

**REFLECTIONS ON THE WELL- BEING LEVELS OF PROFESSIONALS
IN RURAL AND SEMI-RURAL AREAS - A FAITH THEORETICAL
PERSPECTIVE**

By

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submitted in accordance with the requirements

for the degree of

DOCTOR OF THEOLOGY

in the subject

SYSTEMATIC THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

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JUNE 2009

DECLARATION

I declare that the thesis “Reflections on the well-being levels of professionals in rural and semi-rural areas – A faith theoretical perspective” is my own work and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

SIGNATURE

(REV L J MODISE)

15. JUNE. 2009

DATE

DECLARATION

ETHICAL CLEARANCE

I declare that the respondents of the questionnaire of this thesis “Reflections on the well-being levels of professionals in rural and semi-rural areas – A faith theoretical perspective” have agreed to respond to the questionnaire via a positive response to fill and return the questionnaire forms in time.

In the Education Department there was a delay to respond to the letter date 01.12.2005 written to the Area Project Manager of Greater Delareyville (see Annexure 3); in response that delay I write a letter of motivation to participants dated 03.02. 2006 (see Annexure 5). The letter of permission was received from the Area commissioner (Mooi-river Area) of South African Police Service dated 17.January. 2006 (see Annexure 8) in response to letter dated 01.December. 2005 written to Area commissioner (see Annexure 2). The intention was to include the Nurses in this research study but due to difficulty to receive the permission from the Provincial Department of Health in North-West the Nursing professionals are excluded (see Annexures 8 and 9). There is also a schedule of control of research questionnaires (see Annexure 6).

I therefore declare that all ethical issues were fully followed.

SIGNATURE

(REV L J MODISE)

15. JUNE. 2009

DATE

DEDICATION

This study is dedicated to the following:

- God the almighty the Father of our Lord Jesus Christ for granting me this privilege to write and complete this study and for finding me worthy to serve His Church as the Minister of the Word. He is worthy to be praised and worshipped.
- My dearly departed grandmother (May her soul rest in peace) who encouraged me to study theology to become a Minister in this wonderful Church of Christ Uniting Reformed Church in Southern Africa: Dibolelo Lydia Modise.
- My dearly departed parents: Matsetsa Elisabeth and Motlalentwa Daniel Modupe.
- My beloved wife Thandi and lovely children Rebaona, Tiisetso and Baikutlwi Modise for their undivided support and sacrifice during the period of my studies.

ACKNOWLEDGEMENTS

2 Corinthians 12:9 “My grace is sufficient to you, for my power is made perfect in weakness, therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me”

A number of individuals and institutions assisted me in completing this study. I therefore would like to acknowledge their contributions and express my sincere gratitude to:

- Prof. C. Landman, my promoter who professionally guided, motivated, supported and monitored my progress in this study
- Prof. E. Van Niekerk for his comments, motivation and advices in this study
- Dr. T.M. Guma for giving me some sources that guided me technically in writing this thesis
- Mrs Muir for the editorial work she has done in this study.
- Mooi-river Area Commissioner and his research division to grant me permission to research in their area of operation
- Members of SAPS in the following stations Sannieshof, Delareyville and Ottosdal
- Educators who have taken their time to complete the questionnaire forms from different schools within the APO of Greater Delerayville.
- Mr. D. Dirole for monitoring the completion of the questionnaire forms in Ganapan Cluster.
- Inspector M. Otto for monitoring the completion of the questionnaire forms in Delerayville Police station
- Inspector L. Dipholo for monitoring the completion of the questionnaire forms in Ottosdal Police station
- My colleagues in Tlhoafalo secondary school and Tirisano High school for supporting, assisting and encouraging me to complete this study.

On a more personal level I wish to express my heartfelt thanks to:

- My beloved wife, my brother S.S. Modise and lovely children for moral, spiritual and financial support throughout my studies
- Mr and Mrs G. Tshitlho for supporting me morally, spiritually and financially throughout my academic life up to date
- Rev. A.W. Stigling, who serves both as a role model and mentor in my spiritual life
- Rev. Dr. T. Mofamere who served as my academic role model
- Rev. M.W. Gumede and his wife for their support in academic and ministerial work
- Finally the URCSA church council and the congregation of Sannieshof for granting me permission to study and supporting me throughout my studies

SUMMARY

This study evolved from an involvement with professional people in a rural and semi-rural environment thereby taking into account the role which the Employee Assistance Programmes (EAP) plays in their professional context of work. Two underlying factors motivate the study. Firstly, that professional needs and capacities of faith, belief and spirituality are not been catered for in the EAPs. Secondly, that an African-Christian wholesome sense making approach provides more satisfactory answers to the lack of faith, belief and spirituality in the EAPs than the modern versions of the classic dualist and tripartite anthropological schemes of soul and body or soul, spirit and body. Furthermore, a wholesome sense making approach supports and tackles people's wellness and well-being levels more satisfactorily than the classic dualist and tripartite views. An outline of an EAP in which faith leaders and consultants and their programmes are integrated and which contributes to the enhancing of well-being levels and performance management of professional people is described.

The main focus of the study revolves around wholesome foursome experiential patterns in which alternating emphases of faith experience are acted out in the sense of 'I believe God, I believe myself, I believe my human neighbours and I believe the physical natural environment'. This four side pattern of faith experience functions as an important theoretical assumption in the study. A second theoretical assumption has to do with the foursome processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal) in which we as people and the physical natural environment are intrinsically and continuously involved. A third theoretical assumption revolves around the foursome experiential professional performance pattern of 'I perform for God, I perform for myself, I perform for my human neighbours and I perform for the physical natural environment'. The foursome experiential patterns are also set as evaluative pointer patterns around which the empirical investigative part is constructed.

KEY WORDS

Employee Assistance Programme, professionals, wellbeing and wellness, faith leaders, rural and semi-rural area, theanthropocosmic principle, dual-twosome, triadic-threesome, foursome experiential pattern, intra-relational and inter-relational, wholesome approach, spirituality, spiritual direction, Pastoral counselling and Psychotherapy

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LIST OF ACRONYMS

AA	Administrative Assistant
AA	Alcohol Anonymous
AIDS	Acquired Immune Deficiency Syndrome
APO	Area Project Office
EAP	Employee Assistance Program
EAPA- SA	Employee Assistance Program Association – South Africa
HIV	Human Immunodeficiency Virus
SWB	Subjective well-being
REQV	Relative Education Qualification Value
UNISA	University of South Africa
SAPS	South Africa Police Services

LIST OF ANNEXURES

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3. Letter to Area Project Office (APO) Manager of Greater Delerayville requesting permission to conduct a research at his APO
4. Letter to Health Tswaing Sub-District Director requesting permission to conduct a research in her District.
5. Letter of motivation to respondents to request them to participate in this research
6. Schedule for administration of questionnaires
7. Response from Area commissioner Mooiriver SAPS
8. Response from the Health District of the North West research division
9. Letter from Prof C.Landman to the Health Department North-West research division to motivate the request.

CHAPTER 1

ORIENTATION

1.1 INTRODUCTION

A study of any number of aspects of professional experience inside and outside the work place in rural and semi-rural areas is supposed to venture into hunting and gathering exercises of diverse data which usually then have to be quantitatively sifted, ordered and compiled into a scheme of hypothetical data packages. These seemingly impressive philosophical and theological constructs of data packages are usually suffering of insurmountable impediments regarding their practical utilisation and applicability in everyday life. Another approach is to go on proverbial wild goose chases in which loads of data are hunted down and captured in a short space of time assuming that such data can be directly demonstrated, utilised and applied in the workplace through skills acquired during the demonstration, utilisation and application period. The main problem of the latter approach concerns not only the real quality of skills transferred to people but also the sustainability of empowerment supposedly been effectuated in professional people's life-worlds.

1.1.1 The approach in the thesis

The approach opted for in this thesis is neither a quantitative gathering exercise of huge data packages, nor a demonstration of fast skills and a direct application of the researcher's capabilities acquired during the process of the investigation. The approach followed in the thesis emerged and is being developed from an involvement and engagement with the Employee Assistance Program (EAP) as set in direction and relation to professional people in a rural and semi-rural environment and revolves around the following three premises:

The thesis, firstly, tackles the lack and absence of a wholesome philosophical and comprehensive sense-making approach in the Employee Assistance Programs (EAP's). The one-sided emphasis on social and economic aspects of human being is closely related to a one-sided emphasis on social services offered to troubled employees in need of professional treatment, express the neglect of a considerable number of aspects, fields and dimensions of human experience in these program (Swanepoel 2003:559). What has struck me is that there is almost a complete lack in the EAP's of skills, needs and capacities supposedly corresponding and carried by professional people's experiences of faith, spirituality, belief, trust and confidence. One of the main premises in the thesis is that there is an absence of faith, spirituality, belief, trust and confidence in the EAP's. Well-being and wellness of wholesome human beings are weaved into and intertwined with different roles and interactional

relationships as well as with how people cope, how they are being trained and guided to cope and how they reflect experientially from a perspective of faith.

Secondly, in the thesis the problem of the infrastructural setting of professional people's work places, life-worlds and their everyday time constraints as well as their well-being and wellness levels are being tackled from a wholesome African-Christian sense-making God-human-and-world approach. The premise of such an approach is that of a multiplicity of fields and capacities of human experience, interconnectedly geared in a four-some alternating dynamic of experiencing God, the human self, other human beings and the physical-organic environment as partner-like pointers that guide people's experience in a particular field, mode or dimension of experience.

Thirdly, the lack of theoretical and academic studies in the South African and broader African context about skills, needs and capacities of professionals emerging from and corresponding with the broad field of faith, spirituality, belief, trust and confidence is tackled. The lack reveals itself especially within the margins of a widely accepted God-life-and-worldview whereby the experiences of faith, belief, spirituality, trust and confidence are regarded as dispensable soft options which solely concentrate on the 'experience' of God and belief in God. Faith, belief, spirituality, etcetera concentrating solely on God with a disregard for faith and belief in the human self, in one's neighbours as other human beings, and faith and belief in the physical-organic environment around us, is viewed as a spiritualised faith and belief soft option and is easily been discarded as something people can do without in the workplace. Thus, it is been forgotten that professionals in rural and semi-rural areas are people as anywhere in the world in need of the foursome partner-like pointers of God, the human self, other human beings and the physical-organic environment continuously rolling in and through each field, mode and dimension of people's experience. Churches and faith communities are the biggest culprits in their disregard for the wholesome experience of faith by one-sidedly concentrating on belief as belief solely in God. Faith and belief in the human self as self-belief and self-confidence, faith and belief in other human beings and faith and belief in the physical-organic environment are intrinsically part of the field of faith, belief and trust.

1.1.2 Dualist and tripartite approaches of human beings

The well known dichotomist (dualist, bipartite) view of human beings comprising of a spiritual soul and body, underscores in a strong materialistic world the idea that faith, spirituality, belief, trust and confidence are soft options in daily life. Approaches in which soul and body are less dualistically set up as holistic balanced unities do not steer clear of the temptation of projecting faith, belief and trust into the work context with the motivation that it is spiritually necessary for

employees' well-being and wellness. What they do not realise is that these forms of faith and spirituality carried from the outside into the workplace operate as irritants to professional managers who simply expect day to day tasks and functions to be successfully carried out without the unnecessary intrusion of these forms of add-on faith and spirituality.

The other well known trichotomist (triadic, tripartite) view of human beings as spirit, soul and body demarcates similarly the experiences of faith, spirituality, etcetera as a soft option that does not really contribute to a professional's wellness and well-being in the workplace. In a similar fashion, as in the dualist view, the solution is inevitably looked for in a balanced equilibrium of the components of the threesome.

Usually the problem is structured in such a way that in both the approach of the two components of (spiritual) soul and (material) body and the approach of the three components of spirit, soul and body the components are out of synchronisation with each other due to evil, stress and sin in the world. Therefore as a solution for the acquisition of wellness and well-being, the two or three components have to constitute a state of equilibrium and balance. Obviously, such a solution makes sense if and only if one accepts the twosome or threesome division of the human condition. If, however, one is working with a modern radical integral and differential approach to human beings, the twosome (soul/body) and threesome (soul/spirit/body) types of human beings are hopelessly inadequate for the task of tackling minor human problems, let alone tackling the major interactional problems of human beings.

Thus, the more incisive question, apart from the question as to how one gets to such equilibrium, is whether it is valid to distinguish between such components, essences or substances of a twosome or threesome nature in a human being. The first problem of a list of two or three substantial components in a human being is that a human being is broken into more important and less important components having a very old, complicated and long history and are based on God-life-and-world approaches that are or rather should no longer be, part of our sense-making experience. Philosophically speaking, when the emphasis is more on the spirit/soul and mind side and less on the body and matter side, we usually speak of such an approach as spiritualist/idealist, while materialistic approaches have their basic emphasis solely on the body and the matter side of human beings and nature.

One has to admit that the persistency of the ancient dualistic and trichotomist views in the modern world is remarkable. Many proponents regard the persistency with which these views continue into modern times as a demonstration of their correctness. The popular view that imbalances, disintegration and disjointedness of people is being corrected by establishing homeostasis and equilibrium of spirit, soul and body, or mind and matter, expresses the old tautology of the ancient anthropological views that components of spirit, soul and body operate

simultaneously as tools in establishing homeostasis and equilibrium. A similar tautology functions in modern anthropological views in which the basic components of being human that is mind and matter operate as tools for the establishment of homeostasis and equilibrium.

Similar problems, as with the old dualities and trichotomies, seem part of the modern version of the mind and matter duality. The second problem with the twosome and threesome types of approaches are that they do not slot easily into a modern wholesome (holistic) God-life-and-worldview and approach of human beings which in our African setting amounts to a sense-making mixing and fusion of black African and Judaeo-Christian views and approaches. One has to admit that the modern duality of mind and matter broadly applied and widely in use in philosophical, scientific and theological circles has a similar aversion of been slotted into a wholesome and differentiated God-life-and-world approach towards human beings.

1.1.3 Wellness and well-being in the professional context

During my research, I have encountered various sets of problems amongst professionals in rural and semi-rural areas. Some of these problems in many instances are being ascribed to imbalances and one-sided emphases experienced in different fields, dimensions and modes of professional people's experience. Other imbalances could be ascribed to underdevelopment and disempowerment in certain fields regarding work specific skills training and know-how. What is of special and overarching interest to me having been engaged and involved in a faith profession is, on the one hand, the lack of the dimension of faith, belief, trust and confidence - all belonging to the faith realm - in the EAP's. On the other hand, a lack of awareness is detectable amongst professionals that faith, belief, trust and confidence directly impact on and contribute to people's experience of well-being, wellness and the execution of skills in the workplace.

What one should try to avoid is not to solve the problem of imbalances with the traditional twosome of human spirit and body or mind and matter, which then has to be integrated and balanced. Offered solutions of integration and balancing of spiritual and physical imbalances of well-being and wellness levels of professionals does not provide more than the fact that such offered solutions are being stated on paper. Very little is being offered except suggesting that one has to bring balance back in one's life. On the other hand, it is just too easy to describe these imbalances as a direct result of stress in the workplace, let alone bringing evil and sin into play at the wrong time and at the wrong place.

One has firstly to ascertain what sense-making undercarriage we are using for the number of fields, dimensions and modes of experience we are dealing with in the course of this study. Secondly, one has to investigate and reflect on the nature, type and levels of imbalance and

dysfunctional experiences against the background of a wholesome integral and differential view of professionals and their performances settings in rural and semi-rural areas of South Africa.

Imbalance and dysfunction mean, in terms of a wholesome view of human beings, a total lack of skills and know-how of faith, belief, trust and confidence, as well as to a large extent a lack of skills and know-how in other fields of people's experience. Concepts, terms and indicators such as the of achievement and acquisition of equilibrium and homeostasis in well-being and wellness levels of professionals in rural and semi-rural area are not individually investigated in an in-depth way, but are constantly and consistently reflected upon within the realm and ambience of faith, spirituality, belief, trust and confidence of people.

1.2 RESEARCH PROBLEM AND STATEMENT OF THE THESIS

The research problem and basic statement of the thesis revolves around three problem settings. The three problem settings intersect continuously with the main problem and the basic statement of this thesis.

1.2.1 Differentiation and interchange of human fields of experience

The first problem setting is that of one's view of human beings and the differentiation and the interchange of human fields, modes and facets of daily experience in which wittingly or unwittingly God, being human and the natural environment play a role in one's experience of wellness and well-being. The striving for equilibrium in the modern African and Christian sense of the word is the differentiation and alternating of quality time and energy spent in various fields of experience of a human being. While different fields of experience are emphasised, the main perspective is that of faith, spirituality, belief and trust which guides and leads the discussion and reflection for the duration of the investigation around the pattern of God, being human and the natural worldly environment.

In the wholesome African and Christian approach that is made operational in this thesis, a human being comprises a differentiated multiplicity of fields, components, dimensions and facets of experience integrated into a wholesome creature that experiences God, the human self, other human beings and the natural environment in each field of experience. Each component of a human being, though radically different, has the same weight of importance in the broader scheme of things.

A human being is being approached as a differentiated but integrated wholesome singular and irreplaceable human being (Van Niekerk 2008:95ff). The equilibrium of wellness and well-being

within the ambit of the approach of this thesis has been achieved through differentiation and interchange of fields of experience. In this thesis the emphasis will be on certain aspects of human beings and fields of experience such as (1) faith, belief and trust, (2) thinking and conceptualising, (3) feelings and emotion, (4) verbalising and speaking, (5) production (performance) of artefacts and constructs (performances), (6) experience of justness as the setting of proportions, (7) social and relational experience, and (8) education and training.

1.2.1.1 The tenacity of dualist and tripartite approaches to human beings

Traditional aspects and functions of human beings are still been viewed by many modern people as soul and body and spirit/soul and body. These designations have a long history and are being placed within God-life-and-worldviews of Greek and Roman antiquity. In this thesis, I do not approach the notion of the experience of equilibrium and differentiation in terms of the global approach of the majority of people that is the dualist (twosome) view of an immortal soul/mortal body. The other less accepted approach of a tripartite (threesome) of spirit/immortal soul/mortal body still highly fashionable in certain religious groupings has also not been employed as an approach in making sense of equilibrium and differentiation in our modern world. In terms of a present day Christian sense-making view, the immortal soul/mortal body dualism is foreign to the Bible and nonsensical from a perspective of the resurrection of Jesus, which is God's greatest tool for the continuation of people's existence through life into afterlife (Van Niekerk 2008:121). The notion of the primordial inbuilt immortal soul lingering on through life into eternity is one of the strongest factors undermining the practical day-to-day experience of the notion of the resurrection of Jesus. In the ancient tripartite (threesome) view of entities in a human being, the entities of spirit and soul are being linked together as a divine and eternal grouping set apart from the mortal body.

In any philosophical reflection of wisdom, the discussion about the number of human fields, modes, dimensions and aspects should always stay wide open. While I am strongly suggesting to people not to follow the ancient essentialist views of soul/body, or spirit/soul/body, they are also not to follow the major approach of modern churches and theologians emerging from the Reformation of the sixteenth century. The latter approach boils down to the propagation of faith and belief as the outstanding semi-divine or semi-human field of experience giving meaning and embracing all other fields of human experience. The sense-making view of fideism or pietism, firstly, makes faith and belief half- (semi-) divine and half-human, while other fields of experience are only human and natural. In this sense, the old dualist scheme shows its ugly spiritualising head again (Van Niekerk 2006:389; 2008:121)). The fact that other fields of experience are also creaturely constituted by God makes no impression on the eager and avid followers of the fideist and pietistic view. According to this view, God added faith in the historical

period of salvation and reconciliation through Jesus Christ as an extra and super field to the other fields of human experience. Proceeding from this root assumption, fideism and pietism simply continue, secondly with faith as an act of colonisation of all the other fields of human experience, faith in such a view demands from the other fields to allow it as their extra and super addition which embraces them from beginning to end. The God-glorifying and Biblical adhering intention of such a centralised view of faith is thus to give other fields of experience more meaningful and sensible insight into their basics and characteristic natures as fields of human experience. Unfortunately reducing everything meaningful in human life to faith and belief is part of the grand sense-making approach of idolising faith and belief against the God-glorifying and Biblical-adhering intentions of its pietist and fideist propagators.

1.2.1.2 Is the Judaeo-Christian Bible expressing dualist and tripartite views?

In the traditional sense a topic on well-being, equilibrium and differentiation are being treated within the perimeters (margins) and in terms of the parameters (basic natures) of the complexes of either soul and body, or mind/spirit/soul/body in different equations. Various attempts to arrive at wholesome and holistic views with the traditional notions of mind/spirit/soul/body are being undertaken in history. In the Judaeo-Christian world, the ancient essentialist substances were in many instances read into the Bible. Many people in the present worldview the ancient essentialist substances such as immortal soul and mortal body as having a truly Biblical character. The Biblical as well as traditional African God-life-and-worldviews emphasise the wholesomeness of human beings against dualist and tripartite essentialist schemes.

The age old terms of soul, body, spirit, heart and mind are contextually been used in two senses in the texts of the Old and New Testament:

Firstly, in different textual contexts a human being is designated in his/her totality and wholeness as *being* totally his/her soul, *being* totally his/her body, *being* totally his/her spirit, *being* totally his/her heart or *being* totally his/her mind. Thus, a human being is totally his/her soul, body, spirit, heart or mind depending on the textual contexts where these terms are used as designations of totality. In very few instances of the Judaeo-Christian Bible traces are found where soul, body, spirit, heart, etcetera are used together in an essentialist sense as substances simultaneously in the same textual and contextual setting. One of the few places where soul and body are being used in the same context is Matthew 10:28. One has, however, to go to great lengths to read Greek or Roman essentialist entities or substances into the text (Van Niekerk 2008:121, 96; Christian 2003).

Secondly, these terms appear in various other textual contexts as partial designations of human

beings in the sense of a human being *having* different abilities, sides and aspects such as thinking, feeling, believing, speaking or evolving. In the most concrete form of the word soul-sides bodily-sides, spirit-sides, heart-sides or sides of the mind come to the fore in different text worlds. One of the best examples where the term soul is used expressing its biotic-evolving side is the well known text Lev 17:11-14 where the terms soul, life and blood are very closely correlated up to the point where the live-giving part of the soul is seen as in the blood. A reading of this text where the biotic-evolving side of 'soul is in the blood' is confused with soul as total designation for a human being, leads to the practice of Jehova's witnesses refusing blood transfusions to their members (Van Niekerk 2009:99).

Within the social setting of the rural and semi-rural areas, academic growth is slowly expanding and is taking place among professionals. There are strong indications that the wellness and levels of professionals, thus their differential and integral equilibrium in various fields of experience, are hovering on the lower end of the scale of the meaningful experience.

When one approaches the relationship of equilibrium and differentiation and the concomitant experience of wellness and well-being from either the dualist soul/body scheme or the tripartition of spirit/soul/body positive results and solutions are not only minimal, but usually support the stressful and problematic situations and contexts in which modern people are finding themselves. The main reason for this is the incompatibility of the God-life-and-world approaches from which these dualist and tripartite views of human beings originated with our current African cum Christian God-life-and-world approaches of human beings. Unfortunately, many modern people wittingly and unwittingly approach many societal and experiential problems from the stance of the ancient dualist and tripartite God-life-and-worldviews.

The generally accepted modern – especially Protestant – approach of viewing religious faith and belief as a supernatural spiritual super-elected semi-divine or semi-human field and dimension of human experience is an immense improvement in investigations of the kind undertaken in this study, but is also very meagre in terms of its results and is therefore highly problematic. The main reason is that human beings are reduced to religious faith as their most important and basic facet of 'experience' in the theological sense, just as eighteenth century Enlightenment thinkers reduced human beings to thinking and rationality.

The dualist view of the ancients plus the modern reductionist approach of religious faith (=faith in God) as basic facet of a human being, is followed by Peale (1952:31) in his description of the relationship of faith within the work situation. Peale asserts that as an expression of the natural state of a person, the physical well-being and the well-being of faith and spirituality should coordinate appropriately. In this coordination continuous replacement of energy is needed by

the person to perform his/her work, which means that when the person is normal he/she is both emotionally well integrated and religiously a sound person. In this sense, maintenance of a sound spiritual life is important in enjoying the energies of the human personality. However, this suggested solution is not complete and fulfilling from an integrative and differential point of view.

Lebaka-Ketshabile (1997:16) though more in line with African sense-making approaches, follows a similar argument as Peale (1952). In the application of the dualist principle to African life she describes African life as comprising physical and spiritual components which are both vital as gifts of God which have to be constantly nourished. She also argues that to be human is more than being physical; it is the essence of being spiritual and living for God, for oneself and for others. The Lebaka-Ketshabile (1997) argument does make sense within the outlines of a dual approach in which both the physical and spiritual components are both vital as gifts from God and need to be nourished together. However, her dual approach becomes dualist when the spiritual being is been viewed as more important than the physical being.

1.2.1.3 Modern integral and differential approaches of human beings

The approach in this thesis is that of the late or postmodern non-reductionist approach of human beings who are comprised differentially of a multiplicity of fields, modes, dimensions and aspects of experience dynamically integrated into human beings. In this thesis, the views of E van Niekerk are being used as operational applicator and framework in the investigative analysis and synthesis of the thesis. Van Niekerk describes a human being as simultaneously a uni-, bi- and multi-being (2008:95; 2009:96).

1. A human being is firstly a singular and irreplaceable being who is connected to God, to him/herself, to other human beings and physical-organic nature, but who is simultaneously radically different from God and physical-organic nature.
2. Secondly, a human being is comprised of a bicameral duality of left and right hemispheres. The bicameral left and right hemispheres are expressive of many dualities, tool pairs and dual organs of the human 'bodily' existence such as two ears, two eyes, two arms, two legs, two kidneys, etcetera Some of the dual organs can operate oppositionally, others only complementary, others dialectically or one erupting into the other as well as continuous serialising of the one after the other in fields, modes, dimensions and aspects of human experience.
3. Thirdly, each human being is comprised of a multiplicity of fields, capacities, faculties, modes or dimensions of experience The multiplicity or multiplex of fields and capacities

of experience, interconnected to the physical-organic environments and God, express themselves through, in and as processes of acts, operations and doings of human beings of which the leading emphasis and focus continuously change episodically and contextually to another leading emphasis and focus. Each one of the following fields, modes, dimensions and aspects of experience may be emphasised as the leading emphasis which draws others along for an episode and for a demarcated setting of experience (Van Niekerk 2008:95-96). He points out that each of these fields as constructed discoveries had a turn in the modern era to be the constant limitless and timeless reductionist initiating agency and meaning-giver of all the other fields of experience (2009:90-91).

Van Niekerk proposes the following fields, modes, domains, dimensions or facets of human experience as constructed discoveries of the modern era:

The following fields, modes, domains, dimensions or facets of human experience as constructed discoveries or discovered constructs of the modern era are being suggested as to a large degree been accepted as fields, modes and dimensions of experience:			
Thinking/reasoning: thoughts & reasons	Feeling: emotions & feelings	Loving: love expressions & acts	Speaking/verbalising: words, terms & symbols
Apportioning: justness, justice, laws, rules & ordinances	Economising: supply/needs+ demand/capacities	Imagining/fantatising: imaginative creations, fantasies & artful expressions	Socialising: codes, modes & styles
Producing/performance: products & performances	Bio-organic evolving: cells, organisms & growths	Moving: movements & kinetics	Physico-processing: mass & gravitational processual energies
Chemicalising: chemical processes & energies	Entitising: things & entities	Spatio-coordinating: spatial constructs & coordinates	Informing: information & data
Empowering/managing: powers & strengths	Believing/faith: beliefs & certainties	Educating/training: skills & capacities	Etcetera

(Van Niekerk 2009:96)

Each of these fields of experience in Van Niekerk's view, is encapsulated and intersected by the ancient distinctions of 'mind and matter', 'spirit and physical nature' or 'spirit/soul and body' (2008:97). In traditional dualist and modernist dual views, half of the fields, modes, dimensions and facets of human experience belong to the 'matter and physical nature or body part' and half to the 'mind or spiritual and soul part' of a human being.

In the view presented here, 'mind and matter' or 'soul/spirit and body' cut through every field of experience of a human being. In this regard Van Niekerk (2008:69) asserts that faith, belief and trust - the so-called spiritual and soul facets of traditional views do not have a higher and more

important embracing position than thinking, feelings, producing, loving, speaking, physico-chemical energy, entitising entities or coordinating spatial experience. Faith and belief experience is not more religious or divine than other fields of human experience and is not a religious supernatural dimension beyond any comparison to the natural. The classic Christian view of faith as an all-embracing permeating dimension inserted into a human being by God's salvific grace, thus turning someone from the state of being an unbeliever without the capacity of believing to a believer with that capacity, is highly problematic and is one of the strongest creators of dualist sense-making approaches in the Christian world.

In fact there is no special religious dimension because God is directly involved in every field of experience as the Spirit of God or the Holy Spirit. Saying it metaphorically in terms of the engine of a motor car, every field of experience has its own sparkplug, the nucleus or core of the field of experience where the Spirit of God is continually sparking and fusing, connecting God, being human and the physical-organic environment in a pattern of experience (Van Niekerk 2008:69). The idea of a religious dimension amongst various human dimensions of experience in our lives creates the impression that God hovers outside non-religious 'ordinary' human dimensions, and is allowed to enter our lives only through a so-called religious and supernatural faith dimension (Van Niekerk 2008:69). In the traditional sense, religious faith plays a basic role among the multiplicity of fields and modes of experience of our created existence, but does not form intrinsically and initially part of human experience. One of the basic premises of the thesis is that one can only speak of faith as faith-experience in a similar way as thought experience, experience of emotions and experiential apportioning of justness.

One of the problematic modern attempts of approaching human beings as multi-dimensional beings is to be found in a four-structure view of human beings which still has its orientation in the traditional mind and matter, or soul/spirit and body approach. According to the view of Rens (2006:24-25) the existence of human being in this time-bound earthly existence manifests itself in a coherence of four structures which have been combined in a wonderful way by God as a human totality:

1. The most basic structure of the human body is the physical-chemical which indicates the muscles, skeleton, tissue, blood, hair, body, processes etcetera. This structure forms the basis of a human being's temporary existence on earth.
2. The next structure is the biotic, which indicates life. The physical-chemical structure is a subordinate to the biotic.
3. A human being also has a psychological structure because he/she can feel and respond. The psychological structure guides the biotic and physical-chemical structures.
4. The highest and most complex structure of a human being is the behavioural structure directing all three lower order structures. The behavioural structure has three functions,

namely to know, to will and to imagine. Through knowledge, humankind comes to know how and what things are. His imagination enables him/her to transcend what he/she knows, to formulate new possibilities, to change existing issues, such as to create culture from nature within his/her human limits. By directing his/her will a human being can organise his /her actions according to norms.

The problem with this view is that in terms of the old distinction between mind (soul/spirit) and matter (body), the first three structures, namely the physical-chemical, biotic and psychological structures, are matter-like and bodily structures and the fourth structure, the behavioural structure is the mind and soul/spirit structure. Following from this view the solution is been offered that an overemphasis on one or two of the already mentioned structures results into an imbalance of a person's wellness and well-being. The development and maintenance of these structures thus results in a state of equilibrium and homeostasis. The wholeness and wholesomeness of a person is in this view better approximated and is therefore an improvement on the centuries old view of dualism of mind (soul) and matter (body). It however does not actually bring us further in our reflection on the problem of wellness and well-being, and the equilibrium and homeostasis of the human person in different fields, modes and dimensions of experience.

1.2.1.4 Truth elements from dualist and tripartite views

The entire open-ended list of human fields of experience referred to above is not used as operational guiding pointers in this investigation. For the reader to make more sense of what the approach is all about one has firstly to take into account that a selected number of fields of experience as a cluster of fields of experience operates under the guidance of a perspective of faith. Secondly, the traditional components of 'mind and matter' or 'soul/spirit and body' are intrinsically part of each field of experience. The traditional groupings of 'mind and matter' or 'soul/spirit and body', undergirded and carried by ancient dualist and trichotomist God-human-and-world approaches, are touching on people's experiences of human conditions and capabilities through the ages.

A modern God-human-and-worldviews, taking its cue, clues and hues amongst others from the Bible, comprises many more fields, dimensions or modes of experience than the ancient twosome of a *rational soul (anima rationalis)* on a higher level as the *physical body* at the lower end of being human. In a similar way, a modern God-human-and-worldviews outweighs in diversification the threesome view of the higher level of *spirit* and *rational soul* and the lower level of *physical body*. The question is to be raised whether there are worthwhile elements of truth built into the experiences of the ancients from which the twosome and threesome

groupings emerged.

Truth elements of the 'mind and matter', 'spirit and nature' and 'soul and body' duality are viewed and taken up by Van Niekerk (2008: 96-99) as intrinsically part of each field, mode or dimension of human experience as limiting pointers on two ends of a continuum. Thus, all experiences and meanings of the modern mind/matter and ancient spirit/nature dualities are not been cast aside as if they have no contribution quality to a wholesome differential and integral view of being human. Instead of viewing a human being as comprising a group of fields of mental or spiritual processes – the term experience seldom used for these processes - and a group of matter-like and bodily experiential processes, the dualities are being horizontally turned to be intrinsically part of each field, mode or dimension of human experience. For instance, experience of faith has a 'mental or spiritual' side to which a 'matter or natural' side is been linked. In a similar sense coordinative spatial experience, thought experience and experience of feelings/emotions have mental/spiritual and matter/natural sides to them.

The continuation of the time-tested dualities in this new embracing sense as part of every field of experience brought a slightly different duality onto the reflection and discussion table. There is in reality no duality between the mind or spirit and matter or the natural physical world in someone's experience of believing and faith, thinking and thoughts and feeling and emotions. Human beings are like fish in the water regarding the physical-organic environment in its umpteenth ways from the air they inhale and exhale every second to the area under their feet, or under their bodies, to the drinking of wine in Holy Communion as expressive of intrinsic linkages with the physical-organic environment.

