religious rituals and temple offerings, but by how they dealt with its widows, orphans, Levites, and strangers. This is also true of modern society. The ethical quality of a country's economy also depends on the extent to which it is able to look after those who are marginalized and have fallen out of the economic system.

On an organisational level, the practical implications of such an ethical benchmark will have interesting interfaces with the way issues such as employee wellness and social responsibility are dealt with.

e) *Willingness to help in a crisis - Luke 10:30-37*

> [33]Then a despised Samaritan came along, and when he saw the man, he felt compassion for him. [34]Going over to him, the Samaritan soothed his wounds with olive oil and wine and bandaged them. Then he put the man on his own donkey and took him to an inn, where he took care of him…. (NLT).

Referring to Vincent Van Gogh's gripping portrayal of the parable of "The Good Samaritan", Naude said that something of the attitude of the Good Samaritan belongs in every believer. *"If you love someone who is in need and you embrace him and you kiss him and load him on your donkey, the shape of God becomes visible."*

Translated into the sphere of the business arena, it means that it is imperative that we have an economy that does not back down from dealing with the problems people/employees/communities, etc. are faced with on a daily basis. It confirms the growing awareness among business people to not only perceive profit as the ultimate bottom line but also people (and planet).

Concluding his speech, Naude mentioned Paul's advice to the congregation of Philippi, which can also be applied to the modern economic and organisational context where Christians work, making a living and creating wealth: *"I pray that your love will overflow more and more and that you will keep on growing in knowledge and understanding." (Philippians 1:9 - NLT)*

4.2.2 Personal experiences during chappel services at the Andrew Murray Centre for Spirituality in Wellington, Western Cape

The second intersection of the normative role of the bible regarding practical theology's involvement in the public (organisational) sphere with my own lived experience, occurred during my stay at the Andrew Murray Centre of Spirituality in Wellington, Western Cape, where I spent two weeks in September 2019, working on this thesis. During this time, I synchronised my daily routine to the rhythm of chapel services in the mornings at 7:00, noon at 12:00 and evenings at 18:00. These chapel services were meditative in nature and were under the very capable guidance of Prof. Elna Mouton, former Dean of the Faculty of Theology at Stellenbosch University and lecturer in New Testament at the same institution. She was at this point in time recently appointed Chapel Master at the Andrew Murray Centre.

During these meditative encounters, she used among others, numerous scriptures from the gospel of John, with the emphasis on the way in which people became aware of the sacred whenever they met Jesus in the everyday secular spheres of life.

The overarching thought for every meditation was the words of John 1:14 –

> [14]So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father's one and only Son (NLT).

I was deeply moved by realising anew the reality of the *"Word" (λόγος) Who became "human" (σάρξ)*, and *"made his home (σκηνόω) among us"!*

With Mouton's permission, I recorded her interpretation of this text:

> The eternal cosmic Word (λόγος), which is WITH GOD and IS GOD HIMSELF, came to
> DWELL (σκηνόω) among us. And in the process, the BODY (σάρξ) in which He came to
> live among us, was clothed with GLORY (δόξα - John 1:14). Something totally
> unthinkable in that time. (capital letters refer to the orator's emphasis).

She pointed out that the direct translation of "σκηνόω" in the verb form is "*to tabernacle*", which if translated directly, means that God has come "*to tabernacle with us*". Through Jesus (and the Holy Spirit) God came to make His presence with us permanently.

In John 2:21 this idea of God's presence that shifted from the tabernacle/temple to Jesus's body is confirmed:

"But when Jesus said 'this temple' (ναός), he meant his own body (σῶμα)." (NLT)

The implication is that wherever Jesus is, there is God – thus even the secular can be sacred when Jesus is present.

4.2.2.1 Jesus makes God present

John points this out when in the next chapters he refers to a number of encounters between Jesus and normal people in normal day-to-day scenarios. In each of these encounters Jesus, by being present, changed the secular to sacred, and every time the person(s) involved confirmed this with an exclamation of wonder at the miracle they experienced:

a. Nathanial in John 1: 49 – *"Then Nathanael exclaimed, "Rabbi, you are the Son of God - the King of Israel!"" (NLT)*

b. The Samaritan woman in John 4: 28-29 - *"The woman left her water jar beside the well and ran back to the village, telling everyone, [29]"Come and see a man who told me everything I ever did! Could he possibly be the Messiah?" (NLT)*

c. The woman caught in adultery in John 8: 10-11 - *"[10]Then Jesus stood up again and said to the woman, "Where are your accusers? Did not even one of them condemn you?" [11]"No, Lord," she said." (NLT)*

d. The disciples on the shore of the Sea of Tiberias in John 21: 7 – *"[7]Then the disciple Jesus loved said to Peter, 'It's the Lord!'." (NLT)*

John's testimony in Chapter 1: 1-5 –

[1]In the beginning the Word already existed. The Word was with God, and the Word was God. [2]He existed in the beginning with God. [3]God created everything through him, and nothing was created except through him. [4]The Word gave life to everything that was created, and his life brought light to everyone. [5]The light shines in the darkness, and the darkness can never extinguish it (NLT).

…together with the words of verse 14:

[14]So the Word became human and made his home among us. He was full of unfailing love and faithfulness. And we have seen his glory, the glory of the Father's one and only Son (NLT).

…convinced me anew that the stratified society we are part of, which is characterised by conflict, misunderstanding, prejudice, inequality and condemnation, is also the address where the λόγος, the living Word, God Himself through His Son Jesus Christ, has made his house (οἶκος).

4.2.2.2 Jesus's followers make God present

What further strengthened my personal conviction that testimonies similar to that of Nathaniel, the Samaritan woman, the woman caught in adultery and Peter at the Sea of Tiberias should not be strange phenomena in today's modern society, was Mouton's reference of Jesus's farewell conversation with his disciples in John 15:4-5, where He commands His disciples to:

> [4]Remain in me, and I will remain in you (NLT).

John's development of the idea that God was not only present through Jesus's bodily presence, but also in and through His disciples, when they abide in Him, has great implications for the traditionally non-sacred spheres of life. For in whichever sphere of life His abiding people are, there God is present and there the secular can become sacred because if they abide in Him, He will abide in them!

That means that even the secular world of inexorable and hard business, where the bottom line is profit and where there is relentless competition to keep a grip on market shares, could/should be a place where the presence of God breaks through his children's presence in that context.

4.2.3   Conversations with dr Frederick Marais

As part of the normative phase of the thesis, I had to make a choice about the hermeneutic approach that would be used to interpret scripture. While I take note of the variety of hermeneutic keys (viz. Trinitarian, Theocentric, Christocentric, Pneumacentric, etc.) and the unique approach of each to understanding the text, it is nevertheless clear that they all, in one way or another, imply one another and can hardly function independently.

However, conversations with dr. Frederick Marais (project leader of the Southern African Partnership for Missional Churches and Pastor in Synodical Service of the Western Cape Synod of the Dutch Reformed Church, tasked with facilitation and development), convinced me to use a missional hermeneutical lens when interpreting the text. Although it could be argued that a missional hermeneutical approach belongs within missiology rather that practical theology as a field of study, I believe that there are links between missional hermeneutics and practical theology (Osmer, 2008), as well as the organisational world (Scharmer, Senge, and Janovski)[180], which can not be overlooked.

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[180] Dr. C. Otto Scharmer is a Senior Lecturer at the Massachusetts Institute of Technology (MIT) and the founding chair of the Presencing Institute. He chairs the MIT IDEAS program and helps groups of diverse stakeholders from business, government, and civil society to innovate at the level of the whole system… He has worked with governments in Africa, Asia, and Europe and has delivered award-winning leadership and innovation programs for companies, including Daimler, Eileen Fisher, PriceWaterhouse, Fujitsu, Google, and Natura. He also is a Vice-Chair

In this regard Hendriks (2014:6) can be referenced who states that "…doing theology is about being on a journey with Jesus… . This journey should take us to places where we cross boundaries and face new realities." He points to Bosch (1991:386 in Hendriks, 2014:6) who refer to this journey of theology as the "…emerging missionary paradigm…". Instead of claiming that theology "… is only an academic process where well-qualified subjects analyse an objective reality… ", contextual theology that is done in congregations empowers 'ordinary' Christians to make the right ethical choices (Hendriks, 2004:14–16, 20 in Hendriks, 2014:6). He argues that "…theology should be a discernment process that takes place as we follow Christ in this world and are confronted with choices and challenges that need answers" (Hendriks, 2014:6). This entails post-foundational Christians doing theology with others - in public spaces, "… with the poor and wherever there are real problems in the world…" helping them to address the moral challenges that confront creation in a resposible way (Hendriks, 2014:6). It also needs to be done cross-disciplinarily or trans-disciplinarily in a transversal approach.

Hendriks then illustrates this cross-disciplinary approach by refering to Otto Scharmer, "… one of the leaders in the field of transformational change…" whose publication (Scharmer & Kaufer, 2013) is summerised as follows (Hendriks, 2014:6):

> We live in an age of profound disruption. Global crises, such as finance, food, fuel, water, resource scarcity and poverty, challenge just about every aspect of society. Yet, this disruption also brings the possibility of profound personal, societal and global renewal. We need to stop and ask: Why do we collectively create results nobody wants? What keeps us locked into the old ways of operating? And what can we do to transform these root issues that keep us trapped in the patterns of the past?

According to Scharmer, the root cause of the problems that the world faces lies in our outdated paradigms of economic thought (Scharmer 2013:38 in Hendriks, 2014:6). Within the global circle of inter-disciplinary thinkers who grapple with these problems, the following quote from Hendriks (2014:6-7) highlights the reason why the contribution of church and religious thinkers that operate within the new paradigm are welcomed and seen as essential partners:

> *The blind spot of modern economic thought can be summarized with a single word: consciousness.* Consciousness doesn't register as a category of economic thought. It happens to be a blind spot. However, in the reality of business leadership, the real role of

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of the World Economic Forum's Global Agenda Council on New Leadership Models. Scharmer introduced the concept of "presencing" – learning from the emerging future – in his bestselling book *Theory U* and *Presence* (the latter co-authored with P. Senge, J. Jaworski and B.S. Flowers), that has been translated into 15 languages' (Wikipedia n.d.a 'Otto Scharmer'). 'Scharmer introduced the concept of 'presencing' – learning from the emerging future – in his bestselling books *Theory U* and *Presence* (2005, the latter co-authored with P. Senge, J. Jaworski, and B.S. Flowers), which have been translated into fifteen languages' (Evolutionary Collective 2013). His best known publications are: Scharmer (2009) and Scharmer and Kaufer (2013).

a CEO has everything to do with it. For example, most work of managing change boils down to helping conflicting stakeholder systems to move from one way of operating to another, that is, from just seeing their own point of view to seeing the problem from multiple perspectives. Whenever people leave their own points of view and begin to appreciate the perspectives of other stakeholders as well, the consequence will be better collaborative relationships and better results (Scharmer 2013) .

Hence, Hendriks argue that "…theologians need to be in the market place, not only to observe the problems we face from multiple perspectives, but to contribute a perspective, to listen and discern, to raise their own level of consciousness and understanding in order to do theology!" For him this is not only an absolute essential boundary to cross, he is also convinced that "… the soil has been prepared for a theological contribution…" refering to the following key leadership challenge:

> In other words, the economic imperatives of our time call for an evolution of our self from ego to eco, from one state of awareness to another. This is not just for moral reasons, but also for economic reasons because getting stuck in the state of the ego no longer makes for good business. … Helping stakeholder systems to shift their way of operating from ego- to eco-system awareness is 'central' not only in the sense that it is shared across systems, but also in that the well-being and survival of our children and future generations depends on *our* ability to develop such collective capacities *now* (Scharmer 2013 in Hendriks, 2014:7).

Furthermore, it was also interesting to see that three of the four theological faculties at South African universities have already grouped Missiology and Practical Theology together as part of their curriculum for theological training.

Personally, since the *Missio Dei* is integral to the entire Bible message, I can hardly imagine any other hermeneutical lens apart from a missional one, being used by any theological discipline. All theological thinking, no matter what discipline, should have a missional focus!

In an as-yet-unpublished article, Marais (2018) refers to Philippians 2:5-11, which talks about the *'attitude'/'phroneō'/'way of thinking'* of *'kenosis'/'self-emptying'* which Jesus portrays, and which should also be present in his followers. In his field of application, Marais specifically focuses on the attitudes of *'kenosis'/'self-emptying'* in believers/congregations to help them learn missional habits, thereby becoming more missional in order to bring about positive change in society. However several discussions about the empirical research for this study confirmed the incredible opportunity for change in the corporate workplace if for-profit organisations (starting with leadership as well as willing employees) could grasp the value of this attitude of *'kenosis'/'self- emptying'* (which can easily be considered not only Christian/religious, but also a universal humanistic attitude) and start practicing it. But for this to become

reality, a profound change in the attitude of leadership is needed - something along the lines of Jesus's example of "kenosis".

The "kenotic pattern" in Philippians 2:5-11 to which Marais refers (2018:9-11) and which he applies within the congregational context, is as follows:

- Become aware of status (x),
- Did not (continue) abuse of power (y),
- Did… selfless act (z)

Refering to Gorman who describes this "… downward movement as the antithesis of the alternative-selfish exploitation of status…" (2009:17 in Marais 2018:9), Marais argues that this will not only open up a rich but contested conversation, but also invite the missional character to surface further (Marais 2018:9).

A very meaningful quote in Marais article shows numerous interfaces with Osmer's "priestly listening" / "spiritual presence", and also Scharmer's idea of "presencing" :

> Kenosis, then, places us in a state of receptivity. We develop an instinctive attitude of listening, trying to understand, letting ourselves be permeated with the atmosphere of our surroundings, passing beyond what is merely heard and seen to reach the personality of the people with whom we live, or those we may meet. In this way we learn to know others from within Kenosis, then, is the gateway to mutual understanding, and beyond this, to an intimate sharing that is the consummation of a relationship in union— By dispossession of self we are able to absorb the amazing riches of others, the persons in themselves and as embodying a cultural tradition (Raguin & England, 1973:111-112, as referred to by Frederiks, 2005:216 in Marais, 2018:5).

All of the above moved me to be convinced that a missional hermenetical approach should be used in the conversation between theology, public practical theology and organisational practical theology for that matter, when interdisciplinary engaging with organisational and managerial science.

4.2.4   Conversations with promotor dr. Elmo Pienaar

The fourth story of where the choice of the biblical text for the normative phase intersects with my own narrative relates to the initial planning phase of this study.

At first, several biblical texts were considered to assist in the theological interpretation and discernment of God's will for the present situation. During several conversations with my promotor, dr. Elmo Pienaar, the choice of the Christ hymn in Colossians 1: 15-20 eventually crystallised. This text, together with the above-mentioned ones, will serve as the normative waypoints for this study. In the next section this scripture will be dealt with in more detail.

The writer (be it Paul or someone else[181]) professes the supremacy of Christ over all things when he states that Christ is not only

15-16a...the visible image of the invisible God...

who

15b...existed before anything was created and is supreme over all creation, for through Him God created EVERYTHING in the heavenly realms and on earth...

and that

16cEverything was created through Him and for Him,

but also that

20...through Him God reconciled EVERYTHING to himself. He made peace with EVERYTHING in heaven and on earth by means of Christ's blood on the cross (NLT - emphasis my own).

Since God has reconciled EVERYTHING - both sacred and secular - to Himself through Jesus, it is argued that this has very practical implications for the public domain, and more specifically for the organisational space in terms of the responsibility towards employees, the broader community as well as the environment. Furthermore, since theology is carrying the agenda of God's reconciliation with the world, it will be argued that this gives practical theologians the mandate to also be involved in the market place.

4.2.5   Cultural-historic background

4.2.5.1   Agrarian creation language

According to Boonzaaier (2003:58), due to the author of Colossians' abundant use of "creation language," Chapter 1: 13-20 can be described as an "*ancient confession in creation language*". As such, it plays a key role in the rest of the letter in that it serves as a reference point when referring to important gospel elements elsewhere.

4.2.5.2   The agrarian life

According to Rohrbaugh (2018:29), the biggest difference between our modern context and that of the people of the first century AD lies in the difference between an agricultural and an industrial world. The rise and establishment of agricultural societies in the fertile valleys of the Middle East about five to six thousand years before Christ can be regarded as one of the greatest revolutions of ancient times.

In addition to the technical progress, matters such as the social and religious characteristics of the agricultural world are important for this study. Unique to the agrarian life was the composition of the community. Rohrbaugh refers to Bellah (1970), who distinguished four groups within contemporary society viz. (1) a political-military elite, (2) a culturally religious elite, (3) a lower-class urban group, (4) a group of rural people ('peasants'). There was also a fifth group found on the fringes of the "pre-industrial

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[181] While I am aware of the controversy regarding the authorship of the letter to the Colossians, it is not relevant to the purpose of this study and will not receive further attention.

city," perceived as the social outcasts (Rohrbaugh, 2018:34). With this in mind, it is to be expected that social stratification between the first two and the last three groups was the order of the day. According to Rohrbaugh, these inequalities of social class, "…which characterized virtually all agrarian societies, represent one of the most important sociological facts the biblical interpreter must take into account" (Rohrbaugh, 2018:32).

The divide between the elite and the other groups was especially evident in the religious sphere. While the former practiced 'religion' almost exclusively to maintain and sanction the social order, the lower social classes sought salvation from their dire circumstances in religion (Rohrbaugh, 2018:38). As a result, the practicing of religion between these groups differed greatly and underlined the deep division in social status among people. Two further religious' characteristics of the agrarian world can also be noted: (1) - a tendency of communities to develop national religions "…*that provided theological legitimation of a particular state*", and (2) - the different unique religious accents seen in different communities (Rohrbaugh, 2018:33).

As the social outcasts in Jesus's earthly ministry received much of his focus, it is safe to assume that this group was represented in the early church. Remembering that the church of the first century consisted mainly of the lower urban group, can help us have a better understanding of the context (Boonzaaier, 2003:59). Rohrbaugh refers to Weber who says that the first Christians and also the Jewish faith communities were "pariah people" – in other words, they were estranged from their privileges, deprived of their political power and regarded as heretics (Rohrbaugh, 2018:33). This led to a strong intra connectedness among this group, being very intra dependent and with the central motives of hope and salvation playing a key role. The consequent formation of religious worship communities/congregations characterized by very strong communal thinking was a natural result amongst these lower urban classes (Rohrbaugh, 2018:38-39).

However, unlike the urban groups, the rural communities/peasants did not suffer from the so-called 'pariah' mentality (Rohrbaugh, 2018:39-40) and were the bearers of religious reform when external dangers threatened the community. Religiously, they were characterized by their irrational belief in the supernatural and worship of the gods to guarantee better harvests (Rohrbaugh, 2018:40). Furthermore because of the geographical distance between the rural areas and cities, the 'people of the land' (*'am ha arets'*), as they were known in Palestine at the time of Jesus's ministry, could not pay regular visits to the temple or take part in religious rites and rituals. This caused them to be regarded as impure and "ignorant of the law" (Rohrbaugh, 2018:40). This perception is confirmed in the New Testament and Rabbinic literature (Malina, 2001:1-24 in Boonzaaier, 2003:60).

All three of the aforementioned lower social classes had a strong need for salvation. The search for a Messiah - the personification of salvation - was evident to all. For them, salvation and the time of the

Messiah were seen as a time of radical liberation when the destiny of the poor and the afflicted would be permanently changed (Boonzaaier, 2003:60).

4.2.5.3   The situation in Colossians

Against this broad background of the agricultural community of the time, follows a short overview of the historical and geographical situation in Colossians.

a.   A brief historical overview of Colossians

Boonzaaier (2003:61) summarizes the Colossians' history as the city that became a village and eventually disappeared. In the fifth century BC, Herodotus (Hist. 7.30.1 in Boonzaaier, 2003:61) refers to Colossians when he says "*Passing by the Phrygian town called Anaua, and the lake from which salt is obtained, he came to Colossae, a great city in Phrygia; there the river Lycus plunges into a cleft in the earth and disappears, until it reappears about five stages away; this river issues into the Maeander.*"

Located on the ancient main road linking Ephesus and Sardis to the Euphrates River, Colossus was not only an important trading center in the fifth century BC but also a military route used by King Zerksis and the Younger Sirius (O'Brien, 1982:xxvi in Boonzaaier, 2003:61).

Later, however, the trade route was abandoned, and Laodicea (about 16 kilometers west of Colossus) and Hierapolis (about 20 kilometers northwest of Colossus) developed at the expense of Colossus. It inevitably turned into a small town and Boonzaaier (2003:62) refers to Colossians as a πόλισμα while referring to the rise of Laodicea around the first century BC.

Tacitus mentions an earthquake that struck the Likus Valley around 60-61 AD (Boonzaaier, 2003:62). Although his reference does not mention Colossians specifically, one can assume that the earthquake have also caused similar damage to it. Orosinus also refers to an earthquake that hit the three cities of Laodicea, Colossus, and Hierapolis. However, there is uncertainty about this reference and Tacitus's reference to the same events (O'Brien, 1982: xxvi, in Boonzaaier, 2003:62).

The damage from the 60-61 AD earthquake in neighbouring Laodicea was so great that the city had to be rebuilt, but since Colossians were no longer an important trade center, it is assumed that the rebuilding of Colossians took place very slowly or not at all. However, inscriptions and coins testify that Colossians was inhabited as a Roman city until about the third century AD (Lightfoot, 1892:68 in Boonzaaier, 2003:62).

In addition to the inscriptions and coins, there is evidence from the episcopate lists of the ecclesiastical councils that Colossians did not, in fact, disappear suddenly. Kirkland points out that the episcopate lists of the councils of 451 and 692 recognized Colossians as a congregation. By the year 787, however, the episcopate had already moved to Chonai (the modern Honaz), although the bishop was still described as the 'Bishop of Colossians' (Kirkland, 1995:109-110 in Boonzaaier, 2003:62).

Boonzaaier, together with Lightfoot, believes that we can accept that *'Without doubt, Colossae was the least important church to which any epistle of St Paul is addressed'* (Lightfoot 1892:16 in Boonzaaier, 2003:62). By the time the letter was written to the congregation, the brilliance and glory of Colossians was something of the past. The impact of the letter on the community is unknown.