For people operating in today's world with any of the vertically constructed dualities it is still highly problematic to speak of mental and spiritual processes as thought experiences, faith experiences or symbolic rhetorical experiences. In terms of a vertically inclined lumping together, it makes sense to speak of mind/spirit processes and matter/bodily experiences. What does not make sense is to call the mind/spirit processes experiences because they happen more or less in a human being's head. Outside the head the empirical experiential world, which includes the human body, has been experienced as the sensible realm of sense experience. The term 'experience' has for centuries since Aristotle been exclusively concentrated in the sensible experiential physical-organic realm of sense experiences. Interestingly, the overwhelming majority of supporters of these dualities are not consistent since the senses through which experience take place are mostly situated in and around the head, that is seeing with the eyes, hearing with the ears, smelling with the nose, tasting with the taste buds. Touching and feeling seemingly appears to be a bit different from the others because their experience can be located at and on any part of the body. In a strong sense, every one of the

senses has the whole body as its playing field. The senses are the access ports on the edge of the so-called 'inside' and 'outside' of the total bodily experience. 'Inside' the head and thus the bodily human being, one has mental/spiritual processes and on the borders of the bodily human being sensible experiences through the senses.

In general many notions and distinctions from a couple of contexts of an era spanned by a number of centuries overlap and intersect with similar notions and distinctions with contexts from other eras. If this was not remotely the case, people from a much later era could not be able to have any inkling what certain notions and distinction meant in earlier eras. The problem is that in many sense-making approaches of the ancient and the modern era, human beings are vertically and hierarchically been structured with an upper level mind/spirit part closely located in the head around the brain and a natural (matter) physical body in which the mind or spirit is housed.

The two broad groups of sciences emerging in meandering ways in the modern era as the 'human' and 'natural' sciences followed a 'vertical' division between 'mind/spirit' and 'material natural body' conjunctively with a 'horizontal' division of human beings and the physical-organic environment. Human beings are being surrounded every second of their lives by the natural physical-organic environment inhaling and exhaling air in a similar way as a fish in the water. Nature in its very close proximity to human beings receded into the distance, far outside human beings.

Starting from a theanthropocosmic sphere of reflexivity in which God, being human and the physical-organic environment are mysteriously and simultaneously very close and very different, every science is supposed to have a divine, human and natural limiting and designating pointer pattern, whether such a science is operating with a thinking, feeling, chemical, biochemical, physics or faith hat. Thus, human sciences have intrinsic natural physical sides to them and natural sciences intrinsic human sides.

Perhaps, an important clue by the composers of the Genesis 2 text is been presented to us in the name-giving process of animals as something given into the narration lap of human beings by God. Human beings and nature are so close that what human beings discoveringly embrace are simultaneously constructively spiralling into a name that is continuously and accumulatively filled out with different information loaded dots of the up to-date-dot pattern drawing or portrayal an animal. In many instances, our knowledge of a certain animal group is been altered by the addition of information-loaded dot-patterns.

The array of problem settings that seems to be unsolvable in the modern era could largely been

ascribed to an ongoing portrayal of human beings as deriving from ancient God-human-and-world-approaches, which were couched in twosome or threesome vertical and hierarchical schemes. These schemes made sense to many people in the eras in which they have emerged. The blunt application of imitations and mirrorings of these ancient schemes in later eras in which new, more and additional fields, modes and dimensions of experience appear does not make sense on crucial points in these later eras. Strong authorisation and endorsement by God, experts, certain readings of the Bible or cultural and social conventions, are some of the strong undergirding factors for the continuation of old time dual and triadic portrayals of human beings.

The modern irony is while many clues and traces of sense-making unease emerge regarding dual and tripartite ancient schemes the continuation of ancient schemes slightly altered with new jackets have a seemingly infinite life span of survival. In terms of a differential and integral God-human-and-world approach, it does not make sense to divide a human being into a group of mental/spiritual fields, modes and dimensions intrinsically separate from the matter/bodily group of fields, modes and dimensions. Ironically, mental/spiritual processes – not mental/spiritual experiences in this duality view - out of necessity need the fields, modes and dimensions of the matter/bodily group as its playground in real life.

What makes more sense differentially and integrally, is to let the idea of mind and matter, and spiritual and bodily appear in every field, mode and dimension of experience of a human being in turn interconnected in each instance with the divine side. Thus, the interconnection operationalises the theanthropocosmic threesome of God, being human and nature in each field of experience. In terms of such an approach, faith has alongside the sides of mind and matter, spiritual and natural a divine side. Thinking, feelings, verbalising, loving, etcetera each in their own right has a mind, a matter and a divine side or a spiritual, bodily natural and a divine side.

1.2.1.5 Selected clustering of fields of experience

The following fields of experience are clustered around faith, belief and trust as the main operational networking perspective or reflective sphere of faith in the investigative reflection and unwrapping of the story line of the thesis. The symbol F before each indicates that these are in the enveloping of the thrust of the investigation as a faith, spiritual, belief and trust led dynamic networking perspective of faith:

(F1) thinking and conceptualising, (F2) feelings and emotions, (F3) verbalising and (F4) speaking, (F5) producing, (F6) justice and justness as the setting of proportions, (F7) social and relational experience, and (F8) education and training (Van Niekerke 2008).

One of the underlying premises of this thesis is that human beings can achieve and maintain wellness and well-being and thus equilibrium and homeostasis levels through continuous and dynamic differentiation and integration of different experiences in daily life. An imbalanced state of experience and thus a lack of equilibrium is in many instances been seen in phenomena such as the raising of stress levels and in many types and kinds of ill health. In this sense, there is a need for a wholesome, integral and differentiated approach towards the wellness and well-being of professionals related to their vocations in the rural and semi-rural context. Aspects of a modern African-Christian approach of professionals in the workplace, is been reflected upon and discussed in this thesis.

1.2.2 Societal roles and differential and integral equilibrium of professional people in rural areas

The second problem setting has to do with the professional role of people, their faith and spirituality, believing and trust experience within the societal rural and semi-rural setting. Throughout the reflection about this role an investigation has been undertaken into what is commonly known as worldviews, but what Van Niekerk (2005:407-410) terms more completely God-human-and-worldviews that have been embodied and enacted in professional people's life. For the purpose of the investigation in the thesis a few of the relevant roles and fields of experience, namely the professional-working, faith-believing and societal-rural roles and fields of experience are clustered and the experiential levels of skills, capacity and competency of professionals' working life are viewed mainly from a faith perspective.

In a wholesome African and Christian approach God, being human and the natural environment interact not only in every field of experience, but correspondingly interact in every role and function of human beings. A human being engaged in different roles as a parent, a husband/wife, a member of a church, a citizen of the country, a member of a political party, a professional in his/her work situation, a member of a labour union, a member of a particular family and ethnic group and belongs to a race group and economic class. In this thesis, the researcher emphasises mainly the faith, believing and trust role, the societal role in the rural and semi-rural setting and the professional working role and how they overlap and interact in people's lives.

What is of importance is that in our investigation and research we encountered that God does play a role consciously in some people's lives but in many people's everyday life-worlds God is of no consequence and does not play a role, especially in the professional part of their lives. It is common practice for people operating with the traditional dualist approach of soul/spirit versus the body of a human being to look in the direction of God for a solution to the problem of the

quality of equilibrium and homeostasis that people experience through the differentiation of social roles in daily life. The lack of a theocentric dimension immediately translates into some form of atheism in the minds of many people. Especially in the theological traditions of the mainline churches, the absence of confidence in people, which has been attributed to a lack of focus on the human self, other people and nature, is not regarded as operating on the same level as the absence of experience of God in people's lives. One of the important problematic solutions of the theological dualist and modern theological reductionist approaches towards human beings is to assert that the re-insertion and re-infusion of the theocentric dimension would solve the problem of people who do not experience wellness and well-being, equilibrium and homeostasis in the workplace. The main argument of dualist making is that God as the main spiritual and religious faith component has been lost and by chopping the human person into two or three components, the integration of the human person is been endangered. The wholesome character of being a human being is been further endangered when the human body is degraded to a level far lower than that of faith and spirituality and the so-called immortal soul.

1.2.2.1 Wholesome and differential extension of the Ubuntu motto and the biblical commandment of love

In regard, to a wholesome and differentiated approach of the social roles of people, I follow the clues and guidelines of Van Niekerk (2008:37-40) on the extended Ubuntu motto and the extension of the central biblical commandment of love. Van Niekerk extended the traditional Ubuntu motto of a "human being is a human being through other human beings" (*motho ke motho ka batho babang* (Sotho) – *umuntu ngumuntu ngabantu* (Nguni). Van Niekerk's (2008:37) suggestion for an extension of the traditional Ubuntu motto reads as follows:

*A human being is a human being –
through other human beings,
through the human self,
through the physical-organic cosmic environment and
through God.*

Similarly, Van Niekerk (2008:38f) inclusively extended the biblical commandment 'to love God above and beyond anything else, and to love your neighbour as yourself' as follows:

*Love God above, and beyond anything else –
love your human neighbours,
love your animal, plant and thing neighbours,
love yourself as a human being.*

One of the main problems of people from traditional black African perspectives regarding time in their experience of the *Badimo* (ancestors) is the tendency to be stuck in the past similarly as with the past emphasis of classic Christian theologians on God's creation. The grand act of God's creation is followed by God's acts of reconciliation, renewal and fulfilment and is therefore not the sole source of the many sense-making elements in our lives. An awareness that being stuck in the past experiencing both the *Badimo* and Christian views of creation should be developed in the direction that the present and the future are as important as the past as elements of dynamic processes that constantly meander through the past, the present and the future.

The approach operating at the background of this thesis is the dynamism of grand acts of God, namely creation, reconciliation, renewal and consummation. Different notions of time are being embedded in the foursome dynamism of God's acts. Cyclical, linear, pendulum and zigzag processes of time are not to be viewed in opposition to each other. In what follows in the thesis these processes of time are set complementary to each other and sometimes are even mixed (Van Niekerk 2006:371-373)

1.2.2.2 The experience of wellness and well-being

The dualist approach expresses itself in the following argument, that, people in a rural setting though well qualified and trained in the necessary professional skills and knowledge, by lacking explicit experiences of religious faith (=only belief in God) and undervaluing faith, belief and spiritual experience in their work sphere, result in people not reaching meaningful levels of wellness and well-being. The solution presented in then of reaching the meaningful levels is a superficial balancing of the components of spirit, soul and body into equilibrium and homeostasis.

Through reflection and investigation it becomes clearer from a differentiated and integrated view of a wholesome multiplicity of fields or components of human experience that not one of these are more important than the other. None of these fields or components has more of the Spirit of God or is a greater source of spiritual energy and sparks of well-being and wellness any other.

In the sense-making approach of this thesis a human being comprises a differentiated multiplicity of fields, dimensions, components or facets of experience that are integrated into a wholesome creature that experiences God, the human self, other human beings and the natural environment in each field of experience. Any component of a human being is not of more importance than other components. A human being is not to be chopped into different loose

features, but is to be approached as a differentiated but integrated wholesome singular and irreplaceable human being (Van Niekerk 2008:95). Acquisition and achievement of equilibrium and homeostasis, and wellness and well-being in terms of the approach of this thesis will mainly happen and eventuate through wholesome and continuous differentiation and integration of different fields of experience in daily life.

Due to changes and other factors that occur within a person's life and especially at the workplace, continuous changes occur in a person's God-life-and-world approach. What commonly happens is that one of the three components of someone's sense-making approach that is God, human life or physical-organic world is been over-emphasised or under-emphasised or completely left out of a person's daily experience. In many instances, people neglect one or two of the pivotal components of the threesome. The result of that absence or suppression in many instances is an imbalance and lopsidedness of differentiation and integration of the person's productive time and energy and experience of meaningful at-home-ness in the work place and space.

A one-sided view departing from human and physical-organic natural experience is not the only cause steering professionals in the rural or semi-rural areas away from wholesome God-life-and-world experience. When there is too much or too little of either God, or being human or the physical organic natural environment in a person's approach, differential and integrative equilibrium and thus wellness and well-being are not optimally experienced. Van Niekerk (2005:418-19) emphasises that a wholesome approach in an investigation has to operate with the theanthropocosmic principle comprising of God (=theos), human being (=anthropos) and the natural cosmic world (=cosmos). Many God-life-and-worldviews emphasise a certain part or aspect or have too much of a certain part or aspect. Hence, not only one-sided worldviews ignoring God in their approach, but also the humanistic and naturalist, cosmologist and worldist views, derail professionals from a wholesome theanthropocosmic sense-making approach to life.

As I have already indicated, not only atheistic views, but also the approach of Theologism/Godism derails the pietists (=reducing everything to piety) and fideists (=reducing everything to faith) from a wholesome theanthropocosmic sense-making approach of life, when they try to address the imbalanced wellness and well-being of professionals. The fallacy of the sense-making view of theologism is that God is been given a weight out of all proportion regarding the mysterious interconnectedness and otherness of the threesome of God, humanity and natural or cosmic world (van Niekerk 2008:42). If God is over-emphasised in a God-life-and-worldview or sense-making approach the result will be similar to a view in which God has been removed from a person's fields of thinking, justness, feeling, language, love, etcetera that

are operational in a professional's work situation. In terms of such an approach in which God is not or is indirectly involved in a person's so-called ordinary fields of experience outside faith, spirituality or belief, God is viewed as if squatting or taken vacation outside the professionals' workplace and homes. Van Niekerk asserts that:

The one-sided sense-making view of Theologism operates on the one hand, with the double-sided idea of religious ordained faith as faith in God, while on the other hand ordinary human faith is viewed as faith towards human being and the world. On the other hand religious faith as supernatural belief in God carries, permeates and gives meaning to all other fields of experience such as ordinary human faith, thinking, feeling, loving, speaking and the experience of justness (2008:70).

In the light of the foregoing, a theologistic sense-making approach creates rather a problem in addressing the problem of the dysfunctionality and imbalance of wellness and well-being of the professionals rather than providing a real answer to the problem. Hence, I prefer to operate with a sense-making approach continuously and comprehensively based on the theanthropocosmic principle as guiding principle (Van Niekerk 2008:41) in tackling the dysfunctions and imbalances of wellness and well-being rather than replacing one-sidedness with another form of one-sidedness. A theanthropocosmic sense-making approach is been cutting through all the fields of professionals' experience of life.

Similar to Theologism with its extreme emphasis on God, humanism cuts the ties with any idea of God and to a lesser extent with the natural cosmic world concentrating exclusively on the human species as the primordial source constructing, establishing and constituting the humanness of human beings as the source of everything meaningful and sensible in the world. Nyirondo (1994:33) states that humanism is the sense-making view pioneering the approach in which a human being is fully capable of redeeming him/herself without the interference of God and the natural cosmic world for that matter. The disregard of God and partially the natural cosmic world in the humanist ideology is widely accepted in modern societies and the modern scientific and philosophical world. In terms of the topic of the thesis, the operational 'success' of the humanist ideology in society is one of the strongest contributing factors to the practical eclipse of an awareness and experience of God in the lives of professional people. Through a disregard for the other components of the theanthropocosmic principle namely God and the natural world, humanism is forced to take turns of plainly over-emphasising any given field, facet and mode of human experience as thinking and reasoning, language and verbalising or feelings and emotions. Van Niekerk (2008:44-45) supports this view by indicating that the main operational approach of humanism is to construe every field, mode and dimension of experience and all the achievements of science and human culture as strict humanly constructed designs. Even the idea of God is a humanly constructed concept established

through the human powers and energies built into the human species.

Modern humanism has made human beings the masters of their soul and captains of their fate. In humanism, everything in human life, the physical-organic worldly environment and God is been experienced, constructed and given meaning from human beings as the source of themselves and their own experiences. Kandeke (1977) criticised the overemphasis on humanism by its assertion that faith, belief and trust of human beings is been overpowered by social, economic and political pressures and development. Humanism continues in the direction of inducing people to rely exclusively on human resources and strengths in processes of social, economic and political development. Social in this sense does not include a relationship to God because it is an exclusive reliance on human resources and strengths in the processes of social development. The absence of the components of God and the physical-organic environment in an exclusive humanistic and anthropocentric approach is, in other words, the real absence of the dynamic connectedness and difference between God, being human and the natural physical-organic environment. Only from the continuous experience of dynamic connectedness and radical difference of God, being human and the natural environment is the state of equilibrium and homeostasis in human wellness and well-being levels been promoted.

A one-sided emphasis on naturalism-cosmologism makes the existence of the natural world and the cosmic process of the universe the measure of everything and the life- blood of any meaningful enterprise, action or decision that human beings undertake. It is also the measure whether God exists or not. Even God and human beings are being seen as the products of the physical-organic and evolutionary ways (Van Niekerk 2008:45). When naturalism-cosmologism overemphasises and exclusively reduces everything possible to natural processes and resources, with the total de-emphasis on the two other components of the threesome theanthropocosmic approach, I am strongly convinced that lacunae are being experienced within the wellness and well-being levels of human beings.

Ncube (2005:1) indicates that for someone for whom the natural material or physical-organic environment is without connectedness with the other two components, the idea of a wholesome and all rounded human being is useless in daily life. For such a person, God's love is solely for people of good education earning a lot of money. A very trivial experience such as suffering from severe headaches and stomach pains is a hindrance preventing someone from reaching and fulfilling his/her ambitions. The emptiness in someone's life, whether or not there is an attempt to fill it with material things such as money or the exclusive seeking into fulfilling materialistic ambitions does not assist in leading a fulfilled, meaningful and well-balanced life. The problem of professional people's exclusive reliance on themselves are sometimes exacerbated by the entrapment in their academic and economic achievements, thereby trusting

their own efforts and materialistic strengths and instincts as if these are the means and ends of life taken together.

Van Dyk (1989:8) warns us against the approach to life or sense-making approach of materialism in the context of his analysis of Genesis 1-11 that we live in a competitive and even hostile environment. Strong materialism is to measure everything in terms of productivity, money and status. In terms of a contextual-historical reading of Genesis 1-11 these features and characteristics of a sense-making approach are typical of humanity, although our modern society has to an even larger degree succumbed to these negative elements in the human species. To some extent, we have even raised them to the status of worthy ideals.

The problem in the time when the narrative of Genesis 1-11 was created was that people's attitude was to destroy the simultaneous connectedness and differences existing between God and the human self, between and amongst human beings themselves and to destroy their relationship with the physical-organic environment.

This destruction of the connectedness and real difference between God, the human self, other human beings and the physical-organic environment lead to utter one-sidedness or idolising of one of the four components of what is supposed to be a meaningful and wholesome sense-making approach. A good example is the one-sided emphasis on the physical-organic environment, giving rise to a materialistic, naturalistic or cosmologist sense-making approach as the core of life. Hence, the idolising emphasis on the physical-organic environment is expressive of a radical disconnectedness and disaffectedness with God, the human self and amongst human beings in general. The emptiness and dislocation remain if one of the quadrilateral experiential set of pointers is idolised or over-emphasised. The simultaneous connectedness and radical difference between God, the human self, human beings amongst themselves and the physical-organic environment or nature in someone's daily life is expressive of been taken up in a process of wholeness and equilibrium. It goes without saying that in the realisation of materialistic ideals emptiness in many instances remains.

On the one hand, sin, evil and damage to creation have is been looked at within the quadrilateral pattern of experience in which God, the human self, human beings amongst themselves and nature is experienced. Sin, evil and damage is simultaneously enacted towards God, the human self, other human beings and nature. On the other hand, in a wholesome sense faith-belief-and-trust is also been played out in daily life quadrilaterally as faith, belief and trust towards God, towards oneself, towards others and towards the natural environment.

Emptiness, dislocation and disaffection in human beings is only tackled with a dynamic

approach in which a sense of wholeness and completeness is approximated through a continuous emphasising of people's faith, trust and confidence in all four of the pointers of the quadrilateral pattern of experience. In our investigation regarding the well-being and wellness levels of the professionals in the rural and semi-rural areas, several indicators have emerged which seem to display the features and characteristics of an absolutising or idolising of one of the four-some above. The outstanding one that receives a lot of attention in our current society is the materialistic overemphasis on products of the physical-organic natural environment. Part of the investigation undertaken in this research revolves around the need as to what extent sense-making views idolising or absolutising of God, the human self, the human species in general and the physical-organic natural environment contribute towards imbalance and disjointedness of the levels of wellness and well-being of professionals in the rural and semi-rural world.

1.2.3 Professional skills training and the faith experience of professionals contributing to well-being and wellness levels inside and outside the workplace

The third problem setting revolves, firstly, around professional skills training in correspondence with faith experience of professionals in the workplace, and secondly, whether the achieved and accrued skills contribute to equilibrium and homeostasis of well-being and wellness levels inside as well as in areas outside the workplace. Achievement and acquisition of equilibrium and homeostasis is expressive of various levels of well-being and wellness of human beings. The age-old adage of 'job satisfaction' is at stake as well as the contribution 'job satisfaction' is making to other parts of a human being's life experience.

1.2.3.1 Job satisfaction and interchanging roles

The notion of 'job satisfaction' and the contribution of 'job satisfaction' to a human being's wellness and well-being levels in the broadness of daily life is approached in two ways:

Firstly, by emphasising and focusing our faith reflection on the daily interchange of roles and the stress and tensions produced through the continuous role changing in the lives of a number of professionals in rural and semi-rural areas. The interchange and exchange of people's roles in modern life within the scope of current day transformation processes in South African society are being played out in diverse rural and semi-rural, city and semi-city life-worlds. As a general rule of thumb, these life-worlds are to be investigated detecting what guidance through training and development of life skills and coping mechanisms could be provided especially to cater for

the daily fast changing and alternating of people from one role to a diverse number of other roles.

Secondly, the development of training of skills and coping mechanisms building on and corresponding with the experience of faith, belief and trust of professionals in the workplace are not to be constructed and developed in typical church-centred and ecclesial fashion. The consistent emphasising of a four-some rolling faith pattern of experience in which God, the human self, other human beings and the physical-organic environment are of equal weight is of indispensable importance in any processual and dynamic development and training program (Van Niekerk 2008: 38-40). Needless in saying, in this thesis the attention is been directed at the four-some pattern in a faith or spiritual sense – to use the common term - and not paying primarily attention to the love, thought, justness and feelings senses of the word. After all, we are engaged in faith and spiritual experience and the reflection of faith experience (theology) of professionals in the workplace and not primarily with their church experiences. One of the main premises in the thesis is that the operational functionality of faith, spirituality, belief, trust and confidence in the EAP's is very low, not to say nearly absent. Well-being and wellness of wholesome human beings are weaved into and intertwined with different roles and interactional relationships as well as with people's coping, being trained and guided to cope and their reflection on their levels from a perspective of faith.

The researcher needs to identify why the many approaches which emerged from the classic dualist and tripartite schemes still widely operative in the rural and semi-rural areas have brought relatively low levels of equilibrium and homeostasis into people's everyday experience. More precisely, the question has to be answered why people are prone to the tendency of getting stuck in one field of experience, in one social role or expect everything either from God, themselves, other people (=the group) or from physical-organic nature. Why do certain people reduce nearly every experience to only one of their fields of experience and why is there a predilection to operate mainly in one of their many social roles? How is time and energy differentiation for the achievement of optimal performance managed in the workplace? And how can the state of equilibrium and homeostasis, thus the levels of optimal wellness and well-being, be achieved in the infra-structural conditions in which people have to operate in?

Professionals in the rural and semi-rural areas are striving for the development of their skills and know-how. In many instances, there is a widespread want and desire of being engaged and involved in academic development. There is, however, a neglect of the development of skills and knowledge of emotion and feelings, interactive experiences of social and faith, belief and trust nature in the work place. There is also very little synchronisation of the different societal roles of church and faith, sport and physical exercise and social community involvement.

The departments of Education and Safety and Security are aware of the problematic nature of the wellness and well-being levels of professionals in the workplace. Hence, in this regard an EAP program is merely an introduction assisting employees to cope. It is, however, glaringly clear that there is a lacuna, not to say a complete absence in the program, regarding the spiritual, belief, trust and confidence needs and capabilities of professionals. The introduction of EAP's within the said departments intended to address the problems of professionals in the workplace while acquiring the optimal results of productivity and performance in their particular field.

1.2.3.2 The lacunae of wholesome sense-making links in the EAP's

Swanepoel (2003:559) indicates that Employee Assistance has more to do with essential concerns of social services offered to troubled employees in need of professional treatment for varying kinds of personal problems with which they cannot cope and which has the potential to have a negative impact on their work performance and personal lives outside the work context. Such an approach tackling only the personal problems of employees highlights the lack of a comprehensive and wholesome approach in which the infrastructural setting of the time, space and place of a particular professional's ambience of work and activities is tackled. The absence of a wholesome and comprehensive sense-making approach in the EAP's is being caused by an overemphasis on the social and economic aspects of human beings. Reducing every need of a human being into a framework of social and economic needs and demands is very easily being translated with the word 'materialism', signifying the old bugbear of many a theologian and spiritualising priest, pastor and minister of religion. In a whole array of modern materialisms the physical-organic natural component is emphasised out of proportion and the other three of God, the human self and interactional activities of human beings are under-emphasised and in many instances cut out of the four-some pattern of wholesome human experience. In the light of the theanthropocosmic sense-making principle (van Niekerk 2008:41-44) emphasised in this thesis, it is the conviction of the researcher that a comprehensive and wholesome approach based on and carried by this principle has a greater possibility of succeeding in tackling the infrastructural setting of a professional's workplace and life-world in general. This entails the broadening and deepening of a professional's experience of quality time in such an ambience, greater contribution and creation of space for an increased quality in work performance and the continuous and ongoing construction of the work place as interactional and mutual ambience where work satisfaction and appreciation is experienced.

Many lacunae exist in the EAP's as well as in the training and application of central aims and guidelines of such a program. The ultimate aim is not to assist the wholesome person or the

person in totality, but boils one-sidedly down to a servicing and maintaining of mechanisms and tools to produce the needed performances and qualitative activities within a specific profession. Hence the companies or departments that do not make profit and capital out of human beings are slow to implement the said program. Denise and Woods (2002:146) indicate that schools are very slow to follow the lead of industry in protecting employees through formal EAP's or performance of stress audits. Risk assessments are not being observed. Many EAP programs have been criticised for their emphasis on the individual adapting to the organisation. What the individual can contribute to the organisation he or she is entering is in many instances totally disregarded. One has to add that effective workplace counselling, whether labour, professional, psychological or faith counselling, requires the scrutiny of the spatial ambience in a structural way within the duration of time spent at the workplace.

Denise and Woods (2002) also emphasise the approach of wholesomeness in the services offered by the EAP's. The collective context in the light of this thesis would mean each human being comprises a multiplicity of fields, capacities, faculties, modes or dimensions of experience. The multiplicity of fields and capacities of experience, interconnectively geared continuously change the leading emphasis a specific and particular field and capacity to another while the four-some alternating dynamic of experiencing God, the human self, other human beings and the physical-organic environment as partner-like pointers plays itself out in each field of experience. The spatial ambience and time span of a work session demarcates the professional ambience in which continuous change of a leading emphasis to another takes place.

The problem of the existing EAP's is not addressing troubled, stressed and tension-laden professionals by aligning and drawing correspondences with the mentioned fields, modes and dimensions of human experience but attempting to address a given problem through a pre-set one-sidedness. The problem inherent in the EAP's is addressed by clustering a smaller number of fields of experience. In every, walk of life, a selective clustering of a number of fields or modes of experience takes place around a main or leading field or mode of experience. In the domain of churches, faith, belief and trust is supposed to be the leading emphasis and thus the clustering attraction. In all sectors of state and politics, the leading emphasis is the apportioning of justness structurally expressed with laws, rules and ordinances.

1.2.3.3 Professional performances as measurable units

In what we loosely call professional work done by professionals, the leading emphasis is performance and the measurable units are performances or a unit of work embodied in forms. A *performance* or a performance operation for a professional 'white collar' worker is something to

which a form has been given in a similar sense as a *product* or artefact been moulded and given form to by a manual 'blue collar' worker. The borders and margins between 'white collar' and 'blue collar' workers are not as clear cut as presented here. The thrust of the argument is that professionals are to a greater extent part of the information highway than manual workers who are technically manufacturing products, while professionals' 'products' are the performance outputs and units they 'produce'.

What the researcher wants to demonstrate is that the lacunae within the operation and application of the EAP's in the professionals' workplace come to the fore specifically in the integration and diversification of professional and coping skills training. In other words, the optimal clustering of auxiliary fields and their accompanying skills training for the field of professional performance is in many instances not treated as core operations and activities operating in an optimal sense when its closest clustered neighbouring fields of experience are part of the EAP. The point that is driven home in this thesis is that faith, belief and trust as field of experience and especially the skills of faith and belief are intrinsically part of a professional's experience of 'job satisfaction', that is, wellness and well-being in the professional workplace and domain. In this regard, a faith, belief and trust-based dimension and context is also in need of been evaluated and considered within the overall collective and institutional context in terms of a dynamic approach carried and pushed by the theanthropocosmic principle.

As part of the investigation the researcher looked at ways how faith leaders and faith groups in rural and semi-rural areas can be recruited, trained and utilised in assisting professional employees in addressing stress and tension producing factors. Various workspaces and time modes, as well as the factors of time usage and wastage of time in professional activities and doings, are intrinsically part of the investigation. This study focuses on the reflections on the well-being levels of the professional people in the rural and semi-rural areas and how they are being assisted to realise the balancing act, so to speak, of giving meaningful and equitable weight and time to the foursome of God, themselves, other human beings around them and the physical-organic environment. The main perspective in which the investigation is being executed is that of faith, belief, trust and confidence from which their performance related activities, skills and knowledge is viewed.

Furthermore, professionals guided and brought to performance related self-acceptance by their mentors have to realise unearthed potential and developed talents play a very important role in the determination of their personal and interpersonal behaviour. A human being has to take into account that a single human being's life journey comprises experiences of many fields and modes of experience. Thus, human beings are being introduced to self-development and self-empowerment with greater realisation and awareness of the importance of self-belief and self-

confidence as a pointer partner of equity with God, other human beings and the physical nature.

All four partner-like pointers are dynamically set in the four-some pattern of faith experience. In many people's experience, the reality of shifting and interchanging of the four-some experiential pattern of God, the human self, other human beings and nature from faith to thinking and feelings and justness and money-making and professional form-giving performances is not a conscious reality similar to not concentrating on shifting gears when driving a car. Only when we focus our attention on the reality of the shifting (gear-changing) of the four-some experiential pattern from one field of experience to another do we become aware of the acute or slight lack or the positive indicators of development and growth of well-being and wellness in our own and other people's lives.

It is, however, nearly impossible to develop, grow and acquire levels of excellent wellness in all fields of experience simultaneously. The optimal performance and experience level one can reach is to focus on one's uniqueness and God-given potential and talents. By using the biblical notion of talents, a responsibility and accountability spectrum towards God, oneself, other human beings and nature, one's given potential and talents, are being established and circumscribed.

In reducing one's responsibility and accountability constantly to one field of experience and by reading every situation and context of everyday life from the perspective of the constant one-sided reduction imbalance and distortion of well-being and wellness levels of professionals are being created. In terms of the topic of the thesis one may assert that professionals in rural and semi-rural areas find themselves locked-in within less resourced infrastructure and work environment to which they have to relate and depend on for life and survival. The immediate inference is that because of this situation the stress, frustration and corruption levels are higher and the well-being levels are lower. One has to be careful not to draw, too easy a conclusion between stress, frustration and corruption and a lack of infrastructure and well-sourced resources. However, a statement of Van Niekerk (1989:44) implies that stress can ensue from an imbalance between the type of one's experience of God and other parts of one's whole life:

"One's type of experience of God (or the relativising absolute) reflects one's total view of life. Stress is created by the inability to maintain equilibrium in one's life".

This indicates how imbalances of well-being created by the failure of interchange and shifting of the emphases of one's energy and time needs to be comprehensively looked at from a perspective of faith. In tackling the levels of imbalanced wellness and disjointed well-being among professionals, the guideline provided by Van Niekerk (2008:41-50) of operating with the theanthropocosmic mystery and principle of the close connectedness and radical otherness of

God, humanity and nature in daily life, philosophy and sciences is significantly better than the traditional one-sided solutions of theological, anthropological or natural environmental making.

By lumping God, being human and the natural world together in a composite mystery expressed in the theanthropocosmic principle, our investigative hunting is better geared in arriving at a greater number of positive directives and performance enhanced notions than the traditional theological idea that everything has to be viewed in respect to God (*in respectu dei*). One has to take into account that the purpose of a meaningful role ascribed to the practical operationalising and application of theories of faith and faith studies is to contribute and add to a wholesome approach adding value to the EAP's.

1.4 AIMS, ASSUMPTIONS, DELIMITATIONS AND LIMITATIONS

1.4.1 Aims of the research

In terms of the problem settings above the aims of this research can be formulated in the following directions:

The first problem setting is that of one's view of human beings and the equilibrium and differentiation of people's fields, modes and facets of daily experience in which knowingly or unknowingly God, being human and the natural environment play a role in one's experience of wellness and well-being.

The following aims fall under the first problem setting:

AIM 1: To investigate and determine in a provisional sense the sketchy outlines of a wholesome African and Christian anthropology, which as a wholesome open network of different fields, modes and dimensions of human experience operate differently alongside each other in close engagement with each other. The aim is first to acquire the outlines of an anthropological measuring scale or benchmark by which the notions of equilibrium and homeostasis, well-being and wellness of people could be evaluated and measured. The main problem confronting the researcher regarding the notions of homeostasis, equilibrium, well-being and wellness of human beings is that nearly all solutions in books and journals researched, are presented in terms of ancient dualist (soul and body) and tripartite (spirit, soul and body) anthropologies. One of the stickiest problems is to transfer and translate elements of truth from these ancient views into a modern differential and integral networking of human fields, modes or dimensions of experience.