As far as the current situation of Colossians is concerned, the city is buried underground, forming a hill near Honaz (formerly a fortress from Byzantine period). During a recent tour, only a few marble blocks could be found around the place where the once-mighty city was seen. There are still no excavations or prospective excavations of Colossians. The area is extremely fertile and currently there is a wheatland at the top of the hill that was the city of Colossus 2000 years ago (Boonzaaier, 2003:63).

b.   Geographical notes on Colossians

Colossians was located on the southern bank of the Likus River at the foot of the prominent Kadmusberg. In the vicinity of Colossae, the Likus and Kapros rivers flowed into the Meander river (Boonzaaier, 2003:63). The Likus valley was (and is) a very fertile valley where farming was practiced. In addition to fig and olive crops (O'Brien, 1982:xxvi in Boonzaaier, 2003:63), the economic activities of the Colossians were based in the lucrative wool industry and they were known for the unique dark-coloured wool, Colossus (Boonzaaier 2003:62).

c.   The inhabitants and their 'language' (regional language)

Given the above-mentioned agriculture and livestock operations, it is assumed that there was a strong group of small farmers in the vicinity of Colossus for a very long time. Even by the first century AD, peasants would have been a major component of the community around Colossians. From history, however, we know that the once glorious city was only a settlement later ("village"). This would mean that by the time the letter was written, the community was without the elite groups (politically-military and culturally religious) and that the Colossian community essentially consisted of lower-class urbanites, social outcasts, and rural people.

This is evident in the unique words and phrases which are used in the text. References to fruit-bearing and growth (Col 1:6, 10), the firstborn (Col 1:15, 18), creation (Col 1:15, 16) and rooted (Col 2: 6) are just a few examples of such words and phrases and, according to Boonzaaier, can be directly related to the agricultural life of the community (Boonzaaier, 2003: 65). However, it is even more striking that the language of the Colossian agricultural community is very strongly colored with the terms or concepts that refer to creation. Compared to the rest of the letter, Chapter 1:13-20 is littered with direct and indirect references to creation. For example, in verses 15 and 16 we see the terms "κτίσεως", "εκτισθη" and "εκτισηαι". In addition to the direct references, there are indirect references to words such as "πρωτόκος", "οὐρανοίς", "γής" and "κεφαλή". While it is understandable that the author would use agrarian language for an agrarian community, it is striking how many creation terms and concepts he used to express the heart of the gospel.

If Colossians 1:13-20 is a confession that may have arisen from a need for new perspectives in times of contention, such a confession would have to be a very strong expression in the idiom of the community. It had to carry hope and courage in a community that became hopeless and discouraged (Boonzaaier, 2003:65). Therefore, the typical magical belief of peasants (Rohrbaugh, 2018:38-40 in Boonzaaier, 2003:65), together with the author of Colossians' choice of creation language (as a subdivision of agrarian language) to clearly convey the essence of the gospel to his readers, leads to the unique character of Colossians (Boonzaaier, 2003:66).

While natural phenomena (earthquakes, for example) caused the countrymen to engage in greater idolatry and worship, urban dwellers in their quest for salvation and hope seized the gospel message. The result of the confluence of different streams of thought was a divided congregation that sought answers from Epaphras. The author of Colossians responded by proclaiming the supremacy and dominion of Christ over creation (nature), derived from his Person. He is the beloved Son of the Creator; the image of the invisible God; being the first fruits of creation and life from the dead (Boonzaaier, 2003:66).

Above all, this perfect Representative of the invisible Creator God is the Head of the church. Therefore, in obedience to his Head, the church must once again acknowledge and recognize the Lordship of the Creator God in Christ. The way to give expression to this is through the confession of Colossians 1:13-20 (Boonzaaier, 2003:66).

Boonzaaier joins Roberts (1988: 812-828 in Boonzaaier, 2003:66) in stating that Colossians 1:13-20 plays a key role in the letter. It may well be described as a confessional passage and the contents of the entire Colossians letter can be understood through the lens of this confession. The function of the passage (Col. 1:13-20), on the one hand, is to inculcate the letter body, but more so to serve as a matrix (Wedderburn, 1993:23; Pokorny, 1991:27 in Boonzaaier, 2003:66) for the contents of the entire letter. Hence the fact that elements of the confession are always found at critical points in the letter.

4.2.6   Exegetical remarks

By its very nature, this study does not allow all exegetical issues to be addressed. As it seeks to concentrate mainly on Colossians 1:15-20, no consideration is given to reproducing a complete macrostructure of the letter. However, the interpretation of the said pericope is understood against the background of the whole letter.

Against the background of the prevailing false teaching[182] in Colossians, which apparently questioned the adequacy of Jesus's salvific reconciliatory work, people grappled with beliefs that other spiritual entities

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[182] For more on the theories on possible firts century movements/groups that might have been at the core of these false teachings (Viljoen, 2019) can be consulted.

influenced and threatened their wellbeing. In an effort to venerate angels, syncretistic practices of asceticism and rituals drawn from paganism and Judaism were propagated (Viljoen, 2019:3-4).[183]

With this in mind, the author, after the usual prescript (1:1-2) and report on thanksgiving and prayer (1:3-12), comes to the core message of the letter (1:13-4:6), which is introduced by a confessional formula (1:13-14) and a Christ hymn (1:15-20) (Viljoen, 2019:6-7). The latter is considered to be the main expression of the letter's Christology.

The letter to Colossae is about the beauty, majesty, and power of Jesus Christ and the relationship of that to how Christians live their lives (Thurston, 2017:20).

A clear change in style is observed between verses 14 and 15 - from prose to poetry; from congregational language to cosmological terminology (Conzelmann, 1972:136 in Le Roux, 1991:240). Verses 15-20 are, according to Pokorny (1987:48 in Le Roux, 1991:237), a song of praise to the Son. Conzelmann notes that since there is no natural flow between previous verses it appears to be an existing song that the author himself made part of the letter (Conzelmann, 1972:137 in Le Roux, 1991:240). Many researchers share this view and O'Brien (1974:47-49) mentions three so-called origin hypotheses:

1. the Gnostic hypothesis - A Christian version of a Gnostic hymn regarding the Creator,
2. the Hellenistic hypothesis - A Hellenistic hymn of Hellenistic Judaism,[184]
3. the Wisdom hypothesis - seeking the hymn's religious message against the background of Rabbinic Judaism, referring to the interpretation of Proverbs 8:22 and Genesis 1:1 by the rabbis with reference to Wisdom.[185]

However, Le Roux chooses to agree with Smit (1982:208 in Le Roux, 1991:240) that it is an old Christian hymn sung by the early Hellenistic congregations or that the author of Colossians himself wrote it. However, it may be in an attempt to convey his message effectively to his addressees, the author creates common ground by making use of material which is known to his audience.

4.2.6.1   Verse 13-14 (Glaubensformel)

Stating the conviction that the Father has established salvation through His Son, these verses could be viewed as a *Glaubensformel* (credo), as opposed to *Bekenntnis* (homologia), which is normally used as liturgical tradition material (Viljoen, 2019:7).

4.2.6.2   Verse 15-20 (Bekenntnis)

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[183] This also coinsides with the idea of "Weltangst", a commen feature of 1st century Hellenistic culture, according to which a host of apathetic supernatural powers and wrathful gods goverened the universe. Mortal humans had to struggle against this relentless fate by trying to gain access to the supernatural powers via intermediary beings and mystical experiences. This included efforts to appease these powers to their favour in exchange for their protection against other evil powers, as well as to enter the next world (Wilson 1997:3-4).

[184] For more on this view consult Kehl (1967:152-161) and Lohse (1968).

[185] For more on this view consult Coxx (2005:223)

Following the confessional formula (Glaubensformel) (Col 1:13–14), emphasizing God's deliverance and the believer's experience of salvation, comes the hymn (Bekenntnis) (Col 1:15–20), which expresses the significant position of the Son (Viljoen, 2019:7).

The Son's dignity and meaning are expressed in terms of his relationship with God (Pokorny, 1987:62 in Le Roux, 1991:240). According to Uitman (1964:27 in Le Roux, 1991:240), the word "εἰκών" / "image" indicates two issues: representation and manifestation. As "image", the Son represents God. The invisible God is present in Him (representation) in such a way that man can, in fact, touch Him (manifestation).

4.2.6.3   Verse 15a – Image of God that cannot be seen.

As the "image" of God, the Son reveals God to the creation and through the Son God deals with it. Thus, the Son as the image of God represents the Creator and not creation (Lohse, 1968:87 in Le Roux, 1991:241). Unlike a photograph or an image of someone, which is merely an image but not the person per se, "image" here means that Jesus is literally part of the One of whom He is the image (Sweizer, 1976:58 in Le Roux, 1991:241). Whoever speaks of Christ and deals with Him, speaks of God and deals with God (Gnilka, 1980:61 in Le Roux, 1991:241).

Therefore, Jesus is more than just a mediator who announces something of the "invisible" God. As "image", which was "before all" (pre-existent) and "exalted above creation" (elevated), He has an all-encompassing meaning for both creation and the restoration of everything (Ridderbos, 1960:134 in Le Roux, 1991:241). This 'image bearing'- character of the Son is further illuminated in the rest of the pericope in two ways: on the one hand in reference to creation, and on the other in reference to salvation (Ridderbos, 1960:135; Smit, 1982:208 in Le Roux, 1991:241). Le Roux refers to Lindemann who says that the distance between heaven and earth was bridged in Christ and the "jenseitge" God comes to be in a relationship with the world (Lindermann, 1983:26 in Le Roux, 1991:241).

To indicate Jesus's all-encompassing cosmic meaning, the author makes use of creation terminology of his day (Ridderbos 1960:135 in Le Roux, 1991:241). While the emphasis remains on the heart of the Christian faith and not on the interest of creation (Gnilka, 1980:59 in Le Roux, 1991:241), it is also true that, in the Image of the Creator, the existence of creation, as God's creation, becomes somewhat more transparent and understandable (Conzelmann, 1972:138 in Le Roux, 1991:241).

4.2.6.4   Verse 15b – Firstborn, exalted above creation.

Where verse 15a focuses on the Son's "image"- relationship with God, verse 15b deals with his relationship with creation (O'Brien 1982:45 in Le Roux, 1991:241). Cosmic language is used to portray the Son's absolute precedence over creation (Conzelmann, 1972:138 in Le Roux, 1991:241). The term "πρωτότοκος"/"firstborn" does not indicate that the Son was created first, but rather portrays the Son's initial involvement in the creation of reality and His ongoing involvement with it. "Firstborn" in this sense is rather an honorary title (cf. Hebrews 1: 6) that depicts in the typical Old Testament-style the rights and

privileges of the firstborn (cf. Genesis 27:29, Exodus 4:22 and Psalm 89:28) (Pokorny, 1987:63; Ridderbos, 1960:136 in Le Roux, 1991:242).

4.2.6.5   Verse 16 – Everything was created by Him and for Him.

Where previous verses focused on the Son in relation to the *being* of God, verse 16 deals with the *acting* God (Schweizer, 1976:60 in Le Roux, 1991:242).

The three prepositions (ἐν, διά, and εἰς) emphasize that the dominion of the *Image of God* transcends the present. God is not only the great God but the Lord of creation in that He is both its origin and its destiny (Conzelmann, 1976:138 in Le Roux, 1991:242). The emphasis on Jesus is to say that creation, brought about by God, is in communion with and under the power of Christ (Ridderbos, 1960:138 in Le Roux, 1991:241). So it is about God who creates through the Son (O'Brien, 1982:45 in Le Roux, 1991:242).

This way of formulation also seeks to strike the dualistic separation between God and the world, and creation and salvation. While Hellenistic unity views God and nature as one (Conzelmann, 1986:88 in Le Roux, 1991:242), the world is presented here as a place in need of God's salvation (Lohse, 1968:88 in Le Roux, 1991:242).

When the author refers to the different aspects of creation, it is not to classify it systematically, but rather to indicate how it is and that it remains dependent on Him in its totality and perpetuity. Against the background of the heresy in Colossians in which the worship of angelic powers is propagated, it means that even they are the creation of God (Ridderbos, 1960:141 in Le Roux, 1991:242). In true Jewish style, God is depicted as the only Creator (Pokorny, 1987:141 in Le Roux, 1991:242).

Hence, the use of the prepositions wants to indicate the total dependence of creation on God (Christ as His Image) in the most comprehensive sense of the word (Pokorny, 1987:65 in Le Roux, 1991:42). The origin, the existence and the purpose of the created reality are therefore not static, but dynamic eschatological events (Gnilka, 1980:66 in Le Roux, 1991:242).

4.2.6.6   Verse 17 – Firstborn and Sustainer of everything.

Verse 17 almost serves as a refrain and summary for the first collection of verses (Porkony, 1987:68 and Lindemann, 1983:27 in Le Roux, 1991:243).

1. The first line *("καὶ αὐτός εἶναι προ πάντων…" / "And He is before all things…")* refers to verse 15 which emphasizes the rank of the Son as the One who existed before all.
2. The second line *("καὶ τα πάντα συντηροῦνται δι 'αυτοῦ" / "And by Him, all things consist")* relates to the totality of creation, referring to verse 16.

The "is"-statements, which can be compared to "I am"-statements of the Gospel of John (Schweizer, 1976:62 in Le Roux, 1991:243) or to the "I"-statements of the Old Testament, which refer to Yahweh (Gnilka, 1980:66 in Le Roux, 1991:243), gives it the character of a confessional formula confessing that it is primarily about Christ, and not about creation per se. Hence, it is not the existence of the earth that is

guaranteed, but rather that the origin, the present and the future of creation depend on God's involvement in it, and His involvement in it bears the name "Jesus Christ" (Schweizer, 1976:62 in Le Roux, 1991:243). The use of the present tense confirms that He was present before everything (Gnilka, 1980:66 in Le Roux, 1991:243) as Creation Agent and Sustainer. As a believer, therefore, the poet can see the meaningful coherence, existence and future existence of the world only under the reign of Christ. Without this, the existence of creation is at stake (Ridderbos, 1960:139 in Le Roux, 1991:243).

4.2.6.7 Verse 18 – Origin and Head of the Church and the Universe

Le Roux (1991:243) points to the controversy surrounding the use of the word "ἐκκλησία" in verse 18a. Some believe it is an addition to the original hymn, since 18a, read without "ἐκκλησία", serves as a climactic statement of the first collection of verses that honours Jesus as the head of the entire cosmos. Consequently, the body-image is linked to the cosmos, which is described in many places as a living organism. In this sense, therefore, it again points to Jesus's headship over the cosmos (O'Brien, 1982:48-51 in Book in Le Roux, 1991:243). In conjunction with this, for example, Philo speaks in mythological language of the great heavenly world as a great body of which the Logos is the head. Thus, when the author of the heavens adds "ἐκκλησία" to the text, he reinterprets the original cosmic-mythological statement, ecclesiologically and historically as well. With that he says: "Because the total cosmos is grounded in the Son, salvation is in Him. The Risen Lord rules over everything as Head of His body, the Church." The church is currently the place of Christ's dominion over everything (Lohse, 1968:94-95 in Le Roux, 1991:243), the space where Christ's world dominion is recognized (Gnilka, 1980:70-71).

However, O'Brien disagrees with this view. He believes that the writer here merely shifts his perspective from the cosmic to the ecclesiological and that in terms of the Old Testament corporate personality one must think of the body and the head. Thus, according to O'Brien, it is about Christ's control over the church and the church's dependence on Him (1982:48-51 in Le Roux, 1991:243).

Apart from these different points of view, it is clear that stanza two (beginning with 18a or 18b) carries a soteriological meaning, versus stanza one's cosmological meaning (Porkony, 1987:69 in Le Roux, 1991:244). However, according to Ridderbos, there is no separation in these two stanzas and the cosmological idea of stanza one is merely continued in stanza two with a soteriological emphasis (1960:144 in Le Roux, 1991:244).

The hymn as we know it currently shows the Son as the Head of the body, the church (ἐκκλησία), and as "First" (πρωτοτόκος) from the dead.

1. As the head of the ἐκκλησία, He is in a position of power, but it also indicates a community relationship between the Head and the body (Ridderbos, 1960:142-143 in Le Roux, 1991:244). Le Roux is of the opinion that "church" here is probably to be understood as the universal church spread throughout the earth. O'Brien also points out that every local congregation is, therefore, a tangible expression of the eternal (1982: 60-61 in Book 244).

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2. As the "Firstborn" (πρωτότοκος) from the dead, He is not only the Origin (ἀρχή) of *creation* (as articulated in 15b of sentence one) but also of the *re-creation*. O'Brien points to Genesis 49:3 which uses both these terms (*origin and firstborn*) to describe the firstborn as the nation's founder (1982:50 in Le Roux, 1991:244), while Gnilka (1980:70 in Le Roux, 1991:244) sees in the Son, as the Origin and the Firstborn, the new Adam who founded the new humanity.

The phrase "that in all things he might have the pre-eminence" (King James Version) is a purposeful phrase that, according to Porkony (1987:71 in Le Roux, 1991:244), emphasises that the Son gives meaning and purpose to creation, history and the universe. Le Roux refers to Riddebos who argues that the hymn is confessional language giving glory to the Son for his comprehensive and all-pervading rule and glory (Ridderbos, 1960:143 in Le Roux, 1991:244). As Origin and Firstborn, the Son takes first place in creation (Lohse, 1960:97 in Le Roux, 1991:244), as not only the Creator but also the Re-creator (Gnilka, 1980:70 in Le Roux, 1991:244).

4.2.6.8 Verse 19-20 – God in Him as Reconciliation - and Peace-creator:

a. God in Him

This exceptional position of the Son is a conscious decision (εὐδοκέω) of God (verse 19). The purpose of this is that the fullness (πλήρωμα) of God resides in Christ without any reserves (κατοικέω) (Ridderbos, 1960:146 in Le Roux, 1991:244). Le Roux refers to Pokorny who believes that the "dwelling" (κατοικέω) might refer to God who lives on the *mountain* according to Psalm 68:17, or among his *people* (Leviticus 26:12) or among the *faithful* (Daniel 5:1) (Pokory, 1987:72 in Le Roux, 1991:244). However, this Old Testament "dwelling" could not contain the totality of God's glory (Ridderbos, 1960:146 in Le Roux, 1991:244). Therefore, the total "fullness" (πλήρωμαvan) of God is present in Him as the Risen One, through whom God created everything (verse 16) (Lindemann, 1983:28 in Le Roux, 1991:255). The presence of God does not, in the context of the text, primarily indicate who the Son is, but rather God's presence of salvation in Christ (Gnilka, 1980:73-74 in Le Roux, 1991:244). It is therefore about the fullness of God's grace in Christ (Schweizer, 1976:67 in Le Roux, 1991:245) and reaffirms Jesus's position in the newly created and redeemed creation (Gnilka, 1980:71 in Le Roux, 1991:245).

b. Creator of Reconciliation and Peace

In the framework of the Old Testament view, in which *blood* and *soul* are inseparable (cf. Leviticus 17:11, 14; Deuteronomy 12:23), the almost "offensive expression" of the "blood of the cross" ("αἵματος του σταυρού") (Outman, 1964:39 in Le Roux, 1991:245) is an ironic power of atonement that overpowers even the evil forces (Colossians 2:15) of their so-called power, and thus restores "peace" (Εἰρηνοποιέω) (Uitman, 1964:38 in Le Roux, 1991:245).

Therefore, the hymn speaks and sings about the crucified Jesus as the Heavenly Lord; something that all creation must hear (Pokorny, 1987:74-75 in Le Roux, 1991:245). This testimony of the crucified Jesus

who, through his atonement, restores the original function of the cosmic powers (Pokorny, 1987:74 in Le Roux, 1991:245) and thus immobilizes the other powers (Gnilka, 1980:75 in Le Roux, 1991:245), is a present reality (Conzelmann, 1972:140 in Le Roux, 1991:245) that liberates people not only from anxiety but also from sin (Polkorny, 1987:75-76 in Le Roux, 1991:245).

O'Brien (1974:52-53) states that while the ultimate cosmic reconciliation includes all things in heaven and on earth, it also implicates principalities and powers. He argues that these powers are portrayed as resistant to subordination to greater authority, but the victory of Christ has reduced them to be inferior and beggar-like (cf. Gal. 4:9). Hence they will, maybe not gladly but certainly, surrender. The same could be said about Philippians 2:10, according to which every knee will bow and every tongue will confess that Jesus is the Lord - some out of free will and others forcefully.

c.   Atonement (ἀποκαταλλάσσω)

Reconciliation points to the restoration of relationships, not on a personal level, but in the sense that Christ is given his rightful place and meaning in creation and as a result, all the other powers return to the creation-order and come into harmony with one another (Ridderbos, 196:147 in Le Roux, 1991:245).

d.   Peace (εἰρηνοποιέω)

Unlike the enmity, alienation, and disintegration between God and the world caused by sin, peace here has an all-encompassing objective meaning. It is about a comprehensive state of escalation because of the subjugation of forces hostile to God and man (Ridderbos, 196:147-149 in Le Roux, 1991:244). This does not mean that the powers have been finally taken away, but that the man *in Christ* cannot be harmed (O'Brien, 1982:56 in Le Roux, 1991:246). In the church of Jesus, this freedom of power points to the realization of the eschaton (Conzelmann, 1972:140 in Le Roux, 1991:246).

4.2.6.9   Summary – verse 15-20

Le Roux refers to Van der Watt who sums up the section by saying that this hymn testifies about Jesus as the image of God, which He is due to His position (status) and his function in creation and reconciliation (Van der Watt, 1988:28-29 in Le Roux, 1991:246).

4.3   ETHICAL REFLECTION (CONTEXTUAL APPLICATION FOR TODAY)

4.3.1   Missional practical theology

According to Colossians, the Triune God, through Jesus's redemptive work, is active in all of creation and every sphere of life. This means that the Triune God is present not only in the traditional sacred spaces (like the church), but is also busy with His mission in the traditionally secular contexts, or the so-called "stuff" of our world (Macallan, 2012:120). Since God is missional by nature and is presently in mission ahead of us, Christian theology, and in particular practical theology, should be asking itself: "What is God's mission - the *Mission Dei* - in the workplace?"

Translated into the daily realities of life, it implies that a post-foundationalist approach to Practical Theology - which is guided by the local and contextual aspects of the organisational space – is therefore also involved in the very mission of God on this earth, and cannot be anything else but a missional practical theology!

This study does not consider it important to research the etymology of the term "ethics" or present a discussion of the different perspectives that are understood in respect of the term. Under the term "ethics", it is simply understood as the nature of people's behaviour and actions in their everyday lives with regards to their attitudes and their relationships. More specifically, it is interested in the principals drawn from Colossians that give normative guidelines to people's behaviour, attitude, and actions of what God's will is in concrete situations specifically in an organisational context. According to Pienaar and Van Eck (2010:1), the '*indicative*' and '*imperative*' interplay in the Colossian letter establishes Jesus Christ, and the believer's identity in Him as premise. When the believer's identity is in Christ (indicative) and the relationship with Christ determines the practical life of the faith (imperative), believers are enabled to deal dynamically and new with their circumstances and new challenges. Put another way: the believer's identity in Christ, and not a legal mindset, should determine contemporary ethics.

Since present practices are filled with values and norms, and those values and norms are often in conflict, ethical principles, guidelines, and rules should be developed that are not concerned with personal preferences or feelings, but rather obligations that address the conscience and which could channel behaviour in episodes, situations, and contexts towards moral ends.

4.4   ETHICAL GUIDELINES

While staying accountable to the canonical text as well as the contemporary cultural situation, the contextualising of these exegeitcal normative guidelines is an attempt "… as bold as it is humble, to understand and perform the theo-drama in terms of a particular context' (Vanhoozer, 2005:314 in De Vries, 2016:6). In the light of the above, the following ethical principles and guidelines are drawn from the exegetical remarks on Colossians 1:15-20:

1. Jesus is not only a representative of God. He is *God Himself*. If we want to know how God is, what He thinks and what is important to Him, we should look at Jesus (see also John 14:8-12).
2. Through His Son, God has *created* everything that exists (see also John 1:1-3), *sustains* it, *rules over it* and has *reconciled* it with Him.
3. The *whole created reality is on the agenda* when it comes to God's reconciliation and re-creation through the blood of His Son on the cross. This cosmic orientation of Christ's salvation presumes *cosmic salvation and redemption* of our *world*, not just of *individuals*.
4. The *church* (God's followers spread over the earth), as part of God's creation, is the *body* of the Head, to whom everything is subjected. His authority over the entire creation is recognised in the church, and as God's primary vehicle to testify to the arrival of His kingdom, the church

participates in God's mission of not only sustaining but also redemptively re-creating. *Christ-followers, therefore, partake in God's mission* to the world in *every sphere of life*, *since literally everything is included*: from the *home circles, the economy, politics, ecology,* etc.

5. *Powers that compete* with God's rule over his creation are without doubt *concrete realities* but *not final realities*. In the light of the Creator-Son's merciful power, they are *conquered powers*.

6. Colossians invites the theologian in the workplace to actively take part in the restoration between God and all of the world's structures, relationships and institutions.

4.5   CONCLUSION

From the above the inference is made that it is indeed the will of God that the organisational context should not just be accepted as a mundane or single reality of our day to day existence, but should rather be embraced as being part of God's creation, created through Him and for Him to live in a reconciled relationship with Him. This not only have implications for the way in which organisations should view themselves and their activities, but also for the way in which practical theology should approach and be involved in this context where power-hungry and money-hungry forces often compete with God's sovereignty.

In order to enrich the normative task, Chapter 5 will bring practical theology into dialogue with other disciplines as well as the lived experience of co-researchers in an attempt to identify connections between the worldly wisdom of art and science and the wisdom of God.

CHAPTER 5: NORMATIVE TASK (continued)
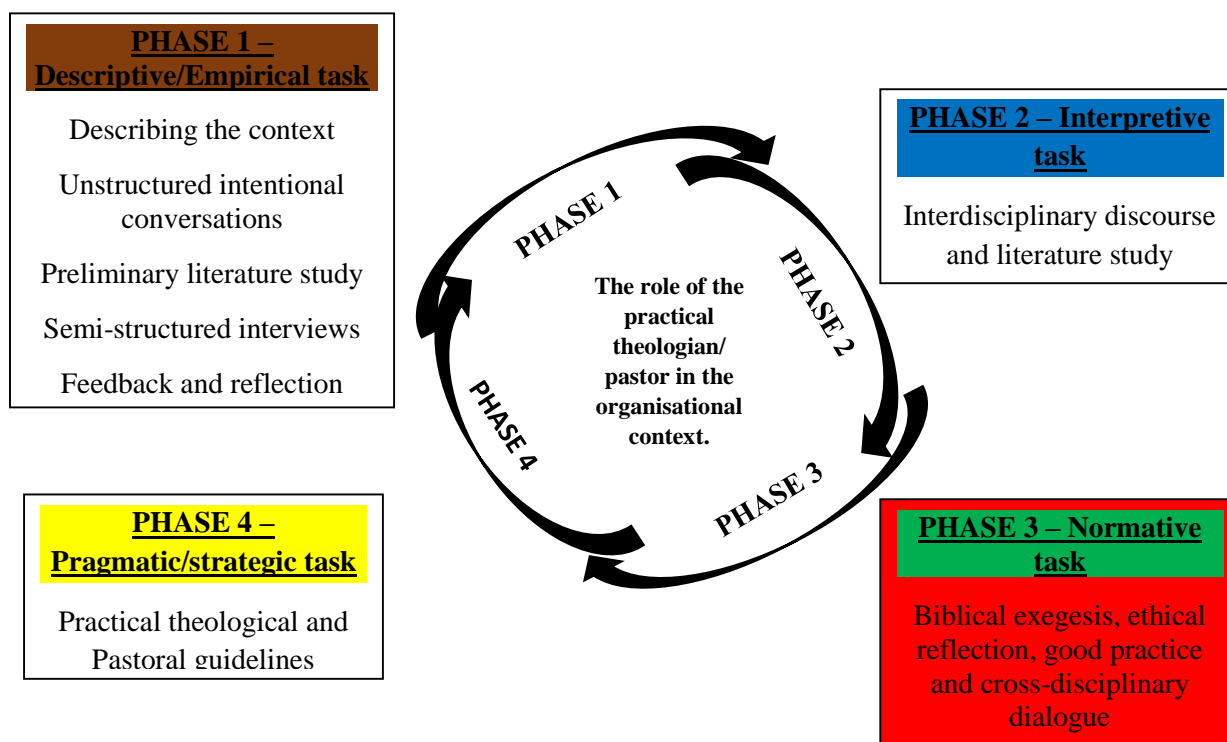
Figure 5-1: Multimethod approach, highlighting the Phase 3(continue) details relevant to this chapter

5.1   INTRODUCTION

After the theological interpretation of relevant biblical texts and ethical reflection in Chapter 4, the last method of discerning God's will for the present reality of the need for cross-disciplinary cooperation between theology on the one hand and any discipline with a pronounced contribution to the organisational context on the other, is a focus on good practice (Osmer, 2008). According to Osmer, good practice plays two very different roles in his model of prophetic discernment.

1) Firstly, it draw on models of good practice, whether past or present, to "reform a congregation's present actions" (Osmer, 2008:153).

2) Secondly, analysis of present examples of good practice "can generate new understandings of God, the Christian life, and social values beyond those provided by the received tradition" (Osmer, 2008:153).

As clarified below, it is often difficult to make a clear distinction between normative/interpretive comments on the one hand, and pragmatic comments on the other, when the context ("What is going on?" and "Why is it going on?" as described in Chapters 2 and 3) is viewed through a normative lens of exegesis, hermeneutics and good practice ("What should be going on?" - Chapters 4 and 5). The following descriptions of good practice and examples of "What should be going on?" might sound like

pragmatic/strategic suggestions about the role of practical theology in the workplace, but it simply serve as guidelines to be further developed in phase 4, the pragmatic/strategic phase (Chapter 6).

Looking at the current reality of *Inequality*, *Corruption* and *Diversity (as* described in Chapter 3) as prevalent phenomena in a South African context, the concepts of the '*oikos* ('household' of God), '*ecodomy'* ('fullness of life for all') and '*basileia tou theo'u* (kingdom of God) will act as normative lenses. Looking at the antonyms of these present realities, I will attempt to discern what theological imperatives could be derived for a normative engagement with the present South African context?

5.2 LIVING IN THE OIKOS OF GOD

Pillay (2015:2) translates the exegetically argued cosmic idea in Chapter 4 into the metaphor of the creation being the "oikos" / "household" of God. Since the earth and everything in it belongs to the Lord (Psalm 24:1), all of creation, both non-living and living (which includes the political economy), "…form part of the one household of life in the economy of the living Triune God". The idea of *'ecodomy'*, the fullness of life for all (John 10:10) "…is embedded in the very nature of God, depicting harmony, unity and community" which implies that all of creation should be integrated to harmoniously co-exist under the sovereign rule of God and that human beings have the responsibility to "… care, nurture and build God's household (world) with the ideals and values of God's reign" (Pillay, 2015:2).

Since God created the planet to be shared by all as mutual habitat, it implies that He "…values the biophysical reality and the needs of every form of life, human and otherwise." As Romans 8:19-25 explains, in God's intimacy with the creation He experiences all its agonies and joys and is present through the "… vivifying, reconciling, liberating and sanctifying presence of the Spirit" (Pillay, 2015:3). As the oikos of God, the value and dignity of creation is linked to its association with the holiness of the Creator who has chosen to be present in it, and therefore it should be valued as valued by God and be treated with dignity (Pillay, 2015:3).

Within the oikodome of God, in which we as humans live *Coram Deo* and have the responsibility to serve as servants, we need to ask what God's will is in the current episode, situation and context (Osmer, 2008:161).

5.2.1   Love as the heart of ecodomy

Van Aarde (2015:3) asks the question if this *utopia* of ecodomy - the fullness of life for all, is meant for this life, or only for the second coming (*parousia*). He argues that the gift of love is the heart of *ecodomy* and that the notion of *basileia tou theou* (kingdom of God) provides the key to discover this gift. He refers to Colleen Mary Mallon (2010:211 in Van Aarde, 2015:3), who illustrates authentic love as a detachment from power and self-interest. Quoting from various publications of Congar, she puts it as follows (Van Aarde, 2015:3):

The agapic love of God in Jesus Christ transforms the human experience of otherness (exterioriorité) and orders human relationships such that for Christians the other is no longer stranger but neighbour. 'Christianity could not but inspire a new order in the world, since it involved a new way of looking at life and the regarding of others as one's neighbours.' In this manner, Christian service can approach, in however small a measure, the agapic quality of divine love, a 'love that seeks not itself but gives itself, and for this very reason is directed towards the weakest and the most wretched'.

Love exists within the networks of relationships. In these loving relationships there is a reciprocity - a giving and the receiving of love, between loving and being loved. Van Aarde (2015:3) points to several features of love:

5.2.1.1 Mutuality

For love to be authentic, it necessitates mutuality, rather than symmetry. While symmetry may be taken for granted in a relationship of friendship, it would not be the case in for instance a parent-child or employer-employee relationship. Mutuality is indispensable to human fulfilment (Nolan & Kirkpatrick, 1982:109 in Van Aarde, 2015:6). "However, where mutuality – the 'Ich und Du' aspect – in any kind of relationship is distorted, love is not love anymore" (Van Aarde, 2015:6). Whenever the 'Ich und Du' (I-Thou) aspect of a relationship is watered down to only an abstract idea, love gets distorted, impacting on human relations[186] (Van Aarde, 2015:6).

5.2.1.2 More than emotions

Love that is reduced to only an emotional level, is deprived of any commitment and responsibility (Anderson, 2006:243–245 in Van Aarde, 2015:6).

5.2.1.3 To love is about obedience rather than instruction

With love of God and love for one's neighbour being intimately related in the Christian and Jewish religions, love is well understood as a commandment (Van Aarde, 2015:5-6). Van Aarde (2015:6) distinguishes between the use of the term 'ought' and 'must'. He argues that the ethics of 'ought' is not based on 'must' and that it is more about obedience than instruction. Hence 'to love' is not "…the pursuit to realise an ideal or to bridge the distance between where I find myself (*Sein*) and where I would rather be (*Sollen*) (Bultmann, 1958 in Van Aarde 2015:6). Viewed in this way "…the only 'must' at stake here…" is not about creating a better society or circumstances, but "…whether I listened or not, to the external authority. The external authority determines the here and now (*jetzt*) of the person and not certain ideals (or the realisation of an ideology)" (Bultmann, 1958 in Van Aarde 2015:6).

As the ethics of Christ-followers are to be characterised by an '*Ich* and *Du*' relation, that is, through their relation with someone else and not through an external abstract or a claim to authority or ideology

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[186] Richard Nolan and Frank Kirkpatrick (1982:108–129) discuss examples of such a distortion.

(knowingly or subconsciously), love is not "…a theoretically ethical action…" to "…sanction an ideology, or the implementation of a cultural custom" (Van Aarde, 2015:6). This is confirmed by the the 'Sermon on the Mount' (Mt 5-7) and the 'Parable of the shepherd separating sheep from goats' (Mt 25:31-46) ('the heritage of the basileia ordered ever since the foundation of the kosmos'). In other words, love is not a theoretically ethical action. Love is not the action to sanction an ideology, or the implementation of a cultural custom. The requirement to show love, as it is found in the 'Sermon on the Mount' (Mt 5–7) or in the 'Parable of the shepherd separating sheep from goats' ('the heritage of the *basileia* ordered ever since the foundation of the *kosmos*') "…has nothing to do with the question of *what* I must do, and also not with the realisation of virtues" (Van Aarde, 2015:6).

Love is rather "…the expression of an enriching understanding of what it means that *I* am in a relation with *you*. According to Matthew's '*kerygma* of the divine *basileia*' this relationship becomes reality primarily where Jesus and his followers constitute an 'I-Thou relationship'…" which consequently results in seeing those who hunger and feeding them, seeing the stranger and welcoming him or seeing the naked and clothing them (Mt 25:37ff.) (Van Aarde, 2015:6). Mathew 25:40 summarises it in this way: *'Truly, I say to you, as you did it to one of the least (tōn elachistōn) of these of my kin, you did it to me.'*

Referring to Bultmann's (1958 in Van Aarde, 2015:6) understanding of Jesus's interpretation of neighbourly love, he states: "You will find your neighbour where you find yourself and what you will discover, is that which you *must* do." By not choosing "… who I want to see as my neighbour..." but rather viewing "…all of humanity as my neighbour…" the person to whom I show love, "…is more important than any formality…," resulting in *relationships* presiding over institutionalism or cultural conventionalism and tradition (Van Aarde, 2015:6).

Subsequently he sees neighbourly love as "… an *Entscheidung* (detachment) which presupposes a *metanoi*a, a *palingenesia*, a regeneration, a reordering of values. By considering the 'divine economy' as our ethos rather than our ideology, "… we are energised to nurture the notion '*ecodomy*' *as life* in its fullness – if love rules the *oikoumenē"* (Van Aarde, 2015:7).

5.3   ANTONYMS AND THEOLOGICAL IMPERATIVES

5.3.1   Inequality

In God's oikeiōsis one does not rule in terms of a selfish hierarchical ideology (Van Aarde, 2015:5). Referring to Hands (968:70–72 in Van Aarde, 2015:5), the *les misérables* (the woman, slaves, extremely poor and defeated political subjects) are part of the moral duty of humankind.

Comparing the concept 'economy' to the term 'administration' (dioikēsis), Van Aarde argues that "… the law (*nomos*) and nature (*phusis*) of the 'divine economy' is that the *basileia* is 'co-extensive with all [*hu*]mankind'" (Baldry, 1965:151–166, 177–194; also see Van Aarde, 2014b in Van Aarde, 2015:5). In the kingdom of God (*basileia tou theou*), administrated in terms of "… the dogmata according to 'divine

nature', humankind 'is once and for all set in a framework' (hapax en tō kalupsei theis) of mutual care (Van Aarde, 2015:5).

As shown in Chapter 3, inequality refers to multiple levels of disproportion (viz. asset and wealth, labour market, gender, inequality in the social domain and social mobility). The antonym of inequality will describe a situation in which there is an equality and a fairness in the ownership of assets and wealth, equal access for all ethnic and gender groups to labour market opportunities and services in the social domain as well as equal possibilities for all to improve their own socio-economic standards.

Commenting on the inequalities in the South African society, which is characterised by poverty, Pillay argues that it is a recipe for social instability and a denial of the fullness of life to human beings. Pointing to the huge salary gap between management and workers as one of the numerous manifestations of inequalities in organisations and the disruptions of daily living displayed in the sometimes violent protests in several municipalities as a consequence of unequal access to basic services, he argues that what is needed is "… the wisdom to read these signs in advance and address them rather than merely being reactive when it happens" (Pillay, 2015:7).

Referring to Calvin's teaching that "… the reign and rule of God is not distanced from the everyday occurrences of life…"[187], Pillay emphasises the church's responsibility "… to bring harmony and peace to society…", hence highlighting the need for it "… to engage the causes of what brings disunity, faction and instability" (Pillay, 2015:7).

Pillay however, refers to Tawney (cited in Preston, 1979:95), who accurately states that "… in an age of impersonal finance, world markets and capitalist organisations, the church tries to moralise economic relations by treating every transaction as a law of personal conduct." In its individualism, it "… failed to comprehend the new structures of economic life and the power relations that went with them (Pillay, 2015:6). Traditional Christian reflection on social issues became increasingly irrelevant and eventually ended in an uncritical *laissez faire* view of the state and the economic order, even though the latter was unintentional.[188]

Referring to the German sociologist of religion, **Ernst Troeltsch's**[189] pivotal work in ***The Social Teaching of the Christian Church,*** Pillay points to his view on Calvin as "… the source of Christian socialism in the modern world" rather than "… the source of modern capitalism" (Pillay 2015:6):

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[187] For more on Calvin's economic and social reforms see Andre Biéler (2005).

[188] It is generally accepted that Calvin taught a biblical capitalism that differs from Adam Smith's theory of capitalism which is commonly associated with the laissez faire philosophy. Calvinism provides the only solid basis for a biblical conception of the role and meaning of free enterprise. Contemporary secularised views have only a faint resemblance to the biblical economic theory of Calvinism that emphasizes man's faithful practice of stewardship over earthly possessions (Pillay, 2015:6).

[189] Troeltsch, E., 1956, The social teaching of the Christian churches, George Allen & Unwin, London.

> Here then – for the first time in the history of the Christian ethic – there came into existence a Christian Church whose social influence, as far as it was possible at the period, was comprehensive. … Calvinism was 'Christian Socialism' in the sense that it moulded in a corporate way the whole of life in the State and in Society, in the family, and in the economic sphere, in public and in private, in accordance with Christian standards (Troeltsch, 1956:622 in Pillay 2015:6).

Recognising that the motivations behind human endeavours often are that of self-interest, greed and pride due to the sinful nature of humanity and its institutions, the church needs to also "… recognise that their task is to take the whole Gospel to the whole person in the whole world" (Pillay, 2015:7).

Bearing in mind the concept of ecodomy: fullness of life for all, the church is responsible for not only the spiritual wellness of people, but also every other aspect (economic, social and political) of a person's life. Hence, the aim is "… not just to change the individual but the environment in which that person lives" (Pillay, 2015:7). If the church is intentional about working towards fullness of life for all in South Africa, then it should "… serve as the moral conscience of society and ask the deeper justice questions and challenge structures that perpetuate inequalities in society" (Pillay, 2015:7).

Pillay emphasises the importance for the church to partner with other role players (government, business and society) in addressing inequality, while always staying true to and not compromising on its own views, beliefs and practices. He states that "the goal of the church is not the same as politicians; rather it is a faithfulness and obedience to the call of Jesus who said, 'The Spirit of The Lord is upon me to proclaim goods news to the poor, to set the captives free ...'" (Pillay, 2015:8).

Applying Calvin's view of ecodomy to the South African context, the theological imperative of working towards the antonym of inequality would mean endeavouring to build "… a just and peaceful human community connected with all human and non-human creation, understanding the relationship of state and church, transforming society to reflect the glory of God, engaging in the concerns of the poor and making a difference in the name of the Triune God" (Pillay, 2015:9).

Building unto this argument, the normative question for the role of a practical theologian in an organisational context would be "What is the role of the practical theologian with regards to the high prevalence of inequality in the workplace?" Answering this question on a practical level might lead to the practical theologian playing a definitive prophetic role by being sensitive to injustice, corruption and self-enrichment at the expense of others and confronting it at all levels of the organisation. It could also lead to the practical theologian constantly asking the question "How do we use God-given resources and opportunities to not only create profit, but also to care, protect, enable and bless one another, the community and the environment, thus enhancing equality?" (Pillay, 2015:9).

Viewed in this way, the role of theology (for that matter organisational theology, but as it will be considered in the 'How' in Chapter 6, as the added consideration in practical theology) can be described

as being constantly present, assessing, evaluating, analysing and reading the signs of the time, advising and reminding the organisation of its responsibility within the bigger picture viz. household of God (ecodomy).

5.3.2 Corruption

As part of the concept of 'divine economy '(*dioikēsis theia*)[190], there should also be a situational and contextual change with preceding existential consequences which causes a transformation in the ethos and ethical outlook of people on metaphysical and physical relations. It represents a deconstruction of the hegemony of a previous paradigm of empire characterised by "… the brutality of an exclusive domination with particularistically inclined nepotism and exploitation of outsiders…" replacing it with the concept *basileia* (Van Aarde, 2015:5).

Looking at the contemporary context, the legacy of apartheid, social change and overly complex labour laws as backdrop, corruption, nepotism and/or cronyism are the results of patronage and a sense of entitlement. Referring to Kretzschmar, Pillay comments that when a government's main concern becomes the struggle to maintain or gain power rather than to serve the people as a whole, a non-prosperous country characterized by the plunder of its riches for the benefit of a small elite while the rest of its people are "… systematically and ruthlessly dispossessed…" is inevitable (Kretzschmar, 2012:132 in Pillay, 2015:6).

The promotion of incompetent but politically connected individuals rather than the appointment of competent and hardworking people often leads to the underperformance of government officials and departments. Corrupt and self-serving colleagues marginalising and victimising honest and hard-working individuals from all race groups displays an attitude of "… malice, envy and insecurity…" instead of fairness and integrity. Being detrimental to the wellbeing of affected individuals and departments, this behaviour causes many people to "… experience enormous frustration, even a sense of defeat and despair" (Kretzschmar, 2012:132 in Pillay, 2015:6).

Within this endemic corrupt South African context, the normative theological imperative could be derived from the question "What should be going on in South Africa as part of the oikodome of God in terms of honesty, integrity, legitimacy, morality, righteousness, virtue etc.?"

According to Pillay, governing authorities are God's agents mandated to look after the welfare of the people. Referring to Calvin, Pillay condemns increased poverty through exploitation of material advantages by the rich and powerful (Pillay, 2015:6).

The theological imperative of the church to take the whole Gospel to the whole person in the whole world would then concretize in the church in South Africa not being detached from people's realities but always seeking "… the transformation of society to reflect the glory and justice of God…" (Pillay, 2015:7).

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[190] see Brent Shaw (1985:29).