On the one hand, the main assumption made operational in this thesis is that a human being as a wholesome being comprises a differentiated and integrated multiplicity of fields, components, dimensions and facets of experience. On the other hand the main theoretical perspective of the thesis is that of faith and faith experience which like all other fields of experience is carried and circumscribed by a four-some processual pattern, which includes God, the human self, other human beings and the natural world. In terms of faith and belief, the four-some pattern is faith and belief experience as believing God, believing oneself, believing other human beings and believing physical-organic nature.

AIM 2: To determine from the literature in terms of a modern African-Christian sense-making approach the impact of sin and evil, stress and the idolising of various parts of life resulting in some cases in a lack of wellness and well-being. Each field of experience is being carried and circumscribed by a four-some process inclusive in the African-Christian sense of God, the human self, other human beings and the natural environment. Experiences in each field of experience contribute to the levels and views of human beings' states of equilibrium and differentiation of societal roles undergirded by the four part processual framework of God's grand acts of creation, reconciliation, renewal and consummation. The overarching aim is of ascertaining to what extent the processual framework of God's grand acts of creation and our creatureliness (=our being thereness), reconciliation (=our redeemed and salvific directedness by the cross and the resurrection), renewal (=daily renovation in self- and mutual training) and consummation (=aim and goal) is taken up and followed by people in daily life. The main question is in what way the four grand acts of God are being followed by us. The mysterious coherence of the grand acts of God is demonstrated in the *fivesome awareness* of a human being's *creatureliness*; awareness of *sinful tendencies* of doing damage to God, oneself, other people and nature; awareness of the *salvific and reconciliatory* power of the cross and resurrection of Jesus Christ; awareness of the *renovating and renewal* power of the Spirit of Pentecost carrying, guiding and concluding the processes of the *fivesome awareness* with anticipatory fulfilling moments and fragments of the *fulfilment of all things* in the new heaven and the new earth (Baliah 2007:16-17).

The second problem setting has to do with the professional role of people, their faith and spirituality, believing and trust experience within the societal rural and semi-rural setting. Throughout the reflection about this role an investigation has been undertaken into what is commonly known as worldviews but what Van Niekerk (2005:407-410) terms more completely God-human-and-worldviews been embodied and enacted in professional people's lives. For the purpose of the investigation a few of the relevant roles and fields of experience, namely the professional-working, faith-believing and societal-rural roles and fields of experience, are clustered and the experiential levels of skills, capacity and competency of professionals working

life are viewed mainly from a faith perspective.

The following are the aims that fall under the second problem setting:

AIM 3: To investigate and reflect mainly from a faith perspective on the factors that contribute negatively towards professional people's professional-working, faith-believing and societal-rural roles and fields of experience. One-sided orientations either exclusively concentrating on God, or human life and the human species, or on the cosmic natural world, are one of the strongest factors contributing to the incoherent and dislocated experience of roles and fields of experience in professional people's lives.

AIM 4: To investigate from the literature how human beings are being restored to the state of equilibrium within which the experiential levels of skills, capacity and competency are to be acquired and sustained from a perspective in which they experience their creation, redemption, renewal and future consummation.

The third problem setting revolves around life skills training which is particularly focused on professionals' faith experience in the workplace contributing to people's well-being and wellness levels in the work-place, as well as towards experiential roles and areas outside the workplace.

The following are the aims that fall under the third problem setting:

AIM 5: Determining levels of well-being and wellness of professionals in the rural and semi-rural areas, and training and empowering of people to develop coping strategies from a faith perspective on the one hand. On the other, faith leaders and faith counsellors are to be trained and enabled to contribute via the EAP's to the empowerment and training of skills, therefore assisting in the building of capacities and competencies of professional people in complex areas of work.

AIM 6: To propose in outline form an EAP that integrates the work and programs of faith leaders and faith consultants thereby directly coherently raising well-being levels and performance management of professionals in societal-rural environments. The last aim is to reflect and discuss from a perspective of faith the notions of well-being and wellness of people thereby demonstrating their life-worlds as interweavement of different roles and interactional relationships in a meaningful wholesomeness of coherence. From a perspective of faith, strategies for coping and training of coping skills as well as well-being and wellness levels and performance management have to be reflected on and discussed.

1.4.2 Assumptions revisited

One of the main assumptions underlying this research is that a wholesome God-human-and-world approach embracing, supporting and synchronising people's daily experience through a coherent differential and integrative networking whole of people's daily changing of societal roles and fields, modes and dimensions of experience. Equilibrium and homeostasis in the modern African-Christian sense of the word is the differentiation and integration of quality time and energy spent in various roles and fields of experience of a human being. In this study, professional-working, faith-believing and societal-rural roles and fields of experience are being clustered and the experiential levels of skills, capacity and competency are viewed mainly from a faith perspective.

The researcher is convinced that through effective involvement of trained faith leaders as faith consultants within the framework of a wholesome EAP program a meaningful contribution could be made to the wellness and well-being levels of professionals in rural and semi-rural areas. With the assistance of faith leaders, the aims and broad developmental purposes of the EAP can be supplemented and the level of fulfilling of the aims considerably being raised. An additional factor is that quality assistance and help from faith leaders and faith counsellors is thus offered and made available to people who are normally deprived thereof. It is clear when one operates within the many fields of experience of a modern human person, the striving to be a wholesome human person with enhanced levels of wellness and well-being could no longer be approached along the lines of the classical dualist and trichotomist anthropologies.

Halfway through the investigation the researcher became aware that to approach human beings, their doings and experience of wellness and well-being from a mixture of ancient dualist (=soul/body) and tripartite (=spirit/soul/body) views does not deliver meaningful results for the time and the era we live. The researcher has been changing gears to a wholesome and dynamic differential and integral networking approach of people's fields of experience and the social roles they act out in daily life.

1.4.3 Delimitations

The research was conducted in the two departments namely: Department of Education and Department of Safety and Security about the well-being levels of the professionals in the rural and semi-rural areas in Tswaing Municipality area in the North-West province.

A stratified random sample of 75 respondents comprised solely of professionals in the mentioned departments was being targeted. The reasons for targeting those professionals as

respondents to the questionnaire is that according to the observation of the researcher they are the ones in whom the incoherence and disjointedness of the equilibrium of well-being and wellness levels could be more easily detected.

The responses of professionals have assisted the researcher in determining the exact assistance needed to help professionals and of augmenting the assistance to the EAP. Finally, the researcher has relied on the responses from two departments namely Education and Safety and Security, to extract clues, tendencies and guidelines to come to a responsible and solid theoretical conclusion in the thesis.

1.4.4 Limitations

The process of this research was being delayed by the failure of the Department of Education to issue a letter of permission to the researcher to conduct research among their employees and about their assistance program despite a letter written to the Area Project Office Leader of Greater Delareyville (cf Annexure 3). The letter of motivation to individual respondents made the high response possible (cf Annexure 5). As the department of Health had failed to respond to a request sent to them regarding permission to conduct research among their employees and their assistance program, the results thereof are not included.

1.5 METHOD OF RESEARCH

1.5.1 Literature study

In a review of literature, a thorough study of secondary and primary sources have been made with a view to gather information on the reflections on the well-being levels of professionals in the rural or semi-rural areas. A DIALOG search is being conducted with the following terms: Employee Assistance Programme, professionals, well-being and wellness, faith leaders, rural and semi-rural area, mental, spiritual, physical, bodily, dual-twosome, triadic-threesome, social, religious, wholesome and spiritual being. The results of the hunting and gathering of notions, clues and views in the literature as well as reflections thereon are being found in chapter 2 to 6.

1.5.2 Theoretical-empirical investigation and research

1.5.2.1 Questionnaires

Firstly, the questionnaires were developed, partially based on the traditional duality of spiritual-mental and material-bodily fields, modes and dimensions of human experience, and partially on

a radical integral and differential approach of developed by Van Niekerk in which the dualities and the trichotomies (=triadic, tripartite) are tackled and transcended. It speaks for the tenacity of these dualities and trichotomies that they still in an uncritical and unaware way are doing the rounds as the staple food of the theoretical and reflective realms of the majority of philosophers, psychologists, sociologists, theologians, professionals, faith leaders and faith counsellors. Van Niekerk's approach is based on what can be termed a wholesome African cum Christian God-human-and-world (theanthropocosmic) view (2008:37-42, 61-62). The mixture and fusing of the ancient dual and tripartite approach with a diversified wholesome approach of African cum Christian may or may not be an impediment to people who engage with the views expressed in the thesis. The researcher is fully aware of the problems built into the approach taken, but accepts full responsibility for the outcomes of such an approach.

Secondly, the researcher is aware of the unsatisfactory nature of the commonly accepted duality of theoretical and empirical in which theoretical means something as theoretical formative thinking taking place in the mind and empirical doings referring to the factual world outside the human mind where people are confronted with 'hard' facts and not with 'soft' mental theories. The researcher attempts to bridge the gap by being continuously aware that the theoretical forms, modes and distinctions used in the so-called empirical leg of research (the questions in the questionnaire) determine to a large extent the outcomes of what has become known in the literature as the information and data processing part of it. On the one hand, the outcomes of the data processing are only tendencies – not facts – either in support or in contradiction with the hypothesis one is putting forward.

During the study the researcher has become aware that the strong emphasis placed on the idea of empirical investigation as basic experimental research in which first hand information is being collected by means of a questionnaire as main research tool for the collection of the data (Leedy & Ormrod:2001) actually affirms the duality of 'theoretical and empirical'. Such a description of empirical research does not lift the veil of the theoretical-positivist and logical-positivist sense-making basis undergirding the duality still haunting researchers around the globe.

The researcher is aware that the kind of God-human-and-worldview one is using determines largely the kind of theoretical approach and theoretical input categorising and organising the type of empirical outcomes and tendencies one acquires. Thus, in the current world researches are open to the fact that what one puts in as categorising markers in a questionnaire is decidedly determining the overall output, the tendencies and findings one reached at when the questionnaires are being collated.

Thirdly, in spite of immense sense-making inconsistencies delivered by so called empirical research methods the researcher has decided to make use of questionnaires with the sole aim of arriving at reflected 'empirical' tendencies of a quantitative nature providing material for the indispensable qualitative 'theoretical' reflection taking place within the main partner-like faith pattern of believing God, believing oneself, believing human neighbours and believing natural physical-organic neighbours (animals, plants and things).

The questionnaires were being developed by the gathering of notions, clues and guiding pointers through theoretical reflection on the literature investigated about the professionals' physical working areas and dimensions of their professional performance areas in the rural and semi-rural areas within the Department of Education and Safety and Security in the Tswaing Municipality.

Fourthly, the aims of the questionnaire were to:

- Establish reasons and factors from professionals in the rural and semi-rural areas for all sorts of imbalances and problematic levels of well-being and wellness experience.
- Determine ways how human beings as a whole, but especially regarding their professional abilities and capabilities, could be taken care of and be empowered through levelling meaningful questions at them or by detecting problems regarding their wellness and well-being levels. Though the questionnaire is still partially inadvertently structured as a mixture of the classic dualist/trichotomist and the wholesome and differential African/Christian approaches of human beings the researcher has employed and used a sufficient number of tendencies and findings as material for discussion and reflection the ambience and realm of a perspective of faith.
- Establish from respondents of the questionnaire how an EAP assists them in stressful and crisis type periods and situations in the work environment.
- Determine from respondents whether the participation and availability of faith leaders and faith counsellors in the EAP for any assistance during times of crisis and hardship in and around the work situation are appropriate and contributory dimensions to the well-being and wellness levels of professionals.

Faith leaders, supposedly, are being trained in the transfer of faith skills and faith knowledge. Faith counsellors, supposedly, are being trained in the abilities and capabilities of negotiating and engaging people's life-skills of faith and belief, similarly to psychologists through the accessing of feelings and emotions are being trained in the abilities and capabilities of negotiating and engaging people's emotional life-skills.

1.5.2.2 Data analysis and synthesis of results

Two departments, namely Education and Safety and Security, in the Tswaing municipality in the North-West Province formed the population and area demarcation of the research project. A stratified population sample of 75 professionals in Tswaing Municipal area, 50 of whom are educators, and 25 of whom are police officers, was randomly selected to respond to the questionnaire.

The results of the research project were processed by the statistical data based on the tally-frequency tables and interpretation based on the literature review (cf Chapter 4). A questionnaire was developed and pre-tested. Ideally, in order to determine if the specified and particularised problems are typical of professionals in rural and semi-rural areas, a conjunctive verifying procedure of verifying the findings in a similar operation around professionals in a neighbouring area of city, town or village would have been preferable and feasible. However, it was too expensive and the feasibility, accessibility and degree of practical execution of such an investigation have been beyond the researcher's capacity. The data and units of conceptual information are presented in the tally-frequency method, the statistics were analysed and synthesised that is interpreted on the basis and within the framework of percentages and their significance regarding the hypothesis of the study.

The interpretation of data was verified through the study done of the main evaluative notions being gathered from the literature in chapter Two. The interpretation of data is also being guided by two main theoretical assumptions and angles of a wholesome perspective and field of faith and belief:

- (i) the processual and alternating array of believing God-Self-Others-Nature being part of every field, mode and dimension of experience of the whole human being,
- (ii) the four-some processual framework of God's grand acts of creation, reconciliation (=cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the future (aim and goal). In each of the grand acts of God, we as people and the natural world are intrinsically and continuously being engaged and involved.

Sources were available at several libraries, for example, University of South Africa main campus, Florida Campus, the Sannieshof and Delareyville municipal Libraries respectively in the Tswaing Municipality and Ferdinand Postma Library of North-West University at Potchefstroom campus. Professional journals were being obtained from professional bodies and libraries.

The operational execution of the questionnaire was difficult due to the lack and delay of the departments to respond to the request of permission for sending out the questionnaire.

1.6 PROVISIONAL STOCKTAKING OF THE HYPOTHESIS

The hypothesis of the thesis may be bifurcated for the purposes of provisional stocktaking into the basic problem and the basic answer and solution to the problem introduced and formulated in the first chapter. All sort of impulses emerged increasingly in the investigative and research process around the topic.

During the investigation of various notions playing a role in the life-worlds of professionals in rural and semi-rural areas, the researcher has become aware that the continuous employment and application of the modern scientific community's favoured duality of mind and matter conjunctively with the ancient anthropological dualist (soul/spirit and body) and tripartite (spirit, soul and body) approaches of many theologians, philosophers and religious people, offer very few empowering solutions and liberating clues to professionals experiencing personal and complex structural problems in their work areas.

The researcher changed investigative gears and in a rather strong way embraced clues, notions and guidelines from the approach of Van Niekerk (2008) who strongly operates and emphasises the networking pattern of God, the human self, other human beings and the surrounding physical-organic environment as necessary for meaningful experience in each field, mode and dimension of experience. The latter necessitates and entails that the experience of people is no longer been grouped into the mental and the bodily types, or the spiritual and the natural types.

Therefore, the truth elements of the modern mind/matter and the spirit/soul/natural body schemes are being taken up in a different way by turning them horizontally into continuums with God added as the third indispensable element. God and the human (mind, spirit, soul) and physical-organic side (matter, nature, body) elements are intrinsically part of faith experience and experience of thinking, feelings, imagination, setting just proportions, verbalising. This is of immense importance for especially the Reformed/Presbyterian approach in which Calvin's assumption is fully operational that though faith as partially divine and partially human is closely connected to human experience, it is not really part of experience and is not qualitatively made of the same 'stuff' as human experience.

The Reformed/Presbyterian uneasiness and even fear of viewing faith as experience would result in faith leaders and faith counsellors in their engagement with the world of professionals and the EAP as being the spiritual faith experts who open up the divine side of professionals' experience. For the researcher to conclude with such a general directive would be tantamount to stating the obvious of the ancient spirit/soul and nature/body duality.

Reflections on the well-being and wellness levels of professionals in the rural and semi-rural areas need to revolve around and within the ambience of a wholesome sense-making God-human-and-life approach in which

Firstly, the wholesomeness of the whole human being is couched in experience in its widest and in its deepest sense.

Secondly, the experiential threesome of God, being human and the physical-organic natural environment is part of all fields, modes and dimensions of experience of the whole human being

Thirdly, all fields, modes and dimensions of experience are of equal importance in their radical differences in make-up and nature.

Fourthly, the processes of becoming aware in our late modern era of the simultaneous discovery and construction of more and more fields, modes and dimensions of experience than in the old fashioned dual and triadic schemes, are still in full swing.

In the thesis patterns of everyday experience of faith as well as experience within a theoretical and aware perspective of faith, is led by the theanthropocosmic principle. The latter principle is a condensed designation for the concrete operational workings of God, being human and the physical-organic environment within our everyday and theoretical experience. The field of faith in the quadrilinear sense of believing God, believing oneself, believing other human beings and believing the physical-organic environment is the main perspective from which the imbalances of wellness and well-being of professionals within and outside their workplaces and homes are addressed.

The influences of imbalances and stress levels impinging on professionals are investigated and provisional solutions are proposed. One of these is the utilisation and opening up of the EAP as the remedy and tool to tackle the disintegrative factors and one-sided emphases within the life-worlds of professionals. Secondly the involvement of faith leaders and faith counsellors in the EAP can only strengthen the effectiveness of the EAP in integrating and diversifying well-being levels of professionals in the rural and semi-rural areas.

1.7 THE STRUCTURE OF THE THESIS

The thesis is structured as follows:

Chapter 1: Orientation

This chapter gives an orientation on how this research study will develop towards its ultimate aim. The aims and methodology of the research study are mentioned, and the basic questions and research problems are handled in this chapter.

Charter 2: Faith reflection on notions of faith, belief, trust and confidence

In this chapter notions of faith, belief, trust and confidence in diverse literature settings pertaining to the main thrust of the thesis are taken up and reflected upon within the sphere of faith reflection. The reflection is being guided by two main theoretical assumptions and angles undergirded by a wholesome perspective and field of faith and belief:

(i) The emphasis on faith reflection within the constructed sphere of faith, belief, trust and confidence does not mean that there is a harking back to the problematic position making God the only player within the sphere of faith and belief and thereby withdraws God from all other fields or spheres of experience. The experiential pattern of faith within which notions of faith, belief, trust and confidence in the literature are being reflected upon is the pattern of believing God, believing oneself, believing other human beings and believing the physical-organic environment.

(ii) the four-some processual framework of God's grand acts of creation, reconciliation (= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the future (aim and goal). In each of the grand acts of God, people and the natural world are intrinsically and continuously being engaged and involved.

Chapter 3: The research design, methodology and data analysis

This chapter focuses on the research design and the execution of the empirical research. The focus will be on theory on various measuring instruments and the choice of the best data collection instrument relevant to this research study, the pilot study and the construction of the questionnaires. The chapter is also focusing on the administrative procedures for the questionnaire. The chapter will finally focus on the study population, statistical techniques and the interpretation of the collected data.

Chapter 4: Data analysis, presentation and interpretation of the results of the study

This chapter presents the findings of the study following the notions discussed in chapter 2 while the reflection of the data circulate around the two theoretical angles of this namely: The

first theoretical angle, God-Self-Others-Physical-organic environment as part of every field, mode and dimension of experience of the whole human being. The second theoretical angle, *the four-some processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal) intrinsically involving and engaging people and the physical-organic natural world. Data is been presented through tables and in narrative form. The feelings and the concerns of the professionals regarding their own well-being levels in two departments namely Education and Safety and Security within the Municipality of Tswaing are outlined.*

Chapter 5: The model incorporating faith leaders into EAP programs

This chapter present the outline form of EAP that integrates the work of faith leaders and consultants' through which the balance of wellness and well-being levels and performance management of the professional people is enhanced. A model for integrated EAP that incorporates faith leaders was developed by the researcher based on O'Brien (2003) model on Parish Nursing. This model includes the extension of curriculum at institutions of higher learning to accommodate EAP within theological course framework.

Chapter 6: Summary, Findings and Recommendations

The last chapter presents an overview of previous chapters. It further presents research findings based on aims of an empirical study. Recommendations on findings based on the aims of the research study are being made as well as recommendations for future research projects.

CHAPTER 2

FAITH REFLECTION ON NOTIONS OF FAITH, BELIEF, TRUST AND CONFIDENCE

2.1 INTRODUCTION

2.1.1 Two theoretical angles in the study

In this chapter, notions of faith, belief, trust and confidence in diverse literature settings pertaining to the main thrust of the thesis are being taken up and reflected upon within the sphere of faith reflection. The emphasis on faith reflection within the constructed sphere of faith, belief, trust and confidence does not mean that there is a harking back to the problematic position making God the only player within the sphere of faith and belief and thereby withdraws God from all other fields or spheres of experience. The experiential pattern of faith within which notions of faith, belief, trust and confidence in the literature are being reflected upon is the pattern of believing God, believing oneself, believing other human beings and believing the physical-organic environment.

Firstly, in this chapter words, concepts, beliefs and notions of emotions in the literature are gathered and reflected on within the sphere and perspective of faith. The focus is on wholesome experiential patterns of faith placing alternating emphasis on faith experience of God, the human self, other human beings and the physical-organic environment. *This four-side pattern of faith experience is been called the first theoretical angle of the study.* Notions of faith, belief, trust and confidence are hunted for and gathered from diverse literature settings, from the theological and spiritual to the so-called secular and everyday non spiritual and a-spiritual packages and pockets of terms and words, definitions and designations, concepts and units of emotions. The purpose of hunting and gathering of words, concepts, faith notions and modes of emotions as elements of truth from a diverse bulk of literature is an attempt to clarify, explain and to create at least slight accessing and overlapping of people's God-human-and-world approaches. It is an attempt to draw closer to what many term the ideal of creating common understanding of words, concepts and faith notions used.

Secondly, in this chapter words, concepts, beliefs and notions of emotions in the literature are gathered and reflected on well-being and wellness levels of professionals. The focus on the impact of sin and evil, stress and the idolising of various parts of life on levels of wellness and Well-being is done at the hand of *the second theoretical angle of the study namely the four-some processual framework of God's grand acts of creation, reconciliation (redemption as the*

cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal) in which human beings and the physical-organic natural world are intrinsically and continuously involved. The main point is that we make sense of these grand acts of God because of human beings and the natural world's involvement in these grand acts. In our daily experience of our creatureliness our involvement and engagement with sin, evil (the idolising of parts of creaturely reality) and stress, we have an inkling why reconciliation between God, being human and nature takes place, why there is an ongoing renewal process between God, being human and nature and where in a future directed process of fulfilment, God, being human and nature are directed towards the wholesomeness of the self.

2.1.2 Assumptions of an African-Christian sense-making approach

The sense-making worlds and backgrounds of the terms, definitions and notions in the study are discussed and reflected on within the ambience of basic assumptions borne out of an African-Christian sense-making God-human-and-world approach. It is worthwhile to recap some of the basic assumptions of such a sense-making approach.

The first assumption is the wholesomeness of a human being, of God and of nature each in its own way, but simultaneously wholesome together in a human being's experience.

The second is that the wholesome experiential threesome of God, being human and the physical-organic natural environment is part of every field, mode and dimension of experience of the whole human being.

The third assumption is that all fields, modes and dimensions of experience are of equal importance in their radical connectedness and their root differences in makeup and characteristics.

The fourth assumption is that the awareness of the simultaneous discovery, design and construction of an increasing number of fields of experience in the modern era does not totally discard the ancient and dated dual and triadic schemes with multiple elements of truth. Through multiple negotiatory translation processes these elements of truth are meaningfully taken up within the realm of a wholesome God-human-and-world approach.

The coherence and correlation between God's grand acts and human acts in daily life are demonstrated in the emergence of a *five some awareness* as a wholesome person with an awareness of his/her *creatureliness* (self-actualisation of creatureliness), an awareness of his/her *sinful tendencies*. *This sinful tendencies cause damage to God, oneself, other people*

and nature, a *salvific and reconciliatory* enactment of a denial of the sinful self through the power of the cross and an enactment of liberative empowerment through the power of the resurrection, an awareness of being in a continuous renovating process through the *renovating and renewal* power of the Spirit of Pentecost, carrying and guiding the process of the fivesome awareness in experiences of fragments and moments of meaning in our present life in an anticipatory sense about the *consummation of all things* in the new heaven and the new earth (Van Niekerk 2006: 315-420, Baliah 2007:16-17).

2.1.3 Professionals and an African-Christian sense-making approach

The initial notion emphasised in this chapter is firstly that each field of experience, including faith, is carried and circumscribed by a four-some process in the African-Christian sense including God, the human self, other human beings and the natural environment by the intersection of two similar, but not identical processes. The first process captures and covers the levels and views of human beings' states of equilibrium expressed in the experience of well-being and wellness through the interchange of everyday roles in society.

Secondly, the first process is been undergirded by a second process namely the foursome processual framework of God's grand acts of creation (creatureliness, we are being there), reconciliation (redemption= cross and resurrection of Jesus), renewal (daily renovation in self- and mutual training) and consummation and fulfilment towards the end (aim and goal). The central question is to what extent are the successive processes of God's grand acts of creation, reconciliation, renewal, and consummation and fulfilment in correlation with professional people's daily lives and in what way are professionals involved and engaged with God's grand acts in daily life. Are these grand acts in which professionals are engaged without being aware of their character of realness, not in the majority of instance locked up in churches as doctrines or pie-in-the-sky fairy tales that have no impact on their daily lives?

Thirdly, in this chapter, words, concepts, beliefs and notions of emotions in the literature settings with a positive or negative impact on professional people's professional-working, faith-believing and societal-rural experiential roles are being investigated and reflected on. One-sided orientations which either exclusively concentrate on God, or human life and the human species or on the cosmic natural world is one of the strongest factors contributing to the incoherent and disjointed experience of roles and fields of experience in professional people's lives. Words, notions of faith, concepts, and units of feelings can be acquired from the literature as to how human beings can be made whole or restored to a state of equilibrium, while experiential skills, capacities and competencies are simultaneously acquired from a perspective in which people experience their creatureliness, reconciliation (redemption), renewal and future consummation.

Fourthly, in this chapter from a perspective of faith, terms and words, definitions and designations, concepts and units of emotions are being investigated regarding

- well-being and wellness levels,
- the training and empowering of people in developing coping strategies in their work setting
- the training of faith leaders and faith counsellors enabling them to contribute within the framework of the EAP's to empowerment and training of professional people by assisting with skills development, building of capacities and competencies in professionals' complex areas of work.

In outline, one has to propose that the work and programs of faith leaders and faith consultants are to be integrated with the EAP's thereby directly coherently raising the possibility that the well-being levels and performance management of professionals in societal-rural environments are tackled head on. The last aim is to reflect and discuss from a perspective of faith the notions of well-being and wellness of people, thereby demonstrating their life-worlds as interweavement and coherence of different roles and interactional relationships in a meaningful wholesomeness. From a perspective of faith, strategies, for coping and training of coping skills as well as well-being and wellness levels and performance management is to be incisively discussed and reflected upon within the realm of a wholesome sense-making approach. The intention of this focal point is to determine the coping strategies to assist professionals to cope and to maintain the state of equilibrium from faith perspective within the margins of a wholesome constructed EAP. At the end of the chapter, a summary is been given.

2.1.4 Integrated and differentiated wholesome network of fields, modes and dimensions of experience

In terms of the researcher's understanding the truth elements and moments of the dual and triadic traditional approaches of soul and body and mind and matter, and the threesome of spirit, soul and body should be carried over, translated into and transferred into the totality of a wholesome integrated and differentiating network of modes, facets and fields of human experience.

The approach at the background of this thesis is the dynamism of the grand acts of God, namely creation, reconciliation, renewal and consummation. Different notions of time are embedded in the fourpart dynamism of God's acts. Various processes of time that had been part of the modern debate such cyclical, linear, pendulum and zig-zag processes of time should not be viewed in opposition to each other but should be treated as variable dimensions of a

differential and integral approach to the primordial question of time. The wholesome African-Christian approach followed is expressed in the differentiation and integration of not only different fields, modes and dimensions of experience but of different time dimensions too.

In what follows in the thesis, the processes of time are set complementary to each other and sometimes even are being mixed in order to provide and assist human beings with clues and guidelines for achieving and acquiring the appropriate state of equilibrium and thus appropriate level of wellness and well-being within the particular field of human experience. For example, an appropriate level of wellness and well-being within a professional ambience does not translate and impart directly, though it may have an influence, on a person's wellness level of being a man or a woman, father or a mother.

The result of a state of equilibrium with the appropriate level of well-being and wellness brought about by a simultaneously wholesome and differentiated approach, translates into in a healthy, peaceful and happy life free of unproductive and inappropriate stress, worked out in daily negotiation with oneself, one's fellow human beings, God and the physical-organic environment.

When dealing with the wellness of a person, one needs to approach it from a differentiated and integrated wholesome sense-making approach. In following the approach of modes, fields, facets and dimensions of human experience mentioned by Van Niekerk (2008), a multiplicity of fields and capacities of experience are at our disposal in which the pointers of God, human beings and the physical-organic environment are interconnected in a wholesome sense in the activities and doings of human beings. The leading emphasis and focus continuously change episodically and contextually from one set of doings and activities to another set of doings and activities.

One of the radical and liberating insights of Van Niekerk regarding human beings' acts, operations and doings is that the leading emphasis and focus of an experiential mode or theoretical perspective takes place in an episodic and demarcated contextual sense and could be changed to the leading emphasis and focus of another experiential mode or theoretical perspective (2008:101-102). The continuous changing of the leading emphasis happens in any case in an obvious sense with every human being even if he or she is not aware of it. In most cases, people are not aware of it. It means practically that one cannot pass through a working session solely in the thinking mode. It is obviously and spontaneously alternated by the feeling mode or verbalising talking mode as leading emphases. The key words, concepts, beliefs and notions of emotions are clarified to give a clear vision of the research study.

2.2 CLARIFICATION OF WORDS, CONCEPTS, BELIEFS AND NOTIONS OF EMOTIONS

2.2.1. Well-being and wellness

Wellness and well-being are being experienced within the margins of the wholesome interconnectedness and differentiation of human being's fields, modes, dimensions and aspects of experiences. The matter-mind and spirit/soul and body distinctions derived from ancient sense-making approaches (old life worldviews) are intrinsically part of each of these modern modes, fields, dimensions and aspects of experiences wholesomely differentiated in terms of an African/Christian God-human-and-world approach. Mirowsky and Ross (2003:26) define well-being as meaningless distress while more distress means less well-being. Well-being is in a general sense the enjoyment of life and feeling happy, hopeful about the future and feeling as good as other people. Well-being brings an end to depression and anxiety. There are the same degrees between well-being and distress and the questionnaire is been construed to establish that degree.

Mirowsky and Ross' definition of well-being touches on the notion of approximating wholesomeness in differentiation but the definition is simultaneously limited because the sole focus is on the emotional and feeling field of experience. In addition, one has to argue that any reflection on the differentiated wholesome experience of well-being and wellness levels of humans is been done in the concrete settings of different fields of experience. It is as if one has to add up different experiences of well-being from different fields of experience to be able to talk in general of someone's experience of well-being and wellness. Therefore, an awareness of the difference and wholesome connection of faith, performance, social and emotional well-being and wellness levels are not been evaded in any discussion and reflection.

Raz (2004:269) defines well-being as an unwrapping of the notion of a person experiencing good life. Good life plainly means life been good for the person whose life it is. Well-being includes a fair proportion of any person's personal aims explaining what kind of life is good for the people whose life is been encapsulated and permeated by well-being. He argues that well-being consists in the whole-hearted and successful pursuit of valuable relationships and goals when we care about people, and when we ought to care about people, what we do or ought to care about is their well-being. In simpler terms, one may argue that wholesome and differentiated well-being and wellness levels experienced in good and fulfilling relationships are being effectuated as an expression of the first theoretical angle mentioned of the four-angled experiential pattern of the God, oneself, fellow human beings and the physical-organic environment, expressed wholesomely in believing, thinking, loving, performance producing,

feeling, apportioning justness, etcetera.

Viljoen (2004:158) views well-being from the perspective of the therapist as an umbrella concept in which one has to look at social, emotional, physical, stress, developmental and growth factors as forming an integrated whole. Professional therapists should not lose sight of the continuous processes of integration and differentiation of these factors as this involves and affects the interchange of these factors within a single human person, as well as an interaction between human beings. Any reference to balance and equilibrium is not been regarded as static but takes on the form of a fluctuating and appropriate interchange and interaction of different factors and contexts.

Linley and Joseph (2004:720-721) emphasise two categories of well-being, namely subjective well-being, and psychological well-being. They define subjective well-being as the sum of satisfaction in life and the affective balance of the positive affect and the minus (negative) affect. Psychological well-being is compatible and is coincidentally arrived at through positive psychological functioning in correlation with human organismic valuing processes. The processes of positive psychological functioning in correlation with human organismic valuing have to operate as the fundamental assumption of positive psychology.

The problem of the definition of Linley and Joseph (2004) is that the notion of well-being of human beings is been reduced to organismic valuing processes with an overemphasis on a human being's organismic and biotic mode of experience. The latter amounts to a reductionist process in which the organismic and biotic mode of experience is been singled out as the constant theoretical perspective to which human beings and the surrounding natural environment is been reduced to. Wholesome and differentiated experience of human well-being and wellness as embracing satisfaction in life reaching equilibrium through differentiation of human fields, modes and dimensions of experience, is in the definition of Linley and Joseph one-sidedly and lopsidedly forced into a reductionist organismic sphere of psychological reflection. The irony is that equilibrium is largely attained through a reductionist model in the sense of what one puts psychologically and reductionistically into the equation one gets psychologically and reductionistically out as result. The researcher admits that in terms of a wholesome and differentiated approach what one puts in, in terms of a differentiated set of fields of experience, one wholesomely and differentially gets out as a result. In the end, scientific differences between scientists boil down to the type of sense-making approach scientists adhere to with their whole heart.