In line with the idea of the oikodome of God, Dumisa *et al.* refers to the philosophy of Ubuntu as a potential antidote to corrupt practices in South Africa's public sector. Also referring to the eight '*Batho Pele*' principles ('People First' principles) viz. *consultation*, *service standards*, *access*, *courtesy*, *information*, *openness and transparency*, *redress* and *customer satisfaction* as part of other government indicators as well as global best practices, they argue that these are "… capable of fostering a corruption-free government" (Dumisa & Amao, 2015:95). While these concepts (Ubuntu and Batho Pele) might be viewed as mere philosophical, their value to contribute to the idea of 'ecodomy', the fullness of life for all (John 10:10) within the daily living and working environment of people, underscores the values of creation being the household of God in which all harmoniously co-exist under God's sovereign rule.

While these principles can potentially be utilized as "… an anti-corruption strategy as it resonates both within the South African socio-cultural milieu and its public service…", encouraging "… good governance and professional conduct without necessarily appealing to any moral philosophy… " or religious belief, it might however prove insufficient "… when located within the purview of the African society where communal solidarity and moral values are largely viewed as important" (Dumisa & Amao, 2015:95). Given the apparent nexus between the "Batho Pele" principles and the values of Ubuntu ('Motho ke motho ka batho' meaning "A person is a person through others", which like 'Batho Pele' is an age-old Sotho proverb and translated into isiZulu it is 'umuntu ngumuntu ngabantu')[191], Dumisa and Amao argue that "… a connotative interpretation of the concept of 'Batho Pele' within its cultural and linguistic basis is essential to allow in-depth and contextual understanding of the principles" (Dumisa & Amao, 2015:95).

However, the reality is that the upholding of Ubuntu in the day to day practice of good governance is hampered by its inability to reinvigorate on an operation level as it managed to do on agency level. Hence, the challenge is to move the Ubuntu concepts from mere rhetoric into "… making noteworthy contributions towards good governance in South Africa…" by paying closer attention to the cultural and political norms obtainable in these institutions (Dumisa & Amao, 2015:98). Implementing a model of participatory democracy in all spheres of government at the local level can help make the concept of Ubuntu a more pragmatic antidote to corruption (Dumisa & Amao, 2015:98). In the same vein, the same can be said of implementing the concept of dialogic organisational development within the organisational sphere in creating an environment that works against corruption in the private sector. It is these in contexts (public and private sectors) that the facilitative role of the practical theologian is envisioned.

In accordance with the concept of the oikodome of God, the Ubuntu philosophy, "… whose central objective is the desire to foster community and individual growth for the common good of all people(s) regardless of race, ethnicity, or party affiliation…" it is imperative for those governing to reflect the

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[191] Sesotho is one of South Africa's three Sotho languages and is spoken by 7.6% of the population. IsiZulu is spoken by nearly 23% of the total population which makes it the most widely spoken language in South Africa.

qualities, values and ideals of the electorate. In order to maintain their legitimacy, those in power must implement rules that are in accordance with society values (Dumisa & Amao, 2015:99). Hence, when the local South African context is seen as the oikodome of God, within which the church is the messenger of God's rule over all creation as well as the reconciling relationship between the Creator and the Creation, the role of the practical theologian in the spheres of the public and private sector should be that of assistance in promoting ethical leadership.

Furthermore, the idea of Ubuntu, as it relates to the transcendental calling of living *Coram Deo* in the household of God, should not only be applied to the so-called "…softer issues pertaining to the interactions amongst human beings and between humans, the environment and animals…" but also to the "… hard issues such as governance and economics" (Dumisa & Amao, 2015:101). This is particularly important because these are not only two sides of the same coin, "… but also complementary parts of a single whole…" which should always be grounded in reciprocity and congruency (Dumisa & Amao, 2015:101). Since it is not currently the case, Dumisa and Amao argues that intentional efforts should focus on ensuring that existing laws, institutions and policies are in consonance with the set of 'Professional Ethics' outlined in the constitution, "… especially if Ubuntu is to be employed successfully as an antidote to corruption (Dumisa & Amao, 2015:101). In this, the practical theologian can once again play a facilitating role.

Dumisa and Amao, referring to Descartes (1985) also points to the belief that, within the discourse on Africa, African leaders should not assimilate the political behaviour of their Western counterparts by governing in a way "… that pronounces their elitist autonomy which distinguishes them from the majority of citizens" (Dumisa & Amao, 2015:104). In contrast, an African worldview should rather inspire leaders to concentrate on the similarities between them and ordinary citizens and these similarities for the betterment and upliftment of the larger society (Mbiti, 1990 in Dumisa & Amao, 2015:104). Here, the concept of servant leadership corresponds with and indicates another area within which the practical theologian can play a distinctive role.

Dumisa and Amao points to the need for "… concrete structural changes in the public sector…" to enable the philosophy of Ubuntu to have maximum impact in the fight against corruption (Dumisa & Amao, 2015:104). This identifies a need for the practical theologian to be involved in the design and/or re-design of social and organisational structures in alignment with the concept of ecodomy: fullness of life for all. Taking cognisance of existing institutions as well as moral and professional ethics, Dumisa and Amao argues that these two sets of mechanisms are not yet sufficiently calibrated to work in unison to create an enabling environment for Ubuntu to flourish. This phenomenon leads to an incongruence in the country's political culture, hampering the democratic institutions and public sector (Dumisa & Amao, 2015:98) as well as its broader impact on the ethics within the private sector (Pillay, 2015:6).

Does this mean that theology should be involved in politics? The question could be asked what the difference would be between the agenda of a pertinent Christian political party like for instance the ACDP,

versus the agenda that an organisational theologian would like to promote. Would it be wrong for theology to be busy with politics? The other side of the coin is of course people like Beyers Naude[192] (Beyers Naude Centre Series on Public Theology, 2006:85-86), who believed:

> … it is of vital importance at the outset of your ministry to make out what the nature of your political involvement is going to be. You will have to decide whether you believe, on the basis of the gospel, that any relevant proclamation and practice of the Christian faith is possible without becoming involved in politics. I do not believe this to be possible: no religion – least of all the Christina faith – can be kept out of politics. On the other it is important to recognise that the Christian faith should never be identified with any particular policy, social structure or economic system. No such policy ever fulfils the demand of the Kingdom of God. Christ as Lord stands above all systems and structures and therefore the Christian should always adopt a positive critical attitude towards them.

Jesus's own involvement in politics also deserves mention here. Borg (1995:962) states that while "… until fairly recently, and for a variety of reasons, most historical Jesus scholarship has typically seen Jesus as essentially non-political…," interdisciplinary models and insights giving a fuller description of Jesus's social world, lead to a better understanding of the social context of His public activity. It becomes clear that "…many of the Jesus traditions reflect both a sharp critique of society and advocacy of an alternative social vision" (Borg, 1995:962). Referring to Jesus's historical life ending with a political execution[193], Borg argues that politics were at the centre of the Jesus story (Borg, https://www.bibleodyssey.org:443/en/people/related-articles/jesus-and-politics).

While Jesus' message was understandably religious by nature, Borg is of the opinion that the heart of His message was political, referring to Jesus' first words in the Gospel of Mark (the earliest Gospel) where He speaks about "the Kingdom of God". His passion for God led Him to proclaim the Kingdom of God in His teachings and His actions (Borg, https://www.bibleodyssey.org:443/en/people/related-articles/jesus-and-politics). In a world where his followers knew about the kingdom of Herod and the kingdom of Rome, Jesus used political language to refer to the kingdom of God as something different from what they came to know. Referring to God's kingdom coming on earth as it already exists in heaven (in the Lord's Prayer), He speaks about the transformation of this world and what life would be like if God ruled the world instead of the lords of the domination systems. Borg describes such a world as one in which there will be economic justice with everybody having the material basics of existence; a world of peace and nonviolence (Borg, https://www.bibleodyssey.org:443/en/people/related-articles/jesus-and-politics.)

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[192] For more on Beyers Naude visit https://www.sahistory.org.za/people/reverend-beyers-naude.
[193] Crucifixion was used by Rome for those who rejected imperial authority, chronically deviant slaves and insubordinates who attracted a following.

His entry into Jerusalem on a donkey (Luke 12:14-15, Mark 11:7, Matt 21:7), thus symbolising a kingdom of peace, banishing weapons of war and His public indictment of the temple merchants as "a den of robbers" cooperating with Roman imperial rule and taxation (Matt 21:13, Mark 11:17, Luke 19:46), are indicative that He did not hesitate to get involved in contemporary politics. His passion for the kingdom of God created conflict with the authorities which dominates the Gospel story. This conflict culminates in the last week of Jesus' life with his challenge to the authorities in Jerusalem and his crucifixion (Borg, https://www.bibleodyssey.org:443/en/people/related-articles/jesus-and-politics).

It is evident "… that Jesus walked to the beat of a drummer very different from the dominant ideology of his social world" (Borg, 1995:980-981). Challenging the dominant system of His time by emphasising compassion above purity as God's will for human life, makes it difficult "…to imagine Jesus's message and activity as primarily concerned about the coming end of all things (the eschatological version of Jesus), or as only concerned about the individual's relationship to God and other individuals (the politically domesticated version of the Jesus tradition)" (Borg, 1995:980-981). Borg is of the opinion that Jesus was not simply concerned with the freedom of the individual from the prison of convention. Acting as a social prophet and engaging in radical social criticism, He was not so much interested "… in a 'top down' change in the social order which involved taking over or replacing political leadership…" or acting as reformer who seeks to "… improve or modify the present system…", He rather provided a comprehensive social vision of an alternative community. It is in His "… social criticism of the practice and ideology of the dominant classes and in his advocacy of an alternative social vision…", that the politics of Jesus is to be seen (Borg, 1995:980-981).

5.4   DIVERSITY

While diversity, as described in Chapter 3, points to variety and diversity at numerous levels within the South African organisational context, it is not a negative reality (as is the case with inequality and corruption) in which corrective theological imperatives must be sought. Rather, it wants to point out the negative impact of exclusion that accompanies the antonym of diversity viz. a homogeneous context of sameness, conformity and uniformity that is not pliable enough to accommodate diversity.

Hence one might argue that in a diverse context, the focus of a theological imperative should be on inclusion. While inclusion might be viewed as the ultimate goal within the household of God, Swinton argues that to be included might still not mean that you belong. "We need to shift our thinking from inclusion to belonging and to reframe our practices from politics to love" (Swinton, 2012:172). For him this means a move away from only thoughts of inclusion towards the practices of belonging. He argues that preconceived ideas of people (so called 'disabled people' in his case) lead to a "…thin understanding…" of them as individuals, causing us to "…baptize that so-named person as a certain kind of person and that kind of person is often not one that many of us desire to be with" (Swinton, 2012:180).

Consequently, our engagement with such a person or group(s) has boundaries and, what he refers to as, "…thin forms of inclusion…" (Swinton, 2012:180).

While society might often show a general inclination to include others, the need for legislation to implement criteria intended to protect those with particular forms of difference that society chooses to view negatively, not only shows the thinness of society's inclusion, but also that inclusion alone is not enough. The moment the legal support and protection falls away, "… all sorts of unpleasant things can happen." Hence, "… the law is important and can be central to the process of inclusion", but "… while the law can change structures it simply cannot change hearts. The law can legislate for inclusion, but it cannot help people to belong" (Swinton, 2012:182). However, in a fallen world law might remain necessary for Grace to abound (Swinton, 2012:185).

Pointing to the theological and practical importance of the difference between inclusion and belonging, Swinton (2012:183) refers to Jean Vanier, who in his book, Becoming Human (1998:36) says this:

> My vision is that belonging should be at the heart of a fundamental discovery: that we all belong to a common humanity, the human race. We may be rooted in a specific family and culture but we come to this earth to open up to others, to serve them and receive the gifts they bring to us, as well as to all of humanity.

While we are "…marked by our similarities and our differences…" we are "…made one in our humanness" (Swinton, 2012:183). Belonging to the same species and sharing in a common humanity "… we are held together in all of our disparateness by our (God given) desire or at least ability to come together to serve one another and to receive the gifts that we have in and for one another" (Swinton, 2012:183). By sharing and receiving the gifts that we bring to each other "… we become one body: a place where we know that we belong." Hence, he argues "… it is not enough that human beings are included within communities, they need to belong" (Swinton, 2012:183).

Offering "…a powerful reflection on the human condition and the brotherhood and sisterhood of all human beings…" this vision of belonging brings into mind the Ubuntu philosophy of: "I am because we are, and since we are, therefore I am" (Mbiti, 1990:108 in Swinton, 2012:183, 189).

Swinston however, refers to the words of the Apostle Paul's in Galatians 3:28, which takes us a step further:

> There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus." Belonging is not a human action aimed at inclusion. Belonging is not a matter of human beings striving to overcome difference through their own strength, be that personal or political.

From this he argues that belonging is neither "… a matter of choice, freedom, individuality, justice or equality…", since these are rather consequences of belonging, instead of movements towards it. Belong

therefore, is a prerequisite for understanding the true meaning of freedom, autonomy and self-representation. Belonging to the Christian community gives true meaning to these terms as we learn to understand that as slaves to Jesus (Corinthians 7:22), there is no freedom, autonomy and self-representation. Our freedom comes from being slave to Jesus, our personhood emerges from our relationship with Him and our self-representation comes from our gradual understanding of what it means to live within Him and live out the image of God in Christ. Hence, he argues, that autonomy is a cultural illusion (Swinton, 2012:184). It is by giving up or reframing these "… culturally important social goods, that we learn what it truly means to be human and to create the types of community wherein humanness can be actualized" (Swinton, 2012:184).

From this he derives that communities of belonging are not the outcome of political processes, confirming why thin ideas of political inclusion cannot be successful. While politics can bring about a degree of justice and inclusion, what is needed is "… another dimension before we can belong. Paul informs us that that dimension is love; that dimension is Jesus" (Swinton, 2012:184). This being said, he also points to belonging as "… a gift of the Spirit of Jesus that is experienced within the community that Jesus gathers to himself through himself, and which seeks to model God's continuing redemption of creation in and through Christ" (Swinton, 2012:184).

Hence, in order to deal lovingly with difference, the point of departure should not be to look at one another as a first movement, but rather begin by first looking at Jesus: "the image of the invisible God, the firstborn over all creation . . ." (Colossians 1:15) (Swinton, 2012:185).

Influenced by modernity, we are tempted to first look at ourselves in order to find ourselves, which also influences the politics of the way we look at others, keeping our perspectives of inclusion thin and narrow. Referring to Dietrich Bonhoeffer (2007), Swinton argues that "… in order to find ourselves we need to look away from ourselves" and look at Jesus who will give us a thicker "… description of who God is and what it means to be a human being" (Swinton, 2012:185).

He is of the opinion that looking at one another through Jesus provides us with a more comprehensive description of "… what it means to sit with the marginalized, befriend the stranger, offer hospitality to those who are radically different from one self" (Swinton, 2012:185). Shaped by the principal of Grace rather than that of likeness, Jesus offers a very different type of politics and a different mode of Kingdom, embodying friendship and community, revealing the deep meanings of belonging.

Looking at Jesus, "… the centre point where all of our differences collapse into a peaceful core of love…", teaches us what it means to belong to one another (Swinton, 2012:186). Swinton mentions Bonhoeffer's distinctions of love viz: 'spiritual love' and 'self-centred love' (thin love), which imply that "…self-centred love constructs its own image of other people, about what they are and what they should become. It takes the life of the other person into its own hands" (Bonhoeffer, 2007:44 in Swinton, 2012:186). In

contrast, spiritual love, "… recognizes the true image of the other person as seen from the perspective of Jesus Christ. It is the image Jesus Christ has formed and wants to form in all people" (Bonhoeffer, 2007:44 in Swinton, 2012:186).

Hence, according to Swinton, spiritual love aids us with looking into, at, past and through our differences and towards Jesus; the One living within each human person. By looking at Jesus and learning to look at each other as Jesus does, we learn what it means to love one another As we look to Jesus we "…learn what it means to love one another in (and not necessarily in spite of) all of our differences (Swinton, 2012:186).

Calvin believed that since God's sovereignty permeates both heaven and earth, everything is connected to God who holds all things together (Pillay, 2015:3). Referring to this theological point of departure, Pillay highlights numerous national and international partnerships addressing topics ranging from globalisation, poverty and ecological issues. As an example the Conference on Poverty, Wealth and Ecology in Europe uses it "… as a motivation for (regional) integration of Europe":

> The primary motivation behind the Church's involvement is the theological understanding of engagement within God's creation, with consequences and benefits for the people in Europe and the participation of Europeans in shaping a united continent. Therefore, an aim of the Church's engagement with European integration is to accompany it with a theologically based ethical and anthropological perspective, which can provide criteria for the evaluation of the European policies aimed at fostering integration.

The Budapest Call for Climate Justice is also entrenched with "… the idea of a united creation, with all its diversities, in which everything is connected to God":

> We have criticized the primacy of economy over people and creation as a whole. We recognise the relational character of life in the 'community of creation' and the special God-given responsibility of human beings in this community. We recognize the fundamental interdependence between human societies and the rest of creation, and their ultimate dependence on God the Creator, the Redeemer and the Sustainer. Therefore, we as the people of God are called to participate in the work of God in this world, extending God's love and care to all human and non-human members of the 'community of creation'.

Locally, the idea of community is made popular through the African concept of Ubuntu ('I am because we are, and we are because I am') underscoring humaneness and life in relationship with others. Pillay refers to Mshana (2012:12), who argues that the individual identity is infused in that of the broader community "…which includes past, present and future generations, as well as flora and fauna, the physical environment and the spiritual realm" (Pillay, 2015:3). Hence, in spite of diversity, through the

connectedness of all to the sovereignty of God, humans as part of creation are accountable and responsible to each other and to God (Pillay, 2015:3).

5.5 CONCLUSION

Based on the theological interpretation of the biblical text, the subsequent ethical reflection (Chapter 4), examples of past and present good practice and the exploratory cross-disciplinary dialogue (Chapter 5) it would appear that God's will for the present reality (the normative task) regarding the organisational space. Constituting such a big part of the day to day reality of people living Coram Deo, it should be considered and viewed from a missional approach and acknowledged as an integral part of His creation which is reconciled with Him through Christ's redemptive work. This then has practical implications for practical theology's participation in this sphere.

While, as was mentioned in the beginning of this chapter, some of the above mentioned descriptions of good practice and possible examples of "What should be going on?" can sound like pragmatic/strategic suggestions about the role of practical theology in the workplace, it does, however, not yet tell us how to move a particular episode, situation or context strategically towards a desired end.

Hence Chapter 6 will focus on the pragmatic task (Osmer, 2008:173) by asking the strategic/pragmatic questions "How should we respond?" Within the contextual focus of *Wellness*, *Change management* and *Organisational structure,* the praxis role of the practical theologian will be discussed under the themes of *Inequality*, *Corruption* and *Diversity* as viewed through the filters of the concepts of *ethos*, *logos* and *pathos*.

Chapter 6 - Pragmatic/Strategic task
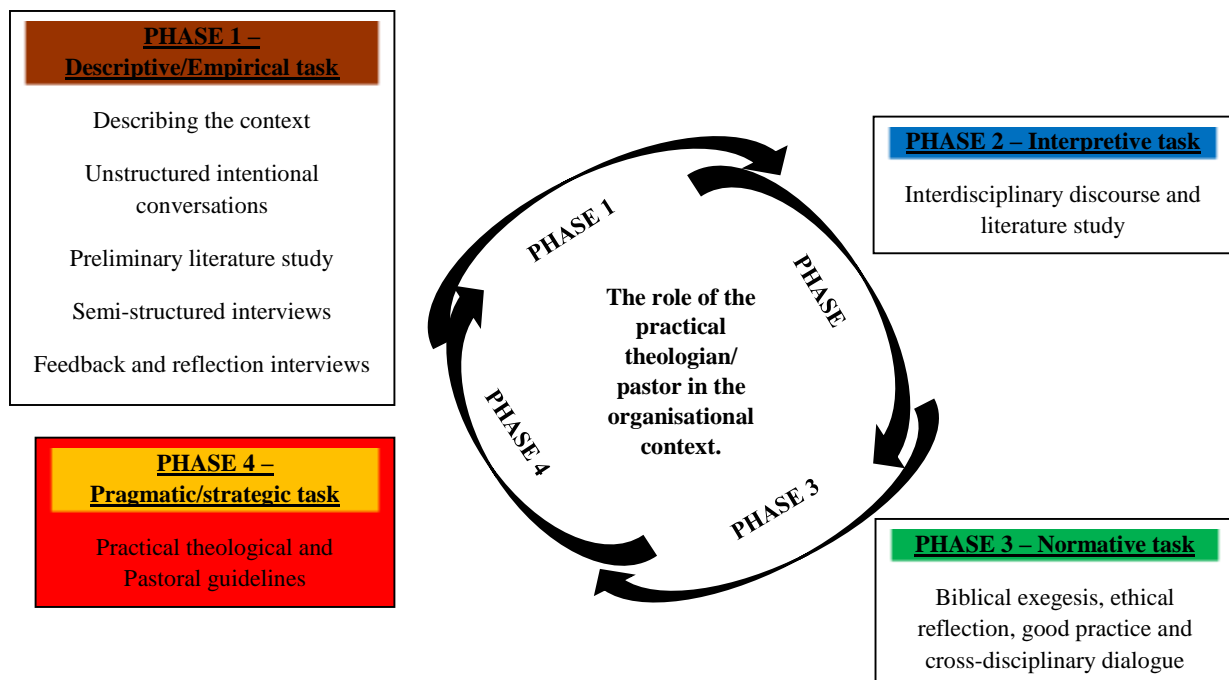
Figure 6-1: **Multimethod approach, highlighting the Phase 4 details relevant to this chapter**

6.1   INTRODUCTION

With regards to the understanding of the pragmatic task within this exploratory research, and true to the title, the strategic aim of this study can be compared to an aircraft exploring and mapping an unexplored landscape. While the aircraft (research) needs to fly high enough to obtain a well-represented and reliable overview of the broad landscape (overlaps between managerial and organisational science and practical theology), for the purpose of this research, it must be careful not to fly too low and thus record the landscape in too much detail. Therefore, the desired outcome of the pragmatic task is to gather enough information to plot the broad outlines of a possible map for practical theology's participation in the organisational landscape.

Furthermore, it can also be compared to a topographical map, rather than a pre-determined route map. Where the latter already indicates the desired destination, with pre-determined routes and way points to reach "destination-x", the topographical map rather depicts the different landscape features, natural and unnatural boundaries, contours and relief of the landscape.

Similarly, the purpose of the pragmatic chapter of this study is not to provide practical theology with a detailed route map with directions, routes and waypoints to reach a specific predetermined destination within the organisational context. Rather, it seeks to highlight the broad topographical features, uniqueness and diversity of organisational environments so that practical theology as an academic discipline and the

practical theologian with his/her own lived experience can determine their own unique route map and particular destination.

With this in mind, we turn to the research results which, through the different phases of the study, crystallised into the following three levels (see Tables 6.1 – 6.3 below):

- Level 1 – describing the relevant organisational *context (wellness, change management and organisational structures)*,
- Level 2 – describing the relevant *themes (inequality, corruption and diversity)* peculiar to the South African context,
- Level 3 - *filtered* through the hermeneutical-rhetorical framework of *ethos, logos and pathos.*

Table 6-1: Themes and lens / filter used to describe the context of Wellness

Context	Wellness								
Themes	Inequality			Corruption			Diversity		
Lens / Filter	pathos	logos	ethos	pathos	logos	ethos	pathos	logos	ethos

Table 6-2: Themes and lens / filter used to describe the context of Change management

Context	Change management								
Themes	Inequality			Corruption			Diversity		
Lens / Filter	pathos	logos	ethos	pathos	logos	ethos	pathos	logos	ethos

Table 6-3: Themes and lens / filter used to describe the context of Organisational structure

Context	Organisational structure								
Themes	Inequality			Corruption			Diversity		
Lens / Filter	pathos	logos	ethos	pathos	logos	ethos	pathos	logos	ethos

A reflection on the research findings at these three levels provide a guideline/map for both organisational/managerial science and practical theology to engage with the organisational context in such a way that the reign of God and the reconciled relationship between Him and the whole of creation becomes more visible, especially in the organisational space.

6.2 Revisiting the research methodology

Before reflecting on the above, a revisit of the research methodology and points of departure will set the backdrop for pragmatic suggestions.

6.2.1 Narrative approach

Goldberg (1982:62–95) states that "… narratives speak of relations and primarily of those between persons, their convictions, their actions, and their worlds. Narratives help school us in imagining what might follow from our taking up and acting on one set of convictions rather than another'."

Narratively speaking, practical theology is at the center of the dialogue in which the stories and lived experiences of the primary researcher, as well as that of the co-researchers, meet the normative story of the bible and the wisdom of the world (Gerkin, 1997:185). Furthermore, as stated by Louw, "… pastoral theology cannot operate without the correlation between biblical text and human context" (2003:49).

Using an explorative approach which does not involve in-depth research, this research admittedly was not narrative to the core. However, it was narrative in the sense that the questions addressed to co-researchers were not only cognitive in nature, but invited them to share their own unique lived experiences and by so doing, acknowledge their personal ideas and narratives and identify their prevailing discourses on topics related to the interface between organisational space and theology. The narratives of co-researchers' experiences formed an integral part of the research. It enabled the research to be done within the postmodern paradigm of social constructionism, while also taking into account and acknowledging my own influence and bias by using subjective integrity (Freedman & Combs, 1996:40-41), rather than objective truth or knowledge (Müller *et al*., 2001:77).

6.2.2 Auto-etnographic (social location and own lived) experience

Raab points out that auto-ethnography can be defined as a research approach that describes and analyses personal experience - highlighting action, dialogue, emotion, embodiment, spirituality, as well as a sense of self-consciousness - as a way to comprehend cultural experiences. "In so doing, it demonstrates the numerous layers of consciousness as a way to connect the personal to the cultural" (Raab, 2013:2). Together with the "… crafting of a confessional story of self-renewal…" it also weaves together these stories with theory (Ellis, 2004; Spry, 2001 in Raab, 2013:2).

According to Chang (2008), the narrative describing the lived experience may be a powerful tool, not only for researcher, but also for the practitioner (like therapists, clergy, educators, social workers, etc.), who is confronted by numerous human conditions and relationships in multi-cultural environments. "Any aspect of the researcher's life, either broad or narrow, may become a research focus" (Raab, 2013:4).

Raab mentions that acquiring "…deeper knowing and understanding of those in a given culture or group…" as one of the reasons for choosing the auto-ethnographical method (Raab, 2013:5). He refers to Chase (2011), who suggests that our personal experiences are reflections of who we are and what we think. Raab also refers to Ellis (2004), who claims that "…the purpose of ethnographical research is to achieve an understanding of what people think, how they feel, and what they do" (Raab, 2013:5).

Creating a very interesting link with Osmer's descriptive and normative phases, Van Maanen (2011) elaborated on this by saying that the point of "… 'the ethnography—from beginning to end—is to take on certain evils in the world, show what they have done (and are doing), and tell us what might be done about them…the prose is both moral and normative' " (Van Maanen, 2011:171 in Raab, 2013:5-6).

Hence, as Raab refers to Haynes (2011), auto-ethnographical narratives and stories may "… 'be used as a means of exploring the epistemology of the self, within broader social and cultural narratives'…" (Haynes, 2011:146 in Raab, 2013:6).

Similar to the way in which the map for organisational practical theology will be discussed below, Raab refers to Spry (2001), who points to the way in which auto-ethnographic texts "… show all the sutures, fractures and seams of the interactions of the researcher with others who have had similar lived experiences…". (Raab, 2013:6).

With this serving as background, this study chose to use an auto-ethnographical method, acknowledging the influence of **my** own context and personal lived experience on the research.

6.2.3   Practice participation vs practice orientation

The culmination of the above-mentioned concepts of the narrative and auto-ethnographic approaches into the formation of the narrative autobiographical (auto-ethnographic) voice provides the link that can bring the two worlds of practical theology and economics and management sciences together.

> While the business audience might want to know what the 'business' of practical theology
> is in the economic and management sciences, practical theologians might, at first glance,
> also wonder what their theological discipline has to do with the business environment.
> The narrative autobiographical (auto-ethnographic) voice will hold that there is no easy
> answer to this matter other than that the practical theological facilitator has a story that
> connects these fields (Pienaar, 2014:8).

Pienaar argues that it is the sharing of his/her own story within the organisational space that gives the practical theological facilitator his/her credibility, taking practice orientation one step further, to practice *participation*. Arguing that many forms of practical theology could be viewed as practice orientation, only offering theoretical perspectives on practice, practical theological facilitation "… prizes practice participation, whether in research or formal facilitation, counselling, or coaching" (Pienaar, 2014:8-9)

Pienaar and Müller (2012:3), following De Roest (1998), connects the growth of practical theology as a discipline to its perception as a 'science of action' (*handlungswissenschaft*). When the term *handlungswissenschaft* is permeated with a humanities understanding, the phrase is not restricted to a 'science of action', but heightened with the view of a 'science in action.' Hence, practical theological facilitation, being a *handlungswissenschaft*, most pertinently qualifies as praxis/practice participation, rather than practice orientation (Pienaar, 2013:3).

6.2.4   Hermeneutical-rhetorical framework

In an attempt to gain a better understanding of the complex dynamics within the organisational context and the possible contribution of pastors in such a context, a hermeneutical-rhetorical framework proves to be very useful.

The hermeneutical approach refers to the practical theological interpretation and understanding of various texts (be it the lived experiences of individuals, the impact of general local socio-economic phenomena and/or national and international political, environmental and academic developments) as they emerge from the semi-structured interviews with the co-researchers as well as the subsequent interdisciplinary discussions on these topics.

The rhetorical approach focuses on *pathos* (the character of the audience, be it the employer, employee or the environment), *logos* (the character of the message, in this sense the unique contribution of practical theology in the workplace as it is inscribed by normative as well as interdisciplinary discussed markers) and *ethos* (the character of the messenger – in other words the pastor or practical theologian working in the organisational space) and emphasises the important convictions as suggested prerequisites for practical theological involvement in the organisational landscape, as it emerged from the research (Nell, 2015:85).

In classical Greek rhetoric, *pathos*, *logos* and *ethos* are also well known as elements of persuasion and also plays "… a significant role in the human development: *logos* (reasoning), *pathos* (the felt experience which a discourse draws on and the feelings it evokes) and *ethos* (including the degree of confidence, mutual respect and authority which the author establishes in relation to the audience) (Gasper, 2014:3).

6.3   RESULTS FROM THE FINDINGS

Keeping the metaphor of a reconnaissance aircraft mapping a new landscape in mind, the intention of this research is to assist the academic discipline of practical theology and its practitioners to, along with numerous other academic disciplines and helping professionals, obtain a broad overview of:

- The *organisational landscape* as a *specific country*,
- With the *different provinces of the country* roughly indicated by the organisational contexts of *Wellness, Change management and Organisational structures*,
- With the *distinctive characteristic, the elevation contour lines,* showing the shape of the surface of different provinces, represented by the relevant themes of *inequality, corruption and diversity*,
    - While these unique contours of the provincial landscapes are viewed through the three different lenses (what we see) and filters (what we hear i.t.o. lived experiences) of the *hermeneutical-rhetorical framework* of *pathos, logos and ethos*, highlighting significant *points of interest* on the map.

In essence this constitutes the broad outline of a map for organisational practical theology with the South African context in mind, as was set out in the research title.

During the reconnaissance stage of the research, the abundant detail collected provided a closer description of various topographic features of the organisational landscapes. Some of these features were included in the mapping, while others were acknowledged, but set aside (see end of Chapter 2) and suggested as features for further research.

Consequently, the organisational landscape map, as described above, is used for a broad reflection of the research, but instead of going into too much detail or repeating information, reference will be made in a concordance style (though not alphabetic) to where different topics in the study were discussed.

The map will be discussed as follows (Table 6.4):
- The three lenses / filters of the hermeneutical-rhetorical framework of
    - *pathos* (the character of the audience: "WHAT is going on in the audience of the *organisation/employer*, the *employee* and the *environment* and WHY?"),
    - *logos* (the character of the message: "WHAT SHOULD be going on in the audience as it is prescribed by *normative* as well as *interdisciplinary discussed markers*?") and
    - *ethos* (the character of the messenger: "HOW SHOULD practical theology as academic discipline and the pastor/practical theologian working in the organisational space RESPOND in terms of required *knowledge*, *attitude* and *skill* in the organisational space, with the necessary degree of confidence, mutual respect and authority?")
- will be used to reflect on the existing discourses of *inequality*, *corruption* and *diversity*
- as it crystallises in the contexts of *wellness*, *change management* and *organisational structures*.

Table 6-4: **The map for organisational practical theology for South Afica - using the lenses / filters of *pathos*, *logos* and *ethos* to view the existing discources (distinctive characteristic and elevation contour lines) of Inequality, Corruption and Diversity as it manifests within the different contexts (provinces) of Wellness, Change management and Organisational structures.**

Pathos in: Wellness, Change management and Organisational change	Logos in: Wellness, Change management and Organisational change	Ethos in: Wellness, Change management and Organisational change
Inequality	Inequality	Inequality
Corruption	Corruption	Corruption
Diversity	Diversity	Diversity

6.3.1 *Pathos* (character of the audience)

Table 6-5: **The character of the audience (*pathos*) – their felt experience and the feelings evoked by the existing discources of Inequality, Corruption ans Diversity in the contexts of Wellness, Change management and Organisational structures.**

Lens / Filter (points of interest)	Pathos
Contexts (provinces)	Wellness, change management and organisational structures
Themes (contours)	Inequality Corruption Diversity

The question here is: "What is the character and lived experiences and feelings of the audience (be it the employer, the employee, the workplace or the ecoplogical environment) when it comes to the existing discourses of *Inequality*, *Corruption* and *Diversity* as it crystallises in the organisational contexts of *Wellness*, *Change management* and *Organisational structures*?"

In terms of the *pathos* (the lived experience and feelings) of the audience, there are numerous overlaps as it crystallises in the identified organisational contexts.

6.3.1.1   The *Pathos* in Inequality in Wellness, Change management and Organisational structures

A.   Employer/organisation

- Since employees might experience the disparity between wealth and poverty within the organisation (expressed in, for example the large salary gap between management and workers or the lack of cultural representation in top management positions) as an expression of dis-unity, the employer might find that this threatens peace, social cohesion and reconciliation (social and ecological capital) required for the business to operate efficiently and impacts on organisational wellness *(Chapter 3 - Inequality – a contradiction of reconciliation, p.131).* Regarding change management, employers might experience that inequality undermines organisational efforts of policy and institutional reform *(Chapter 3 - Inequality – a contradiction of reconciliation, p.131).*

- The wealth enjoyed by a few, due to inequality, is often accompanied by the rise of a joyless economy in which everything has a price, but nothing has value *(Chapter 3 - The ambiguities of capitalism, p.126).*

- With regards to change management, ethical organisations might face difficult challenges when forced by market trends to make strategic financial / restructuring decisions, often impacting those employees who can least afford it.

B.   Employee

- The experience of inequality (as mentioned above) might leave workers feeling disempowered, dehumanised and with little or no prospects of social mobility or opportunities for financial and career advancement, impacting their wellness *(Chapter 3 - Social Mobility, p.121).*

- Inequality and poverty in society and organisations is a recipe for social instability and denial of the fullness of life for employees *(Chapter 5, Antonyms and theological imperatives – Inequality, p.183).*

C.   Environment

- While capitalism can be credited for creating enormous wealth, it leaves a devastating mark on ecological wellness *(Chapter 3 - The ambiguities of capitalism, p.126).*

6.3.1.2   The *Pathos* in Corruption in Wellness, Change management and Organisational structures

A.   Employer/organisation

- The corruption and theft serving individual interests of past regimes entrenched corruption in the way business is done, impacting organisational wellness *(Chapter 3 - Corruption and South Africa's history, p.138; Contributing factors to corruption, p. 144).*

- In addition to this, the present unhealthy overlap of business and politics, and a closed culture within government (organisational structures), all create favourable conditions for corruption *(Chapter 3 - Contributing factors to corruption, p. 144).*

- Corruption in the South African public sector and private sector is rife *(Chapter 3, p.138-143).*

- What is commonly referred to as "state capture", the effects of corruption are exemplified by common phenomena such as nepotism (organisational structures) where ANC politicians and their close connections exploit public office and resources for private interests *(Chapter 3 - Corruption and the public sector, p.139-142).*

- A cynical exploitation of the post-apartheid transformation agenda (change management), with corruption often cloaked around the rhetoric of the liberation struggle of empowering black people, disregarding ethics and democratic norms, leads to the black elite (organisational structures) enriching themselves and their families through government tenders and other questionable and unethical means *(Chapter 3 - Corruption and the public sector, p.139-142).*

- With the legacy of apartheid, social change (change management) and overly complex labour laws as backdrop, corruption, nepotism and/or cronyism (organisational structures) are the results of patronage and a sense of entitlement *(Chapter 5 – Corruption, p.186).*

- The result of the government's struggle to maintain power rather than to serve the people as a whole leads to the plunder of the country's riches for the benefit of a small elite, while the rest of its people are "… systematically and ruthlessly dispossessed…" (wellness) *(Chapter 5, Antonyms and theological imperatives – Corruption, p.186).*

- The promotion of incompetent but politically connected individuals (change management and organisational structures) rather than the appointment of competent and hardworking people leads to the underperformance of government officials and departments *(Chapter 5 - Antonyms and theological imperatives – Corruption, p.186).*

- There is an acute need for developing and improving social empathy, enhancing social awareness and deepening ethical values as well as a need to address the search for meaning which usually wrongly manifests in a search for financial success *(Chapter 3 - Meta-Theoretical Perspectives On Corruption And Theories On Human Behavior – Suggested solutions, p. 146-148).*

B. **Employee**

- Apartheid tore families apart, resulting in a thirty year loss of character formation, with ethics left void, undefined and fragmented, resulting in an undeniable lag in the development of any real sense of accountability within the psyche (wellness) *(Chapter 3 - Practical theological perspectives approach towards corruption, p.148).*

- Since the interdependence of family and transfer of knowledge and values across generations lies at the core of a healthy economy, the result of these fundamental needs not being met within the cultural

family of origin, is unhealthy social capital (wellness), which inevitably penetrates to the core of economic activity, to the detriment of that economy (wellness) *(Chapter 3 - Political scientists, business leaders and economists, p.146).*

- In economic inequality and inequity, the level of trust between strangers is often low (wellness), giving rise to mistrust and corruption *(Chapter 3 - Political scientists, business leaders and economists, p.145).*

- There is a strong link between distrust and a history of prejudice, racism, marginalization, family breakdown, poverty, inequality and crime *(Chapter 3 - Political scientists, business leaders and economists, p.146).*

- Modern day phenomenon like the impact of global consumerism trends (change management) on the deterioration of values and moral authority can also be mentioned as possible causes for the prevalence of corruption *(Chapter 3 - Contributing factors to corruption, p.144).*

- Corruption seemingly succeeds in determining the individual's consciousness, as well as workplace dynamics, social norms and also dictating future economic growth indicators *(Chapter 3 - Academic reflection, p.143).*

- The South African society is battling many ills, causing moral boundaries to become blurred and ethical behaviour to be watered down to a relative, intellectualised concept *(Chapter 3 - Academic reflection, p.144).*

- Corruption creates a sense of injustice and disempowerment, erecting an additional barrier that widens inequality between the more and less privileged *(Chapter 3 - What is corruption?, p.137)*

- The marginalising and victimising of honest, hard-working individuals from all race groups by corrupt and self-serving colleagues represent an attitude of malice, envy and insecurity instead of fairness and integrity. Being detrimental to the wellbeing of affected individuals and departments, this behaviour causes many people to "… experience enormous frustration, even a sense of defeat and despair" *(Chapter 5 - Antonyms and theological imperatives – Corruption, p.186).*

C.   Environment

- No observations were made under this topic.

6.3.1.3 The *Pathos* in Diversity when it comes to Wellness, Change management and Organisational structures

A.   Employer/organisation

- With the diverse context unique to South Africa, employee wellness and workplace spirituality are immensely challenging topics to address. That is even more true for local multi-national companies who have to find a happy medium between international company policies and the local context. It seems that the correct approach would be to rather harness the African idea of Ubuntu and focus on

that which we have in common, rather than on our differences *(Chapter 2, Reflection On The Empirical Research - Diversity in the workplace, p.74).*

- Leadership's role in establishing a healthy working environment is unequivocally confirmed by all co-researchers. It is clear that in instances where the wellness agenda is initiated and sustainably managed by EXCO's and supported by shareholders (organisational structures) , it bears the desired fruit. However, the psychological barrier (immunity to change) of leadership knowing what should be happening in terms of employee wellness, change management and organisational structures, while not acting as expected, might only be disrupted when the situation deteriorates to a point where everyone is desperate enough and the pain is collective enough *(Chapter 2, Reflection On The Empirical Research - Diversity in the workplace, p.74).*

- While acknowledging the diversity within different organisations regarding core business, associated staff profiles and performance expectations, there is a general willingness and even an eagerness amongst business owners and CEO's I had discussions with, to focus on the wellness of their employees. The biggest challenge, though that make these initiatives difficult to implement revolves around the practical implications in terms of cultural, socio-economic and economic challenges *(Chapter 2 - Regarding the need for a more definite presence of pastoral awareness in the workplace, p. 26).*

- To get the buy-in from staff members to implement new strategies and ultimately achieve higher profitability, it pays to spend some time, effort, and even money on the people processes of a business. Traditional HR approaches are lacking the ability to get the engagement of employees *(Chapter 2 - Regarding the need for a more definite presence of pastoral awareness in the workplace, p. 26).*

- There is a disillusionment amongst HR practitioners regarding the reduction in their contribution to only a functional role that does not quite express the measure of care that they initially envisioned *(Chapter 2 - Regarding the need for a more definite presence of pastoral awareness in the workplace, p. 26).*

- There is frustration amongst helping professionals working in organisations as the wellbeing of employees is often reduced to lip service or viewed as "nice to haves," with money and time only spent on such initiatives when there is money to spare. Furthermore, when employee wellness does receive attention, it can easily be watered down to one or two isolated initiatives, instead of intentionally being part of the company's culture and ethos *(Chapter 2 - Regarding the need for a more definite presence of pastoral awareness in the workplace, p. 26).*

- Companies that go beyond one or two isolated wellness initiatives, but do in fact make employee wellness part of their business strategy and cultural DNA, benefit from it in many ways. Not only does it show in smaller staff turnover, but also in their productivity and ultimately in the company's profitability *(Chapter 2 - Regarding the need for a more definite presence of pastoral awareness in the workplace, p. 26).*

- While there are numerous helping professions within the organisational landscape, there are many interfaces between these professional disciplines and pastors working within a congregational context. Without attempting to duplicate or replace these professions, theologians, being trained as practical theologians and with the calling to do so, can make a valuable contribution to the wellbeing of employees working in the organisational landscape *(Chapter 2 - Regarding the need for a more definite presence of pastoral awareness in the workplace, p.26).*

- Organisations should recognise the sociological and demographic shift from materialist to post-materialist societal values, which is evident in an increasing desire for fulfilment, freedom, a sense of community, self-expression, and meaning*" (Chapter 3 - Workplace spirituality and sense of meaning and purpose, p.84).*

- There is a rise in the importance and awareness of workplace spirituality. An organisation can be regarded as being spiritual when typical spiritual values such as benevolence, generativity, humanism, justice, receptivity, respect, self-transcendence, trust and mutuality are part of their ethos, even if the employees are not necessarily spiritually orientated *(Chapter 3 - Workplace spirituality and sense of meaning and purpose, p.84).*

- With organisations being the largest and most concrete expressions of diversity, it asks for the full expression of pluralistic societies to be allowed or valued. These include, inter alia, ethnicity, race, gender, sexual orientation, age, language, personality and preferences, natural ability in relation to work role requirements, different conceptualizations of culture, geography, religion and beliefs, socio-economic status, generational status, political and ideological diversity, set against the backdrop of diverse economic theories that inform organisations. Hence, the challenge in this super diverse landscape is to adapt organisational identity to incorporate healthy levels of diversity as well as to determine what organisational and leadership skills are needed in order to increase creativity and productivity without losing vision, direction and control *(Chapter 3 - Diversity in the workplace, p. 149).*

- The prevailing competitive tendency and lack of trust in organisations create a need for trustworthiness and a more collaborative culture. However, building a bridge between competition and trust/collaboration is "… not merely a matter of acquiring a new skills set or process expertise… but primarily a matter of fundamentally changing mental models or mindsets" (Jordaan, 2018:60). In order to allow more autonomy for and engagement of individuals on a sustainable level, leaders and organisations need to make fundamental shifts in traditional competitive mindsets, "…from competing to survive to collaborating to win; from silo mentalities to openness; from making decisions in small, elite circles to allowing employees a meaningful "voice" in decisions that affect them, including the creation of an environment that encourages their inputs and critique, from seeing conflict as bad to embracing it as a potential resource; from behaviours that destroy trust or prevent its development, to

the active pursuit of behaviours that develop trust" (Jordaan, 2018:72). *(Chapter 3 - A culture of collaboration and trust, p. 87).*

- The important role of leadership is emphasised as being spiritual at its core, with aspects like spiritual intelligence, spiritual leadership and servant leadership identified as very relevant *(Chapter 2 – The role of leadership in employee wellness p. 45, 46, 57, 75. Chapter 3 – The role of leadership in employee wellness, p. 93).*

- The traditional Eurocentric, autocratic and hierarchical conglomerates based on Western value systems and leadership styles as well as an Anglo-Saxon approach to corporate culture are challenged, with the need to lead a multi-cultural workforce that is more collectivist and less competitive. Thus posing the challenge of Eurocentrism vs. Afrocentrism *(Chapter 3 - Diversity in the workplace - Status qua of workplace diversity in South Africa. p.150).*

- There is a growing need for new management approaches, with topics like 'servant leadership' and 'vulnerability' being frequented in leadership literature *(Chapter 2 - The impact of biblical/religious/humanitarian ideas on the workplace, p. 56).*

B.   Employee

- When there is a strong correlation between personal spiritual values, the ideals of employees and the organisation's spiritual climate and culture on a macro-level, it is likely to positivey impact aspects like work satisfaction, beliefs, attitudes and the individual's ability to meet workplace challenges *(Chapter 3 - Sense of meaning and purpose, p.84).*

- Furthermore, tapping into "higher reaches of human genius and motivation" (Covey 2012, p. 4) and people's "unique personal significance" (Covey 2012, p. 6) to "serve the common good" (Covey 2012, p. 6) will lead to a more engaged work force, since employees will experience fulfilment in their work and feel that they are making a more significant contribution *(Chapter 3 - Spirituality, p.94).*

- While segregation is still an integral part of society, the workplace is where individuals from different ethnic groups meet on a daily basis. However, with most South African corporations conceptualised and structured in a Eurocentric mould largely resembling features of "…white domination of the pre-1994 era…", black groups find it quite different from their home culture, often causing misunderstanding or conflict *(Chapter 3 - Status quo of a workplace diversity in South Africa, p. 150).*

- With "Ethnic-cultural (super) diversity", there is a growing need for skills to negotiate and mediate possible conflict *(Chapter 3 - Diversity in the workplace, p.150).*

C.   Environment

- No observations were made under this topic.