Pavot and Diener (2004:680) define subjective well-being as a broad category of phenomena that comprises humans' emotional responses, satisfactions and global judgments of life-

satisfaction. They also put the converse position on the table, complementing a definition of well-being: Subjective well-being alone is not enough for good quality of life. It is conceivable that an individual's temperament might predispose him or her to the experience of positive emotions, even under circumstances where justice, dignity, and other essential qualities (differential roles) of a good life were largely absent. O'Brien (2003:109) supplements the insufficient definition of Pavot and Diener by describing spiritual as the wellness or the health of the totality of the inner resources of humankind, the ultimate concerns around which all other values are focused, the central philosophy of life that guides conduct, and the meaning-giving centre of human life which influences all individual and social behaviour. Spiritual well-being is an integrating aspect of humankind's wholesomeness characterised by meaning and hope. O'Brien's view of spiritual well-being as the integrating aspect is partially, falling back into the trap of the ancient duality viewpoint in which the spiritual body is more important than the physical body. O'Brien's answer to a question why bodily-physical well-being, still seen within the framework of his accepted duality and therefore highly problematical as the integrating aspect would surely been informative.

2.2.1.1 Differentiation of well-being and wellness in a human being

The converse position of Pavot and Diener mentioned above can be differentially extended and deepened by adding the first angle of this chapter of the four-some rolling pattern of experience comprising of God, oneself, one's fellow human beings and the physical-organic environment. In every field of experience, the four-some rolling pattern is continuously enacted as the qualitative or spiritual side of the fields of experience of believing, thinking, loving, feeling, socialising, and justice and dignity.

The changing shifts and turns from one experiential role to another, and thus the interchange between fields of experience within the differentiated wholesomeness of the human person supplementing each other regarding the experience of well-being in each field of experience. The idea expressed in the last sentence is the most complex part in the description of what human well-being is. Well-being experienced in feelings and emotions is been complemented with well-being of thinking experience, well-being of loving experience or well-being of faith experience. The idea of well-being experienced in an abstract and general sense is highly problematic. One has to distinguish between well-being on different levels, as well as there being different kinds of well-being experience.

2.2.1.2 The mixing of wholesome, dualist and triadic approaches

The experience of wholesome and differentiated well-being is important in sustaining different

levels and different kinds of experiences of well-being and wellness in a single human person. The duality (=spiritual / bodily, mind / matter) and triadic (=spirit / soul / body) views of human beings on the one hand, break up the wholesomeness of a human being into large uneven chunks which are not on the same level of importance. On the other hand, when people are being described in terms of the ancient two or three chunks framework, they do not remotely partake in the many fields and roles of experience in which a modern human being is engaged and involved in. Fortunately, this chopping up into ancient and modern chunks happens, largely in the churches and theology, traditionally embedded in their strong Platonic reading of the Bible. Also in the scientific world, the popular scientific world and the many self-help books with a concentration on the superiority of the spiritual dimension and the mind as non-matter-like entities, the framework of two large chunks of spirit and nature, mind and matter is the easiest way to approach low well-being and wellness levels. Admittedly, the temptation to follow and support a triadic framework when there is talk of different types of well-being such as subjective well-being, psychological well-being and spiritual well-being is always part of the scientific game. Supporters of a wholesome African-Christian sense-making approach, are continuously and consistently been confronted and challenged, to translate and transfer meaningful clues and elements of truth from modern and traditional dualist and triadic schemes to wholesome approaches in which the experiential four part pattern of God, oneself, other human beings and the physical-organic environment operates in every field of experience (Van Niekerk, 2008).

The first problem is, however, that of equity and equal weight between the fields of experience and difference, change and interchange between the fields of experience. In church circles following in the footsteps of Plato, the soul-spirit side is always of greater importance than the bodily-physical side. Any person who made a choice for the well-known 'immortal soul / mortal body' scheme without realising has already made a basic choice for the greater importance of the soul-spirit side of a human being.

The second problem is that the various anthropologies operate simultaneously in many people's lives. Someone may operate, on the one hand, implicitly with a modern anthropological view of differentiating and interchanging between thinking, feeling, believing, talking, loving and apportioning of justness without being fully aware of distinguishing between different fields of experience, their equity in weight and importance and their contribution to the wholesomeness of human experience. While, at the same time, on the other hand, modern dual, ancient dual or trichotomist types are playing an explicit and aware role in a person's life. It is amazing how people nearly in the same breath while talking about human fields and aspects of experience of thinking, believing, feeling, imagining and loving refer to the substances of spirit, soul and body derived from ancient God-human-and-nature views.

The main reason, the second group of anthropologies are alive and well today is to be found in the continuance of long-held theological church and theological traditions and strategies amongst many church people, church theologians and pastors, priests and ministers. The first step of the traditional strategy is to insert without realising ancient Greek philosophical and modern dualist and triadic ideas directly into the text of the Judaeo-Christian Bible, and secondly extracting and unearthing these dual and triadic views from the texts of the Bible through exegesis as God's own words one cannot differ from. In the majority of churches and their members' faith experience what has been put into the Bible by means of ancient and modern dualities and trichotomies are being exegetically extracted as divine God-given dualities and trichotomies. What you put in, you get out in another way.

2.2.1.3 Concluding assumptions on well-being and wellness

Firstly, the experiences of well-being and wellness are thus been seen as a wholesome differentiated network of experiences which is attained through enactment of the four-some rolling pattern of experience of God, oneself, other human beings and the physical-organic environment within the fields of experience such as believing, thinking, loving, feeling, socialising, performance producing, apportioning justice and evolving. The changing shifts and turns from one experiential role to another, and thus the interchange between fields of experience within the differentiated wholesomeness of the human person, supplement and complement the experience of well-being and wellness in another field of experience.

Secondly, the experience of well-being and wellness are being experienced as the intersecting of the experiential four-some rolling pattern of God, oneself, other human beings and the physical-organic environment with the four-some of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal).

2.2.2 Professionals and their performances

When reference is been made in this study to 'professionals', some of the notion used are drawn from health psychologists and educationalists such as Robenson (1977), Du Toit (1989) and Oosthuizen (2003). The following list will suffice:

- A person with an established capacity of specialised skills and knowledge of a particular field.
- A person capable of bringing innovating ideas to his/her field of work through outside experience and research.
- A practitioner whose professional authority is limited to the specific spheres in which

the professional specialises - in this study it revolves around Education and Safety and Security.

- A person whose authority is acknowledged by the community and by society.
- A person involved in the process of developing, maintaining and sustaining a professional ethical code.
- A person with a service delivering and guiding orientation thus client driven in his/her service delivery.
- A person capable of being a role model in the community in which he/she serves, taking into account personal lifestyle and belongingness to a particular professional subculture society.
- A person with the ability of meaningful interaction with both senior members and his/her peer group.
- A person of been able of sustainable qualitative performance and production.

In the context of the investigation of this study professionals are people with matriculation/senior certificate attained at secondary school level plus specific, particular or special training, and/or education exceeding and transcending the secondary school level of which the aim is the development, enhancement and building of abilities, capabilities and capacities someone in a professional area.

Values such as professional integrity, ethics, work performance, trustworthiness and service to the community are all been viewed from a wholesome view on the role and place of professionals in the community. In this thesis, from a perspective and field of faith in conjunction with perspective and field of professional performance the four-some experience of God, one's own professional performance, one's fellow-colleagues and the physical-organic environment in terms of working-space, working-time and resources in the workplace.

Lastly one has to distinguish between the artefacts of a blue collar (manual) worker which in general parlance is termed 'products' and the products of a white collar (professional) worker, which are more suitably and appropriately called performances and units of performance. The latter may be a clue why the complexity of measuring the quality and quantity of professional performances is still stuck on the level of formal and formalistic adherence and compliance to the completion of tasks, programs and projects as the ultimate goal.

2.2.3 Rural and semi-rural areas

The complexity of the intersection and criss-crossing of the post-apartheid and modern technologically mixed society in South Africa, could for a lack of a better word, be expressed

with the notion of a multiverse of life-worlds fused into first, second, third, fourth, fifth, and sixth worlds. These worlds are easily recognisable using different terms and phraseology for different societal communities categorised into visible spatial compounds and contextual spheres. Against the backdrop of such a categorisation one can loosely distinguish between

- upper class suburbs and city centres of Sandton, Johannesburg, Cape Town, etcetera as first world,
- some city suburbs, villages, towns or middle class township areas as second world,
- some city-like suburbs, townships, locations of semi-urban and semi-rural areas of the middle class, working class and unemployed as third world,
- rural settings and settlement areas of so-called traditionally inclined people, the working class and the unemployed as fourth world,
- pockets of unorganised city and village and rural settlement areas as ‘underclass’ and poverty stricken areas as fifth world and
- Temporary established squatter and settlement areas next to busy roads as rapidly changing squatter and settlement situational settings as sixth world.

The demarcation and peripheral margins of professionals in the study revolve somewhere around four categories, namely two categories from which they are mainly drawn, that is, from city-like suburbs, townships, locations of semi-urban and semi-rural areas of the middle class, working class and unemployed (third world) and the rural settlements of traditionally inclined people with aspiring middle class, working class and unemployed groups of people (fourth world). Professionals in rural and semi-rural areas are not only executing and applying their professional abilities and capabilities in the third and fourth world settings but also in the fifth, and sixth world settings and to a lesser degree in the first and second world settings. The specific and particular detail denominations of the semi-rural and rural categories of this study revolve around classifications of third and fourth world settings as emphases. The researcher wants to point out that these are only emphases for analysis and synthesis of an investigation into the well-being and wellness levels of professionals in these settings. All six worlds function and operate in each of the six societal worlds in an oscillating way. For example, in the sixth world setting there are in a determinative sense experiential pockets and packages of a first world setting and vice versa. The deliberations and reflections on the levels of professionals in this study cover all six life-worlds but the emphasis is mainly on the four life-worlds primarily overlapping with the idea of semi-rural and rural worlds.

One can to a certain degree follow Swanevelder, Van Huyssteen and Kotze’s (1988:210-211) classificatory distinction of rural settlement areas:

A rural settlement or area is unifunctional and is associated with societal activities of a primary

nature. The basic function of a rural settlement is to supply the community with primary products and goods such as food, water and wood products. A rural area connected to surrounding unoccupied land, fields, meadows and spaces is been regarded as part of the settlement. The problem with this description of Swanevelder et al from 1988 is that it is dated. In today's South Africa what is regarded as a rural area has still some of Swanevelder et al's features of description but the complexity of the current situation in a rural setting and community necessitates a comprehensive study of rural settings and communities that goes beyond the margins of this study. The researcher's guesstimate is that features from nearly all six worlds described above are to be found in rural settings and communities.

The semi-rural and semi-urban areas such as Sannieshof, Ottosdal and Delareyville are a mixed bunch of city-like suburbs, townships, locations and settings in which rural people as covered by the fourth world category above have become urbanized in many respects. One of the functions of the semi-rural and semi-urban areas is to cater for rural people in one sense but these semi-rural and semi-urban areas are also catering for some of the needs of people from third, second and first world settlements and areas. Again the researcher's guesstimate is that features from nearly all six worlds described above are to be found in semi-rural and semi-urban settings and communities where professionals are directly or indirectly involved through their professional activities. In this study the researcher defines a semi-rural setting and area as one in which the inhabitants are in many instances being urbanised one of which is the rural integrated plan of the South African local Government Demarcation Act.

A highly complex set of reasons and factors determines the placing and positioning of professionals in rural and semi-rural areas: Professionals originally came from specific and particular areas to which they are returning plainly to live their lives where they are involved and engaged in relationships with community, family and natural world from which they originated. But some professionals in the employ of government are deployed to certain rural and semi-rural areas to satisfy the need and constitutional rights in these areas for education, as well as safety and security.

The researcher is aware of problems of depopulation and economic stagnation which should increasingly be tackled with strategies to counteract these tendencies. The aim of this study is to make a contribution through an investigation into the well-being and wellness levels of professionals in their work contexts, the duration of their professional engagement and involvement, as well as looking at their levels in other sectors of their lives in rural and semi-rural areas.

2.2.4 Equilibrium and/or homeostasis

Jordaan (1995:114) defines equilibrium or homeostasis as referring to the same set of conditions. In addition, he refers to the homeostasis or equilibrium of the body's ability to maintain a stable condition. A state of equilibrium refers to the ability of the individual or the community to maintain the principle of embracing totality of the cognitive, affective and psychomotoric aspects in all bodily processes.

In this study, equilibrium or homeostasis means the balance and intersection of the two main angles of the study:

Within the ambit of the first theoretical angle the state of equilibrium and balance of well-being and wellness levels in good relationships focus on the four-some pattern of experience of God, oneself, other human beings and the physical-organic environment enacted and lived out in each field of experience and social role. Any reference to balance and equilibrium is then not static but takes on the form of a fluctuating and appropriate interchange and interaction between different factors and contexts.

Within the ambit of the second theoretical angle the state of equilibrium and balance of well-being and wellness levels have to be looked at as the ongoing dynamic daily involvement of people in the four part processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal).

In the light of this, equilibrium means the differentiation and integration of time and energy needed in performing a certain series of tasks and work within the professional mode in relation to oneself, God, other people and the environment.

2.2.5 Faith, belief, trust and confidence

From a theoretical perspective of faith - commonly known as a theological perspective - based and grounded in our everyday experience of faith two successive statements about faith (=belief, trust and confidence) and the topic of the thesis are being made at the beginning of chapter 1:

First, that for someone engaged and involved in a faith profession the lack of the opening up and functioning of the dimension of faith, belief, trust and confidence - all belonging to the faith realm - in the EAP's is highly problematic.

Second, a lack of awareness is been detected amongst professional people on the impact and contribution their experience of faith, belief, trust and confidence has on their experience of wellness and well-being, their professional performance and the execution of their skills and know-how in the workplace.

In the two statements the researcher strongly alludes to the fact that people's experience of faith, belief, trust and confidence is in many instances plagued by an unawareness of the problematic role of religious and church-centred faith which steadfastly reckons God to be the only object of faith. The moment self-belief, belief in the neighbours and belief in the physical-organic is been left out of the experiential four-some rolling pattern of faith, the role and experience of faith is paradoxically neutralised and immunised in the professional person's workplace. Religious faith and God is thereby been forced back into and locked up in spiritual spheres, churches and faith communities. Though churches and faith communities are an integral part of people's lives, the important point here is that God's presence is intrinsically part of every social structure, institution and community. God's presence is not explicit in certain social institutions and less explicit in others.

In the professional context the mode of professional performance leads the field of faith as well as other fields of experience in the workplace and work sphere. In the field of performance experience the four-some pattern of God, oneself, colleagues and clients and the physical-organic environment are embodied and embedded in the field of performance experience. The strong plea we currently hear for more spirituality within the spatial and temporal context of the professional world means just that the experience of God, oneself, other human beings and the physical-organic environment take on the face and guise of professional performance.

Earlier, performance and performances have been typified as that of the professional as a white-collar worker's form-giving 'products' of his/her tasks, projects and constructs in a similar sense as the blue collar worker's actual artefacts and products. It is, however, all the more important that a high level of awareness of the supporting role of the four-some pattern of faith experience is been recognised and acknowledged in the workplace. The researcher is strongly convinced that, for example, insecurity in the workplace could possibly be ascribed to a lack of self-belief and self-confidence, or a breakdown of faith, belief and trust in one's colleagues (seniors and peers) and one's pupils as teacher, patients as health professional and citizens as policeperson. The four pointers of God, oneself, other human beings and the physical organic environment in each field, mode or dimension of experience of a wholesome and not so wholesome differentiated and integrated person is been feeding on each other on the one hand, and supporting each other on the other.

Faith, belief and confidence directed to oneself, other human beings and the physical-organic environment is in the traditional Protestant and Catholic approaches not viewed as religious belief and is thus of a lower order and less important. The pointers of believing oneself, one's human neighbours and the physical-organic environment other than the traditional one of faith in God in the Protestant and Catholic worlds, were being named with terms such as 'human faith or belief', 'historical belief', 'ordinary belief', 'secular belief and trust' or 'worldly belief and trust'. On the other hand, faith as experience of God, directed exclusively to God has been termed 'religious or divine faith', 'belief in God', 'the spiritual belief dimension' or just plainly the spiritual dimension of a human being. In certain approaches when the single word 'faith' is exclusively reserved for experience of God, the words 'belief and trust' are reserved for human experience (Van Niekerk, 2008).

Brennan Hill, a modern American Catholic theologian (1990:32), represents many of the dualist theological and church-centred views in his classic description of the distinction of human faith and religious faith:

Human faith is a trust attitude toward others and toward reality.

Similarly, religious faith is a trusting response to ultimate reality, to Mystery, to God.

In the modern African Christian sense-making approach, the researcher maintains that the four-some pattern of faith experience operates as faith, belief, trust and confidence towards God as well as faith, belief, trust and confidence towards oneself as a human being and faith, belief, trust and confidence towards other human beings including one's faith, belief, trust and confidence towards the surrounding physical-organic environment. Van Niekerk (2008:102) describes such a multifarious pattern of faith experience as follows:

Just as people form patterns of thinking which shift from thought to thought, they enact and undergo different patterns of faith from belief to belief every day. In the field of faith one's beliefs or pointers of faith may move from self-confidence (a faith pointer) to trust in another person (another faith pointer), to believing God (a faith pointer), to the belief that your car will take you to your destination (a faith pointer), to trust that your stock market shares will rise (a faith pointer), to doubt (disbelief) (a faith pointer) that the approaching motorist will obey the traffic light (faith pointer). At the end of the day one can sit down and try to draw a pattern of all the beliefs or faith pointers that one underwent or enacted on a specific day. Disbelief or doubt pointers are part of the field of experience of faith. At least when one makes doubt and disbelief part of the field of faith, a theorist of faith is in good theological company, such as Martin Luther the sixteenth century Reformer, and Paul Tillich, the twentieth century American theologian.

In this sense firstly, faith, belief or trust do not have a higher and more important embracing religious position and is not more religious or divine than thinking, feelings, producing, loving, speaking, inhaling etcetera. In terms of the views presented in this study there is no separate divine or religious dimension because God is directly involved in every field of experience as Spirit of God or the Holy Spirit (Van Niekerk 2008:69). Secondly, though God, oneself, other human beings and physical natural world are simultaneously closely connected and radically different, they are experienced as a four-some pattern of experience within each field, mode and dimension of experience within the sphere of human experience.

In terms of the main assumption of the wholesome African-Christian sense approach followed in the thesis the four-some pattern of experience of God, oneself, other human beings and the physical-organic environment is been enacted and been in operation in each field, mode and dimension of experience. However, the emphasis is on a perspective of faith leading the enactment and operation of the four-some pattern of experience of faith, belief and trust the reflection and discussion of different aspects of the thesis.

2.3 DIFFERENTIAL EQUILIBRIUM OF SOCIETAL ROLES WITHIN THE FOURSOME FRAMEWORK OF GOD'S GRAND ACTS

2.3.1 The challenge of an African-Christian sense-making approach

In terms of the African-Christian sense-making approach followed in this thesis, people, the natural world and God are simultaneously and continuously involved in the four-some pattern of experiencing God, themselves, other human beings and the physical-organic environment and God's grand acts of creation, reconciliation (redemption = cross and resurrection of Jesus), renewal (ongoing renewal of everything through the Spirit) and consummation and fulfilment of everything into the future (aim and goal of everything).

In being constitutively part of God's grand acts of creation, reconciliation, renewal and consummation professional people, like any other human person or group of people, live before the eyes of God. People living before the eyes of God within the ambience of the processual process of God's grand acts have the responsibility and accountability of performing and acting out different societal roles in daily life. The professional working role is but one of the many roles people are being engaged in. One of the striking features of people's lives in societies of the global world is that no one can escape the management of the different roles and the energy needed in his or her life. Especially in the areas of professional task and project performance, time and energy management is of the highest importance for the attainment of

qualitative performance levels.

Mbiti (1969:96) asserts that God equipped the human race with the differentiation of societal roles in their life-worlds. He mentions:

God and His presence provided for the main needs of humankind: food, knowledge of fundamental skills, domestic animals, light and fire, weapons and tools, children, doctors and medicines, on top of immortality, or rejuvenation or rising again after death.

In classical theology, God's act of creation is firstly been exclusively singled out from the processual framework of God's acts of creation, reconciliation, renewal and fulfilment to elaborate on themes and topics of wellness and well-being of people. One of the main focus points in the study is that of emphasising the well-being and wellness levels of professional people. Secondly, in many of the one-sided operational procedures concentrating solely on God's act of creation, the Genesis portrayal and rendition of creation is used as a blueprint to prop up views of human beings that are either dually structured in the soul/spirit and body sense or set up as a trichotomist spirit, soul and body scheme. The third aspect of the one-sided procedure is of using the rest of the Bible as the exploration area where the dual and trichotomist schemes of human beings are unearthed as true reflection of God's blueprint for what and how a human being should look like.

König (1994:107) asserts that terms such as body, soul, spirit, mind or heart are being used in the Bible not as fixed components of human beings but as expressing components, aspects and facets with wide ranges of fluctuating meanings. König's assertion could be taken as a warning not to use the biblical text to compile a creationist blueprint of human beings, firstly, not from the Genesis narrative and secondly, not from various sections of the Bible where reference is been made to certain of these terms. Sometimes references to 'body' means the entire person while the soul often refers to the throat or mouth. Many of these and similar sections in the Bible have to be read and re-read with care because the ways these words are used in different contexts bring mixed approaches and sense making portrayals of human beings from different eras in history and from different societal contexts to the discussion table of what the Judaeo-Christian scriptures are actually saying about human beings.

People cannot simply access and acquire everything we know about God, humankind and the natural world through the Genesis book's portrayal of God's grand act of creation as a divine blueprint of what and how human beings, nature and even God should look like. The main reason why we are being disallowed, is because we are fully taken up in the ongoing dynamics of the four-some processual framework of God's grand acts of creation, reconciliation (redemption as cross and resurrection of Jesus), renewal (ongoing renewal of everything) and

consummation and fulfilment towards the end (aim and goal of everything) (Van Niekerk 2009:45). Nearly all classical theologians and traditional Christians followed and are still following this route. The 20th century Swiss Reformed theologian Karl Barth changed gears from the classical position to a sole focus on God's grand act of reconciliation in Jesus Christ as the revelational image and example of how God, human beings and nature look like and are supposed to look like (Van Niekerk 1984). In Pentecostal, Charismatic and liberation theological movements, the focus is solely on God's grand act of renewal through the Holy Spirit because they correctly on this point assert that we are living in the timeframe of the Spirit. Various models of renewal are being used from, on the one hand, the spiritual liberative salvation model of many Pentecostals and Charismatics with the one aim of ensuring that people are in heaven one day through present involvement with the Spirit. On the other hand, more socially responsible liberation theologies operate with the *motif* of Israel's liberation from Egypt as basis for wide-ranging societal liberative involvement. Although Pentecostals, Charismatics and liberation theologians have the advantage of being on the right track with the emphasis that we are living in the time of the Spirit and we therefore have access to all of God's grand acts through the Holy Spirit, the one-sided focus on God's grand act of renewal and liberation is totally inadequate. Finally, in history, millennialists, apocalyptics, utopians, Marxists and Adventists have one-sided foci on the future as the Holy Grail from where one acquires blueprints for how God, human beings and physical-organic nature should look like (Van Niekerk 2009:45). While Marxists usually have a negative opinion about God, they draw their template or blueprint of their classless society from the utopian future. Christian millennialists, apocalyptics and utopians one-sidedly have their access point for their views of how God, human beings and physical nature look like and should look in the future, that is, God's grand act of the new heaven and the new earth. The blueprint from the future is been revealed into the present and even way back into the past (Van Niekerk 2009: 45-46).

In what follows different one-sided views from different authors are discussed with the aim of acquiring clues, ideas and guidelines for the portrayal of the outlines of a wholesome differential and integral approach and view of human beings.

2.3.2 One-sided emphasis on God's creation

What happens too often in such an investigation is that the grand act of God's creation of human beings is been investigated in a creationist sense in order to ascertain how levels of professionals are structured and how these are functioning. The majority of these authors are being chosen from different backgrounds and contexts with the purpose of slotting and subsuming their views under the one-sided heading of God's grand act of creation. Many authors African and European, male and female, different church denominations such as

Reformed and Catholic are to a large degree unaware that by negating God's grand acts of reconciliation, renewal and consummation a skewed view of God, human beings and the natural world as well as the notions of wellness and well-being of human beings is presented.

Lebaka-Ketshabile (1997:16-17) asserts that while Africans believe that body and spirit are inseparable during people's lives in the sense that the physical being and the spiritual being of people nurture and affect each other from both sides. For Africans, political oppression and economic deprivation do not affect only physical, but also spiritual well-being. Furthermore, Lebaka-Ketshabile (1997:16) argues, for Africans spirituality has to do with the entire life of a human being, comprising the physical and spiritual dimensions. A spiritual being is a being involved in a world God has created with the aim of maintaining it to benefit all as God initially intended creation to be.

Lebaka-Ketshabile's (1997) argument fits best into the domain of the research topic because she views human creation from an African perspective set in a rural context. She continues to emphasise that both components (physical and spiritual) are important gifts from God and are in need of nourishment every day and every minute of humankind's existence. This adds the renewal aspect to her one-sided view. Lebaka-Ketshabile emphasises the wholesomeness of human beings but she one-sidedly focuses in her analysis on the grand act of God's creation. Especially, her referral to how and what God has intended God's creation to be is a creationistic emphasis and point of access that brings us no further in the discussion.

None of us has any access to God's intention and blueprint of creation, not even through an analysis of the creation narratives of Genesis. The heart of the matter in the priestly narrative of Genesis 1 is to be found in verse 1:31: 'God saw all that he had made and it was very good.' The main clue that we pick up from this verse in our present context is that we have our creatureliness at our disposal that is, the awareness that everything made was good including ourselves. How God made us whether in the sense of an event of *creatio ex nihilo* through a Big Bang or in *creationism's* literalistic sense of Genesis 1-3 or in theistic evolutionism's *creatio continua*, no human being was there to receive our creaturely blueprint as to how God intended us to be. While no one was present in the act of creation, all we and all other people in history have is our creatureliness. Therefore, a meaningful, wholesome and solid approach towards human beings is only construed through our direct involvement and engagement in the processual continuation of the grand acts of God in our experience. In reflecting on this involvement and engagement we become aware of God's creation through our creatureliness, aware of our reconciliation in the cross and resurrection of Jesus, aware of our renewal in the ongoing renewal work of the Spirit and aware of our consummation and fulfilment in being directed towards the new heaven and the new earth. The construction of a wholesome

approach towards human beings is not derived from an exclusive concentration on God's creation and our creatureliness but is rather a laborious task to outline and to construe a wholesome anthropology through our involvement in God's grand acts from beginning to the end.

O'Brien (2003:110) supports the view that spiritual well-being from a creation perspective underscores the notion of a wholesome humankind as being a mystery. Arguing that spiritual well-being containing a philosophy of life pointing to an embracing God, human and environment view emphasises a type of existential well-being that refers to the supernatural, sacred or transcendental and points to communication and communion with the latter. In this sense, people finally transcend themselves in order to be whole within themselves. She continues to say spiritual well-being is in the right relation with God and in the right relationship to fellow human beings and oneself.

Sagiv, Roccas and Hazan (2004:72) support the view that human beings are created to live together and to care for each other by reflecting on the notion of macro caretaking and macro-worry. The notion of communal responsibility in which concern for others and thus worry about others is exclusively emphasised cannot be meaningfully connected to the experience of one's levels of well-being and wellness. There is a lack in this argument since the concern is solely about the humanness of people with the omission of God and the physical-organic environment. Following this argument one is burdened firstly with an access point of gathering clues and hues about people's wellness and well-being levels one-sidedly from one's humanity, and secondly, an access point which one-sidedly concentrates on God's creation. Anything about levels of human wellness and well-being is to be tackled with the principle of the theanthropocosmic sense-making approach as well as with the continuous emphasis on our involvement in God's grand acts of creation, reconciliation, renewal and consummation.

2.3.3 One-sided emphasis on God's act of reconciliation

In this section the modern one-sided search for a blueprint of God, human beings and the natural world through the notion of reconciliation is discussed. The best example is been found in the Swiss Reformed theologian, Karl Barth (1886-1968), who in a highly neo-orthodox sense continuously operated with a one-sided emphasis on God's grand act of reconciliation. God as initiating subject of all processes of the created universes, our surrounding planet system and the history of human beings bridges and fills the invisible space between God *and* Jesus Christ as God's objectified, interpreted and actualised revelation and medium in the midst of history. Barth one-sidedly sets and continuously emphasises the grand act of God's reconciliation in the midst of history between God's act of creation and God's act of renewal and the fulfilment of time (Van Niekerk 1984:204f).

For Barth, Jesus Christ is first the fulfilled time as an irruption or breaking into the middle of the historical time processes by God. Jesus Christ as God's revelation happens as an absolute event in the midst and in the middle of history as part of history. As the fulfilled time, or as absolute happening, every other event is not yet an event, or has ceased to be a happening or an event. Jesus Christ, the fulfilled time, is the 'only truly moved and moving time' which means that the time processes came to a suspension and all the moved and still moving content of the whole process of time and history are therefore made less important than the absolute time event of Jesus Christ (Barth CD I, Vol 1 1975:116).

The second procedure been followed by Barth is to see the breaking in and irruption of God into the millions of years of natural and historical processes at a particular point in the middle of history. The point in the middle of history is been bridged by Barth in a threesome trinitarian way in which God is bridging from God's side the gap between God and human beings through the positioning of Jesus Christ as the threesome analogical bridge between God and human beings. Barth in his *Church Dogmatics* let God set the gap and he let God bridge the gap between God and human beings with three analogical bridges which actually form one bridge, Jesus Christ (Van Niekerk 2008:238).

Van Niekerk succinctly summarises Barth's viewpoint in that God's revelation is triadic and trinitarian by God's *placing* (positing), *explaining* and *acting* of God in Jesus Christ, while human beings are simultaneously co-placed, given co-knowledge (conscience) and co-operatively enacted in faith as human agents of God in the world. Barth let the procedure works itself out as God's self-placing and human beings' state of being placed by God (*analogia fidei*), God's self-explaining and human beings' status of being co-explained by God (*analogia relationis*) and, thirdly, God's self-operation (acting) and human beings' status of co-operating with God (*analogia operationis*) (Van Niekerk 1984: 208-206).

Barth's view of God's grand act of reconciliation in the middle of history and in which the gap between God and human beings is bridged in a threesome analogical faith way, is Barth's main scheme, image and example for any description of a notion, theme or topic on God, human beings, nature, time, society, church, the Bible or politics.

In what follows Barth's one-sidedness and skewed emphases are being taken into account in the description of his views of human beings. Barth (1960:325) states:

This is a problem of the constitution of this being (human being), which is a problem of human existence and nature. The problems were dealt with in the traditional view of human soul, which was strongly emphasized, and of the human body, which was almost always emphatically disregarded.

Here Barth (1960) reflects on the problem of the traditional division of a human being into more important and less important parts or aspects while disregarding the notion of a wholesome human being. In some instances the soul is regarded as wholesome, or covering the entire human being, while the body is disregarded. The problem with Barth's view is that he consistently applies his threesome analogical approach to the components of soul and body. While he views soul and body in their togetherness as expressive of the whole human being, he did not realise that he was making use of clues and notions acquired from his own Calvinist background in which Calvin followed Aristotle on the unity of soul and body but followed Plato on the immortality of the soul and the mortality of the body.

Barth as a modern neo-orthodox theologian agrees in many instances with Calvin on the idea of the slightly greater importance given to the soul than to the body. But Barth's views are an impressive effort to take clues from modern philosophies and scientific views into a mixture of his views of Biblical accounts of soul and body. A fusion of neo-Kantian and existentialist philosophies from the earlier part of the 20th century is clearly to be seen in his views of what comprises a human being and what a human being should look like (Van Niekerk 2008:238).

Neo-Kantian and existentialist philosophies presented Barth with the tools to carry on with the traditional distinction of soul and body bridged into a wholesome unity of some sorts. They presented Barth with the bridged unity and wholesomeness of soul and body in following the footsteps of Calvin and Aristotle in viewing a human being as comprising two elliptical points of theoretical soul-like reason and practical bodily existential reason. Barth replaces the notions of theoretical reason and practical existential reason with his threesome faith bridges or faith analogies acquired from the grand image and example of Jesus Christ as God's grand act of reconciliation. Calvin's idea that the soul was slightly more important than the body is couched and remoulded in the typical Barthian way. Barth employs the neo-Kantian cum existentialist irruption procedure of theoretical reason (Being with a capital letter) irrupting into practical reason (existential everyday being) in the exposition of his whole theology. In his soul/body scheme of human beings, in spite of the wholesomeness of a human being the human soul in its close connection with the human body is continuously irrupting into the body in a similar sense as God is continuously revealingly connecting and irrupting into Jesus Christ as the grand revelation of God in the midst of history.

In the area of his view of human beings, Barth expresses the continuous connection and irruption with the dynamic notion of a human being as an *embodied soul* and *besouled body* in a threesome analogical way. Three types of analogies are in use everywhere in each doctrine of theology in Barth's *Church Dogmatics* such as his doctrine of God, doctrine of creation and

doctrine of Christ (Christology). In Barth's doctrine of human beings (anthropology) his triadic analogical views are expressed in terms of the ancient terms soul and body. The three types of analogy expressed in the soul and body anthropology are according to Van Niekerk (1984: 208-225):

Firstly, Barth's first analogical faith bridge comprises the positioning of the soul in the body and never beside it. The soul is operationally placed in the body and never separately as a fixed on attachment. This analogy is been called the *analogy of faith* by Barth and according to the commentators on his theology this type of analogy is Barth's main analogical notion.