6.3.2 *Logos* (character of the message)

Table 6-6: The required character of the message (*logos*) when helpfully contributing within the existing discourses of Inequality, Corruption and Diversity in the contexts of Wellness, Change management and Organisational structures.

Lens / Filter (points of interest)	Logos
Contexts (provinces)	Wellness, change management and organisational structures
Themes (contours)	Inequality Corruption Diversity

The question here is: "What is the character of the message, in the sense of the unique contribution of practical theology to the workplace as guided by *normative* as well as *interdisciplinary markers* on the existing discourses of *Inequality*, *Corruption* and *Diversity* as it crystallises in the organisational contexts of *Wellness*, *Change management* and *Oganisational structures*?"

As was the case with *Pathos*, there are numerous overlaps where the *Logos* seeks to comment on the different discourses of inequality, corruption and diversity, as it crystallises in the organisational contexts of wellness, change management and oganisational structures. Hence these contexts are not referred to separately.

6.3.2.1 The *Logos* on Inequality in Wellness, Change management and Organisational structures

A.   Inequality - the normative character of the logos/message

- Since the Triune God has reconciled everything (the sacred and the secular) with Him through Jesus Christ (Colossians 1:15-20) and is active in all of creation and every sphere of life, it has practical implications for the public domain and organisations in terms of responsibility towards employees, society and the environment *(Chapter 4 - Conversations with promotor dr. Elmo Pienaar, p.166. Missional practical theology, p.177)*.

- While wealth is a blessing from God, it should also be utilised to bless others, ensuring greater opportunities for all. In situations of inequality, there should be a willingness to help, with special measures to care for the vulnerable *(Chapter 4 - The keynote speech of Prof. Piet Naude, p.157)*.

- Unacceptable forms of economic inequality are measured against the criteria of God's own character as a just God. Since He revealed Himself in Jesus's life and work, striving for reconciliation and peace amongst all people, with a special care for those at the bottom of the social order, inequality is a contradiction of the very nature and revelation of God *(Chapter 3 - Inequality – a contradiction of the very nature and revelation of God, p.130).*

- Jesus's presence changes the secular to the sacred, while Jesus-followers make Jesus present with the attitude of kenosis *(Chapter 4 - Personal experiences during chapel services at the Andrew Murray Centre for Spirituality in Wellington, Western Cape, p.161).*

- A believer's identity in Christ rather than a legal mindset, should determine contemporary ethics *(Chapter 4 - Missional practical theology, p.177)*

- Since the creation is viewed as the household of God ('oikos') in which the idea of 'ecodomy' - fullness of life for all, prevails, all creation should be integrated to harmoniously co-exist under God's rule, while humans have the responsibility to care, nurture and build God's household with God's values *(Chapter 5 - Living in the oikos of God, p.181).*

- Love is the heart of *ecodomy (Chapter 5 – Living in the oikos of God, p.180).*

- The idea of 'ecodomy' mandates the church/theology to be responsible for not only the spiritual wellness of people, but also their social, political and economic wellness. In other words, the focus of theology is not only on the individual, but also his/her environment *(Chapter 5 - Living in the oikos of God, p.181).*

- Acting as a social prophet and engaging in radical social criticism, Jesus provided a comprehensive social vision of an alternative community, an example the church should follow *(Chapter 5 - Corruption, p.190).*

- The *les misérables* (the woman, slaves, extremely poor and defeated political subjects) are part of the moral duty of humankind. In the kingdom of God *(basileia tou theou)*, administrated in terms of "… the dogmata according to 'divine nature', humankind 'is once and for all set in a framework' (hapax en tō kalupsei theis) of mutual care (Van Aarde, 2015:5*). (Chapter 5 – Inequality, p.183).*

- Therefore, the church/theology, which includes the practical theologian for that matter, should be acting as the moral conscience, asking the deeper justice questions and challenging the structures that perpetuate inequality *(Chapter 5 - Inequality, p.185).*
  - Partnering with other role players in addressing inequality, theology should stay true to its calling and not compromise on its views, beliefs and practices (Chapter 5 – *Inequality, p.185*).

- Theology's role in social systems like the economy is to prevent it from becoming so secularised that it loses its transcendental purpose *(Chapter 3 - Loss of transcendental purpose, p. 124).*

- As the 'oikos' of God, creation should also be valued as it is valued by Him *(Chapter 5 - Living in the oikos of God, p.181).*

- Regarding the wellness of creation, ecological stewardship is paramount *(Chapter 4 - The keynote speech of Prof. Piet Naude, p.157)*.

- As creations of God, people are to rule over the creation as representatives/stewards of God, implying support of a "*green theology*" *(Chapter 4 - The keynote speech of Prof. Piet Naude, p.157)*.

B. Inequality - the interdisciplinary character of the logos/message

- With the economy being one of the strongest driving metaphors in society, as well as the issue of the sustainability of human activities and its effect on the planet, organisations and institutions are urged to play their part *(Chapter 3 - Not missiology but missional, p.101)*.

- The rising inequality in the material welfare of the population shows that there is something very wrong with modern capitalism that is not accidental, but rather the result of modern cooperation. If this status quo is not correctly managed, it could lead to the return of a disturbed social structure in which the wealthy and powerful elite entrench themselves at the top of the social stratification, undermining any progress in social mobility *(Chapter 3 – Inequality - Academic reflection from economics and theology, p.122)*.

6.3.2.2 The *Logos* on Corruption in Wellness, Change management and Organisational structures

A. Corruption - the normative character of the logos/message

- Viewing Christian anthropology as a hybrid between Scriptural, philosophical and other scientific views on man, the Scriptural/normative perspective on man assists in determining the premise of examining corrupt behaviour. The five aspects of a Scriptural view of man are *(Chapter 3 - Basis-theoretical perspectives from scripture on corruption, p.145):*
  o man as a created being, created in the image of God, to glorify God (Gen 1:26-27, 2:7; Rom 1:23), before the Fall from sin upon which the image became distorted (Van Pelt, 1999:227);
  o man as a bodily being, with the body belonging to God (1 Cor 6:13), inhabited by the the Holy Spirit (1 Cor 6:19) and returning to dust upon death before being resurrected as a spiritual body when Christ returns (1 Cor 15:42-49);
  o man created as a religious being who is able to have faith in and freedom before God, fear and obey God, and live responsibly before God (Van Wyk, 2001:56), able to distinguish right from wrong, having been created with a conscience and able to live in intimate communion with and adoration of God (Joubert, 2004:20);
  o man as a psychological being who is able to think, feel and exercise free will (Joubert, 2004:20) and consisting of a moral and ethical dimension (Louw, 1997:297);
  o and man as unitary being, given all his facets, including body and soul (Phil 3:19, Luk 10:29, Deut 6:5). Of relevance to this discussion is the impact of the Fall (Gen 3) on man's very nature. Even though Genesis 9:6 refers to man after the Fall as image of God, after the Fall man's estrangement from God and the worshipping of other gods followed (Rom 3:23; Garlington, 1993:102-103; 1

Sam 19:4, 26:21). 2 Tim 3:2-3 describes sinful man as untamed, shameless, unable to exercise restraint and in wild turmoil. McMinn and Campbell (2007:39, 31) conclude that man is unable not to sin since the Fall. Man's only hope of becoming sinless again is centred in God's act of grace through the saving act in Christ (Louw, 1997:161).

- The normative theological message of practical theology in term of the prevalence of corruption could be derived from the question "What should be going on in South Africa as part of the oikodome of God in terms of honesty, integrity, legitimacy, morality, righteousness, virtue etc." *(Chapter 5 – Corruption, p.186).*

- On a practical level it entails practical theology playing a defined prophetic role by being sensitive to injustice, corruption and self-enrichment at the expense of others and confronting it at all levels of the organisation. Conversely, it also leads the practical theologian to constantly ask the question "How do we use God-given resources and opportunities to not only create profit, but also to care, protect, enable and bless one another, the community and the environment, thus enhancing equality?" *(Chapter 5 – Inequality, p.185).*

B.   Corruption - the interdisciplinary character of the logos/message

- Behavioural and neuro-scientific research on habit formation in human behaviour as well as pattern detection within the brain, help us better understand the psycho-social phenomenon of corruption. With 45% of daily choices being made at an unconscious level rather than according to rational, conscious decision making processes and with mental activity decreasing in direct proportion to automatic and patterned behaviour, it means that a lot of habits/behaviour/actions occur through unconscious decisions. However, studies on the plasticity of the brain confirmed that, through deliberate effort or by finding new triggers and rewards through conscious strategic decision-making to develop new neurological pathways, habits can be replaced, changed and ignored. This provide significant waypoints for understanding and addressing the phenomenon of habitual corruption *(Chapter 3 - Social Psychology and human motivational behaviour and research, p.146).*

- The idea of Ubunthu, as it relates to the transcendental calling of living Coram Deo in the household of God, should not only be applied to the so-called "…softer issues pertaining to the interactions amongst human beings and between humans, the environment, and animals…" but also to the "… hard issues such as governance and the economy" *(Chapter 5 – Inequality, p.188).*

- Since corruption appears to take root where trust is low between strangers, it can be derived that economic inequality and perceived inequity breeds distrust and corruption. There is a strong link between distrust and a history of prejudice, racism, marginalization, family breakdown, poverty, inequality and crime in a given society". The interdependence between family and transfer of knowledge and values across generations lies at the core of a healthy economy, because if these fundamental needs are not met within the cultural family of origin, it leads to unhealthy social capital

which inevitably "… penetrates to the core of economic activity, to the detriment of that economy *(Chapter 3 - Political scientists, business leaders and economists, p.147).*

6.3.2.3 The *Logos* on Diversity in Wellness, Change management and Organisational structures

A.   Diversity - the normative character of the logos/message

- Since God's sovereignty permeates both heaven and earth, everything is connected to Him who holds all things together. Hence the normative character of the practical theological message regarding diversity (and its influence on people's wellness), points to the negative impact of exclusion that accompanies the antonym of diversity viz. a homogeneous context of sameness, conformity and uniformity that is not pliable enough to accommodate diversity *(Chapter 5 – Diversity, p.190).*

- In spite of diversity, through the connectedness of all to the sovereignty of God, as part of creation, humans are accountable and responsible to each other and to God *(Chapter 5 – Diversity, p.194).*

- In a diverse context, the theological imperative is not just inclusion, but belonging *(Chapter 5 – Diversity, p. 190).*

- In order to deal lovingly with diversity, the point of departure should not be to look at one another first, but rather begin by first looking at Jesus: "the image of the invisible God, the firstborn over all creation . . . " (Col 1:15). Also, looking at one another through Jesus provides us with a more relevant description of "… what it means to sit with the marginalized, befriend the stranger, offer hospitality to those who are radically different from one's self" *(Chapter 5 – Diversity, p.192).*

- As we look to Jesus, we "…learn what it means to love one another in (and not necessarily in spite of) all of our differences, loving one another with 'spiritual love' instead of 'self-centered love'." *(Chapter 5 – Diversity, p.193).*

B.   Diversity - the interdisciplinary character of the logos/message

- While the central purpose of ministry practice revolves around assisting individuals, families and communities in the transformation of life by means of the transformation and reinterpretation of their core stories, the expansion of this purpose to not only refer to the purpose of ministry, but also theology, practical theology and therefore also practical theological facilitation. This implies that transformation and reinterpretation could take place in varied contexts, private, public and corporate. These varied contexts could naturally include institutions, organisations, cultures, societies and any other shape or expression that "people sharing life might take" *(Chapter 3 - A narrative-hermeneutic view, p.110).*

- Hence, practical theology that follows new hermeneutical developments (emphasising social location over historical context and discourse over text), narrative/socio-constructive methodology *(Chapter 3 - A narrative-hermeneutic view, p.110)* and communicative praxis can help organisations in very practical ways to lead in and through diversity *(Chapter 3 – Conclusion, p.155).*

- Highly diverse circumstances challenge organisations to adapt their identity to incorporate healthy levels of diversity as well as to determine what organisational and leadership skills are needed in order to increase creativity and productivity without losing vision, direction and control *(Chapter 3 - Diversity in the workplace, p150).*

- Organisations are anthropological phenomena which evolves with every new stage of human development, bringing about new ways of collaborating, thus presenting new organisational models. In other words, organisations merely consist of human beings living and working together as communities of work. As such, communication on their collective identity will start when a group, community, institution or movement is confronted with a problem that cannot be solved in a technical manner *(Chapter 3 - Organisations as communities, p.153).*

- Referring to dialogic approaches of organisational development, practical theology has a significant contribution to make, thus bringing together the various practical theological sub-disciplines with organisational studies. Hence the role of the 'practical theological facilitator' could be that of "… a people-helping focus through counselling, coaching and other helping modalities…" *(Chapter 3 - Interdisciplinary discussions on diversity - Dialogic Organisational Development, p.152).*

- Focussing on meaning-making as participants in God's activity in the world, practical theologians as facilitative leaders are concerned not only with organisations and structures, but more specifically with "the people that populate the organisation." Where strategic perspectives, action and advocacy are usually strongly called for, facilitators understand that outcomes emerge by nurturing the dialogue between the actors in the story *(Chapter 3 - Facilitative Leadership, p. 154).* Hence, the task of the facilitator working with a social-constructionist approach is, in addition to nurturing storying spaces, to "… purposefully facilitate the act of collaboratively interpreting the symbols, rituals and metaphors relevant to the individual, family, group, team, department, organisation, culture and society." *(Chapter 3 - Narrativity despite rationality: p.111).*

- To address diversity in an organisation, the emphasis should be on strong leadership to develop dialogic intentionality and cultivate, nurture and promote collective sensemaking, generativity and emergence or, narratively spoken, allow for 'story-ing' *(Capter 3 - Leadership in and through Diversity, p.153; Dialogic Intentionality and Listening, p.154).*

- With 'workplace spirituality' conceptualised as not only an individual/personal trait or state, but also an organisational characteristic, the interest of practical theological facilitation is on how spirituality is experienced by both the individual (i.e. the personal context) and the organisation (i.e. the corporate context). Thus the 'outside' interest of practical theological facilitation, not being confined to private Christian religious experience and congregational inquiry and practice, "… should not be confused with missiology, as practical theological facilitation is not about how 'the good news' (i.e. euangelion) is lived, expressed, or expanding." Hence, the agenda of the PTF (practical theological facilitator) is not about Christian initiatives in the marketplace, as is understood in for instance marketplace

ministry, but rather about the practical theological facilitator being present in the marketplace representing the voice of the bigger picture-questions relating to transcendent awareness. It is about being present with a missional mind-set that views all spheres of life (therefore also business) and all humankind as well as creation as being created and sustained by God, existing under His providence and with a reciprocal and mutual responsibility to not only live and let live, but to flourish and enable flourishing as was the initial idea of the Creator (Genesis 1-2) and the Re-Creator (Colossians 1:15-20) *(Chapter 3 – Clarity on the agenda, p. 100-101).*

- The prevailing competitive tendency and lack of trust in organisations create the need for trustworthiness and a more collaborative culture. However, building a bridge between competition and trust/collaboration is more than just acquiring new skills or process expertise, but primarily a matter of fundamentally changing mental models or mindsets. In order to increase autonomy and engagement on a sustainable level, leaders and organisations need to make fundamental shifts in traditional competitive mindsets,
  - o from competing to survive to collaborating to win;
  - o from silo mentalities to openness;
  - o from making decisions in small, elite circles to allowing employees a meaningful "voice" in decisions that affect them,

  including the creation of an environment that encourages their inputs and critique:
    - o from seeing conflict as bad to embracing it as a potential resource;
    - o from behaviours that destroy trust or prevent its development, to the active pursuit of behaviours that develop trust *(Chapter 3 - A culture of collaboration and trust, p.87).*

- The success of organisations has little to do with what they know or how smart they are, but everything to do with how healthy they are. In this sence company values which clarifies an organisation's identity and serves as a rallying point for employees can differentiate a company from others in terms of success *(Chapter 3 – The value of values, p.88).*

- Furthermore, good and healthy interpersonal relationships and altruistic attitudes amongst co-workers and between management and employees seem to be the most effective way of creating a healthy workplace environment *(Chapter 3 - The role of healthy relationships in employee wellness, p. 91)*

- Creating an enabling atmosphere for diverse teams to be successful allows not only emphatic individuals but also empathetic teams, as a whole, to be more effective *(Chapter 3 - The role of healthy relationships in employee wellness, p.91).*

- There is a notable shift from officially appointed leaders being singlehandedly responsible for engineering the right working conditions and social environments in order to enhance expected outcome, to a more relational process (or series of such interaction processes) which are co-produced by leaders and followers engaged in various relations of mutuality *(Chapter 3 - The role of leadership in employee wellness, p.94).*

- Leading scholars and practitioners in the business context are turning to "spirituality," which testifies to the influence of new paradigms in anthropology, viewing the human being as more than just a calculating, rational being. Hence the rise of a more filosophical and spiritual approach to contemporary leadership, focussing on the spiritual awareness and attributes of humans and the capabilities that underlie our ability to see, sense, and realise new possibilities — in ourselves, in our institutions and organisations and in society itself *(Chapter 3 – Spirituality, p.95)*.

- This leads to the use of spiritual language and concepts to help navigate individuals, leaders and organisations in decision making in a context of super-diversity *(Chapter 3 – Spirituality, p. 95)*.

- It also promotes the sharing of power in order to help the growth and wellbeing of the organisation/community (servant leader), in contrast to the traditional leadeship style which generally involves the accumulation and exercise of power by the elite at the top *(Chapter 3 - Servant leadership, p. 98)*.

6.3.3 *Ethos* (character of the mess*e*nger)

Table 6-7: The required character of the messenger (*ethos*) when being helfully present within the existing discources of Inequality, Corruption and Diversity in the contexts of Wellness, Change management and Organisational structures.

Lens / Filter (points of interest)	Ethos
Contexts (provinces)	Wellness, change management and organisational structures
Themes (contours)	Inequality Corruption Diversity

The question addressed here is: "What should the *character of the messenger* be (the pastor or practical theologian working in the organisational space) in terms of his/her *knowledge*, *attitude* and *skill* in the organisational space with the necessary degree of confidence, mutual respect and authority within the existing discourses of *Inequality*, *Corruption* and *Diversity* as it crystallises in the organisational contexts of *Wellness*, *Change management* and *Oganisational structures*?"

Again, as was the case with Pathos and Logos, Ethos (the required *knowledge*, *attitude* and *skill* for a practical theological facilitator to be present in the organisational space with the neccesary degree of confidence, mutual respect and authority) shows numerous interfaces within the different discourses of

Inequality, *Corruption* and *Diversity*, as it crystallises in the organisational contexts of *Wellness*, *Change management* and *Oganisational structures*. Hence, these contexts are not referred to seperately.