Secondly, Barth's second analogical bridge is that the soul is never without the body but only with it. This analogy is been called the *analogy of proportions* by Barth and the commentators on his theology.

Thirdly, Barth's third analogical faith bridge is been called the analogy of actuality in which the soul is continuously operationally present, active and significantly irrupting in the body. This analogy is been called the *analogy of actuality* by Barth and the commentators on his theology.

Barth's views are an improvement on the traditional duality of soul and body and triadic scheme of spirit, soul and body. In his view, both soul and body with their attributes are being taken seriously and evenly emphasised. Some people today unwittingly hark back to the ancient philosophical schemes and God-human-and-worldviews in which the ever so present in our world doctrine of the immortal soul and the mortal body reigned supreme.

For Barth a human being is body, yet not body alone but also soul. Similarly as human being is soul, yet not soul alone but also body. She/he is soul of her/his body. But soul of his/her body, he/she is not really his/her body too. In this respect, modern spiritualistic approaches would do well to allow themselves to be corrected by materialistic approaches and vice versa. Humanity alone is also his/her body and his/her body is himself/herself too. As his/her body, humanity is certainly more than is spatial and sensible material body. She/he does not become pure soul by virtue of the fact that she/he is exclusively besouled.

According to the observation of the researcher, a paradigm shift has taken place in many situations of the African-Christian world whereby the emphasis on the terms of soul and body is playing a see-saw role. On the one hand, in many situations a shift from an emphasis on the soul and the spirit to the bodily and physical well-being takes place. On the other hand, in many experiential contexts of human beings, the shift from an emphasis on the body to the spirit and the soul happens because people see that as an escape from the miserable conditions they

found themselves in. Although this way of approaching problems has its merits and is still in use as anthropological framework, it seems creating more problems for modern Africans in their different life-worlds where the traditional and the modern sense-making worlds appear as mixed and fused. In these mixed modern cum traditional African life-worlds the main emphasis on any view of human beings should be that human beings comprise more than only a soul/spirit and body. This is the simplest description of the reason why the different facets of the thesis is not tackled through a traditional dualist or trichotomist approach.

Van Niekerk (1989:29) and Barth (1960:392) though they agree on the notion of the unity and wholesomeness of a human being, disagree on the main question of what the one wholesome human being comprises. While for Barth a human being still comprises a soul and body, Van Niekerk views terms such as body, soul, spirit, mind or heart used in many of the variegated Biblical texts not as fixed components or parts of a human being. For Van Niekerk the sense-making quality of these terms and the contexts in which they were being set and used by the composers and writers of Biblical texts had to make sense of from the perspective of an integral and differential view of a human being. Then and only then, can the textual and contextual sense-making view of the composer and writer of the Biblical text be brought into a consensual negotiation process with the African cum Christian sense-making God-human-and-world approach of the negotiating modern person's sensory experience. Van Niekerk (2008:86) is adamant that all senses are involved when one negotiates and is been engaged with the God-human-and-world approach of a composer, composing group or writer emerging in a text. Apart from the sense of seeing and thus text reading which is singled out by many postmodern philosophers as the main sensory avenue of approaching a text and the text world, all one's senses are involved and engaged when negotiating with the sense-making approach of the text and context world.

Van Niekerk is emphasising that he is consensually negotiating with texts, theories, natural processes and human doings and not interpreting in the traditional sense. He insists he is consensually negotiating not interpreting (Van Niekerk 2009:286-289) terms such as body, soul, spirit, mind or heart commonly used in regard to human beings in various Biblical texts and contexts. The negotiating and accessing of these terms are not been done in a so-called neutral and objective way but directly related to his African-Christian God-human-and-world view hunting and gathering as many clues, cues and hues possible in an investigation. In the consensual negotiation process, firstly a design or construct as a compromise delivers a compromise (mutual promise) of the wholesomeness of a human being. Secondly, through the procedure of differentiation and integration, analysis and synthesis, and philosophical hunting and gathering Biblical correlative clues, cues and hues are being established of the vast number of views doing the rounds in many anthropological approaches during the hundreds of years

spanning biblical times.

2.3.4 Modern continuation of the duality and tripartite schemes of human beings

People's sense-making views about the cluster of God, human and nature shape their philosophies, sciences and anthropological schemes of human beings. In the modern era three broad sense-making God-human-and-nature perspectives have been taking shape around the duality of mind and matter as the modern expression of the classical duality of soul/spirit and physical body that is still part of many modern people's jargon.

In reminiscence of the ancient sense-making notions of the dual and triadic views of 'spirit, soul and body' three broad trajectories emerged in the modern era.

In the first trajectory of a dualism of 'matter plus mind or spirit/soul and body' the emphases are on both the matter and the mind sides of the dualism.

In the second trajectory of a duality in which 'matter giving rise to mind or material bodiliness determining the spirit/soul' the emphasis is totally on the matter and material bodily side of the duality.

In the third trajectory of a duality in which 'mind giving rise to matter or spirit/soul determining the body' the emphasis is reversed and is placed on the mind, spiritual and soul side of the duality.

2.3.4.1 Dualism of mind and matter; spirit/soul and body

The first broad modern perspective of a dualism between mind and matter (soul and body) is best represented by the 17th century philosopher Descartes with a parallel structured biopic view of a thinking soul (mind) and a spatially extended body (matter) (Descartes 1967:42f). The only point where the two parallel substances meet is in the pineal gland (Van Peursen 1966:31). While Descartes' views were highly controversial amongst some, his new modern approach of viewing the soul as a thinking mind parallel to a spatially extended material body actually transformed the classical soul and body dualism of the majority of Christian churches.

In several sciences in the 20th century Descartes' parallel view of soul (psyche) and body (somatic) made way for a view in which soul and body are been brought into a very close overlapping relationship in which soul/spirit influences the body and the body in turn influences

the soul/spirit. The latter two way direction of the soul/spirit and the body processes influencing each other from both sides is expressed in the literature with the very fashionable dual term of a human being as a psychosomatic being.

Nevid, Rathus and Greene (2006:137) indicate that present day scientists and clinicians are aware of the radical intertwinement of the body and the mind. Psychological factors are simultaneously influencing and are being influenced by functioning of the physical body. In the current scientific world, mental health and physical bodily health are inseparable. It is worth noting that a great deal of present day psychology is moving in the direction of an extreme emphasis of scientific reflection on the neuro-physiological fields and spheres of human life. An extreme form is seen in behaviourism which stops short of denying the human mind any operational functionality. Strangely, though Body theologians and behaviourists opt for anti-dualistic wholesome approaches of human beings both approaches struggle to get rid of a dualist tag.

One does not have to be a rocket scientist to know that the majority of Christian churches, their members and their accompanying theologies are still stuck in the anthropological dualism of an immortal soul/spirit and mortal body albeit sometimes in a modern transformed Cartesian framework.

2.3.4.2 Matter giving rise to mind; material bodiliness determines the spirit/soul

The second broad modern perspective expressed in the short sentences of matter giving rise to mind and material bodiliness determines the spirit/soul is the widest accepted view amongst scientists from various sciences. The main assumption of this perspective regarding human beings is that the basic stuff of a human being is his or her body which means that the main access avenue for reflection about a human being is his or her bodiliness. Similarly, in the scientific world the main assumption is expressed as that the basic stuff of the universe is matter-energy and the main access avenue for reflection about the universe is the material, evolving processes in the physical measurable world.

Anthropologically speaking, whatever the conscious mind is, it emerges out of matter (that is the brain) formed in a sufficiently progressed stage of the evolutionary process. Whatever we can learn about the conscious mind must ultimately be reconciled with the kind of knowledge we get from studying the physical brain, for the conscious mind apart from a living physical organism is not only unknown, it is inconceivable (Harman 1988:34).

In the world of Christian theology reflection of what human beings are revolves around the body

and the bodiliness of human beings created by God as the main assumption and access avenue for reflection on human beings. Isherwood and Stuart as proponents of a Body Theology take their main cue from a diversified but wholesome perspective of the human body. In the 20th century the notion of Body Theology especially took shape within feminist circles, mostly of Roman Catholic origin, as an attempt to access dimensions and aspects of human beings in a wholesome way from the body and the bodiliness existence of human beings.

The main contribution of body theologians revolves around a diversifying of the wholesomeness of the human body in roles and relationships towards others. Body theologians reckon by emphasising the wholesomeness of the human body with its accompanying gender-grid that the traditional and modern dualities, twosomes and binary schemes are satisfactorily tackled. The compilation of essays in the book "*The Good News of the Book*". *Sexual Theology and Feminism* is informative in this regard. Their main reflective cue for various human domains and aspects is taken from the full encapsulation of humanness and being human from the human body and bodiliness. The following aspects drawn from the wholesome bodiliness of human beings are examples of such an approach: 1. a physical body, 2. a symbolic body, 3. a political body and 4. a spiritual body (Isherwood and Stuart 1998).

The problem body theologians are facing is that while they diversify different aspects and relationships from the totality of the human body as the main avenue of reflection about human beings, the total bodily existence of a human being expresses and determines the different aspects and relationships within the concrete everyday societal world. Moreover, the theological dimension as an intrinsic part of the twosome of Body Theology, or a theology of the body, is providing the theological reflection on the bodiliness of human beings set within a modern dual Catholic ecclesial perspective of 'sacramental-sacred and secular-profane' and a dual theological anthropological perspective of 'immortal soul...mortal body'.

Isherwood and Stuart (1998:67-68) in their book *Introducing Body Theology* support the sentiments of various authors indicating that Thomas Aquinas, the late medieval Roman Catholic theologian, in his *Summa Theologiae* asserts that there is an intrinsic substantial unity between body and soul. Thomas Aquinas followed Aristotle to a large degree on the unity of soul and body, but where Aristotle viewed soul and body as one substantial unity of form and matter, Thomas viewed soul and body as two substances (van Peursen 1966:105). To Aristotle both soul and body in death come to an end, except the personal divine spirit which continues to exist after death (van Peursen 1966:104). Thomas under the influence of a neo-platonic dualist approach viewed the immortal soul and the mortal body as two substances. He emphasised the unity of body and soul: the soul being the substantial form or pattern of the human body which is that part of human nature which is everlasting and which is the ordering

and forming agency of the material temporal body. Isherwood and Stuart (1998:68) align themselves in typical Thomistic fashion with the two substances approach of soul and body. In this scheme the soul is seen as the rational intellect (*anima rationalis*) which needs the senses of the bodily world to acquire abstract knowledge. In spite of Body theology's strong emphasis on the wholesome character of the bodily existence of a human being, the primordial Thomistic scheme of immortal soul and mortal body caught up with the body theologians.

Concluding, one could state that as long as theological anthropologies, even with the vast improvement on the duality approaches brought by the wholesome approach of Body theologians, still work with sense-making anthropological tools and components of the dual and tripartite schemes of human beings that were immensely meaningful within the settings of Plato and Aristotle hundreds of years before the Common Era (BC), real diversification of human fields, modes and aspects of experience cannot be accessed and unlocked.

2.3.4.3 Mind giving rise to matter; conscious spirit/soul determines the body

The third broad modern perspective expressed in the short sentences of mind giving rise to matter and the conscious spirit/soul determines the bodily existence is in an ever increasing sense accepted by different scientists from various sciences. The main assumption of this perspective regarding human beings is that the basic stuff of a human being is his or her consciousness which means that the main access avenue for reflection about a human being is his or her conscious mind. Similarly, in the scientific world the main assumption finds the basic stuff of the universe to be consciousness. Mind or consciousness is primary, and matter-energy arises in some sense out of the conscious mind. The physical cosmic world is to the greater mind as a dream image is to the individual mind. In the final instance the collective mega consciousness behind the phenomenal world is contacted, not through the physical senses but through a deep conscious intuition (Harman 1988:34-35). Consciousness is not the end product of material evolution; rather, consciousness was here first in the millions year old universe before material energies.

Various approaches are attempting to view the mind, soul or spirit side of a human being as the access avenue of how a human being should be viewed and approached. Within the scheme of the classic duality of mind/soul/spirit and matter/body the emphasis for the diversification between different modes and aspects of a human being is totally on the mind/soul/spirit side. An example of how a human being is diversified from the mind, soul or spirit side could be presented in the following way: a human being is diversified into 1. a rational being; 2. a religious-metaphysical being; 3. a social being. 4. a physical-biological bodily being whose needs and conditions are driven and carried by the rational, religious-metaphysical and social

dimensions (Ipe 1988:3-5).

By locating and emphasising the access avenue of what a human being is on the side of the mind, soul or spirit and not as is the case with proponents of Body Theology on the bodily side of the equation, some versions of this view contribute to greater insight in the wholesome nature of human beings but demonstrate simultaneously as being still stuck in the classic dual or tripartite ground scheme of human beings.

2.3.4.4 Dualist versus Wholesome anthropologies and the Bible

One may ask whether the notions of duality and tripartite views attempting to access the whole human being from both the spiritual and soul side or the soul or bodily side have contributed to greater insight into the emergence of wholesome anthropologies that have been developed or are still under construction, especially where they claim to work from a Biblical background.

It has become increasingly clear that dualisms, dualities and binary schemes are not solved by stating over and over like a mantra that one is actually working with the notion of wholesomeness. Whether one tackles the anthropological question wholesomely from the mind, culture, spirit and soul side of the dualism or from the body, matter and physical nature side of the dualism, the dualism stays in place, albeit in the form of soft dualities that help us on the road to greater wholesomeness and comprehensiveness in the description of different fields, modes and dimensions of human experience.

As long as these anthropological attempts of diversifying all the fields, modes and dimensions in terms of one or both of the soul/spirit and body components of the classical dual or tripartite scheme, even in its ultra modern version of mind and matter, real diversification of human fields, modes and aspects of experience cannot be accessed and each of their qualitative basic foursome experiential patterns that revolve around God, the human self, other human beings and the physical natural world cannot be unlocked.

Where does the idea of a dual or triadic view of God, human beings and the natural world that plays such a central role in the Christian churches come from? One has to take into account that notions such as a 'spiritual body' and its counter position of a 'bodily spirit' are supposedly been derived from the Judaeo-Christian Bible in presenting us with various views of God, human beings and the physical-organic environment. Dual and triadic descriptions appear in different parts of the Bible. The main question is whether one can built a complete anthropology on these episodic descriptions in different contexts. They may be described in a dual or triadic way but a dualist or trichotomist approach of human beings are unjustifiably read into the text of

the Bible.

One has to be continuously aware that terms such as body, soul, spirit, mind or heart are being used in Biblical texts and contexts in different ways. Sometimes the carrying sense-making approach is a mixed one with a wide range of fluctuating meanings and in other instances, some of the Biblical texts are very closely in the neighbourhood of a dualist soul and body or trichotomist spirit, soul and body approach. In the majority of instances, however these texts and contexts indicate clear sense-making trajectories for the accessing of correlative clues, cues and hues with our life-world. In this regard the commonly used dual sets of clues in the Bible such as 'spirit and body', 'rational and sensory', 'inner and outer', 'invisible and visible', 'incomprehensible and comprehensible', 'intelligible and empirical' and even 'heavenly and earthly' emerge in the majority of Biblical texts as designations of wholesome integrated and differentiated sense-making approaches. The reading into the Bible of dualist and triadic anthropological views is problematic. What is more sensible is to extract and to translate the seemingly dual and triadic schemes into our contextual frameworks by confronting them with a wholesome, integral and differential view on human beings. In other words, such a so-called duality is not viewed as two substantial domains, substances or components but as the designations of one integrated substantial domain of experience.

In some ways the modern notion of the broad view of connecting the spiritual and the bodily very closely is been presented as a wholesome African-Christian approach of God, human beings and the physical-organic world. My idea is that the differential and integral role relationship of the 20th century idea of the 'physical body' is part of the so-called world of the ordinary world of experience. The notions of a 'spiritual body' or a 'bodily spirit' are presented in various circles as the mending of the gap between human 'spirit' and 'material body'. The problem with someone operating with an approach of wholesomeness in terms of a dualist or trichotomist viewpoint in starting from the bodily-matter side or the spiritual-mind-culture-soul side is unaware that the rendered solution of wholesomeness is still couched in terms of the dual immortal spirit/soul and mortal body scheme.

In some of these hardcore dualist views the soul does not need the body, while in others there is an interaction between the soul and the body, for example when the soul needs to express its inward attributes it needs the bodily senses to communicate those attributes. According to the argument put forward by these authors, body and soul are inseparable substances of human existence that need to be treated equally and nourished equally for humankind to reach two states of equilibrium on two levels, that is, the eternal spiritual and the temporal mortal bodily levels of well-being and wellness. On the surface it appears good and well for hard dualists to emphasise the unity of soul and body but as long as they view soul and body as two substances

(essences) of a human being, the one heavenly eternal and the other earthly temporal, no unity is reached and no real and helpful states of contentment and equilibrium can be achieved in the earthly world which is our home and daily habitat.

Supporters of hard dualist and trichotomist schemes assert that some of the actions of the body are dependent on the conscious operations of the soul, while others are not. According to these hard dualists, the operations of the soul are connected with the body as its instrument in the present life but from the continued conscious existence and activity of the soul after death it appears that it can exist without a body. In a similar way as a human being is more or less complete as a soul without a body in its immortal existence after death, the spiritual domain seems to be more crucial and important than its co-existent partner the body, which spells out only the physicality of the earthly existence.

In the modern era, simultaneous with the hardcore dualist schemes of the two substances of soul and body, broadly following Platonic and Neo-platonic philosophies, softer dual versions were propagated by people who worked more in line with Aristotle's points of departure. In broad terms this view amounts to that of a human being as one substance with two components of soul and body, which opened the way for the current view that a human being has many fields, modes and dimensions of experience which though differentiated, are simultaneously operating on the same level of experience. The latter are not divided in eternal spiritual soul and temporal earthly bodily groups of fields and modes of experience.

Whatever talk there is about eternal and temporal, if there is such a distinction, then eternal and temporal should be intrinsically built into each of these fields, modes and dimensions of experience. In turning the whole scheme around into a wholesome network of fields of experience, it is incomprehensible why a snippet of the spiritual or the eternality cannot be intrinsically part of ones feelings, talking, socialising or professional performances? It seems as if supporters are either admitting in a facile way that the spiritual world is also part of the world of the body, or they are steadfastly clinging to the chasm between eternally heavenly and temporally earthly experience.

2.3.4.5 Soft duality approaches of Protestant theologians

The soft duality view has been taken up by Calvin (and Zwingli) and the whole Calvinist, Reformed and Presbyterian world. Though many authors in the Reformed/Presbyterian world regard modes, fields and dimensions of experience to be perceived as that of a wholesome human being, the duality still lingers on by dividing these modes fields and dimension in two groups: soul-type spiritual modes and body-type sensory bodily functions. The Reformed

Berkhof (1939) reviews the notion of a soft duality by asserting that body and soul are distinct components (not substances) which do interact, though their mode of interaction escapes human scrutiny and remains a mystery to us. The union between the two may be called a union of life in which the two are organically related as one substantial human being: the soul acting on the body and the body on the soul.

Hard-line dualist supporters who form the majority in spiritual groups, churches and religious communities in the global world, espouse the hardcore view that the soul can exist without the body, especially after death. They see such a state of affairs not only in correspondence with the Scriptural representations about soul and body but accept it as the only correct Biblical viewpoint. However, this hard dualist view is more in line with the views of Platonic and neo-Platonic philosophies and sense-making approaches, which operate in broad terms more with the immortal soul and mortal body dualism than the wholesome directed trajectory of Biblical views. Berkhof's views on the other hand, are more in line with the soft duality of Aristotle, Calvin and Barth in which soul and body comprise one substance or essence of being human.

Berkhof (1939:192) argues that every action of a human being is perceived as an action of the whole human being. The whole person has sinned as body and soul. It is not the soul that dies nor the physical body but the human being. It is body and soul that is redeemed in Christ. When God formed the body, He formed it so that by breath of his Spirit humankind at once became a living soul (Job 33:4). Berkhof also mentioned that materialism views its primary substance as matter while the spirit is a product of matter. Spiritualism on the other hand views its primary substance as spirit and this becomes objectified into what is called matter. Matter is a product of the spirit. Dualistic approaches hold the view that when a movement occurs in the body, a corresponding motion in the soul occurs according to the law of pre-established harmony. Though Berkhof emphasises the unity of soul and body in the footsteps of Aristotle, Calvin and Barth, asserting it is the whole human being that dies not only the body, he, similar to Barth, operates with the dual component scheme of soul and body. In addition both Berkhof and Barth do not work with the triadic scheme of spirit, soul and body. For both of them the notion of spirit is incorporated in the soul component of the human being. The duality schemes or for that matter the triadic schemes, offer unsatisfactory and insufficient solutions and answers about human problems to modern people who live their lives through a large number of fields of experience. In the grand scheme of things, the globalisation processes effectuate very similar levels of well-being and wellness in people's lives, whether they are dwellers in the city, the rural or semi-rural areas of the country.

2.3.4.6 An equitable multiversity of fields of experience versus the classic duality and triadic schemes of human beings

In the light of this research, though the soft duality scheme of soul and body, and mind and

matter and its more extended sister scheme of a soft spirit, soul and body triad present us with unsatisfactory and insufficient answers and solutions, they are a vast improvement on the strong dualist and trichotomist schemes that are still doing rounds in people's experience. In terms of the unitary scheme of spirit, soul and body, when processes of intellectual behavioural growth occur in the mind, corresponding activities and performances of spiritual and physical materiality occur in the conglomeration of the time duration of work and place of work. These corresponding activities and performances must be displayed by a healthy, happy, satisfactory work environment which means in terms of the ambience of an African cum Christian sense-making approach, that the environment has to be people friendly, God friendly and friendly to the experience of individual human beings.

The question may be raised whether a 21st century sense-making view of African-Christian making is really corresponding with what van Niekerk (2006:373-374) defines as the mystery of the simultaneous at-one-ment and the at-other-ment of God, human beings and the physical-organic environment as well as with the radical, integral and differential equity and multiversity of fields, modes and dimensions of human experience. The second leg of the statement espouses the idea that a human being comprises a multiversity of experiential fields, modes and dimensions integrated and differentiated in one human being. This mainly means that a human being comprises the largest possible number of fields, modes and dimensions of experience experientially discovered and constructed in the modern era. The main question of reflection is thus not which of a human being's fields, modes and dimensions is basic or the most important one, or which one is eternal and which one is temporally worldly but how each field is integrated and differentiated with its own radical characteristic nature in one wholesome human being simultaneously connected and different from God and the physical-organic environment.

2.3.5 One-sided emphasis on the past

One of the main problems of people from traditional black African perspectives regarding time in their experience of the *Badimo* (ancestors) is the tendency to be stuck in the past in a similar sense as Christian theologians who emphasised God's act of creation in the faraway past as the sole source of the many sense-making elements in our lives. Christian theologians one-sidedly engaged with creation as the providing source of sense-making notions forget that a full Gospel comprises God's grand acts of creation, reconciliation, renewal and fulfilment. Similarly, sense-making approaches and philosophies reflecting on the experience of the *Badimo* should have the awareness of a fuller and dynamic process that the present and the future are as important as the past. In terms of the African-Christian sense-making approach followed in this thesis the dynamic elements past, present and future in the African sense of the *Badimo* has to

be fused into the process line of the grand acts of God of creation, reconciliation, renewal and fulfilment.

Mbiti (1969:17) indicates that time is for traditional African people simply a composition of events which have occurred, those which are taking place now and those which are, to occur in future. What has not taken place or what has no likelihood of an immediate occurrence falls in a category of No-time. Furthermore, time in the traditional African perspective is a two-dimensional phenomenon, with a long past, a present, and virtually no future. The actual time is what is present and what is past. Future for them is the potentiality of time.

This time orientation, governed by the two main dimensions of the present and past, dominates African understanding of individual, community and universe which comprises five ontological categories:

1. God as the ultimate explanation of the genesis and sustenance of both human beings and all other things.
2. Spirit being made up of superhuman beings and the spirit of human beings having died a long time ago (*Badimo*).
3. Human beings who are alive and those about to be born.
4. Animals and plants, or the remainder of biological life.
5. Phenomena and objects without biological life.

In some of the modern approaches time is a global commodity which must be technologically and scientifically utilised as time capital which is to be sold and bought but in traditional Africa life time has to be experientially created and produced. The basic notion of time experientially performed and produced in the wholesome act of everyday living and experience underlies and influences the life and attitudes of African peoples in rural and semi-rural villages and to a certain extent those who work and live in the cities as well. Among other things, the economic life of the people is deeply steeped in their basic underlying notion of time and as the researcher attempts to indicate in the responses to the questionnaire, many of professionals' faith and religious concepts and practices are intimately connected with such a fundamental concept and notion of time. Professionals' work activities, stress and wellness levels are intimately connected to their experience of time whether such experience of time is bound up with time being sold, bought, created, produced, performed or utilised effectively, time experience has an impact on their experience of wellness and well-being.

The traditional African notion of time is intimately bound up in a wholesome way as time that has to be experienced in order to make sense or to become real but is in many instances too strongly directed to the past. Mbiti (1969:17) criticises the traditional notion of time as follow:

A person experiences time partly in his own individual life, and partly through the society which goes back many generations before his own birth. Since what is in the future has not been experienced, it does not make sense, it cannot, therefore, constitute part of time, and people do not know how to think about it unless, of course, it is something which falls within the rhythm of natural phenomena.

Time also needs to be seen within a wholesome sense-making approach, which is based on the processes of the grand acts of God of creation, reconciliation, renewal and fulfilment which constantly carry and meander through the past, the present and the future dimensions of our experience. It is very important of being aware not only of the dimensions of the linearity of time as past, present and future but also of the pendulum, circularity and zigzag dimensions of time encapsulated in the grand acts of God's creation, reconciliation, renewal and consummation. We as human beings being taken up in the grand acts of God does not only provide us with cues and clues of experiencing each of our fields of experience within an awareness of the time dimensions of past, present and future but provide us with clues and cues for the understanding and reflective experience of thinking, justness and proportions, economising and financial patterns, empowering attitudes, everyday believing and faith processes, creative ways of imagining, fulfilling encounters of socialising and training and skills development of people.

2.3.6 Differential and integral sense-making approaches

Human beings in being experientially involved and engaged become aware of an open, accessible and available number of fields, modes and dimensions of experience which operate in the way of an integral and differential equity and multiversity of fields, modes and dimensions of human experience. The total but multiverse nature of human experience is carried and permeated by God's ongoing grand acts of creation, reconciliation, renewal and fulfilment on the one hand. On the other hand human beings are experientially involved and engaged in each field of experience in a four-some experiential way with God, the human self, other human beings and the physical-organic environment.

In terms of the dualist and triadic anthropological approaches human beings are either created with combination of substances, essences or core centres in a dualist sense as soul and a body in the ancient sense and with a mind-domain and matter-domain in the modern sense, or created in the trichotomist and triadic sense as spirit, soul and body. In the classical God-human-and-nature sense-making approaches operating with a wholesome strategy the creation of a human being's combination of twosome or threesome substantial components is viewed to happen simultaneously, indissolubly differentiated and inseparably unified. Where the classical approach is avowedly dualist or triadic the substantial components are hierarchically structured as a higher more important, closer to God and eternal dimension and lower less important,

further away from God and temporally incarcerated level.

In terms of approaching the diversified and differentiated experience of a human being wholesomely and dynamically through an interchange and exchange of emphases of fields, modes and dimensions of experience a human being lives his/her life within the network of diversified and differentiated time dimensions. Time dimensions are continuously expressing and permeating themselves in every field, mode and dimensions of experience. Though Barth (1960:437) is one-sided with his statement that one of the modes of human experience is that human being is temporal and time bound, it is nonetheless worthwhile to underwrite his designation of human life as a series of acts of a human being's own movements, enterprises and activities. The possibility of regarding both the whole as well as the detail parts of the networking of different fields of experience as one unified network, operates on the other underlying possibility that a human being has the necessary time to accomplish these acts.

A human being is in a position to move in a definite way from his/her own past through his/her own present to his/her own future, to be engaged in the fulfilment of these experiential acts. Where there is a higher awareness of the integrated mystery of the connectedness and radical difference of God, the human self, other human beings and the physical-organic environment there is a greater experiential awareness of differentiated experiences in daily life. There is subsequently a greater awareness of being more or less in charge of ones experiences enabling one to retain his/her own individual identity. If a human being is to fulfil his/her being and nature in an interchanging and exchanging sense in and between different fields of experience in a wholesome and dynamic manner, he/she cannot do it outside the different dimensions of time playing a role in each one of the different fields of experience in a linear, cyclical, pendulum, zig-zag or fused way (Van Niekerk 2008).

In each of the presented network experiential network of fields, modes, dimensions and aspects of experience by van Niekerk (2008:53 and 96; see also 11above), the dimensions of time express themselves in and through the leading emphasis of a field, mode or dimension of experience while pushing and pulling others along for an episode - as a concrete duration of time within in a demarcated setting - as a field with definite margins. The continuous interchange and exchange of series and networking of a human being's own acts, movements, enterprises and activities is another way of expressing his/her growing awareness of the involvement and engagement of an open, accessible and available number of fields, modes and dimensions of experience (Van Niekerk 2008:95f).

2.4 THE IMPACT OF SIN AND EVIL ON WELLNESS AND WELL-BEING LEVELS

What is of importance here is that from the beginning of time the 'other factor' in the world,

namely sin and evil emerged and popped up where human beings are found and where they live their lives. Where that beginning is we do not know. Many renditions of how sin and evil came into this world were presented in the past. What we should not do in these days in which the majority of Christianity is in the clutches of the fundamentalist divine mirroring mode regarding the Bible is to obtain a divine blueprint from Genesis 1-3 as if God Self delivered through the Holy composers and writers two divine blueprints first of creation in Genesis 1-2 and subsequently of falling into sin and the emergence of evil in Genesis 3. All we have is, firstly, the narratives of Gen 1-3 as human portrayals of creation and the falling into sin and emergence of evil. Secondly, we have the experience of our own portrayals through our creatureliness, thus the awareness of being created by God within a created natural world. In passing it is meaningful to be reminded that the experience and awareness of our creatureliness has to be completed with awareness of our reconciliation (cross and resurrection of Jesus), renewal (renewal of all things through the Spirit) and fulfilment of all things in the future (creation of new heaven and earth).

One can infer from our state of being created and thus from the experience of our creatureliness that the main plot of the priestly portrayal of creation in Genesis 1-2:3 is partially to be located in verse 31 where according to the narration of Genesis 1 and 2 God looked at all he made and viewed it as very good, reaching its acme in verse 1 of Genesis 2 where the conclusion was, that the heavens and the earth were completed in all their vast array. The conclusion of the narrative is that the human and the physical natural worlds were created good and complete by God. We do not know more of God's grand act of creation that it was good and complete. The two terms do not mean that God created out of nothing (*creatio ex nihilo*) and that there was no continuing creation (*creatio continua*). The furthest one can go is that it may be a mixture of the two: the out of nothing and the continuation of creation.

In terms of an African-Christian sense-making approach we accept that sin and evil are damage being done to God, human beings and the physical-organic environment. Damage done to the one is damage done to the other. The Reformed theologian from Holland, GC Berkouwer, stated that our answer to the question *unde malum?* (evil from where?), is only to be viewed as that of not knowing (1971:1-3). It is very difficult, not to say nearly impossible, to draw correlations between sin and evil on the one hand, and stress, depression, the burn-out syndrome and even death on the other. Certain theological traditions accept that the phenomenon of death is part of God's creation and that sin and falling into sin place a burden on meaningful dying. In fundamentalist approaches, however, the view that dying is part of God's creation is stigmatised by viewing the curse placed on death in Genesis as explanation why we are no longer able to live eternal lives. The sting of death as part of creation is removed through the death and resurrection of Jesus Christ as God's main reconciliatory tools to

humanity and the natural world.

Basically speaking sin and evil are damage done to God, human beings and the physical-organic environment. This means that the relationship between God and human and the physical organic environment has broken down. The whole notion of sin and falling into sin means that falling into sin as in the paradise portrayal of Adam and Eve happens in every person and group's lives. The most important perspective is that while sin and evil on the one hand, have to be linked to the threesome of God, human beings and the physical-organic environment in every period and context of history, on the other hand, sin and evil are to be obtained through our experiential involvement in God's grand acts of creation, reconciliation, renewal and fulfilment.

The notion of sin and evil as damage being done to God, human beings and natural world, as well as the notion of the separation and breaking down of the multiple relationships between God, human beings and the natural world due to sin and evil, are investigated by the researcher by searching for clues and cues in the literature about sin and evil and their correlation and relation to appropriate well-being and wellness levels of professional people. Mbiti (1969:98) contends:

So then, God withdrew from humankind, partly because of human disobedience to Him, and partly through accident caused by humanity, and partly through the severing of the link between the heaven and earth. However destruction occurred, it brought disadvantageous and tragic consequences to humanity: humankind was the main loser. These consequences disrupted the original state of humanity.

Mbiti emphasises here that a human being self brings about destruction to him/herself.

The inappropriate and low level of experience resulting from such self-destruction goes hand in hand with an experienced presumed withdrawal of God from the relationship of existence as well as that one has a feeling of being left in the lurch by the natural physical-organic environment.

Thielicke (1969:16) argues along similar lines as Mbiti (1969) by asserting that humankind was the pioneer of the fall that lead to humankind's self-destruction. It makes of humanity raging beasts. It produces a centrifugal tendency which drives humankind apart from one another, which is to be witnessed in the fratricide of Cain and dispersion at Babel. Thielicke (1969) furthermore, indicates that humankind breaks the chain of meaningful existence between God-Oneself-Others-Environment which in the last instance leaves a human being standing alone in an isolated position.

König (1994:109) mentions that a good relationship with God and humankind is the sign of humanity existing in meaningful relationships, sin is the exact opposite, it is to live, either in wrong or broken relationships or the overemphasis on something in human life. In less meaningful relationships, human beings might still be bound to one another because of shared jealousy or enmity against each other but these feelings can never promote fulfilment and a meaningful life. Human beings might experience the breaking down of their relationships and live in isolation. Sin in this sense is essentially lovelessness and a denial of the injunction to love oneself.

Zodhiates (1992:130) defines the Greek word *hamartia* as sin, which is described as missing the true end and scope of a human being's life, which is God. Sin is in Zodhiates' sense an offence to God, with emphasis on the guilt aspect of the missing of the true end and scope of a human being's life. Sin is the missing of the master plan of God about human beings' creation that is the destruction of the meaning of life and the wholesome unity of life.

The truth lacking is, that of the notion of humanity being created in the image of God according to the compositional narrative and portrayal of the priests in the time of Moses' in Genesis 1:26-28. If one reads the narrative of Genesis 1 very carefully one is struck by the many intrinsic links that the priestly version of creation is creating between God and human beings and between human beings and phenomena of the natural world such as animals, plants and physical things. The strongest link between God and human beings is the notion of human beings being created in the image of God. In terms of the modern African-Christian perspective in operation in this study, sin is the breaking of the links and the attempt to wriggle out of the intrinsic involvement and engagement in the processes of the grand acts of God in creation, reconciliation, renewal and fulfilment.

One has to compare the factors above with Nyirongo's (1994:39) views when he says according to humanism humankind is viewed as basically good, capable of developing him/herself to moral perfection. With his/her intellect and ingenuity in science and technology he is able to reach unlimited height and to conquer all evil in the environment to enable him/her to live in peace and prosperity while elevating itself to a higher place than God and the physical-organic environment. The overemphasis on humanity's capabilities without God and the physical-organic environment is as equal a sin as an overemphasis on God in comparison to humanity and the natural environment. Any overemphasis creates a vacuum within the proceeding and continuing union of the life of God, human beings and the natural world which take place within the ambit of God's grand acts of creation, reconciliation, renewal and fulfilment.

Thus, the most meaningful procedure is to closely link God, human beings and nature in one's faith theoretical reflections on the existence of sin and evil within a continuous awareness of the dynamic processual mould of creation, reconciliation, renewal and consummation as the grand acts of God within which one looks through engagement and involvement in the grand acts of God for answers about what sin and evil is about in the lives of people and in the natural world.

2.4.1 One-sided views of God, human life and the world

This section focuses on the contribution of one-sided views and worldviews of God, human life or the world to the well-being and wellness levels of professionals in opposition to the contribution of the theanthropocosmic principle functioning and treating the notions of God, humanity and cosmic nature with equal weight in a comprehensive approach. These one-sided God, human or worldviews and ideologies have to be described concerning their operational value and meaning in the discussion about the well-being levels of professionals. Is it true that one-sided views and ideologies create one-sided and lop-sided experiences of well-being and wellness?

An ideology can be built around a fixed set of ideas or belief one-sidedly about God, humanity or the natural world. In fact any general notion such as liberty, freedom, science or any reductionist stance forms the substantial notion on which a fixed set of ideas or constellation of ideal stars is based as an idea-system or ideology. Van Wyk (as quoted by Pretorius 1987:57) defines an ideology as the structure of thinking which reflects the real power behind the more visible social structures in a society. An ideology is the prismatic spectacles by which a society or individual views the experience of people in societies as well as the natural world. An ideology for short is the interpretive system according to which a society and people interpret life and their position in the world. In this study when reference is made to humanism, communism and socialism it means those “-isms” as reductionist ideologies excluding in a radical sense God, humanity or the natural world in some or other form.

Ideologies or one-sided God, human or natural worldviews render themselves as a set of ideas or way of human thinking which attempt to improve system of living by eliminating what is viewed as obstacles to the well-being of society. Nyirongo (1994:2) indicates that ideology is a body of ideas or 'isms' which reflects the belief and interest of a nation or a group of people. It is the political system underlying political actions as a new science of ideas which would form the base for a new way of living or the new paradigm of life. He also characterizes an ideology as follows: an attempt to explain the origin of human life and the causes of suffering which in turn functions as an explanation of the sources of evil and thus offers itself as a redemptive way, a promise of a paradise for all followers.

According to Nyirongo (1994) an ideological orientation solely oriented on human beings and the world is usually one-sidedly based on human beings, their social environment and the natural world. When God is left out of the equation ideologies in general have a tendency to become one-sided and imbalanced. It goes without saying that the type of well-being a person experiences is to a large degree expressive of the type of ideology that he/she is an adherent and supporter of. The outstanding feature with the exclusion of God in the modernity is that a perennial struggle emerged between 'what is human' and 'what is nature':

The unremitting struggle between 'what is human?' and 'what is nature?' works itself out in Modernity in the struggle between 'human' and 'natural' sciences. When the access point is the 'absolute human agent' we refer to the 'human' sciences. When the access point is the 'absolute objectivity of nature', we envisage the 'natural' sciences. Modernity has mainly two pointers, namely an unremitting struggle between what is really human and what is really nature or natural. God has been put on ice in this modern struggle, except in theological, religious and church circles in Modernity. In general terms God is no longer part of the triad or the threesome of God, humanity and nature (= cosmos) in the world of scientific people (van Niekerk 2008:128).

Pretorius (1987:138) expresses the view that ideologies provide the purpose, meaning and justification for a group's social actions and attributes. Ideologies include political, philosophical, social and religious elements. The religious element is the one that sanctifies the whole system: "God has willed it", "History dictates", "Masses demand" (God-life-environment). The centre of the system is usually some social element, for example, the "proletariat" as in communism, "the working community" (socialism), "the people" (nationalism). The bottom line is that an ideology as a sense-making approach at its origin is simply the attempt to replace and reduce a true wholesome sense-making approach to only one element or aspect of the whole of people's experience or reality. Since the centre is a reductionist element of the whole such worldviews tend to reflect well-being levels that espouse a lacuna somewhere in the system. Hard-line ideologists rigidly carve human experience to fit the mould of their rigid reductionist scheme.

I will reflect on the following worldviews Humanism, Communism, Materialism, Socialism, Capitalism and Godism with reference to their well-being levels as well as their intrinsic problems and shortcomings measured against the inclusive and comprehensive range of the two theoretical angles of this chapter. Firstly, the focus on the impact of sin and evil, stress and the idolising of various parts of life is done at the hand of the first theoretical angle in which the focus is placed on wholesome experiential patterns of faith in a discursive and alternating way - faith experience of God, of the human self, of other human beings and of the physical-organic environment is experientially emphasised as one processual pattern. Secondly, the focus on the

impact of sin and evil, stress and the idolising of various parts of life is done at the hand of the second theoretical angle of the study in which the first processual pattern is undergirded by a second process namely the foursome processual framework of God's grand acts of creation (creatureliness, we are being there), reconciliation (redemption= cross and resurrection of Jesus), renewal (daily renovation in self- and mutual training) and consummation and fulfilment towards the end (aim and goal).

2.4.1.1 Humanism

Dodds (1988:416-417) indicates that humanism is the way of looking at the world by stressing mostly and exclusively the importance of human beings, their nature and their place in an ideological structured sense-making approach. Many humanists agree that people are the reductionist core and centre of their perspective, thereby advocating the perspective more anthropo-centred and human-centred than theanthropocosmic-centred (God, human, nature). From the start the researcher asserts that the Creator, Reconciling, Renewing and Fulfilling God has lost a rightful place in this ideology while the physical organic environment is not receiving the necessary weight and value within the experiential world of human beings.

Nyirongo (1994:33-34) describes humanism as the idea of perceiving humankind as capable of redeeming themselves without God's assistance. Humanism as philosophical position emphasises the autonomy of human reasoning and rationality in contradistinction to the authority of the Church and religion. Humanism further implies an interest in humanity and their values and the welfare of people in general. Nyirongo mentions four types of humanism:

- Humanism characterised by faith in humanity's natural reasoning and rational potentialities.
- Humanism characterised by confidence in knowledge and education.
- Humanism emphasising the application of psychology.
- Humanism emphasising human welfare and happiness.

Pretorius (1987:58) indicates that humanism is the attitude of mind attaching primary importance to humanity and his/her faculties, affairs, temporal aspirations and well-being. Prozesky (1997:45) stresses the fact that humanism in a narrow sense holds an optimistic view of human nature but rejects religion. From the definitions and the indications given by the above mentioned authors, a tendency is been detected of humanism emphasises human nature and human's satisfaction as its sole preserve. Following from this humanism stresses subjective well-being (self-centred well-being) in emphasising human nature, human welfare and happiness as the aim and goal of human life. God is secondary and peripheral compared with human nature which carries more weight than God or religion in the life of a human being.

According to Van Niekerk (2005) when a central pointer of one's sense-making approach becomes heavier in an out of balance sense of way, one's well-being suffers similar imbalanced levels. At least one can state that in such an approach well-being levels will never be in a state of equilibrium.

As has been stated, there is a problem with humanism as an ideology or one-sided sense-making approach when the ties with any notion of God is cut and every source of meaning and significance is concentrated in the human species. Humanism constructs, establishes and constitutes the humanness of human beings as the source of everything meaningful and sensible in the world. Nyirondo's (1994:33) notion of humanism as a sense-making approach pioneering the capability of a human being redeeming itself without the interference of God amounts to the idea that if there is God at all God is irrelevant to the life experience of any professional person. Humanism plainly over-emphasises any given facet and mode of experience of human nature such as thinking and reasoning, or language or feelings and emotions. The two other components of the theanthropocosmic principle, namely, God and nature in many humanist approaches is been falling by the wayside. This view is supported by Van Niekerk (2008:44-45) of humanism construing every field, mode and dimension of experience as achievements of science and human culture which in turn are viewed as humanly constructed and created designs. Even the idea of God is a humanly constructed concept established through the powers of the humanness of the human species.

Kandeke (1977) criticised the overemphasis of humanism asserting that faith, belief and trust of human beings is cleansed of its component that has to do with God. Humanism continues in the direction of inducing people to rely exclusively on human resources and strengths in processes of social, economic and political development. The absence of the components of God and the physical-organic environment in an exclusive humanistic and anthropocentric approach is, in other words, the real absence of the dynamic mystery of connectedness and difference between God, being human and the physical-organic environment, the experience of which is the driving, promoting and facilitating agency of a meaningful and comprehensive the state of equilibrium and homeostasis corresponding with human wellness and well-being. In this regard Nyirongo (1994:40) agrees with the notion of holistic and thus wholesome well-being as an intrinsic correlation of material and physical well-being and spiritual well-being.

Psychologists concur with similar sentiments as theologians by emphasising that one-sided approaches are unsatisfactory in the handling of imbalanced well-being levels. Linley et al (2004:5) contend that subjective well-being (SWB) is widely accepted as the sum of life satisfaction (the cognitive component) plus the positive affect minus the negative affect (the affective component). In common terms, this is everyday "Happiness". The cognitive component

in the subjective well-being is related to the confidence in knowledge and education in humanism. The affective component in SWB is related to the application of psychology in a humanistic view.

Pavot and Diener (2004:680) reject the emphasis of humanism on exclusive subjective well-being by disagreeing that subjective well-being alone is not sufficient for good quality of life. This implies support of holistic and wholesome well-being levels of humanity from unforeseen quarters. In this regard Raz (2004: 270) views well-being as a hybrid concept in which one of the halves needs the other half to constitute a detectable level of wholesome well-being. In the light of this research, within the experiential sphere of the theanthropocosmic sense-making principle the researcher asserts that one-third needs the other two-thirds to effectuate a wholesome person with well-being correlating God-humanity-and-nature meaningfully with each other.

Humanism in one way or the other contributes negatively and in many instances only partially to the well-being levels of professionals. Humanism as an ideology without God has a strong desire for knowledge, education, the development of human nature and rationality. Coupled with major schools and strands of humanist inclined psychology and applied psychology and a whole array self-help books based on these psychologies well-being levels are partially achieved. The term partially is used here because the weight of the human component is by far greater than the other components of God and the natural world. In this sense it is highly arrogant to assert that the experience of a well-balanced person is directly carried by the theanthropocosmic principle in which God, humanity and the physical-organic environment are equity partners of one's sense-making equation. Human life and the surrounding environment is far too fragile and open to suffering, far too complex and full of break down points than to assert that the correct and balanced approach such as a theanthropocosmic propagated approach which undergirds the thesis is in a direct sense causing the 'right' and 'correct' and 'comprehensive' set of well-being experiences. The furthest one can venture is to suggest that one is on the right trajectory of life with the embracing of the theanthropocosmic principle in one's theory of faith or theology – using the conventional term of the majority of church people.

Modern humanism has made human beings the masters of their soul and captains of their fate. In humanism everything in human life, the physical-organic worldly environment and God, is experienced, constructed and given meaning from the experiences that human beings have of themselves. The follower of a reductionist induced and based ideology ignores to a large degree the wholesome and diversified experiences of well-being of people pushed and pulled by a life-principle in which God, humanity and the physical-organic environment are being brought in close togetherness whilst their differences are continuously acknowledged. One-

sided orientations which either exclusively concentrate on God, or human life, thus solely on the human species or solely on the cosmic natural world as the all-initiating factor and provider of the meaning of life are of the strongest factors contributing to an incoherent and dislocated experience of roles and fields of experience in people's lives. From the flow of the argument above one can assert that humanism in many of its forms may be regarded as a dysfunctional factor in the discourse about wholesome and differentiated experiences of well-being and wellness amongst professionals.

2.4.1.2 Communism

Communism is been described as an ideology which emphasises the masses' production and possession of the material assets of a society. Kotze (1979:1) defines communism as a system of thought and practice in which the principle of collectivity is the determinant factor or crucial notion which permeates the whole system of communism. The undergirding economic theory of the whole communist ideology is based on the premise that a system of collective possession and control of all means of production and exchange is the best or only sound economic system. In the Christian world many people sympathetic to communism use the example of the lifestyle of collective sharing of the first converts described in chapters 2 and 4 of the biblical book of Acts in support of the idea of communism.

Communism on the surface in spite of its strong reductionist approach appears to be a good and just social ideology due to its postulation of a (i) classless society, (ii) collective ownership and proper control of the means of production, and (iii) the exchange and flow of the commodities (the products) in the national and international arena. It further appears to be a progressive system of economic exchange and interchange in the world in which the humanness of the worker or the executor of production is highly acknowledged. For some people communism has its origin in the Christian socio-economic lifestyle of first generation Christians (Acts 2:44 – 46):

All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as she/he had need. Everyday they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts. (Holy Bible NIV,1982).

Yoder and Kreider (1977:400) support Acts 2:44-46 by indicating how Anabaptist Christian communities follow the belief of communists by showing a love ethic through mutual aid and the redistribution of wealth. In addition, amongst the Moravian Anabaptists it even led to Christian communism. Dallin (1988:893-899) indicates that communism is a very good and progressive system of economy which emphasises the collective ownership of production and the

meaningful exchange of commodities and products.

Nyirongo (1994:24) and Pretorius (1987:61) indicate that communism is scientific materialism of the dialectical sort. Scientific materialism has as its aim the analysis of the capitalist class bound society where the means of production wrongly belongs to the capitalist class as the holders of capital in society. Such a science produce from within its analysis scientific, thus materialist ways and means of overthrowing capitalism and the capitalist bourgeois class with the sole aim of establishing a classless society. In such a society not only the total production with its differentiated array of commodities belongs to the workers or proletariat but also the means and the ways how to produce these commodities also belong to the collective of a classless worker society. The reductionist level of communism is found therein that the ideological superstructure or top structure of societal structures and experience in a society is not only undergirded and carried by the material base structure of forces of production and the means of production but everything happening and appearing on the level of the societal superstructure is caused by the material forces and means of production, be it gender, ideological and cultural differences. This reductionist procedure is highly problematic from a differential and integral African-Christian perspective in which every societal phenomenon has its own 'inbuilt' material base if one speaks in terms of the communist ideological language. For instance the 'material base' of a church as organisation of faith cannot be viewed as the processes of forces and means of production but is an intrinsic experiential material base of everyday processes of faith and belief.

The first problem of a communist ideology viewed from an African-Christian sense-making approach is its strong reductionist tendency of determining everything in a society through a material base consisting only of forces and means of production. The second problem emerges when the communist ideology is reflected upon in terms of the theanthropocosmic principle. Not only from a comparison with the God-human-nature principle but from a cursory overview of communist societies in the 20th century a radical denial and lack of a notion of God and religion is a characteristic feature of communism. Nyirongo (1994) and Pretorius (1987) indicate that a strong communist ideology rejects the existence of religion and faith. Communists do not believe in the need to call on God or to believe in the spiritual world. This ideology views God and the true religion as opium for the people. The opium for the people is the promise by God of a heaven in future being offered as a relief for the social misery in which people presently find themselves.

Pierard (1977:573) contends:

Religion is false consciousness, an illusory reflection of the world resulting from class divisions. It will die a natural death when society is restored to a 'normal' state of

communism.

It is clear from the 20th century history of communism that God and religion are being viewed as a drug delivering illusions and delusions in people. Religion amounts to directing people's eyes towards a God in heaven where a paradise awaits people while the same eyes have been directed away from the unjust and miserable social conditions surrounding them. Communism as a one-sided type of socialism correctly criticises a theologistic ideology which reduces everything to God while suffering of a similar ideology which has as its only reductive scope a workers and production based societal grid. A communist reductive ideology overlooks African-Christian four-some experiential patterns of everyday life in which faith, thinking, feelings and production intrinsically has to do with experience of God, the individual human self, other human beings and the physical-organic environment.

In tackling the worldwide problem of the HIV/AIDS pandemic in a holistic and wholesome way communism as scientific dialectical materialism with its reductionist stance lacks the wholesomeness of the day to day management of the HIV/AIDS infected group of people. The individual and societal management of balancing and maintaining a healthy condition in all the bodily processes of the HIV/AIDS infected and affected group is far better tackled from the stance of the theanthropocosmic sense-making approach in which the interconnectedness and differential quality of roles, modes, dimensions and facets of experience are strongly emphasised during working time and within the workplace.

Though it was communism's original intention to struggle against alienation of people from themselves and depravation in capitalist societies, communist societies experienced high levels of frustration, alienation in other ways and imbalanced levels of well-being. Sagiv (2004) describes the notion of macro worry which in some way may be connected to communism. Since macro worry (worry about wars destroying people, nature and the environment) can also be linked to wholesome and holistic levels of well-being of a human being by eliminating religious faith, belief, trust and confidence in God communism has lost the credits that it otherwise has gathered with its criticism illusionary types of religion of theologist worldviews carried mainly by different churches and religions in capitalist societies.

Jordaan (1995:124), Moloabi (1995:97) and Marais (1995:107) counteract the communist standpoint of criticising illusionary types of religion of theologist worldviews by indicating that the age-old notion of a religious Sabbath rest has to be revamped into moments of refilling and refuelling (Renewal) of the vacuum being caused by an illness through the Spirit of God. There are other liberative notions that could play such a role and function of refilling and refuelling moments contribute to healthy and general wellness and well-being. These authors emphasise

the importance of a wholesome sense-making approach which comprehensively emphasise the pointers of God-human-and-nature in experiential patterns of someone. All these experiential patterns such patterns of thinking, believing, performing productively in a professional environment need to be balanced. Even if it may allude to a mixed metaphor the researcher favours the notion of experiential circles of networking spinning simultaneously in order of continuously improving ones well-being levels.

One-sided orientations concentrating either exclusively on God, or human life and the human species, or on the cosmic natural world, is one of the strongest ideological factors contributing to incoherent and dislocated experience of roles and fields of experience in professional people's lives.

2.4.1.3 Materialism

In the context of this thesis, materialism as sense-making approach focuses mainly on the physical-material side of a human being and the physical-organic environment as the complementary material domain of human beings. Materialism in the sense applied here views everything as matter and let the spirit and soul emerge from strict neuro-physiological processes. By de-emphasising the God and human component of the theanthropocosmic principle, the materialistic sense-making approach is been viewed as very narrow or one-sided with its sole focal point directed to the physical-matter side of the physical-organic environment.

Thielicke (1969:28) gives the definition of Stalin of the primary importance of the materialism by saying:

If nature, being material world, is primary, and mind, thought, is secondary, derivative, if the material world represents reality existing independently of the mind of humankind, while the mind is reflection of the objective reality, it follows that the spiritual life of society is a reflection of this objective reality, a reflection of being.

According to the above statement the materialism is framed on the one hand as a materialist mode that encapsulates every iota and title, every micro and macro experience of people within a society. On the other hand everything that carries the title and name of being spiritual is a reflection and mirroring of what is happening and processed in the all important material world. Materialism as ideology can be extended to include everything on this planet earth, above and beneath as matter. Wilson (1988:301) indicates that materialism is the philosophical position stating that everything is material and consists of matter. Materialists particularly deny that humankind itself is a spiritual or in any way a non-material entity. They understand beliefs, thoughts, desires, sensations and other mental states as intrinsically part of or the property of a

material system. Materialism is considered to be more of a scientific philosophy closely associated with a view of everything that occurs and happens is to be understood and explained by scientific laws constructed and formulated within a rigid materialist ambience.

Furthermore, Wilson (1988) indicates that dialectical materialism is related more to the communist and Marxist philosophy and work of Karl Marx and Friedrich Engels of the 19th century. While communism in this regard is a political and economic movement, materialism is the content of the philosophical teaching of this movement operating with the basic belief that everything has its origin in and from matter.

Thielicke (1969:27) indicates that the life of the spirit, which grows out of this social consciousness, expresses itself initially in, the form of legal and political convictions, but also in art, morality and religion. All of these are thus 'echoes and reflections' of the social process. They are called ideologies because they reflect this basic material process. They are derived from it and the impelling power of reality is secondary to it. As is seen above the material forces and means of production determine any social consciousness and the life of the spirit. It is not the consciousness of humanity as in idealism that determines their existence, but on the contrary, their social existence determining their consciousness.

Van Niekerk (2005:420-422) in his essay Wholesome and dynamic making sense approaches in the transfer of doctrines and theories of faith, indicates that, when there is a disregard of the interconnectedness of the four basic pointers of daily experience namely God, the human self, other human beings as ones neighbours and the physical-organic environment a certain degree of certainty of reducing the set of basic pointers to one or a combination of two of the four is given. Concentration on God alone guarantees a theologian or Godist ideology, on the human species alone humanism, on the total group of human beings in a society sociology or groupism and sole concentration on the physical-organic natural world warranted the emergence of the ideology of worldism, naturalism, scientism or cosmologism.

In the reductionist framework of materialism, naturalism or worldism various aspirations are being correlated negatively with several indicators of positive well-being and positively with indicators of poor well-being. From a healthy values perspective the value of relatedness of being free in a classless society and liberative power dimensions usually emphasised by materialism in the social, political and economic sense do not serve people's social well-being but express repressive and oppressive imbalanced levels of well-being of professionals because it does not try to strike a balance between the pointers of God, the human self, the collective grouping of human beings in society and the physical-organic natural world.

2.4.1.4 Socialism

Socialism as defined by Meyer (1988:560) is an economic, political movement and social theory in the sense that national resources and control of their uses must be under the control of the nation. In addition, the idea deals with the collective ownership of property. Socialism has a close relation with communism in the sense of a society based on public ownership of the means of production. One might indicate that socialism should be viewed as the mediator of the two extremes, communism and capitalism. In the 20th century the initial confusion between the sense-making approaches of democratic socialism and a social democratic approach in capitalist circles was rapidly overtaken by a fusion process between capitalism and social democracy. Democratic socialism was generally regarded as more or less full blown communism with a highly planned type of economy as was happening in the whole of the Soviet Union. Social democracy as applied in the 1950s after the Second World War in the Netherlands, to a certain extent Germany under the Marshall-plan and to large extent in the Scandinavian countries such Sweden, Denmark and Norway totally changed the face of these countries.

In general, Meyer (1988:561) points to the positive contribution of socialism regarding the notions of cooperation and brotherhood, rather than competition and self-interest. The social democratic form of socialism in its liberal and constitutional democratic manifestations mediated and regulated to a large extent the support to third world countries and is one of the many factors bringing about the stalemate between communism and capitalism. The collapse of communism in the later part of the 20th century was to an extent an implosion of the whole Soviet Union but one has to acknowledge the role of the social democratic societies such as the Scandinavian countries in trying out a highly successful fusion of socialism and capitalism in the period of 1950-1990. A balance in these societies was struck between the idea of collective ownership of public assets and collective care for each other on the one hand, and individual ownership and entrepreneurship on the other.

Regarding production, the forces and means of production and the decision regarding how much to produce and the resulting price structure, decisions are being made by the political authorities. Increasingly because of the East/West struggle from 1945 to 1990 the political authorities structured their economies more pragmatically in relation to capitalist views of political economy. Democratic socialist countries during the period incurred major environmental problems and increasingly made use of technology that derived from their liberal capitalist counterparts.

However, the socialist ideology in both its democratic socialist and social democratic forms

contributed positively to people's well-being levels. The problem arises when people's responsibility and accountability regarding their own well-being and wellness levels are being diminished by forms of control and prescriptive agendas of the political authorities who could refrain from mixtures with communistic ideas which rejected greater responsibility and accountability of citizens. Interestingly, the presence of God in the political arena from an African-Christian sense-making view is not seen as that of an endorsement of the line of authority and the power structures but is more in line with God as the great relativiser of people's idols and as the one calling people towards responsiveness and responsibility, accounting and accountability in the direct social and political sense of the word of being responsible and accountable as 'citizens' of the Commonwealth (=Kingdom, Priesthood and Prophetdom, etc) of God meandering and taking place within the ambit of God's grand acts of creation, reconciliation, renewal and future-directed fulfilment of all things encapsulated in the biblical metaphor of the new heaven and the new earth. Democratic socialism in this regard excludes a relationship with God but replaces it with a vertical relationship of human beings and the material properties that need to be controlled by the collective owners which in many instances are the political authorities. Where responsibility and accountability of citizens are decided upon from the top the result is mainly an imbalance of well-being levels as seen in the socialistic states of the 20th century.

2.4.1.5 Capitalism

Capitalism in extreme opposition to communism and democratic socialism is driven by economic entrepreneurship and individual business practices which amounts to competition between individuals regarding the hunting and gathering of capital. It lacks in nature, the notions of collectivity and communality of political and social concepts of communism and socialism. One of the only features they share is the similarity between an individual entrepreneur as a creative worker and individual workers producing products and commodities. Interestingly socialist societies are in a crisis when the individual worker as part of a collective of workers is replaced for instance by hi-tech technology robots on the assembly line of car producers.

Pretorius (1987:59) views capitalism as the approach bringing progress to everyone a society, thus motivates people to take initiative, work hard and to produce in order to buy what they desire. It is called the free market. This ideology emphasises individual self interest (subjective well-being) which as a by-product of the competition between the collective of individuals that comprises society has a disregard for the poor.

According to the individual materialist base of capitalism in its traditional form it is not morally responsible to the community but only to himself/herself. In short, society comprises me as 'I' or

a complete self-interested 'me' in evaluative quantifying everything I can lay my hands on. Here self-centred ambitions are emphasised around the individualist centre and mould through which the individual hunting and gathering capital goods and commodities has to be forced so to speak in an evaluative quantifying way. The egocentric and capitalist centre revolves around a total reduction of evaluative quantification of everything one can lay one's hand on in an evaluative quantifying way. This ideological tautology of capitalism of reducing everything in an endless and limitless way such as a product manufactured manually, a commodity such as a piece of the sky and the air, a thought as a artefact of intellectual property or a pattern of gene-mapping to profit-making evaluative quantification is the heart of capitalism. The ultimate result is imbalanced wellness and well-being levels due to the reductionist mould of omnientrepreneurial creative evaluative quantifying of a moment or a fragment that people have decided on as of having monetary value.

Pretorius (1987:60) contends:

It is seen as a materialistic, hedonistic and secularistic ideal life, that is, it is based on a desire to be rich, to get maximum of pleasure out of life, without allowing God to be a spoil-sport. Selfishness is seen as the main driving force.

This ideology stresses the self more than anything else, and sees others as the tool to success of the 'I-ness or ego-centre' of a human being. Individuals work for themselves, to satisfy their own desires. They do not serve others, but use them in a self-centred way. The notion of the human-self is exclusively emphasised in this ideology while the important relationships to God, other human beings and the physical-organic environment are neglected. It speaks for itself that well-being levels are out of kilter when a reductionist approach to human life is carried through only the individual 'I-ness' of a human being while the other three pointers of the four main experiential pointers of wholesome and comprehensive human experience are neglected in principle. Sagiv et al (2004:72) emphasise that micro worries focussed mainly on the human self exacerbate and even cause lower levels of well-being. Micro worries which in a corresponding sense underlay the cognitive and affective aspects of experience have the same effect of diminishing one's well-being.

Capitalist experience due to the dominance of the human self, thus the overburdening of the experiential ego-centre of a human being directly has an effect on the consumerist mentality of the high levels self-satisfying through a continuous series of the consuming of consumer goods and products. Certainly the capitalist experience of more and more and better and better consuming of commodities contributes to certain forms of depression and even dualist personality modes amongst certain layers of society. In a strange way Marx critique of the capitalist mentality as a form of people's alienation from the human selves continues to haunt

modern consumerist societies. I am on surer grounds by stating that the stimuli and thrills of excitement presented by capitalist experience in its extreme richness acquiring mode fails to bring people's experience and the levelling of their well-being and wellness into a state of equilibrium.

Nyirongo (1994:48) critiques capitalism which is based on the relationship of humankind, business and God:

Capitalism puts too much emphasis on the rights of individual, implying that humankind is free to do what he likes. But humankind cannot live a fulfilled life without submitting to God. Its idea of freedom is not freedom from the slavery of sin (the root of social and economic upheaval), but from the bureaucratic thoughts and structures which subdue the freedom of business.

Confidence as an intrinsic part of faith and belief is not played out in a foursome way towards God - the source of all gifts, towards confidence in the human self, confidence in other human beings and confidence in the physical-organic environment. Confidence in wealth and economic success is basically rooted in extreme and exclusive confidence which amounts to nearly absolute self-confidence in the human ability of evaluative quantifying everything a human can acquire and consume in terms of money and symbols of richness such as vast entities of property as well as commodities only to be enjoyed by the rich. Humankind is meant not to be just an economic and money-making being but to be a being living within the presence of God, in his or her own presence, in the presence of other human beings and in the continuous presence of the physical-organic environment in differentiation of societal roles, fields, dimensions, facets and modes of experience. The continuous moving from one hour to the next hour and from one minute to the next minute and from acting out of one role to another role, from one field of experience to another field of experience is a basic human condition in the development of growth phases and improvement of one's wellness and well-being levels. To be stuck in the field of experience of one's economic needs and capacities is to be a slave of the consuming of consumables satisfying ones needs of consumption and the excitement and thrills of the capacity of one's overdeveloped evaluative quantifying self-confidence – measuring every artefact, commodity, product, food and drink in terms of its monetary value.

Isherwood and Stuart (1998:39) agree with the sentiments that Marxists and socialists brought to an analysis of capitalist and industrial societies by asserting that capitalism separates the means of production from the product so that people are no longer connected with what they create. This leads not only to soul destroying work but in the long term causes the establishment of large 'cost effective' robotic plants which in turn cause the phasing out of large numbers of manual labourers and the phasing in of a very small number of information

technology experts operating these plants. The bodily existence of people is highlighting the fact that the troubles of people engaging in everyday life with the systems surrounding them are not just limited to these bodily engagements but are also operational in the infrastructural settings into which the bodily existence of people does not fit.

2.4.1.6 Godism/Theologism

Like any other sense-making approach discussed above, theologism/Godism also operates with a reductionist stance. One of the main problems of theologism is to relate every phenomenon, event or happening in our world to God as if God is supernaturally intervening in the world where God is already from long ago engaged and involved in an intranatural way. In terms of the topic of the thesis Godism means that God is intervening from the outside in the realm where wellness and well-being is already experienced amongst others through God's involvement. The mystery of how God, human beings and the natural world is closely connected and radically different at the same time is expressed in the theanthropocosmic principle which in turn carries the foursome experiential pattern of believing God, believing oneself, believing other human being and believing the physical-organic surrounding world.

The fallacy of the sense-making view of theologism is that God is given a weight out of all proportion regarding the mysterious interconnectness and otherness of the threesome of God, humanity and natural or cosmic world. If God is overemphasised in a sense-making approach against the other twosome, then the result will be the reverse of the problem of overemphasising the human species in humanism or the natural cosmic world in worldism, scientism or naturalism. The inherent problem of all theologism is the notion of God operating mainly in an interventionist and breaking into his own world way. In many instances it is said that only through religious faith are these supernatural acts seen.

Van Niekerk (2006:11) points to one of the main problem of a theologistic sense-making view:

The one-sided sense-making view of theologism operates on the one hand, with the double-sided idea of religious ordained faith as faith in God, while on the other hand ordinary human faith is viewed as faith towards human beings and the world. On the other hand religious faith as a supernatural belief in God carries, permeates and gives meaning to all other fields of experience such as ordinary human faith, thinking, feeling, loving, speaking and the experience of justness.

Landman (2007:139) indicates that, in search for dialogical space between an absolute transcendent God and helpless human being, the principle of non-competition is based on the idea of God's immanent transcendence, which holds that what human beings do and what God

does not be subtracted from one other. Thus, God does not cancel out the action of human beings, but rather inspires, intensifies and orients that action by placing it on the level of non-obligation and gratuity.