6.3.3.1 The *Ethos* on Inequality in Wellness, Change management and Organisational structures

A.   Knowledge - Inequality

- The development of theological thinking patterns and the ability to theologise on moral and ethical questions is very important *(Chapter 2 - Necessary training, p.77).*

- The practical theological facilitator should couple his/her 'people proses knowledge' and 'eschatological'/ 'Kingdom perspective-approach to life with a basic understanding of business principals, theory and praxis. *(Chapter 2 - Necessary training, p.77).*

- With a global movement in business towards a more humanised work environment where keywords like 'purpose', 'staff wellness', 'spirituality' and the focus on 'values and ethics' are becoming more and more commonplace, theologians, with their well-developed soft skills and people process acumen, as well as academically refined abilities to ask "big picture"-questions from a theological framework (especially regarding business' responsibility to the society and the environment), can assist organisations to better understand their context and navigate it strategically *(Chapter 2 - What contributions can Pastors make in the industry, p.76).*

- For effective engagement within the organisational space, the PTF does not need to be a subject matter expert, but needs a basic knowledge of the topic, industry, or technology in question as well as basic familiarity with, for instance, acronyms and jargon used by leaders and employees. In this sense the required content knowledge has more to do with acquiring a language to adequately engage with the organisational culture *(Chapter 3 - Knowledge of the language and culture, p.102).*

- The knowledge that comes into play is more that of 'process knowledge' than that of 'content knowledge' *(Chapter 3 - Content vs Process Knowledge, p.102).*

- The practical theological facilitator should have a good understanding of the distinctions between the role of the professional vocational facilitator / 'practitioner facilitation' and the facilitative consultant, and the difference in emphasis on how they relate to 'process' and 'communication,' respectively *(Chapter 3 - Content vs Process knowledge, p. 102).*

- The latent and implied postmodern epistemology of facilitation, as it relates to pastoral narrative therapy, requires the pastor to posture a 'not-knowing' position in which he or she "… does not challenge the client's version of reality with preconceived therapeutic knowing". *(Chapter 3 - 'Not-knowing', p.104).*

- Ultimately the PTF's contribution has more to do with wisdom, skilled accompaniment and collaboration, than with knowledge (which interestingly enough does not necessarily mean that the PTF should be older, having the association of being a wiser person). Therefore, the metaphor of a PTF as an 'interpretive guide,' as well as the idea of pastoral wisdom, both in terms of the 'Christian

narrative tradition and the contemporary situations encountered in everyday life, is of relevance *(Chapter 3 - Knowledge vs Wisdom, p.105).*

- With the accents of narrative practice, social constructionism and postfoundationalism, the focus is strongly on the PTF as individual embedded in a context. It implies that the PTF's life becomes an artwork in living on the ecotone between, for instance, church and academia *(Chapter 3 – One's own life story as a work of art, p.107).*

- The personal story of the PTF plays an important role in the acquisition and development of knowledge as it adds to the credibility of his/her involvement *(Chapter 3 - The personal narrative of the PTF, p. 105).*

B. Attitude - Inequality

- A person who wishes to make a telling contribution in the current business environment, working towards a better and more responsible working environment, should be someone with an attitude of servanthood. It is someone in the workplace with the mind of Christ and with a Kingdom perspective, emphasising the need for a deep sense of moral values and living with integrity *(Chapter 2 - Pastors involvement in the industry: What contributions can they make? p.67; Clarity on the agenda, p.76; Necessary training, p. 76).*

- Whenever theology (in other words the practical theologian in his/her participatory role) engages missional with the secular, an attitude of 'kenosis' is important. *(Chapter 4 - Conversations with dr. Frederick Marais, p.165).*

- While partnering with other secular role players (government, business and society) and organisational initiatives in addressing inequality, the practical theologian should stay true and not compromise on his/her views, practices and beliefs since the goal of the church/theology is not the same as that of politicians; rather it is faithfulness and obedience to the call of Jesus *(Chapter 5 - Living in the oikos of God, p.185).*

C. Skill - Inequality

- The practical theologian should constantly be asking the question "How do we use God-given resources and opportunities to not only create profit, but also to care, protect, enable and bless one another, the community and the environment, thus enhancing equality?" Hence, the practical theologian (practical theological facilitator) should be constantly present, assessing, evaluating, analysing and reading the signs of the time, advising and reminding organisations of its responsibility in the oikos of God *(Chapter 5 - Antonyms and theological imperatives – Inequality, p.186).*

- Together with economists, theologians should embrace the ideal of greater redistribution of wealth with a view to a more egalitarian society, while also wrestling with the feasibility constraints of public revenue regarding income tax raised, in an attempt to find a compromise between private income and public taxation (*Chapter 3 – Theology, p.134).*

6.3.3.2   The *Ethos* on Corruption in Wellness, Change management and Organisational structures

A.   Knowledge - Corruption

- The role of practical theology is to lead the process of renewal in a responsible way from both the perspective of theology and the social sciences *(Chapter 3 – Interdisciplinary cross-pollination, p.144).*

- The practical theologian can play a facilitating role in intentional efforts which focus on ensuring that existing laws, institutions and policies are in consonance with the set of 'Professional Ethics' outlined in the constitution *(Chapter 5 – Corruption, p.188).*

B.   Attitude – Corruption

- No observations were made under this topic.

C.   Skill - Corruption

- The practical theologian should play a definitive by being sensitive to injustice, corruption and self-enrichment at the expense of others and confronting it at all levels of the organisation *(Chapter 5 - Antonyms and theological imperatives – Inequality, p.185).*

- The practical theologian should play a role in the private and public sector in assisting the promotion of ethical leadership *(Chapter 5 – Corruption, p.188).*

- The PTF should have the skills to facilitate the application of Ubuntu, living Coram Deo in the household of God, not only in the softer intervention issues, but also in the hard issues such as governance and economics *(Chapter 5 – Corruption, p.188).*

- Promoting the concept of servant leadership within the South African/Ubuntu context *(Chapter 5 – Corruption, p.188).*

- In the fight against corruption the need for concrete structural changes in the public sector might point to a need for the practical theologian to be involved in the design and/or re-design of social and organisational structures which are better aligned with the concept of ecodomy: fullness of life for all *(Chapter 5 – Corruption, p.188).*

- Practical theological involvement in curbing corruption in the South African context suggests the PTF having the skills to *(Chapter 3 - Suggested solutions, p. 148-149).*
  - o create a safe place within the therapeutic alliance where the individual is enabled to explore unsafe places experienced during formative years, hence facilitating a pastoral connection to the person's pain within and witnessing how the Holy Spirit bring about restoration in Christ.
  - o Develop and improve social empathy, enhance social awareness and deepening spiritual and ethical values by conducting compassionate communication workshops at schools, religious institutions, businesses and community groups.

- o Develop and present personal growth programs, addressing the search for meaning, which usually wrongly manifests in a search for financial success.
- o Together with social scientists and people with business knowledge, develop programs focussing on enhancing ethical behaviour within the workplace.

6.3.3.3   The *Ethos* on Diversity in Wellness, Change management and Organisational structures

A.   Knowledge - Diversity

- The PTF should take cognisance of the Labour Relations Act 66 of 1995 (RSA, 1995), the Employment Equity Act No 55 of 1998 (RSA, 1998) and the Basic Conditions of Employment Act No 75 of 1997 (RSA, 1997b), which were aimed at eradicating discrimination, inhancing national cohesian and creating a rainbow nation *(Chapter 3 - Status quo of a workplace diversity in South Africa, p. 150)*, as well as have a working knowledge of the contents of the 'King IV Report' and how corporate governance works *(Chapter 2 - Necessary training, p.66)*.

- Focussing on this outer dimension of the public audience puts the economy as well as organisations in general on the radar of practical theology. It suggests that practical theological facilitation should focus on organisational theory (design, behaviour, development and discourse) by incorporating it in its critical body of knowledge *(Chapter 3 - Not missiology but missional, p.101)*.

- For effective and meaningful engagement during a facilitation process with an individual, team or organisation, a PTF needs a basic knowledge of the topic, industry, or technology in question as well as basic familiarity with the acronyms, jargon, language and culture used by leaders and employees of the organisation. This will enable him/her to (1) follow and understand the conversation, (2) plan for fascilitation, and (3) help in making sense of the fascilitation outcomes as basis for ongoing engagement with the client *(Chapter 3 – Knowledge, p.102)*.

- Knowledge refers more to 'process knowledge' rather than 'content knowledge'. Instead of conveying an "I know best"-attitude, in which the conditions of success are based primarily on the consultant's expert content knowledge, it involves having the skill to create conditions (process knowledge which brings into play the narrative-hermeneutic view) where the presence and nature of voices, texts and contexts (tangible or intangible, audible or inaudible, explicit or implicit) can interact, collaborate and converse, and under which all the participants can do the best with what they have *(Chapter 3 - Content vs Process knowledge, p.103)*.

- The PTF can destinguish between "process" and "communication" in both 'professional vocational facilitation'/'practitioner fascilitation and 'facilitative consulting' *(Chapter 3 - "Process" and "communication", p.104)*.

- While the modernistic approach of transferring knowledge and an attitude of knowing is associated with conventional consulting, the latent and implied postmodern epistemology of facilitation, as it relates to pastoral narrative therapy, requires the pastor to posture a 'not-knowing' position in which

(s)he "… does not challenge the client's version of reality with preconceived therapeutic knowing" *(Chapter 3 – Not knowing, p.104).*

- Acting as an 'interpretive guide', the PTF uses pastoral wisdom both in terms of the Christinan narrative tradition and the contemporary situations encountered in everyday life *(Chapter 3 – Knowledge vs Wisdom, p.105).*

- Furthermore, it has also more to do with 'wisdom-making' as a 'collaborative enterprise' than 'wisdom-provision' *(Chapter 3 - Knowledge vs Wisdom, p.105).*

B.   Attitude - Diversity

- It is very clear that due to diverse context as well as legislative regulations on practicing religion and politics at work, the agenda of practical theologians should not be focused on 'religious spirituality', but rather 'workplace spirituality' *(Chapter 2 – Clarity on the agenda, p.70, 76)*. Hence, it is more about the practical theological facilitator being present in the marketplace, representing the voice of the bigger picture-questions in relation to transcendent awareness, and with a missional mindset that views all spheres of life (therefore also business) and all humankind as well as creation as being created and sustained by God, existing under His providence and with a reciprocal and mutual responsibility to not only live and let live, but to flourish and enable flourishing, as was the initial idea of the Creator (Genesis 1-2) and the Re-Creator (Colossians 1:15-20) *(Chapter 3 - Clarity on the agenda, p.101).*

- The PTF working with an epistemology of facilitation (which is naturally empty), should have an openess to facilitate the collaborative creation of interpersonal and cultural realities *(Chapter 3 - Clarity on the agenda , p.101).*

- Focussing on creating environments were dialogue can take place in a "sacred space" or "spaces of deep listening" opens up an expanded field of consciousness which requires better listening and suspended disbelief where people can be in communion with themselves, the whole group and beyond. Viewed this way, it is evident that the role of the PTF is not that of speaking, performing or expert intervention and consulting, but rather that of a de-centred position, in which engagement is on a different level and speaking is rather understood as adding one's voice to the chorus of voices that are skilfully facilitated, thereby decentralising power and knowledge *(Chapter 3 - Dialogic Intentionality and Listening, p.155).*

- As being from a 'different species' (not being informed by the managerial and organisational science, but by theology) , the practical theological skilled helper does not neccesarily have to be a person from outside the company, but being informed by a different epsistemic community he/she rather offers an outside view of the prevailing discourse. By doing so, his/her intention is not to "…correct supposed wrong thinking through argumentative reasoning ..", but rather to fascilitate and tell stories (including his/her own story) in order to create an awarenes of different realities, socialy constructing a more cohesive reality *(Chapter 3 - A different kind of species, p.113).*

- The practical theological facilitator should be clear on his/her identity and also be able to manage possible misunderstandings due to traditional role expectations. The ability to integrate fully into the business environment, avoiding typical religious jargon and being able to distinguish between "religion" and "spirituality" in order not to marginalise his/her contribution, is important *(Chapter 2 - Personal obstacles in transitioning between church and industry, p.78)*.

- The PTF should take a decentred position and realise that being inscribed means that he/she is not bringing a clean slate to the engagement with people and indeed it is not possible to wipe that slate. Being informed by familial, religio-culture and other influences (which might be positive or negative), the PTF should also be sensitive to power discourses he/she as a so called professional might represent *(Chapter 3 - A decentred position, p.106)*.

- With the accents of narrative practice, social constructionism and postfoundationalism, the focus is strongly placed on the PTF as individual embedded in a context. Hence, for a PTF to stay credible, while operating in the ecotone of diverse habitats, his/her own life becomes an artwork while visiting other life stories, without the illusion of staying objective and untouched *(Chapter 3 - One's own life story as a work of art, p.107)*.

- Being informed by the meta-narratives of church and theology as well as his/her individual life stories on the one side, and the public space on the other side, requires the PTF to be a highly adaptable practitioner. It entails being able to hold on to the corporate religious story (meta-narratives of church and theology), which, on the one side, provides a safe space and a bigger context in which the individual story can be embedded ('…the narrative coherence of whole traditions'), while not over-emphasising it to such an extent that it becomes so dominant, leaving no space for the development of personal stories ('…what makes a human life coherent') *(Chapter 3 - A paradigm shift, p.107)*.

- Within the broader theme of the leadership-followership conversation the PTF as a skilled helper is associated with professional skilled helping (as it occurs in the organisational space) and with serving, and thus has more to do with followership than leadership, with listening than speaking, with saying you do not know when you do not and being humble about what you do know and with accompaniment as opposed to being a quick fix *(Chapter 3 - An attitude of helping, p.107)*.

- It is important to underscore vocation as a motive for the practical theologian acting in a professional-vocational role, since this emphasises his/her role as that of service and shows that the collective and collaborative meaning-making aspect of practical theological facilitation is in view here, and that it is more about "making meaning" instead of "making money" *(Chapter 3 - Not about making money, but making meaning, p.108)*.

C.   Skill - Diversity

- The practical theologian that follows a new hermeneutical approach (empasising social location over historical context and discourse over text) and a narrative/socio-constructive methodology *(Chapter 3*

- A narrative-hermeneutic view, p. 110) has, in addition to the skill of nurturing storying spaces, also the skill to purposefully facilitate the act of collaboratively interpreting the symbols, rituals and metaphors relevant to the individual, family, group, team, department, organisation, culture and society to help them in very practical ways to lead in and through diversity *(Chapter 3 - Narrativity despite rationality, p.111).*

- This entails the skill to facilitate:
  - the telling of the immediate story and the significance of the reason for meeting, which may involve a story of distress, stuckness or a particular barrier that the ITO (individual, team, organisation) is experiencing.
  - Facilitate the ITO in telling the past story.
  - Facilitate the ITO in telling the future story, in order for the obscured future story to become known from the past story.
  - Facilitate the reformulation and reframing of the ITO's past story.
  - Facilitate the reconstruction of the future, aided by the ITO's imaginative capacity *(Chapter 3 - Narrativity despite rationality, p.112).*

- Being informed by a different epistemic community, the 'decentred-influential' facilitator offers an outside view of the prevailing discourse asking questions on dialogue, like *(Chapter 3 - A decentred position, p.106):*
  - Where is, or where should dialogue be taking place?
  - Whose voices are, or should be heard in this dialogue?
  - What inhibits, or what will allow this dialogue to take shape?
  - How might this dialogue take shape (both on wider platforms and in the moment)?
  - What is my own role in this dialogue?

- Instead of acting as the expert or specialist, temporarily taking ownership of the problem and applying his/her expert knowledge, the PTF would rather act as a process consultant using the client's expertise or knowledge, while the client holds ownership of the *problem (Chapter 3 - A different kind of species, p.112).*

- The PTF provides in the growing need for skills to negotiate and mediate the conflict within the prevalent "Ethnic-cultural (super) diversity" *(Chapter 3 - Diversity in the workplace, p.150).*

- The skill to use various tools in assessing people's wellness could aid the PTF in helping diverse organisations navigate their wellness needs *(Chapter 3 - The overall positive impact of employee wellness on companies, p.91).*

- The PTF's ability to help leaders to grow in their spiritual intelligence, as well as spiritual- and servant leadership can help leaders to grow their ability to create meaning based on deep understanding of existential questions and awareness of and the ability to use multiple levels of consciousness in problem solving *(Chapter 3 - Spiritual intelligence, p.97).*

- The facilitative potential of practical theologians with initial training focused on church or congregation, provides for their possible contribution as facilitative leaders in businesses facilitating beyond the bottom line (i.e. profit) to include the other P's of the so-called triple bottom line: profit, people and planet *(Chapter 3 - Facilitative Leadership, p. 154)*.

- One of the important skills a practical theologian requires in the organisational world is the ability to harness the hermeneutical skill to read complex texts associated with theological training and to also make sense of complex contexts *(Chapter 3 - A narrative-hermeneutic view, p.109)*.

- Through professional vocational facilitation (once-off encounters with individuals) and facilitative consulting (recurring encounters with individuals, teams or organisations), a pastor, as a "practical theological facilitator," can function as a corporate advisor at an executive level or at an organisational level assisting with fostering change and creating culture *(Chapter 3 - What contributions can they make, p.100)*.

- This further implies a pastor, with his/her pastoral and counselling expertise, applying this knowledge and skills in an organisational context as a facilitator or facilitative consultant by assisting in employee needs such as *(Chapter 3 - "Process" and "communication" in 'facilitative consulting', p.104)*.
  - "…inner self-fulfilment (which is connected to spiritual needs) …"
  - "…meaningful work in their search for purpose and an integrated life…"
  - And fostering "…connectedness with fellow employees."

- While helping is both a science and an art, and many organisations are entrenched in scientific causality discourse (research and theory) as it relates to ideas of scientific inquiry, the practical theological facilitator's most important contribution lies in the art, in the intuitive and feeling aspects of interpersonal relationships *(Chapter 3 – An attitude of helping, p.108)*.

- The PTF's skill to assist individuals, families and communities in the transformation of life by means of the transformation and reinterpretation of their core stories, can also be applied in the private, public and corporate contexts *(Chapter 3 – A narrative-hermeneutic view, p.109)*.

- The main interest of the PTF should not be solving problems, but rather developing alternative stories *(Chapter 3 – An attitude of helping, p.108)*.

- By viewing practical-theological facilitation as hermeneutical, the PTF works with 'new hermeneutics' in which the emphasis is more on social location rather than historical context, and more on discourse than on text *(Chapter 3 – A narrative-hermeneutic view, p.110)*.

- Since a narrative approach forms part of the epistemology of facilitation, it comes naturally to conclude that a PTF is a person who solicits stories. However, since telling stories can often be a risky pursuit, the facilitator should have the skill to create as safe a space as possible for the telling and retelling of stories *(Chapter 3 - Creating safe spaces, p.110)*.

- Since the organisational space is characterised by different shapes and expressions of rationality and diverse epistemic values, a very pronounced narrative methodology with the accompanied idea of sharing stories or experiences, or engaging in purposeful story development, might seem strange or threatening to the ITO (individual, team or organisation). In these cases, the PTF should have the skills to correlate these narrative ideas with the less threatening social-constructionist theories *(Chapter 3 - Narrativity despite rationality, p.110)*.

- With the real value of the PTF's involvement with an OTI determined by the kind of relationship he/she has with the organisation, the PTF does not necessarily have to be a person from outside the company, but rather a person with the skill to give an 'outside view'. Hence, being informed by a different epistemic community, the PTF offers an outside view of the prevailing discourse *(Chapter 3 - A different kind of species, p.113)*. This 'outside view' is often offered in the form of the skilled helper's own story *(Chapter 3 - A different kind of species, p.106)*.

6.4   CONCLUSION

As was mentioned at the outset of this chapter, the main focus of the strategic task of this study is to provide practical theology with a broad outlines of a possible map for practical theologies participation in the South African organisational landscape. Hence, instead of plotting a detailed pre-determined route map for organisational practical theology, it seeks to highlight the broad topographical features, uniqueness and diversity of organisational environments. The desire is that practical theology as an academic discipline and the practical theologian with his/her own lived experience can determine their own unique route map and particular destination within this landscape traditionally lacking intentional theological involvement.

It is clear that, while the three different organisational contexts of *Wellness*, *Change management* and *Organisational structures* are relevant in their own unique ways, they are all interrelated. The intricacies surrounding Change management and Organisational structures ultimately have an influence on the overall Wellness of individuals, organisations, society and the ecology.

Hence, it would seem that the pursuit of Wellness, as it relates to the idea of ecodomy and the fullness of life for all (viz. employer, employee and ecology), is a very important marker to be used in mapping an organisational practical theology for South Africa, thus helping organisations to focus on the triple bottom line – People, Planet and Profit.

CHAPTER 7 REFLECTION ON RESEARCH

7.1   INTRODUCTION

The aim of this chapter is to revisit the initial aims and objectives that were set out for this research viz. to:

- determine what cross-disciplinary dialogue, if any, exists between practical theology as an academic discipline and the economic and management sciences, human resources, industrial psychology, organisation theory and any discipline with the organisational context as its scope of study

- and to determine what contribution the practical theologian can make in this regard.

It also reflects auto-ethnographically on the research process as it influenced my own lived experience and current reality in terms of personal growth and concomitant mind shifts. It consequently reflects auto-ethnographically on the possible implications the research can have on practical theology, after which it concludes with suggestions for future research.

7.2   REVISITING AIMS AND OBJECTIVES

The title of this study is *"Mapping an Organisational Practical Theology for South Africa."* The aim and objectives of the study as set out in Chapter 1 were:

7.2.1   Aim

The main aim of this study was to explore the possible areas of overlap in a cross-disciplinary conversation and to suggest a possible map for organisational practical theology and its value in the South African organisational landscape.

7.2.2   Objectives

In order to achieve this aim, the objectives were:
- To determine WHAT significant shifts there were in theory and praxis in recent years regarding the role of helping professions in the organisational and managerial landscape, as opposed to the developments within theory and praxis in practical theology regarding the role of helping professions within the clerical context (Chapter 2).
- To listen to and describe the reason(s) WHY, as described in the literature and in the experiences of participants, these developments did occur (Chapter 2 and 3).

- To determine how our biblical and theological traditions and faith would have us respond in terms of WHAT SHOULD be going on regarding the interaction between the organisational context and practical theology (Chapter 4 and 5).
- To suggest HOW WE SHOULD RESPOND by offering guidelines and a possible map to both audiences concerning the organisational context as an expanded action domain within practical theology (Chapter 6).

7.3   AUTO-ETHNOGRAPHIC REFLECTION ON RESEARCH

7.3.1   Personal growth

I embarked on this research journey with a burning desire to better understand what my own involvement, as a congregational pastor, might look like in the organisational landscape.

a.   Personal mind-shifts

As I started on this journey, I initial believed that to make a telling contribution in the organisational space, I had to acquire a significant amount of related content knowledge before I could even start making a contribution from a theological, and more specifically, a practical theological perspective.

Throughout the research it became clear, however, that while a basic knowledge of organisational and managerial concepts, language/jargon, best practice and legislation regarding business and organisations is very important, taking cognisance of the unique South African organisational context and applying my existing theologically informed *knowledge*, *skills* and *attitude* within these spheres is of more importance.

The concepts of *pathos*, *logos*, and *ethos* assisted me in conceptualising my contribution within the organisational contexts. Taking note of the character of the audience by listening with *pathos* to the lived experiences of employers, employees as well as creation's outcry on the impact of business on the environment, not only sensitised me as a congregational pastor to the need for softer approaches in a traditionally harsh and unapproachable business environment, but also gave me a better understanding of the lived world of my congregants, and created more empathy for their daily challenges.