What a theologistic view amounts to is that God and God's presence is removed from God's handiwork in which God is any case involved and engaged. It follows suit that God is more or less locked up in people's religious faith and is thus in the direct sense of the word been removed from their experiential fields of thinking, justness, feeling, language, loving, etcetera. In terms of the broad outlines of a theologistic sense-making approach God is viewed as if he/she is squatting outside his/her own creation intervening supernaturally when and where it either suits God or suits the theologistic humanly constructs of people such as sacred spaces, namely churches, prayer encounters, 'experiences' of religious faith and miracles.

The chances of people experiencing an equilibrium in their well-being and wellness areas are higher than when one-sided orientations either exclusively concentrating on God, human life and the human species or on the cosmic natural world are holding the sway in people's life-worlds. These one-sided sense-making views are of the strongest factors contributing to dysfunctional and disintegrated, incoherent and dislocated experiences of fields of experience in the acting of their professional roles in people's lives. The rule of thumb expressed here is that the more one-sided, dualistic or tripartite-like a sense-making view the lesser the equilibrium in the experience of well-being and wellness.

2.4.2 The impact of one-sided views on wellness and well-being levels

This section summarises the negative impact of one-sided worldviews on wellness and well-being levels of people, particularly professionals. From the argument put forth I concluded by saying that all the ideological views need to undergo the process of a paradigm shift from the one-sided and lop-sided, dual and triadic sense-making approaches to a wholesome, integral and differential sense-making approach carried by the mystery intrinsic to the theanthropocosmic principle. The facile way in which God, being human or the natural cosmic world is one-sided and lop-sided emphasised in the scientific world, in the professional performance area or other areas of life is remarkable and amazing. Considerable changes have to be made in these sense-making views in order to contribute positively towards the well-being levels of individual people and society as a whole.

The role and contribution of sin and evil regarding wellness and well-being levels is also focussed on. Sin and evil on the one hand, is a mysterious phenomenon in human life which amounts to damage done to God, to one self, to other human beings and to the physical-

organic natural world. On the other hand, sin and evil express themselves as influence directly in regard to the breakdown of the intrinsic interconnectedness and the real difference between God, oneself, other human beings and the physical-organic natural world. For example, when God is filling the whole space of a human beings experience, the human self disintegrates and dies of self denial. Or the human species is enhanced to the pantheon of the gods thereby treating God with an agnostic disregard which spells out the feeble saying, 'I do not know whether God exists'. What is the result of the self not connected been connected to God, other human beings and the physical natural world? Practically speaking, human beings are like fish in the water regarding the physical-organic environment in umpteenth ways from the air they inhale and exhale every second to the area under their feet, or under their bodies, to the drinking of wine in Holy Communion as expressive of intrinsic linkages with the physical-organic environment.

Reflections on results of broken relationships by one-sided, dualistic and tripartite-like schemes can be related to what has been categorised as contributions in the past by what has been termed sin and evil. The impact and result of harmful and negative influences as well as determining what these harmful influences are, is a complicated issue. Jordaan (1995:115) confirms, stress is the result of the imbalanced well-being levels which may include broken relationships. In addition he indicates that illness and even death can occur due to the failure of the body (whole person) to maintain a healthy homeostasis (internal relationship of a person). Landman (2007:134) also supports this view that once there is, a lack or overemphasis of one component in one's life there will be a problem of mental stress and dysfunctionality within a person by saying:

Religious discourses as identity discourses try to find a place for spiritual identity between the patient's cultural, sexual, economic, gender and other identities. When religious identities insist on overshadowing all other identities, this may lead to mental stress and dysfunctionality within the patient.

What Landman (2007) calls identities, are in the light of this study captured by the notion of differential roles, modes, dimensions and facets of a human being which are involved in the foursome pattern of God, self, other human beings and the physical natural environment. Any lack of relationship or any disturbed relationship with any one of the foursome of God, oneself, other human beings and the physical natural environment could play a determinative negative role of imbalance. A too strong out of bounds clinging to one of the foursome may even result in dysfunctional disassociation in some or other form.

Van Niekerk (1989:44) from a soft theologistic sense-making view indicates that, an individual's type of experience of God reflects an individual's total view of life. What is still lacking in van

Niekerk's perspective at that stage is the equity role of the foursome pattern of experience. What he stressed, however, is that the inability to maintain homeostasis in an individual's life effectuates a struggle to sustain balanced well-being levels. As Isherwood and Stuart (1998:139) assert:

The more economically progressive a person is in this corporate world the more likely it is that after retirement he/she will die.

Such a statement indicates that worldviews or sense-making approaches like capitalism contribute negatively to well-being levels of humankind eventually resulting in stress, illness and ultimately death. These results originate from the sense of standing alone due to selfish ambitions without any sound connectedness. Isherwood and Stuart (1998:139) react on the contribution of advanced capitalism to ones well-being levels and its consequences by indicating:

Advanced capitalism is a system that exists based on the illusion of security. It is not ultimately self-sustaining nor has its interest in sustaining people who are not useful to it. The net result is that stress related cancer is on the increase, heart disease is flourishing as are all kinds of mystery viruses.

Van den Heever (1989:13) supports the idea that imbalanced well-being levels are the root of stress, looking at from the weak relationship, with oneself (intra-person), others human beings (interpersonal), God and natural environment. He asserts that poor relationships can produce stress and self-imposed isolation promotes depression and more withdrawal.

Jordaan (1995:121) contends: Lack of meaningful relationships and a tendency to suppress feelings of hopelessness, depression and lack of assistance relate with the appearance of cancer. In addition he refers to such a lifestyle as a killer accompanied by the following: Overweight, Obesity, Smoking, High blood pressure, Lack of exercise, Excessive use of alcohol, Caffeine.

The factors above operating in conjunction can be linked to an inadequate homeostasis which may result in illness.

Morgan et al Morris (1988:520), indicate that the last stage of the general adaptation syndrome is the exhaustion stage. During this stage some people lose touch with reality (interconnectedness of God-life-environment) and show signs of emotional disorder or mental illness. There are also the physical symptoms such as skin or stomach problems (ulcers, diabetes, asthma, high blood pressure, increased susceptibility to cancer). In addition, the body becomes the host to other diseases, meaning the more an individual is stressful during this

stage the more his/her immune system becomes weak or is not working as usual. They also show that the serious afflictions like heart disease and cancer are more related to psychological stress.

Mirowsky and Ross (2003:163) and O'Brien (2003:206) indicate that most of the factors suggested show that there is strong and consistent relationship between a depressed or anxious mood and physiological malaise, such as headaches, sour stomach, palpitations, breathlessness, trouble sleeping, loss of appetite, fainting, diaphoresis, anorexia, nausea, diarrhea, rapid heart rate, restlessness, fatigue, sensations of tightness in the throat, choking and lethargy. Anything that causes psychosomatic illness can be suspected of also causing emotional distress. Finally, if stress continues, irreparable physical or psychological damage may occur, even death. In addition, these authors also show other signs of the results of imbalanced well-being levels such as: inability to concentrate, irritability procrastination, cynical belief that nothing is worthwhile, alcoholism, heavy smoking.

Jordaan (1995:120) indicates that other elements of stress, namely depression and despair as the result of imbalanced well-being levels correlating with loss of important relationships due to death of the person are often the forerunner of cancer. In addition, Huppert (2004:74) shows that stress is one of powerful determinants of symptoms of psychological distress but is less strongly correlated to measures of positive well-being. Distress is the opposite of well-being (Mirowsky and Ross, 2003).

Peale (1952:144) supports the idea that depression can be the cause of certain diseases by indicating that in discovering some of the causes of psychosomatic illnesses certain forms of high blood pressure and diabetes can be linked to traumas and even subtle, repressed fear. Depression and stress as may cause disease and in severe and protracted instances eventually death. In the light of this research study, it is suggested that fear is caused by a breaking down of the pattern of trust, belief and confidence towards oneself, towards others human beings, towards God as well as towards the natural environment.

In following the argument above correctly, the following general rule can be postulated that most of the patients diagnosed or declared dead as caused by HIV/AIDS have to be in the perspective of the thesis changed from a mono-cause to a dual cause of death: *HIV/AIDS plus the monster of stress*. The dual cause is ascribed to the impact of the virus on the immune system and stress on the other hand. While anti-retroviral medicine boosts the immune system against the virus, there is no boost of the coping system against stress.

Hence, I deem it necessary that the foursome pattern of experience of God, oneself, other

people and the physical-organic environment based on the theanthropocosmic principle is a meaningful way of tackling the dual cause of the physical and somatic immune system as well as the psychological and person bound immune system. This sense-making approach is more inclusive in the sense that God, the human self, others and the physical-organic environment steers us to a view which includes chemical medicine, alternative medicine and herbal medicine thereby effectuating a wholesome and holistic healing of the person.

I prefer a sense-making approach in which the theanthropocosmic principle plays a central role, thus underlying the foursome pattern of experience in which God, the human self, other human beings and the physical-organic natural world are pointers in each field of experience. The fact that all four pointers operate in thinking, believing, feeling, imagining, socialising, apportioning justness as well as in the field of professional performance (production) means:

Firstly, that God does not have to be brought into the professional performance arena through a priest, minister or pastor of religion or of a certain church. Their roles have to be redesigned and revamped in a wholesome sense so that they can play a meaningful involved role in the workplace and the EAP's as well as continue with their involvement in their congregations and churches. There is one condition though and that is that if they want to play a role in the professional performance arena, their role is to be defined by operating, working and experiencing in terms of foursome patterns of faith of believing God, the human self, other human beings and the physical-organic environment. Why is the condition of the foursome pattern of faith pattern so important? The main reason is that faith experience is an area in which a priest, minister and pastor is trained and has developed skills and knowledge mainly within a certain church and faith community. Another reason is that God is usually not directly experienced in the area of professional performance. When there is talk of God amongst professional people and in their performance ambience it is usually derived from so called religious faith and what some people refer to as the spiritual dimensions of life.

Secondly, addressing the problem around imbalanced wellness and well-being levels a social worker, psychologist, priest, minister or pastor has to emphasise the foursome pattern of experience in the workplace through characterising of performance in the professional performance area as performance towards God, performance towards oneself, performance towards other human beings (=colleagues as well as the public) and performance towards the physical-organic environment. A foursome experiential pattern of pointers (God, one-self, other human beings and the natural surrounding world) carried by the theanthropocosmic sense-making approach should cut through all the fields, modes, dimensions and aspects of professional people and their performance levels of well-being and wellness. Interestingly performance levels of well-being may differ slightly from levels of well-being of faith and belief

experience and levels of well-being in every other field of experience. A wholesome sense-making approach offers to people the integral and differential notion that people's levels of well-being from different fields, on the one hand, should be added together to arrive at a fairly satisfactory state of equilibrium. On the other hand, a whole new vista is opened here whereby one can let higher levels of well-being of one field of experience support lower levels of well-being in another field of experience. One has to admit that the latter state of affairs of support of well-being-levels from one field of experience towards another field of experience is what is been happening in any case in the majority of people's lives. What is presented in this thesis is not totally new and revolutionary in all aspects but is an example of a wholesome approach looking and tackling integrally and differentially more fields of experience with their accompanying skills of coping and levels of well-being.

In conclusion one has to state that the approach which the researcher views as most meaningful is born out of the operational application of the theanthropocosmic principle. In this sense the theanthropocosmic principle is the undercarriage of the two theoretical angles operational in this chapter. In the first angle the focus is placed on wholesome experiential patterns of faith experience in a discursive and alternating way - faith experience of God, of the human self, of other human beings and of the physical-organic environment is been experientially emphasised as one processual pattern. With regard to the second angle the focus is on the processual framework of God's grand acts of creation (creatureliness, we are being there), reconciliation (redemption through the cross and resurrection of Jesus), renewal (daily renovation in self- and mutual training) and consummation and fulfilment towards the end (aim and goal).

2.5 EXPERIENTIAL PATTERNS OF FAITH, BELIEF AND TRUST AND FAITH COUNSELLING

2.5.1.1 Faith experience, counselling approaches and well-being and wellness levels of people

In this section faith experience, counselling approaches and well-being and wellness levels of people are reflected upon from a faith and belief perspective. The main focus is directed at the experience of daily sense and meaning in the world of professional people from a perspective of faith in the sense of a foursome rolling pattern of faith experience. As stated throughout the thesis, faith experience and a perspective within which reflection of faith takes place, revolve around a foursome experiential pattern of 'I believe God, I believe myself, I believe my human neighbours and I believe the physical-organic environment'. In section 2.6 the main focus is more pointedly directed at a perspective of professional performance in the foursome sense of 'I perform for God, I perform for myself, I perform for my human neighbours and I perform for the

physical-organic environment'.

In African-Christian wholesome view of human beings the classic separate 'spiritual' side of a human being is viewed as being built intrinsically into each of the various foursome experiential patterns. What is classically called spiritual is continuously emerging within the ambience of the foursome experiential pointers of God, oneself, other human beings and the physical natural world. These experiential pointers are equitably treated as been 'pushed', 'pulled' and 'driven' by our aware experience of the grand acts of God's creation, reconciliation, renewal and fulfilment as energy drivers and pointers in our daily life.

One of the notions of classic and traditional theology concerns the idea of a human being created in the image of God. In the Judaeo-Christian world the background to the idea is usually constructed around Genesis 1:26-27 where it is stated that God said: 'Let us make man being in our image, in our likeness...God created man in his own image, in the image of God he created them; male and female he created them.' (NIV-translation). This text from Genesis is not to be fundamentalistically mirrored as God's divine words or the actual meaning interpretatively extracted from behind the text as God's word but is only to be consensually negotiated by us by bringing the sense-making God-human-and-nature approach of the text in negotiation with the researcher's sense-making God-human-and-nature approach which has as its main negotiation angle, filter, grid or web the processual negotiation filter of God's grand acts of creation (creatureliness, we are being there), reconciliation (redemption= cross and resurrection of Jesus), renewal (daily renovation in self- and mutual training) and consummation and fulfilment towards the end (aim and goal). The notion of the image of God regarding human beings and the natural world in Genesis is only to be read through the foursome array of grand acts of God as a negotiation filter set in reflexive negotiation with the priestly composers of Genesis 1's sense-making approach. Our view and our approach to God's image in human beings and the natural world have to be looked for in a wholesome sense in the broadness of our experience in four successive rolling directions: experience of God, the human self, other human beings and the physical-organic natural world. In terms of a wholesome idea of the image of God in human life and the natural world the classic debates of whether the image of God is to be located exclusively in the human soul or in a combination of soul and body or in the whole of the human and natural cosmic world, were only meaningful as long as the debates were carried out within the ambience of the duality of the immortal soul and mortal body or the tripartite view of spirit, soul and body.

The problematic factors of sin and evil and their impact on the classic notion of the image of God were that of human beings' wholesomeness broken and chopped into pieces and the notion that these factors brought physical and spiritual illness and death into the world.

However, in the view of sin and evil in operation in this thesis sin and evil are factors to be found in each human being's life in history as disruptive and damaging forces.

Isherwood and Stuart (1998:87) call out for redemptive action from the disintegration of humanity in this phrase: 'a broken body longing for healing and wholeness.' Kourie (1989:71) reacting to such a call cited by Isherwood and Stuart (1998), indicates that in seeing humankind as psycho-somatic unity, sickness is viewed as disintegration of the person and a healing process as reintegration of humanity. Reintegration of humanity in the light of this research study reflects creation of the positive atmosphere for wholesome interconnectedness in relation to health and wellness with the grand acts of God's creation, reconciliation, renewal and fulfilment in each and every field of experience expressed as a foursome pattern of experience of God, the human self, other human beings and the physical-organic environment. Contrary to many of the modern versions of the classic dualist and tripartite anthropological views which either attempt to let the 'bodily' side embrace the 'spiritual' side or the 'spiritual' side permeate the 'bodily' side of human experience, the view advocated here portrays the so called 'spiritual' side as intrinsically bound up in the diversity of foursome patterns of experience whether these be faith and belief, professional performance, thought, emotional or language experience.

Suggit (1994:113) states that biblically redemption is the responsibility of God to restore to humankind the freedom they were created to enjoy. In addition, he indicates that the word 'redemption', means buying back or ransoming and is a useful term to describe their overcoming of broken relationships separating human beings from themselves, from God the source of their life, and from fellow humankind and from the environment.

One of the notions of classic theology is that of a differential idea of covenant of love between humankind and God that needs to be upheld for the wellness of people and a covenant of nature for the wellness of the surrounding environment. The differential character of such a covenant or covenant has usually been worked out in dual way between the partners God and humanity. However, with God the all initiating agent in the covenantal contract between both partners God's initiative has usually been emphasised in the sense that while human beings were regarded as good and therefore had the responsibility and accountability to uphold the covenant in all differentiated fields of experience in relationship to God, the human self, others and the environment, the factors of sin and evil continuously damage and endanger human beings into irresponsible and unaccountable acts in all covenantal relationships.

Berkhof (1939:271) defines a redemptive covenant as an agreement between the Father and the Son who is voluntarily taking the place of those people whom the Father had given Him. After the death, resurrection and ascension of the Son the Holy Spirit continues to be the

comforter of the elect, to lead them and guide them to the well-being levels which is pleasing God and the elect themselves. In this sense a redemptive covenant is expressive of the ongoing dynamic daily involvement of people in the foursome processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal).

Barth (1958:490) indicates:

In redemption from this misery, a new human being, the saint of God, has taken our place in the crucified person Jesus in whom our old man died, a new creature as the subject of new and different acts which are obedient and well-pleasing to God. We are freed from our misery to the extent that in Him we too are new men and therefore the subjects of new acts.

Van Niekerk (2006: 381-382) describes the position of stewardship of human beings in their acting out of their responsibility and accountability towards God, the human self, other human beings and the physical-organic environment as follows:

Jesus on the cross, the tearing of the veil of the temple and the resurrection of Jesus express the margins of responsibility and accountability of human beings and the physical-organic environment towards God. By his death on the cross and his resurrection Jesus responded and accounted for bringing the era of the located and temporalised presence and name of God in the most holy of the temple to an end, and thereby, through the torn veil, disseminated and broadened the scope of the Commonwealth of God to the end of the universes as the playground for the moving presence of God's name. The Commonwealth of God in its moving and meandering processes from beginning to end through creation, reconciliation, renewal and consummation is the playground and workplace where the stewardship, thus the responsibility and accountability of God, human beings and physical-organic nature towards each other, are enacted and worked out. The Commonwealth of God is conjoined to the grand acts of God: the *creation* of everything, God's tools of *reconciliation*, the cross, the tearing of the veil between the most holy and the holy space in the temple and the resurrection of Jesus. The located holy presence of God opened up and is disseminated into the whole of creation through the micropassage of the torn veil. The day of Pentecost as the endorsement of the Spirit's raising of Jesus from the dead was the announcement of the closure of the period of the New/Second Testament. Simultaneously, the day of Pentecost was the inauguration of the era of the Third Testament in which God, human beings and the physical-organic environment were constituted as stewards of renewal in at-one-ment and at-other-ment towards each other on the way to the future *consummation* and fulfilment of everything.

Within the ambit of the grand acts of God's creation, reconciliation, renewal and fulfilment and within the subsequent pattern of foursome pointers of experience in every of bit of human life, the stewardship, responsibility and accountability of human beings towards God, the human self, other human beings and the physical natural world the wholesomeness of the Kingdom, the Commonwealth of God is taking shape in many events and forms amidst the chaos, pain and suffering that sometimes seem to take the lead in the world. The redemptive love of God in past, present and future creates, restores, renews and fulfils the micro and small events of people's well-being levels which in many instances as negative and imbalanced forms of experience are the cause of many of misfortunes such as stress, illness, and even death.

The grand acts of God's creation, reconciliation, renewal and fulfilment in future invite human beings, though already intrinsically involved in them and in many instances not aware of the their involvement, to share in a new relationship with God, established by Jesus Christ's death and resurrection so that they were no longer alienated from God and from themselves and the natural environment (God-human-nature) in their journey to God's fulfilment in what the Bible calls the creation of the new heaven and the new earth.

2.5.1.2 Faith counselling as wholesome approach

Counselling, in particular faith counselling, plays an important role in tackling imbalanced views, stress creating dualisms and dysfunctional levels of experience.

The counselling process in the context of this thesis is viewed as a tool to assist not only stressed and dysfunctional persons to cope and to restore the troubled person to wholesome interconnectedness of experience but make people aware of the liberative power built into differentiation of fields of experience in daily life. Against the background of the immense number of tensions, stress lines, dysfunctional relationships and absolutising reductionisms amongst modern people caused by dualist and tripartite views of human beings a wholesome faith counselling approach in which people are counselled regarding their dualist and tripartite sense-making approaches are of the utmost importance in the world of professionals in different worlds.

Morris (1988:10-11) and Morgan (1986:20) indicate that counselling has do with the treatment of abnormal behaviour and a crisis in behavioural patterns in order of bringing the person back to normal behaviour. For example a person with imbalanced well-being levels will be in a state of abnormality and he/she is in need a counsellor to normalise his or her situation. This researcher in this thesis regards counselling not only looking at experiential patterns with the notion of analysing what is wrong and abnormal with a person, but also analysing to ascertain what is

right and consistent with a person as to what makes consistently sense in his/her life.

Adams (1970:74) cites that the goal of counselling is renewal or a regaining of God's image that has been to a large extent lost through experience of sinful experience, traumas and tragedies. Furthermore he indicates that any such counselling claiming to be Christian surely must be evangelistic. In the context of this research study counselling serves the purpose of regaining and renewing the composite image of God that permeates his handiwork, his creation through the enhancement of a person's awareness of his/her involvement in the process of God's grand acts of creation, reconciliation, renewal and fulfilment. Counselling is the raising and enhancement of the sense-making awareness of a person's involvement in God's grand acts. What God has is doing through his Kingdom revolving around his grand acts is what the counsellor does in Christ. Counselling should follow and reflect God's order in reconciliation and redemption: primary grace, then faith, gospel, then sanctification. Counselling must be redemptive to its core. Adams (1970) in his argument falls back in emphasising one-sidedly God's grand act of reconciliation and redemption in Jesus Christ but render cues and clues to us that one can fuse into a wholesome approach of counselling.

Sperry (2001:16) indicates that a therapist's role is not that of an educator, transference object, cognitive modifier or empathic self object. Rather, it is a redemptive one, not geared to sin and guilt but to a more benevolent restitution and liberation. The aim of the dimension of spirituality and faith in psychotherapy is harmony among body, mind and soul and its goal is salvation and healing rather than cure. Sperry's (2001) view of counselling as the integrating aspect of spirit, body and mind is partially falling back into the ancient tripartite viewpoint of a human being. In this sense his approach only addresses the problem of imbalanced well-being levels partially. The researcher in this thesis embraced the strong integrative clues provided by Sperry but changed investigative gears by emphasising a whole array of fields of experience in which the networking framework of God, being human and the surrounding physical-organic environment is necessarily expressed. Thus, in reviewing Sperry (2001), there is, a paradigm shift from the ancient tripartite to the differential roles with the involvement of God, self, others and the physical-organic environment. The goals of treatment (counselling) vary according to client presentation and needs. They may include assistance with spiritual emergencies, the process of spiritual growth, increased psychological well-being, self-fulfilment or individuation or the reduction of symptomatic distress and restoration of baseline functioning of a human being.

Faith counselling addresses a wide range of psychological and spiritual concerns of the counselees. It is based on the composite developmental and pathology model of health and well-being, and it perceives growth in holistic fashion, including psychological, moral, somatic and spiritual dimensions. Spiritual considerations include relationships with God, with the

human self, other human beings and the natural world and various spiritual practices as well as involvement in a faith community and the types and levels of support it provides. In the counselling process, the counsellor seeks to restore the original state of well-being of the person and to regain their actual relation with God, fellow-human beings and him or herself (Sperry 2004:175-176).

Sperry (2004:178) contends that coming under a spiritual and faith direction as a spiritual and faith counselling directive is one means of developing one's relationship with God. Essentially, spirituality and faith direction is a relationship among three persons: God, the counselee (directee) and the director. It is a wholesome and holistic means of redemptive action of the caregiver.

Naude and Bodibe (1986:102) from an educational perspective share the same sentiment with psychologist Sperry (2004) concerning the restoration of psychological well-being through counselling, without being aware of approaching the well-being of a person with an one-sided approach from a psychological angle of being solely involved with the individual human being and his/her mind by indicating that:

As a process counselling is psychological interaction involving two or more of the interactants is considered to be able to help the other person or persons live and function more effectively at the time of the involvement or at some future time. Specifically, the goal of counselling is to assist, directly or indirectly, the recipient or recipients in adjusting to or otherwise negotiating the various environments that influence his or her psychological well-being.

In the above sense, counselling seeks to make a person a wholesome person in terms of relevant relationships in which he/she interactively exists. Landman (2003:16) indicates that, people of faith cope better with life's tribulations. In addition, she cites that over 200 studies have been published worldwide which proved that faith adds quality and years to the life of persons infected with HIV. The faith of the person plays a major role in the counselling and healing process, hence Adams (1970) cites that counselling is reconciliatory and redemptive action because of the role played by faith in Jesus Christ in a process of healing.

Landman (2003) furthermore indicates that research show that spiritual beliefs and practices of HIV infected people: Comforted them, eased the emotional burden of illness, offered them strength, empowered them to take control over their lives, make it easier for them to find meaning in what was happening to them, helped them to accept their illness, reduced their self-blame, preserved their health and relieved the fear and uncertainty of death.

Landman (2007:214) further, states that,

people who suffer losses of their loved ones look at religion for consolation. Religion, as an otherness discourse, is, to provide them with meaning in the light of meaningless death of loved one, to guide them towards appropriate means and time of mourning, to give them hope for this and the afterlife as well as to ease their guilt about the death.

Furthermore, she argues that one is in need of a healthy theology if one is to assist people to cope spiritually. The Bible furthermore recounts how people (like Job and Habakkuk) struggle with the meaning of suffering and how this contributed to their spiritual healing, and to a new and powerful relationship with God. The Bible offers much in terms of spiritual and physical healing, and presents Jesus as the most potent healer of all times (Landman 2003:17).

O'Brien (2003:107) shares a similar view with Landman (2003) by emphasising the importance of spiritual well-being in coping with chronic illness and disability. In addition she shows that persons who possess a higher degree of personal faith, spiritual contentment, and religious practice were much more positive about their conditions and satisfied with other aspects of their lives and had greater hope for the future, despite sometimes painful and debilitating illness. This argument is the tried and tested argument throughout the ages from the time of the apostles, in the 1950's and even in the 2000's era.

Peale (1952:139-140) attests to the same argument by indicating that some of our colleagues attribute these things to unpredictable chance, while others are convinced that in those difficult cases their works have been aided by the unseen hand of God. Lately, unfortunately, many patients and doctors have lost the conviction that all things depend on the providence of God. When we are once again convinced of the importance of God's help in our activities, and especially in the treatment of our patients, then true progress are being made in restoring the sick to health. He does not think we should depend on faith alone to heal a physical ailment. He believes in the combination of God and Doctor. This viewpoint advantageously combines medical science and a science (theory) of faith as both important elements in the healing process.

Santrock (1996) contends certain psychologists have categorised prayer and religious commitment as defensive coping strategies, arguing that they are less effective in assisting human beings cope than are developed and acquired skills and problem-solving strategies. However, recently researchers have found that some styles of religious coping are associated with high levels of personal initiative and competence, and that even when defensive religious strategies are initially adopted, the stage is already set for later appearance of increased active religious coping. There is a greater consensus amongst psychologists and psychotherapists

that spirituality plays a significant role in a person towards healing and balanced experience of well-being.

Furthermore, in general, an intrinsic religious orientation tends to be associated with a sense of competence and control, freedom from worry and guilt, and an absence of illness, whereas an extrinsic orientation tends to be associated with the opposite characteristics.

In summarizing, various dimensions of religiousness can help some individuals cope more effectively in their lives. In addition, Santrock (1996) reviewing literature on happiness suggests that happy people do tend to have a meaningful pattern of faith. A number of researchers have found that religiously active individuals report greater happiness than do those who are religiously inactive.

In a humanistic model of religion the emphasis is that a person's most important needs include needs for growth, purpose, and self-actualisation. Humankind has innate tendencies of fulfilling their potential and in expressing their values. Religion serves as an important vehicle for fulfilling people's potential and expressing many of their values.

O' Brien (2003:41) cites that there has been confusion and contention in the sphere of the nursing community as to the comprehension of what is meant when one utilises the terms holistic and wholesome health care. Concerns relate specifically to what kinds of alternative health therapies might be included under the label of holistic care. Holistic care refers to the attention of the caregiver to the body, mind, and spirit of the humankind, whether in terms of health care, health promotion, or disease prevention.

2.5.1.3 Faith counselling: tasks, aspects and conditions

A faith counselling approach operating with clues and ideas from a radical integrative and differentiated African-Christian sense-making approach comprises among others the following tasks, aspects and conditions:

2.5.1.3.1 Continuous awareness of the four grand acts of God's creation, reconciliation, renewal and fulfilment

One of the main tasks of a faith counsellor is to be engaged in people's one-sided concentration and reductionist encapsulating of all that make sense to them in one or a combination of two of God's grand acts of creation, reconciliation, renewal and fulfilment. Another problem in Christianity is that the grand acts of God are not experienced as energy forces and pointers

carrying meaningful daily experience but are viewed in nearly all churches as doctrines of which the orthodox and truth character first has to be determined by a church, its clergy and theologians before members can apply these experientially in their lives. In the majority of cases people belong to different churches because their parents or themselves are attracted to these churches because of many reasons which may be valid from their own sense-making approaches. The point made here is that a faith counsellor has as one of his/her tasks the raising of people's awareness regarding the coherent and comprehensive character in which the grand acts of God operate as energy pointers and forces support, sustain and maintain a wholesome God-human-nature sense-making way of experiencing daily life. That is to say if he/she is interested in an approach in which life is not divided in sacred and secular, spiritual and worldly areas of experience. In history these dualist schemes emerged from approaches in which one or two of God's grand acts are used as the sole operational basis of someone's experience.

Van Niekerk (2005:401-405) points to the dysfunctional disassociation created in the evangelical world by the one-sided emphasis on a divine Jesus living in a person's heart as the driving force of someone's life. By nestling a divine Jesus – without his human side - in a person's ego-centre as the driving force of all his/her actions and doings in this life a person's place may thereby be ensured in a future place called heaven. Instead of being aware and thus experiencing one's *creatureliness* as by God, the cross and resurrection of Jesus Christ as God's act of *reconciliation* applied as God's tools of reconciliation in God's act of *renewal* through the Holy Spirit directed towards God's act of *fulfilment* in future, a personal divine Jesus is built into the heart of a person thereby deemphasising the responsibility and accountability of a person's 'created-in-the-image-of-God' side. Too much Jesus and too little God as creator, too little God the Spirit as renewer of everything and too little God the future fulfiller is one of the biggest contributors of such a dysfunctional disassociation approach.

Another common one-sided well known phenomenon in Christian circles is the approach of latching one-sidedly to a vague deistic creator God who set creation in motion and let it run according to set rules and laws. Practically such a God is not involved in people's lives except as sustaining and maintaining the laws of creation which in many instances are favouring sexism, racism, etc. According to such a one-sided view on God's act of creation a man is the head of a woman and as in the Apartheid approach races were viewed as ordinances of creation with the scale tipping in the direction of the white race primarily created by God. If people with both the latter views are not in need of faith counselling we can just as well close the book on any assertion that faith counselling may involve liberative and empowerment praxis of faith experience.

2.5.1.3.2 Continuous awareness of the foursome experiential pattern of believing God, oneself, others and the physical-organic world

Another aspect a faith counsellor tackles regarding people revolves around the sense-making balance of the weights of the foursome experiential pattern of I believe God and I believe myself and I believe my human neighbours and I believe the physical-organic environment. It is worthwhile repeating that the quality of our everyday patterns and actions of faith experience, which include the foursome of God, oneself, other human beings and the physical-organic environment, appears in a similar sense in our everyday patterns and actions of thinking, feeling, loving and speaking experience. In this wholesome approach as well as in the theanthropocosmic principle, which plays a role in every part of our lives, the mysterious meandering of the biblical idea of the Commonwealth of God (= Kingdom, Priesthood and Prophetdom) is intertwined with the grand acts of God's creation, reconciliation, renewal and the future directed fulfilment of everything (van Niekerk 2008:73).

Van Niekerk (2008:73) in this regard poses the question whether churches and communities of faith bring people in the experiential foursome pattern of faith simultaneously closer to God, themselves, other human beings and the physical-organic environment. His answer to this question is in the negative:

Unfortunately, my experience is that the more churches and communities of faith succeed in bringing people closer to God, the further people are taken away, alienated and estranged from themselves as human beings, other human beings and from their own physical-organic bodily environment as well as the physical environment surrounding them. You are not for a second removed from yourself and the physical-organic environment in the most minor things such as the inhaling of air to carry on living. The inhalation and extraction of oxygen from the air happens even in the most divine, super-pious church service or mega-sacramental mass (Van Niekerk 2008:74).