Looking at this context through a biblical normative lens, along with normative inputs from other disciplines, helped me to better formulate the character of the message (*logos*) I could bring to the lived experiences of people in the organisational context, as practical theological facilitator.

The thought of not having to gain substantial organisational and managerial content knowledge (like first acquiring a MBA) before I could make a telling contribution, was liberating! The value of being present in the organisational space, with my academically acquired theological and basic business knowledge *(logos)* and skill, but with a mind of Christ *(pathos)* and with a very specific attitude *(ethos)* – not that of an expert or traditional consultant downloading plans and strategies, but rather that of a fellow traveller

coming alongside an organisation, a team or an individual and co-creating plans, strategies, interventions and meaning - appealed to me.

I came to realise that there is no need to duplicate the work other helping professionals are already doing very efficiently. Hence my contribution in an organisation as a helping professional, working with a different epistemology, should not lead to tension amongst other helping professionals, bringing professional jealousy into play, but rather augment their efforts working as part of an interdisciplinary team.

My hunch at the start of the research, that as pastor I could make a difference in the organisational landscape, was confirmed. Conversations with co-researchers, as well as inter-disciplinary discussions, convinced me that as a practical theological facilitator, being informed by the normative voice of the Word of God and creation being the oikos of God, in which He reconciled everything (including the organisational context) with Himself through the blood of Jesus Christ, and using my people process knowledge, well developed pastoral and soft skills as well as hermeneutical skills to not only read text, but also contexts, can provide organisations and managers with an outside view regarding the impact of the business on *'people'* (their employees and the society) and the *'planet'*, in their endeavour to make *'profit'*.

I also realised the importance of being comfortable with diversity (especially religiously), acting impartially and being highly adaptable within the ecotones of the workplace. While being personally informed by the normative narrative of God who created and reconciled all of creation with Himself, this should not marginalise or even disqualify me from being a helping presence in a religiously diverse workplace. Hence the view that organisational practical theology is not tasked with missiology, but rather missionality sits well with me. I am comfortable with it not being about spreading the good news of the gospel in organisations (like in workplace ministry), but rather about being present in the marketplace representing the voice of the bigger picture-questions relating to transcendent awareness, viewing all spheres of life (including business) and all humankind as well as creation as being created and sustained by God, existing under His providence and with a reciprocal and mutual responsibility to not only live and let live, but to flourish and enable flourishing according to the initial idea of the Creator (Genesis 1-2) and the Re-Creator (Colossians 1:15-20). While that which is religiously normative for me (namely my Christian faith), might not be religiously normative for the OTI (organisation, team or individual), thus my role in creating enabling and safe spaces where people can co-create meaning might assist someone on his/her own personal religious and/or spiritual journey. Without having a hidden agenda, my conviction is that these are all Devine appointments in which I can embody the 'the good news,' as a disciple of Christ (i.e. euangelion).

I also realise that, being a pastor in a congregation, carries a certain status, providing me with a platform to speak and an audience to address, with respect and esteem being part and parcel of the congregational

pastoral role. While some of the organisations of my co-researchers were outspoken about their Christianity, this will most likely not be the case in the majority of organisations. Hence, I will not be able to (and for that matter do not wish to) rely on the corresponding authority of a pastor in a congregation, but I will have to rely on my own *knowledge*, *skills*, authenticity and servant *attitude* to earn the respect and appreciation of the organisational "congregation".

b.   Practical theology – from practice orientation to practice participation

In order to do this, the first realisation for me was the confirmation that my theological training was in fact very relevant to the organisational space. My training in pastoral counselling relates very well to the facilitative and coaching work of professional organisational helpers. My liturgical and homiletics training also relate to the creation and importance of organisational rituals and culture through rhetoric and vision casting; my training in catechesis relate to training and development and my congregational studies training relate to leadership; management and organisational development.

I did, however, realise that my lack in confidence to apply this knowledge and skill in the organisational space is due to the limited guidance and exposure during training to a wider audience as opposed to only the congregational context.

I refer to Peter Senge's example in Chapter 2 of the 1935-introduced McDonnel Douglas DC-3 fixed-wing propeller-driven airplane revolutionising commercial air travel, but the airline industry only experiencing exponential growth after adding the technologies of the jet engine and radar. In similar fashion I relate to Pienaar's view (2012:241) that if practical theology as an academic sub-discipline of theology can have a pronounced focus on the organisational space and intentionally start working together with traditionally unrelated academic disciplines like organisational and managerial science, it might create a critical mass creating the foundation for a whole new discipline within practical theology, namely "Organisational Practical Theology".

Hence, my believe is that this research will contribute to the discipline of theology, the sub-discipline of practical theology and for that matter public practical theology, to be even more participatory in the everyday functioning of organisations living *Coram Deo*, by deliberately focussing on the organisational context and training practical theologians, who have the calling to do so, to be a presence in the organisational landscape and live out their vocation within a peculiar South African context.

7.3.2   Future research

Being an explorative study, numerous topics emerged from the research which can be used for future inquiry.

Referring to Chapter 2, the 19 topics (see Chapter 2, p.36) that emerged from the empirical research were categorised in three thematic groups viz. (see Chapter 2, p.79-80):

7.3.2.1   Topics relating to biblical, religious and/or humanitarian ideas in the workplace

These topic include:

a. The impact of biblical/religious/humanitarian ideas on the workplace

b. The role of healthy relationships in employee wellness

c. The effect of healthy company culture and values

d. Sense of meaning and purpose and workplace spirituality

e. The role of leadership in employee wellness

f. Pastor's involvement in the industry

g. Interdisciplinary cooperation and existing interfaces

These topics were discussed interdisciplinary in Chapter 3. While they are all interrelated and ultimately speak to organisational and employee wellness, any of these are suitable topics for further research as it relates to practical theology's contribution from a practice participation point of view.

7.3.2.2   Topics relevant to the South African context:

The sub-topics chosen for further discussion because of their current relevance and contentiousness peculiar to the South African context, were '*Inequality*', '*Corruption*' and '*Diversity in the workplace*'. The sub-topics that emerged but not discussed and therefore suggested for further research, are:

a. 'Education',

b. 'Unemployment',

c. 'Broad-Based Black Economic Empowerment (B-BBEE)',

d. 'The dwindling South African economy' and

e. 'Sustainable Development Goals'

These are listed in chronological order of relevance (according to the principal researcher's subjective opinion), as it relates to the contribution of practical theology as a discipline and the helping role a practical theologian can play.

Amongst these, the interrelatedness of *unemployment*, *education*, the *dwindling South African economy* and *B-BBEE* as they relate to practical theology's contribution in working towards the ecodomy of God, might prove to be a worthy study.

The personal observation that there was a lack of urgency among co-researchers regarding the impact of business on nature and the responsibility of sustainable business, may, as was mentioned in Chapter 2, indicate a knowledge gap among South African businessmen. This might also be an interesting topic for further inquiry, focussing on the normative idea of the creation as oikos of God and practical theology's role in helping organisations and organisational leaders in adopting and working towards a green economy.

7.3.2.3 Topics generally relevant to organisational praxis

The topics that emerged from the empirical research that were relevant to organisational praxis were:

a. The impact of finance on employee wellness
b. Immunity to Change:
c. Wellness initiatives
d. Organisational structures
e. The role and function of HR in employee wellness
f. The 4th Industrial Revolution and Artificial Intelligence

Due to an overlap between some topics, they were incorporated into the following three major topics:

a. Wellness
b. Change management
c. Organisational structures

While these three topics constitute the so-called *provinces* of the *map* as was discussed in Chapter 6 (providing a broad overview of the organisational space in the South African context), it is evident that there is vast potential for further research. Of personal interest would be a more refined look at the possible contribution of practical theology to the impact of the 4th Industrial Revolution and Artificial Intelligence on employee wellness, change management and organisational structures. Of interest is also the potential role of practical theology in the organisational phenomenon of immunity to change as it impacts on employee wellness, change management and organisational structures.

7.3.2.4 Possible course development

The study set out to ask the question: "What overlapping aspects are there between the organisational landscape and practical theology that would characterise and constitute a map for a trans-disciplinary conversation on organisational practical theology for the South African context?"

Using the map (Chapter 6) that emerged from the research as guideline, a course can be developed in which not only practical theologians are trained to be able to work in the organisational space, but also for believers who are already working in organisations, equipping them to be theologically grounded and therefore more missionally present.

Hence, 'Mapping an organisational practical theology for SA' may lead to not only training and equipping theologians for the organisational world, but also exposing employees in business to theological training, equipping them to ask the big picture questions, doing business with an infinite mind-set, instead of just chasing *profit*, be able to do justice to the responsibilities of business towards *people* and the *planet*.

7.4 CONCLUSION

This study does not intend to detract from the importance of the role and function of the traditional congregational minister working in a clerical context. Neither does it intend to confuse the identity of the pastor with a different vocation of a pastor in a secular age. It acknowledges Osmer's reference to the threefold office (priest, king and prophet) of Christ (2008:28) and his understanding of spiritual leadership in which the pastor facilitates the four tasks of practical theological interpretation through the congregation's participation in service of the world (2008:29).

It rather endeavours to focus very specifically on the praxis of practice participation, instead of the practice orientation according to the core philosophical and theological principles of Theology and specifically Practical Theology as a science of God's communicative action with the whole of reconciled creation.

Therefore, it is my sincere hope that this study will contribute to the very obvious need for more intentional and coordinated interdisciplinary collaboration with the aim of further calibrating an organisational practical theology.

Personally, I have grown towards having more certainty of the contribution I as a pastor can make in the organisational space. Keeping in mind the 'map' as it crystalized in this study, I am looking forward towards applying my existing knowledge and skills with more conviction and confidence within my immediate context. I am also curious and excited to acquire new knowledge and skills (which includes an even better understanding of the attitude of servanthood) of this exciting helping role, and even more excited to experience the telling contribution I as a practical theologian can make in the lives of people working in the organisational space.

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Appendix 1

Questions used during the initial semi-structured interviews with the initial group of 7 co-researchers (including CEOs/business owners, people working as helping professionals, industrial psychologists and HR-practitioners in organisations).

Lived experiences of co-researchers	
1. On **employee wellness** initiatives, there is a general willingness and even an eagerness amongst business owners and CEO's to focus on the wellness of their employees. The biggest challenge is the practical implications in terms of cultural, socio-economic and financial challenges that make these initiatives difficult.	
From your experience, WHAT is going on? Can you share a story/incident that supports this?	
In your opinion, WHY is it going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

2. The drive for **employee wellbeing** within companies can very easily be reduced to lip service and resources spent on such initiatives can be seen as "nice to have" when there is money to do so. Furthermore, when employee wellness does receive attention, it can easily be watered down to one or two isolated initiative, instead of intentionally being part of the company's culture and ethos.	
From your experience, WHAT is going on? Can you share a story/incident that supports this?	
In your opinion, WHY is it going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

3. On **employee engagement**, when it comes to the implementation of new strategies and ultimately working towards bigger profitability, it pays to spend some time, effort and even money on the people processes of a business, but traditional HR approaches are lacking the capability to do so.	
From your experience, WHAT is going on? Can you share a story/incident that supports this?	
In your opinion, WHY is it going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

4. Companies who do in fact make **employee wellness** part of their business strategy and do not only have one or two loose standing initiatives, but who makes it part of their cultural DNA, do benefit from it remarkably. Not only does it show in lower staff turnover, but also in their productivity and ultimately in the company's profitability.	
From your experience, WHAT is going on? Can you share a story/incident that supports this?	
In your opinion, WHY is it going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

5. While there are numerous helping professions within the organisational landscape, there are many interfaces with these professional disciplines and that of pastors working within a congregational context. Without attempting to duplicate or replace these professions, pastors, being trained as **practical theologians and with the calling to do so, can make a valuable contribution** to the wellbeing of people working in the organisational landscape.	
From your experience, WHAT is going on? Can you share a story/incident that supports this?	
In your opinion, WHY is it going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

6. Traditional helping professions in industry, like **HR practitioners, sometimes experience a disillusionment** regarding the reduction of their contribution to only a functional role that does not quite express the measure of care that they initially envisioned.	
From your experience, WHAT is going on? Can you share a story/incident that supports this?	In my experience, I often hear this from the younger people working in HR, as well as students who need to do their practical work through us before they can register. And then they, for instance, spend time in the IR departments (Industrial Relation) of companies or in Employee Relations where they have to, as part of their work, have to dismiss people. As an example, I can mention one of the students who did her practicals with us, after which she had to go to a company in PE and all she was tasked with for a year was to handle all the dismissals. And it was a young person who was 24 years of age. It was terrible and it broke her. That, while all she wanted to do was to help people. So yes, it often happens that people start with the idea of wanting to really help people and end up with doing the admin part or constantly dealing with people's issues, instead of being busy with the nice part of HR like developing and managing talent. Furthermore, I think it is true because in many companies the HR function is structured in such a way that it does not enable them to give the contribution that they really can and thus being reduced to only an admin function, which in that sense also robs them of being in the helping profession.
In your opinion, WHY is it going on?	Companies reduce HR to an admin function only
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on?	HR should be seen as a strategic partner helping business to get the best out of their people. They should support and enable line management in order for them to get the best out of their people
On a practical level, HOW do you think SHOULD WE RESPOND?	

From the literature, we hear the following voices.

7. On the importance of a sense of meaning and purpose in the workplace and workplace spirituality/meaningful workplace:

"… since work is such an integral part of adult identity, it may have an influence on every other area of adult life (like social status, identity, self-esteem, social recognition, and an expression of personal interests and capabilities). As such, work presents the opportunities to experience meaningfulness in life. This, while one of the fundamental problems with the workplace revolves around the alienation and the consequent loss of meaning by individuals in the workplace (Fourie in Schutte, 2016:2). The workplace has become a space where work-related activities are being performed without a sense of meaning" (Steenkamp & Basson, cited by Schutte 2016:2). Furthermore, since employees are spending an increasing amount of time at work, they are actively pursuing opportunities for meaningful experiences in the workplace (Benefiel *et al.* in Schutte, 2016:1). "… if employees are at liberty to bring their physical, intellectual, emotional and spiritual attributes to the workplace, they will become more productive, creative and fulfilled" (Nasina & Doris in van der Walt & de Klerk, 2014:1)

Since spirituality is not restricted to religious participation or adherence to a certain denomination (Van Dierendonck & Mohan in Schutte, 2016:2) "workplace spirituality" can be defined as "the spiritual nature of the organisation itself evidenced by spiritual organisational values that facilitates employees' experience and sense of connectedness and feelings of completeness and fulfilment, with the recognition of an inner life that nourishes and is nourished by meaningful work" (Van der Walt & De Klerk, 2014:381).

In your experience, WHAT is going on in this regard?	
WHY do you think it is going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING ON?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

8. On employee wellness and its influence on the company's bottom line:

An employee who is at liberty to express her or his personal intellectual, emotional, physical and spiritual attributes in the workplace, will, as a result, be a more productive employee. If this can happen in an organisation which is in itself spiritual, congruence in values might occur which may lead to even greater organisational outcomes such as quality, productivity and profitability (van der Walt and de Klerk, 2014:381).

Schutte (2016:1) emphasizes the need to develop new business models that accentuate leadership, employee well-being, sustainability, and social responsibility without sacrificing profitability, revenue growth and other indicators of financial performance, quoting Benefiel *et al.* who refers to it as the so-called triple bottom line, or "People. Planet. Profit."

In your experience, WHAT is going on in this regard?	
WHY do you think it is going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING ON?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

9. On organisational structure, -management and –development:

It is clear that there is a growing realization within for-profit organisations that current structures and policies are no longer appropriate in the 21st century and that leaders need to tap into the spiritual resources of their employees (van der Walt & de Klerk, 2014:381).

According to Nasurdin *et al.* (2013:61) for instance, due to the modern competitive environment, organisations will increasingly depend more heavily on their employee component as a source for competitive advantage. Hence future-ready organisations are not interested in a workforce who contribute only marginally in order to maintain membership. They will rather seek a workforce who are prepared to "go the 'extra mile', by engaging in beneficial extra-role behaviours. These extra work-related behaviours, which are beyond those specified by job descriptions and measured by formal appraisals, are termed organizational citizenship behaviours (or OCBs)."

In your experience, WHAT is going on in this regard?	
WHY do you think it is going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING ON?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

10. On the role of traditional helping professionals and the domain of human resources (HR) functionalities and encompassing functional tasks:

According to Oracle, a rapidly changing economic landscape as well as political volatility has put the spotlight on HR to make employees the number one focus for the organisation (Campbell *et al.*, 2017:4). These changes in many respects plunged traditional HR management into unknown waters since it meant that the execution role they have traditionally filled has evolved into one that is inextricably linked to business strategy (Campbell *et al.* 2017:4).

In this role, Strategic Human Resource Management (SHRM) uses projections for business growth or the labour market availability to assess the availability of workers. Taking the long-term organisational goals regarding workforce planning into consideration, there is a shift from transactional recruitment and selection processes to a broader talent acquisition model (Mayhew, 2018). In order to deal with the effects of a changing world it also meant that HR management needed to broaden the traditional scope by understanding the implications of, amongst others, "talent management, succession planning, performance development, career development, staffing retention, leadership development, change management and globalization" (Amirtham, 2016:837).

With the rise of multinational companies, Amirtham (2016:838) argues that HR Managers and HR departments are required to ensure an approximate mix of employees in terms of knowledge, skills and cultural adaptability (morals, custom, laws, and values) and individual employees need to be trained in order to meet the challenge of globalization. Adding to this, Oracle reports that across Europe major socio-economic players agree that a more proactive approach to industrial change is needed in business in order to improve the working conditions of employees. Companies also need to address the productivity gap challenge and adapt to the demands of a generation who is searching for greater opportunity and an aversion for hierarchal business approaches (Campbell *et al.,* 2017:4). In corporate terms, these phenomena point to major developments within organisational and management theory and praxis.

In your experience, WHAT is going on in this regard?	
WHY do you think it is going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING ON?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

11. The possible contribution of practical theologians to the organisational context.

Regarding workplace spirituality, 'public practical theology' wants to facilitate the experience of a sense of meaningfulness and be able to answer existential questions even outside the walls of the church. Focussing on the individual in the workplace and the meaning of work, the growing "corporate interest in spirituality is not a fleeting tendency", but rather a bigger movement. 21st Century organisations need to acknowledge the fact that more and more employees are seeking more than just financial remuneration but also want to experience inspirational and meaningful work. Spirituality in the workplace creates an organisational culture in which employees are more content, experiencing job satisfaction and are consequently better achievers (Fourie, 2014:1).

In your experience, WHAT is going on in this regard?	
WHY do you think it is going on?	
In the light of your faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING ON?	
On a practical level, HOW do you think SHOULD WE RESPOND?	

Questions used during semi-structured interviews with co-researchers from Group 1 and 2 (ranging from CEOs/business owners, as well as people working as helping professionals like industrial psychologists/HR-practitioners in organisations)

Lived experiences of co-researchers:

1. What is your view on the influence of diversity (religion, culture, language etc.) and complexity (economic, political etc.) on the SA organisational landscape and its influence on "employee wellness" and "meaningful workplace"?

2. How important is "employee wellness" for South African organisations and whose responsibility is it within organisations to initiate and drive it?

3. How does financial considerations and company budget influence an organisation's approach/policy regarding "employee wellness", "meaningful workplace" and "workplace spirituality?"

4. Does healthy mutual relationships between co-workers influence a healthy 'workplace spirituality', and if so, how can it be enhanced and who's responsibility would it be to initiate and drive it.

5. Talking about wellness within organisations, what are your thoughts in terms of what it should look like? Please give examples or share a story if possible.

6. What are your thoughts on the influence of 'work pressure' and 'job losses' on "employee wellness" and "meaningful workplace'?

7. What other challenges would you say exists within the SA context that influences "employee wellness", "meaningful work" and "workplace spirituality"?

8. When talking about "employee wellness", "meaningful work" and "workplace spirituality", do you think concepts like company culture and values come into play? If so, in which way?

9. What, in your opinion, are uniquely African/South African attributes that can assist the concept of "employee wellness", "meaningful work" and "workplace spirituality"?

10. In the light of your own faith/biblical beliefs/common ideas for humanity, WHAT would you say SHOULD BE GOING on in terms of "employee wellness", "meaningful work" and "workplace spirituality"?

11. What role do you think HR departments should be playing when it comes to "employee wellness", "meaningful work" and "workplace spirituality"?

12. Is traditional HR fulfilling that role and are they equipped to do so?

13. What are your thoughts on the following quote and the consequent involvement of practical theologians in the organisational landscape?

"Regarding workplace spirituality, 'public practical theology' wants to facilitate the experience of a sense of meaningfulness and be able to answer existential questions even outside the walls of the church. Focussing on the individual in the workplace and the meaning of work, the growing 'corporate interest in spirituality is not a fleeting tendency', but rather a bigger movement. 21st Century organisations need to acknowledge the fact that more and more employees are seeking more than just financial remuneration but also want to experience inspirational and meaningful work. Spirituality in the workplace creates an organisational culture in which employees are more content, experiencing job satisfaction and are consequently better achievers." (Fourie, 2014:1).

14. In your opinion, how might a possible cross disciplinary working relationship look like between the helping professions working in industry (HR-practitioners, industrial psychologists, mentors, coaches) along with practical theologians working in the same environment? What are the possible pitfalls/obstacles?

Appendix 3

Questions used during semi-structured interviews with co-researchers from Group 3 and 4 (comprising of co-researchers from the academic domain of Theology and Management Science, as well as co-researchers who either considered to make or already made the shift in their ministry focus from the clerical environment to the organisational space).

Lived experiences of co-researchers:

1. Without duplicating what other helping professionals in the industry are already doing, do you think practical theologians (with the necessary extra training) can make a meaningful contribution to organisational space?

2. From your experience, what are the typical barriers that practical theologians can expect when making such a shift in ministry focus (externally – for example, professional jealousy from others in the industry, preconceived ideas about ministers / spiritual workers, skepticism about the agenda of wanting to convert people/win people for their church etc.), or things one should be careful of in yourself as a person (internally, for example typical 'pastor-style of acting', 'pastor/church-jargon', renouncing the traditional status/power role of a pastor etc.)?

3. How should the theological training of students (or ministers already in ministry), who feel called to work as a practical theologian in the business world, look different (in terms of exposure to organisational concepts and other disciplines with which they are traditionally unfamiliar with) from the traditional training if they wanted to make such a focus shift?

4. Lastly - what was your personal motivation and the process you went through to make the move and what is your experience of how it still fits in with your initial calling - how does your ministry look now?