Historically the connection between spirit and body in the more wholesome duality and triadic approaches of the past has always been emphasised but in the modern world of churches with their priests, pastors and ministers a strong emphasis is laid on religious faith and spirituality as representing the spiritual side of a human being while on the other hand the modern counselling world and the medical world the bodily matter side of a human being has been emphasised – admittedly sometimes with a snippet of spirituality but in general strictly bodily directed. In the anthropological view of human beings underlying the approach in this thesis faith is viewed as a pattern of experience of believing God, believing oneself, believing ones human neighbours and believing the physical-organic environment. Faith (and spirituality) in this sense is far easier to be included in a psychological counselling approach basically departing from the experiential

field of feeling and emotions. Faith experience in the foursome sense is also easier to be included in a medical doctor's medicine bag. A faith counsellor who is emphasising the idea of God as covering the whole field of faith is actually contributing to people's modern tension and stress levels instead of contributing to people's levels of well-being. Belief in the foursome sense on the other hand is a very powerful force when belief is not only directed to God, but also directed to oneself in the radical sense of self-confidence, to other people and to the physical-organic environment. Then again so is guilt as a negative powerful force in the foursome way as guilt towards God, oneself, other human beings and the physical-organic environment. Priests, pastors and ministers would do themselves and their churches a service if they apply a foursome pattern of faith as an evaluative template on their own pastoral and ecclesial approaches with the sole purpose of diminishing guilt increasing and spreading messages to their church members.

2.5.1.3.3 Continuous awareness of the management of change between fields of experience and social roles in daily life

A further aspect of a faith counsellor's negotiation with people in the counselling context concerns the notion of meaningful differentiation and change between fields of experience and societal roles in daily life. The continuous changing of emphasis from one field of experience to another with the accompanying changing of emphasis of roles and the unaware management thereof is one of the most underestimated areas in people's lives. In many people's lives the continuous changing of emphases of fields of experience and social roles - which happens in any case whether one attempts to keep oneself within one's field of experience and one's social role - contribute to high levels of well-being while in other people's lives diverse levels of stress play a very significant role. A faith counsellor may present clues and hues to a person regarding the ongoing challenges of changing and managing of social roles a person encounters in a single day. Faith counsellors is also to contribute to a greater awareness as to how people of our era are to manage the continuous change of types of experience and changing of social roles as healing processes viewed and experience from within the field of faith experience.

2.5.1.3.4 Continuous awareness of experience of different types and levels of wellness and well-being

A faith counsellor counsels people not only on their levels of wellness and well-being in a general sense but is continuously aware of different types of wellness and well-being in a person's life. By tackling different types of well-being from different fields of experience and from the spheres of different social roles and in bringing these wholesomely together a faith counsellor brings these to the fore as fairly and qualitatively built into an open networking

framework of different fields of experience and social roles. One of the old bugbears in the debate about people's experience of well-being is the impression that there is only one general type of a person's experience of well-being. Someone's well-being levels as a professional person within the duration of work at the workplace may correlate with his/her well-being levels as a man or woman, father or mother or as a family member but it is not necessarily the same. A healthy way to handle the complex choices and levels of experience of a multi-dimensional life is paradoxically to increase the complexity. Someone's life is far from simple and the various levels of well-being are far from being poured into one receptacle of experience for instance well-being in faith experience, yet there are regularities in the different areas and types of well-being experience in someone's daily life.

2.5.1.3.5 Meditation as faith counselling tool

An example of a faith counselling tool available to people which they can make use of is the well known phenomenon of meditation. As a type of a soft technique that people can learn from faith counsellors meditation in the sense of a foursome pattern of faith experience does not carry the stigma generally attached to as a strange Eastern philosophical tool that is totally foreign to upright Christian people. Quite the opposite is true as meditation has medical benefits apart from strong connotations to faith experience in the foursome sense that contributes to people's levels of health, wellness and well-being. The important condition set here for meditation is that it should be used as a tool in terms of the foursome experiential pattern of believing God, oneself, other human beings and the physical natural world.

Peale (1952:142) indicates that it is significant that the word 'holiness' derives from a word that means 'wholeness' and the word 'meditation' usually used in a religious sense, closely resembles the root meaning 'medication'. The affinity of the two words is startlingly evident when we realise that sincere and practical meditation can be done by inserting and fitting oneself with a repetitive mantra into a meditative process resembling the grand acts of God's creation, reconciliation, renewal and consummation or inserting and fitting oneself with a repetitive mantra into a meditative process resembling the foursome experiential pattern of believing God, oneself, other people and the physical-organic natural environment. In this sense holy wholeness and meditative medication fit into the wholesome process of God's grand acts in which human beings and the natural world is involved.

Morris (1988:148) indicates that meditation produces a lower rate of metabolism as well as a reduction in heart and respiratory rates. It is also used to increase the functioning of the following: Alpha brain waves (which accompany relaxed wakefulness), stopping of drug use, sensory awareness, euphoria, strong emotions and a sense of timelessness, expanded

awareness, peace of mind, a sense of well-being and total relaxation.

Morris adds that it decreases the chemical of blood lactate that appears to be linked to stress. Because meditation brings total relaxation, produces a lower rate of metabolism, reduces the heart and respiratory rate and stops drug use, there are strong indications that physical well-being and well-being in general are raised in a considerable sense.

Lebaka-Ketshabile (1997:27) supports Morris (1988) that meditation nourishes spiritual well-being by saying:

Quiet time alone without a book or singing... clear your mind of negatives encountered that day and reach a stage of calmness. Reach a total relaxation.

In support of Morris (1988), Nevid, Rathus and Greene (2006:156) cite that meditation has the ability to produce measurable health benefits such as lowering blood pressure and actually reduces the quantity of fatty deposits on artery walls, both of which are major risk factors in cardio-vascular diseases. Frame (2003:187) supports the view that meditation has been shown to be effective in managing stress, anxiety, depression, post-traumatic stress disorder (PTSD), health problems and is useful for the prevention and treatment of addictive behaviour. If meditation is expressive of religious concepts it has also been found that health improvement such as reduction of blood pressure and minimising of drug and alcohol abuse are associated with the religious factors (O'Brien, 2003). It seems that the very old principle rings true in this regard that what you put in, you seem to get out of the experiential deal.

An increase of intense and deeper levels of feeling and emotion coupled with an overwhelming experience of a peace of mind contribute towards the processual experience of all the pointers of a wholesome pattern of faith thereby elevating levels of well-being. When and if well-being levels of different fields of experience such as well-being levels of a faith pattern of believing God, oneself, other human beings and the physical natural world are balanced, matched and brought into an equilibrium with a professional performance pattern of performance towards God, oneself, other human beings and the physical natural world then, the result is a more comprehensive and wholesome sphere of experience. In the meditation process with the senses alert, one focuses on and visits in ones repetitive mantra-like focus the pointers of believing God, oneself, other human beings and the physical-organic surrounding world in a very real sense even up to the word structure of the mantra one uses. A suggestion by someone for a mantra in the foursome belief sense is for instance: *Gomeyona* as a contraction of God-me-you-nature. One repeats *Gomeyona* as the central focus in one's mind in an increasing sense thereby cutting out all sorts of interruptions wanting to replace the mantra until the focus stays rhythmically, calmly and repetitively as *Gomeyona, Gomeyona,...*for the

duration of ten minutes. To stay on track and in rhythm one may set an alarm clock. One has to remind ourselves that meditation is a tool that contributes piecemeal to wholesome experiential processes and is not a quick fix that solves low levels of experiential well-being miraculously.

2.5.1.3.6 Activating, setting and management of interactional processes as faith counselling tool

Activating, setting and management of interactional processes is one of the underestimated faith counselling tools available to counsellors. Any human being's life comprises multiple relationships which are not activated, set and managed at the same time. From an overview position a human being's relationships even the momentarily ones can be listed but it is not possible for the particular human being to experience his or her relationships simultaneously. The change from being in the role of a father to a child to a husband to his wife can be effectuated in one minute but the two relationships cannot be experienced momentarily simultaneously. The problem of paternalism emerges from the mode of being of a father in relationship to a child transferred to the husband/wife (man/woman) relationship. Too many men hide behind the cultural and to a large extent Biblically authorised practice of being paternalistic and patronising to their wives and women in general.

In the activating, setting and management of relationships in daily living the intra-relational foursome pattern of relational belonging, connecting and bonding to God, oneself, other human beings and the physical-organic environment is a necessary dynamic condition and prerequisite in each role and relationship with other human beings. This means that people need sound belonging and bonding relationships with God, themselves, other human beings and the physical natural world *within* a relationship and a specific role they are acting out as well as sound belonging and bonding *between* relationships and roles they are acting out or may actually act out.

It is part of the mystery of the theanthropocosmic principle in operation in this thesis that the notion of relationships in umpteen forms are written all over people's everyday life-worlds. Even the experience of wellness and well-being levels cannot be portrayed if it was not a case of levels relating to each other and to be matched and corresponded as relational levels.

Myers (2004:644) affirms that the need to belong brings colour to thoughts, ideas and emotions of people's experience. A great deal of time is used to think, imagine and hope how an actual and concrete relationship might be with a particular person. When relationships are being formed or are already formed an underlying feeling of joy is accompanying such a relational experience. This is one of the necessary needs of human beings in experiencing a positive

mindset towards well-being and wellness in life.

For people who are in volatile situations the development of relationships that carry the notions of positive belonging and bonding, particularly those who had poor interpersonal relationships in the past, help, support and contribute to troubled people's experience. Stone (1993:39) affirms:

A solid supportive relationship does not only serve to help troubled people to feel comfortable, but also becomes the means through which the minister can move them from catharsis (the release of emotions) to action. The relationship is not the goal of crisis intervention, but the basis upon which the care process grows towards crisis resolution.

In relationships people learn to know each other better and they start to share the experience of crisis handling to a greater extent while supporting each other to healthier and sound relationships. Van Niekerk (1989:31) and Van den Heever (1989:13) share the same sentiments that close relationships with friends or family have a positive impact on the well being levels and the processes of healing.

James and Gilliland (2005:495) indicate that social support systems are of paramount importance to avoid a burnout syndrome. Support systems act as the boosters of the individual and assist maintaining psychological and physical well-being over time. Furthermore, they assert that employee concern and commitment to ones job, peer friendliness and support for one another as well as management's support and encouragement of employees all characterized low burnout groups.

The notion James et al (2005) call social support systems are simply relationships which are comprising the multiplicity of relationships in one person's life-world referred to earlier in the first paragraph of this section. They try to demonstrate how one person comes to know other persons in various relationships, simultaneously starting to learn to assist these persons and conversely be assisted by them. In the processes of establishing these relationships coping mechanisms of stress related experiences forming naturally part of these relationships in an increasing sense emerge.

One is increasingly aware of the fact that within relationships there are no unsolved situations or circumstances in the real sense of the word. If a relationship is systemically not actually functioning optimally and after people have gone through extensive processes of activating, setting and management of interactional processes that are focussed on the particular relationship it is sometimes the solution to initiate departure or divorce counselling. Such departure counselling is also applicable in professional relationships in professional

performance related contexts. A major problem looms when a professional person has no other work context to be transferred to or when there is no work context on the horizon. Not only the departure from a relationship may be stressful but qualitative breaks and gaps in people's relationships are sometimes contributing to higher levels of stress and even stress related illnesses. On the balance, close relationships more often contribute to health and happiness, great and intense comfort and joy. Furthermore, some research investigations indicate increasingly that married people live longer and have healthier lives than unmarried ones.

Myers (2004:646-648) indicates that attachment with intimate friends have two effects, they redouble joys and cut grief into half as assistance come from friends. Furthermore, he asserts that misery may love company, but company does not love misery. Huppert (2004:704) cites that research using a wide range of sampling techniques and assessment methods confirms that social relationships (having friends, workmates and supportive relatives and being engaged in the community) are very important determinants of happiness and subjective well-being. Multiple relationships that have the notion of quality written all over them have a positive contribution to people's health as well as to the quality of their wellness and well-being. Distressed individuals (isolated individuals) are prone to more diseases than individuals who have sound relationships. Hahlweg (2004:207) cites that a problematic relationship has a strong correlation with poorer physical health. Distressed individuals are more likely to have major illnesses and their recovery and recovery time is slower and extended.

Mirowsky and Ross (2003:2003) indicate that three types of social integration and integrated relationships of community organisations such as Church groups, political organisations and recreational groups of friends and intimate partners reduce levels of stress and depression and contribute positively to wellness and well-being levels and people's conditions of health. Furthermore, they state that people who are members of community organisations, people who have friends and family and those who are married have lower levels of depression. In part a relationship increases the perceived availability of social support.

Nevid et al (2006:152) assert that researchers believe that having a wide range of social contacts may assist in protecting the body's immune system by serving as a buffer against stress. In addition, they find that human beings with a high level of social support are likely to live longer and people who were highly stressed and lacked social support were three times more likely to die within a period of seven years than those with lives with low stress levels. However, people with high levels of stress having a wide range of emotional support show no higher death rates. The reason is plainly that they have other people available assisting them to find alternative methods of coping with stressors.

Interpersonal relationships that are dynamically and meaningfully interactive and are being acted out in a two way direction towards each other have important influences on their mental health and can assist people to trust and understand each other better. Interpersonal relationships deprived of actual interactive interpersonal dynamics have a built in factor depriving one or both partners of some of their mental health. The notion of a dynamic and meaningful interactive relationship is captured in the biblical narrative of Genesis 2:18 'It is not good for a man to live alone, let us made him suitable assistant or partner'. Maluka (2004:53) quoting Inderbitzen and Clark (1986), asserts that a sense of belonging and acceptance is of paramount importance to people's mental health and ability to trust and take risks.

Bacchiocchi (1995:5) qualifies the bad side of not experiencing a sense of belonging by indicating that the mere result of not belonging to anyone or anything causes feelings of bitterness, insecurity and restlessness. In addition he cites results of mutual belonging as contributing to an experience of love, identity, security and restfulness.

Isherwood and Stuart (1998:87-89) affirm that a relationship with God has a great impact on ones experience of redemption. They refer to Mary's co-operation with God in the redemption of humanity as an important aspect of the relationship between God and humanity demonstrates in the very act of co-operation as being redemptive. In order to achieve salvation humanity needed this kind of co-operation bound and embraced by the Holy Spirit. Mary demonstrates to humanity that without the co-operation of humankind and God, redemption of humanity is impossible. Hence Van Niekerk (1989:42) asserts that in faith ones personality is determined – for both the origin and being of human beings consist in their relationship with God. The new constitution of human nature lays and opens the foundation for a new relationship of neighbourliness, namely in the all embracing character of love. The love of God is assimilated into the love of ones neighbour. In the viewed portrayed here Van Niekerk (1989) seems to have narrowed down the foursome pattern of love experience of loving God, oneself, other human beings as ones neighbours and the physical-organic environment to a relationship which de-emphasises the physical-organic environment.

Möller (1995:16) in terms of a classic one-sided approach in which the whole emphasis lies on God attempts to show how a relationship with God brings restoration of humanity:

The rest which those who are already Christians need of the Lord is the restoration of balance in their lives. The good in a person which is frequently suppressed by stress and rush of our highly complicated and demanding lifestyles, can again come to the fore. There is no greater rest and restoration in a person's life than to have communion with God.

Furthermore, he emphasises that the day of rest is the opportunity for Christians of recharging their spiritual batteries, finding solutions for their problems, gaining insight and knowledge of spiritual matters, and receiving a special word from the Holy Spirit. In terms of a classic one-sided religious faith emphasis on God as the solution to every problem and challenge a relationship with God during the day of rest brings about restoration and energy to people of God. In terms of a foursome experiential pattern of faith which consists of belief directed to God, to oneself, to other human beings and to the physical-organic environment experience relationships are on more meaningful and wholesome trajectory than a view as the one propagated by Möller. Earlier reference had been made to faith counsellors who in operating with the notion of the whole field of faith experience hijacked and covered by God actually contribute to people's stress levels instead of contributing to their levels of well-being. Instead of emphasising that the foursome pattern of faith experience expresses the full range of meaningful liberative and empowering tools, viewpoints such as Möller's were instrumental in the past in underscoring dysfunctional experience of people's relationships in the communities of faith and the churches, relationships of love and sexuality and professional performance oriented relationships. Not only patterns of belief in the foursome sense but also patterns of love, emotions and performance experienced in a foursome sense are powerful forces and empowerment tools in being not only directed to God, but also directed to oneself in the radical sense of self-confidence, to other people and to the physical-organic environment.

Assabi (1995:19) supports the one-sided idea of Möller in which all of a human being's attention has to be directed to God which causes according to both authors the restoration of humankind's well-being and health. The relationship of humanity with God indicates that there is creation, liberation, revelation and redemption. Creation is the act of God. Liberation is partnership with God to set humanity free whilst having the underlying desire of wanting to be free. Revelation provides the divine program of what humanity as God's partner needs to do. Finally, only the action of humankind, rather than the action of God, will lead to redemption which in Jewish liturgy is defined as the acceptance of the kingdom of God on earth. Assabi like Möller emphasises the day of rest as the opportunity for humanity to enhance their relationship with God which will have a great influence on the well-being levels of humankind. In terms of the thrust of the thesis every day, thus all seven days of the week are there as relational days of holiness through which wholesome meaning is experienced.

In regard to a wholesome and differentiated approach to the social roles and the relationships of people I follow the clues and guidelines of Van Niekerk (2005:11) on the extended Ubuntu motto and the extension of the central biblical commandment of love each of which in its extension is a carrier of the foursome pattern of relational experience. Only in this sense is there talk of the activating, setting and management of relationships in our lives by acting out and

applying the faith experiential relational foursome pattern of relational belonging, connecting and bonding to God, oneself, other human beings and the physical-organic environment as a necessary dynamic condition and prerequisite in each role and relationship with other human beings.

2.5.1.4 Combination and compromise of counselling approaches

If the researcher follows the above argument correctly and also takes the statement of the problem and aims of research into account, the most effective way of dealing with the holistic well-being levels of professionals in rural and semi-rural areas from a faith theoretical perspective, is to combine and to outline a compromise of the three counselling models within the EAP with the aim of providing a wholesome ambience of managing and rectifying imbalances and dysfunctional experiences of wellness and well-being levels of professionals.

The combination of three counselling models namely clinical psychotherapy already existing as an in-house EAP approach, spiritual direction and pastoral counselling serve the thrust of the thesis optimally and satisfactorily that is to present a meaningful sense-making reflective sphere around the question as to how to manage a multi-dimensional life and how counselling contributes to the management of a multidimensional life. The argument followed is to steer away from one-sided reductionisms and absolutising approaches such as the religious faith model which only lays claim on God as the manager and steering agent of our lives while the responsibility and accountability dimensions of the human self, our human neighbours and the physical natural world surrounding us are de-emphasised. In addition to a religious faith paradigm the ever present view of religion as only a part of our daily lives is feeding strong and hard dualities into the daily scheme of how people experience things their lives. In this thesis we were confronted with the state of affairs that one has either to accept the notion that religion and a religious dimension is separately operating in the religious, spiritual and ecclesial part of life or one has to discard of such a duality in which a spiritual-religious part operates in conjunction to a secular neutral worldly part of society. The road chosen in the thesis is that of combining and negotiating a compromise between a faith counselling approach based on a wholesome African-Christian societal approach in which the experiential pattern of God, oneself, other human beings and the physical-organic environment is functioning in every field, mode and dimension of human experience and nearly all the other counselling approaches dealt with in the thesis which more or less operate with a duality of religious and spiritual areas of society in conjunction to secular and neutral areas of society. The combination and compromise between wholesome, dual and even triadic approaches is the road taken in the thesis because it renders an optimal solution in the context of the research investigation although I am aware that such an outcome is not completely satisfactorily regarding the radical wholesome integral and differential

sense-making approach set as investigative undercarriage for the thesis.

The main reason for the choice of the combination and sketching of the outlines of a compromise of the three counselling models is that, they best fit the two theoretical angles of this chapter namely: the four-some pattern of experience of God, oneself, other human beings and the physical-organic environment in each field of experience and the ongoing dynamic of the four-some processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal of everything).

Finally the combinatory compromise of the three models fits well in with the research aim to determine on the one hand, levels of well-being and wellness of professionals in the rural and semi-rural areas, and to train and empower people to develop coping strategies from a faith perspective, while on the other hand training and enabling faith leaders and faith counsellors to contribute via the EAP's to the empowerment and training of skills, therefore assisting in the building of performance capacities and competencies of professional people in their complex areas of work.

In this sense the problem of disintegration and imbalance of the well-being levels of the people which are not the same and strictly similar in every field, mode and dimension of experience and in every societal role are tackled with specific reference to the professional role of people.

2.5.1.5 Incorporating faith and a spiritual dimension in counselling

The two pronged argument followed in this thesis demonstrates the importance of a wholesome approach to faith experience and faith counselling: on the one hand a faith counsellor should closely acts out his his/her daily involvement in the grand acts of God's creation, reconciliation/redemption, renewal and fulfilment, and on the other hand by being involved in a wholesome pattern of faith and belief towards God, oneself, towards other human beings and towards the physical-organic environment. In this sense there is a great need for the incorporation of a wholesome approach to faith experience into counselling practice as an approach of healing.

Frame (2003:16-17) indicates that religion and spirituality deserve a place in the practice of counselling and other forms of psychotherapy for the following reasons:

- The majority of people indicate some belief in a higher power.
- There is some overlapping in the values and goals between counselling and religion or spirituality. (For example, both psychotherapy and religion offer ways of managing life's

difficulties).

- Religion and faith contribute positively to mental health.
- Counselling interventions incorporating clients' religious beliefs and practices, or relying on indigenous healers, may augment counsellors' effectiveness.

Sperry (2001:4-5) contend that for the more effective and successful incorporation of the spiritual dimension in the clinical practice, it is useful to contextualise the matter. He provides the four interrelated dimensions characterising the context of this question:

- Clients – Those who have been without a spiritual/faith-based home or becoming homeless in the spiritual/faith-based sense. Subsequently, they seek for a sense of healing and spiritual/faith direction from outside religious traditions. About 66 per cent of patients in America said they prefer to receive counselling from a person who represents their faith values. Of those surveyed 81 per cent indicated that they wanted their own faith values respected and integrated into counselling.
- Psychotherapists - Nowadays psychotherapists who used to neglect or fault religious institutions are mostly secular priests. According to their assessment most practising clinicians have had the experience of being asked for spiritual/faith advice by clients. They are also experiencing the same spiritual/faith hunger that others seek to satisfy. They may even engage in faith practices like prayer, meditation and the like.
- Professional and scientific developments -The relationship between spirituality/faith and psychotherapy is not new. Historically, until the eighteenth century psychological and spiritual/faith issues were largely the domain of a priest-healer. The attitude of the spiritual/faith disintegration from psychotherapy is recently, changing, because faith and religion can impact positively on mental health and psychological well-being. The result is that psychotherapy and counselling are beginning to revisit their scepticism and resistance to the involvement of religious and faith issues in psychotherapeutic and psychiatric treatment.
- Treatment context – The treatment context is influenced by the lack of a spiritual/faith-based home for the clients (Spiritually/faith-based homeless). Because managed care focuses more on cure than healing it necessarily bypasses much of the dimension of spiritual/faith in psychotherapy. Managed care organizations may be more disposed to a referral to pastoral counselling.

Sperry (2001:12-13) provides for the comparison of four orientations, in Table 2.1 indicating the major similarities and difference of spiritually-attuned psychotherapy and counselling with psychotherapy, spiritual direction, and pastoral counselling and psychotherapy.

Table 2.1. Comparison of pastoral counselling, spiritual direction, psychotherapy, and spiritually-attuned psychotherapy and counselling.				
	Pastoral counselling and psychotherapy	Spiritual direction or companion	Non spiritually-attuned psychotherapy	Spiritual-attuned psychotherapy and counselling
Clientèle	Troubled individuals often concerned with religious issues and/or desire that their values be respected.	Usually relatively healthy spiritual seekers.	Disordered clients or patients with symptoms and/or impairment.	Varies from relatively healthy spiritual seekers to troubled or disordered individuals with spiritual or religious concerns.
Goal (s)	Usually problem resolution may also include personality change if pastoral psychotherapy is the modality.	Spiritual growth, with focus on prayer relationship with God, may also focus on crisis issues that impact spiritual life.	Reduce symptoms and/or impairment, personality change, self-fulfilment.	Varies: may include reduction of symptom and/or impairment, help with spiritual emergencies and spiritual growth.
Relationship with therapist or director	Varies from counsellor as expert to mutual collaboration.	Mutual collaboration with the recognition that the Holy Spirit is the actual director.	Varies from therapist as expert to mutual collaboration with client.	Usually mutual collaboration, respect for religious/spiritual values and concerns.
Interventions and methods	Listening, advice, counselling interventions, may include religious or spiritual advice or practices, referral for psychotherapy.	Listening, instruction in prayer and other spiritual practices, possibly referral for psychotherapy.	Various psychotherapeutic interventions.	Various counselling and/or psychotherapeutic interventions plus spiritual practices , interventions, including referral to clergy or chaplain.

The comparison in the above mentioned table shows clearly the possible combination of psychotherapy and spiritual/faith experience in the process of clinical counselling. The reasons for the combination are that they share the same viewpoints if not too close to each other. The notion of spiritual and spirituality in this scheme above as it is revolving around counselling as a discipline can be translated and transferred meaningfully into the foursome pattern of faith as spiritual experience.

The possibility of incorporating faith into counselling is a solution to the problem of the overly modern neglect of religion in counselling. At this point spiritual direction is lacking in the EAP and should be provided by faith leaders and alternative care providers.

Frame (2003:9) contends: There are several reasons for the lack of attention to religion and spirituality in the therapeutic arena:

- the tenuous (weak) relationship between psychology and religion,
- the conflict between the assumptions of the scientific world and those of religion and spirituality,
- the association of religion and spirituality with pathology,
- the belief that religion and spirituality are the prerogative of the clergy and other spiritual leaders,
- a lack of training regarding as to how to integrate religion and spirituality into clinical practice,
- mental health practitioners' own unresolved religious or spiritual issues.

The researcher acknowledges neglect of faith in clinical counselling for the reasons given above. The other authors have provided a solution to those problems by introducing the training program for religious leaders or laypersons to practice in clinical counselling or pastoral counselling. The psychotherapists also need to undergo a certain training to incorporate faith in their counselling process. The bottom line is that there is operational link between faith and clinical counselling.

Tisdale, Doehring and Lorraine-Poirier (2004:219) cite that true soul care does not make rigid distinctions between dimensions of persons. Body, soul and spirit are being seen as aspects of one totality with mutual and reciprocal influence. Hence, the authors in speaking of a totality in their help of troubled persons have the saying of 'three voices, one song' meaning different professionals from different perspectives will offer help in different ways to a human being taken as a totality. In viewing human beings as somato-psycho-spiritual beings they still operate with remnants of the well known ancient triadic sense-making approach in which spirit, soul and body were linked. Earlier in this thesis the researcher emphasised that by revamping the triadic scheme of spirit, soul and body into a wholesome totality operating in a strict balance of importance brings us further in the modern debate but does not solve the problem of the discovered and constructed fields of experience emerging in the modern era. In terms of a modern African-Christian sense-making approach the elements of truth and the positive contribution of the ancient somatic-psycho-spiritual scheme are acknowledged and recognised within an array of different fields, facets, dimensions, modes and aspects of experience. The

most outstanding feature of such a differentiated approach to human beings is that each of the ancient triadic elements and both the modern areas of mind and matter (spirit and natural-physicality) cut right through each field, facet, dimension, mode and aspect of human experience (van Niekerk 2008:96-100).

The problematic distinction between 'mind-like and spirit-like' facets and modes of experience such as believing (faith), loving, thinking and lingual fields and 'matter-like and natural physical body-like' facets and fields of experience such as feelings and emotions, bio-organic, physical-chemical, movement and spatiality is haunting the majority of modern approaches. The state of affairs designated in the ancient duality and triadic approaches as well as the modern duality of mind and matter is to be found in each field of experience, regarding our emphasis especially in the faith and belief as a field of experience.

Miller (2003:30) justifies that a number of historical bridges exist between the counselling and religious fields. Firstly, religion, like counselling, can help people change, develop and make positive contributions to society. Secondly, related to this is the idea that religion can encourage people to function at a higher level by providing a framework by which to live just as counselling does. Thirdly, religion, like counselling, helps people develop a sense of self and maturity. Finally, just as with counselling, religion can help or hurt an individual's potential.

The two fields designated by Miller as counselling and religious experience have as their goal the transformation and renewal of a human being's total way of experience of life. In an attempt to provide the operational link between the two fields, namely counselling and spirituality/faith or religion, several authors set both as giving comprehensive meaning to life, providing rituals of renewing, transforming and connecting as well as providing social support networks, support structures for families, facilitate positive change to people and focus on the physical and emotional welfare of members.

In table 2.2 Tisdale et al (2004:237) provide the operational link of three disciplines highlighting the issues of common interest among three disciplines on care, which against the background of the thrust of the thesis as that of an emphasis on spirituality and faith as actually designating one avenue, the three disciplines have to be viewed as two.

Table 2.2 Highlights of perspectives on care

Dimension	Psychotherapy	Spiritual Direction	Pastoral counselling

Presenting the problem	Depression, impotence, alienation from self, others, God, negation of moral values.	Loss of identity in his calling, his marriage and role as a father, loss of former pastorate, sexual misconduct.	Depression, impotence, emotional and spiritual disengagement from self, others and God, abuse of power.
Goals	Insight/revelation, restitution/repentance, working through /redemption, change/transformation, psychological and spiritual well-being.	Transformation, increase in authenticity, integrity between outer role and inner life, restitution for sexual misconduct.	Healing where possible, including healing of relationship with self, God and others and as part of healing, seeking justice, at least in terms of his abuse of power.
Procedure	Comprehensive spiritual, psychological and physical assessment, once or twice weekly sessions, insight-oriented narrative approach, illuminate where fractures exist in relationships with self, others, God and environment, use therapy relationship to surface and heal internal and external fractures.	Assess level of awareness and openness, assess need for therapy, meet every two or three weeks, primary focus is relationship with God, attend to the nature and content of prayer life, use images, dreams, memories, reflections to reveal inner life and operative image of God.	Narrative, contextual, correlation cross disciplinary method that moves from (1) doing bio-psycho-social and theological assessment to (2) a plan of care that seeks healing and justice through establishing safety and trust, mourning losses, acknowledging trauma and abuse of power and reconstruction of the identity as a person of faith.
Resources	Meditation, couples therapy, clergy support group, spiritual direction, pastoral care.	Prayer, meditation, theological reflection, therapy, experiences where God's love would be most felt.	Meditation, couples therapy, clergy support group, spiritual direction, pastoral care, denominational resources, vocational counselling.

From the tabulated highlights of perspectives on care, the researcher derives a number of clues and cues of a sound operational link between clinical counselling and spirituality/faith. The central point in the three perspectives is the relationship to God, to oneself and to other human beings. Finally, if one reflects on the different aspects touched upon in the tabulation it is clear that counselling is strongly linked directly or indirectly to the foursome grand acts of God expressed through the central emphasis of a faith/spiritual perspective in counselling.

From different authors' points of view on counselling and spirituality/faith the researcher takes up a position that the well-being levels of professionals in rural and semi-rural are to be managed by people working in professional capacities. In addition as a very important aspect, a wholesome approach to counselling which includes a foursome directive of belief of God, oneself, one's neighbours and the physical organic environment as indicated in **2.5.1.3 Faith counselling: tasks, aspects and conditions** is to be integrated and combined with clinical psychotherapy, spiritual direction and pastoral counselling within the operation of an EAP to provide wholesome assistance to professionals.

2.6 FOURSOME EXPERIENTIAL PATTERNS OF PERFORMANCE, PERFORMANCE MANAGEMENT AND APPRAISAL

2.6.1 Introduction

In this section professional experiential patterns of performance, performance 'products' as performances, performance management, performance evaluation and appraisal are reflected upon. The main focus is directed at professional people's experience of the sense and meaning of performance and performance related activities. Within the ambience of such a focus professional performances and activities are unlocked and described in and through a foursome pattern of a professional person's experience within the time of work and the context of work. This foursome pattern of professional experience rolls forth experientially in the sense of 'I perform for God, I perform for myself, I perform for my human neighbours and I perform for the physical-organic environment'. In the previous section 2.5 the emphasis was on faith experience and a perspective faith of reflection, revolving around a foursome pattern of experience of 'I believe God, I believe myself, I believe my human neighbours and I believe the physical-organic environment'.

The main perspective in which the thesis has been written is that of faith, belief, trust and confidence from which performance related activities, units (products), skills and knowledge are viewed as a secondary albeit important performance perspective. However, a differentiation between a foursome pattern of faith experience and a foursome professional performance pattern of experience, which both include experience of God, the human self, other human beings and the physical natural world, is made to cover more pointers and to embrace the notion of spirituality intrinsically in the heart of performance experience in the workplace.

The usual designation of the perimeters and outline of the infrastructure of the professional performance domain through the two indicators of human and physical resources prevents professional employees from performing to their optimal potential and of delivering optimal

qualitative results. Surely, in distinguishing only between human and physical resources as description of the ambience of the work domain, a sign is given that spirituality or faith experience in the traditional sense is lacking in the professional work ambience and that therefore it is commonly expected of faith and spiritual leaders to bring it back and re-insert it in the work ambience. Faith and spiritual leaders cannot bring spirituality back in the workplace as spirituality is already part of performance experience itself. What they can do from a faith perspective is to awaken people's sense of awareness of the foursome pattern as it is experienced in their performance constructs and organised work ambience.

In the current South African context from an African-Christian sense-making approach the strong suggestion has been made that a pattern of 'more pointers' than 'human resources' and 'physical resources' should embrace at least minimally a sense of awareness of the foursome experiential pattern of 'I perform for God, I perform for myself, I perform for my human neighbours and I perform in terms of the physical-organic environment'.

Furthermore, professionals guided and brought to performance related self-acceptance by their mentors have to realise unearthed potential and developed talents in the determination of their personal and interpersonal behaviour. A human being, however, has to develop and grow as widely and as deeply as possible on his/her journey of life. It is worthwhile to take into account that a single human being's life journey comprises experiences of many fields and modes of experience. Thus, human beings are being introduced to greater realisation and awareness of the importance of self-belief and self-confidence as a pointer partner of equity with God, other human beings and the physical nature.

The alternating emphases of experiential patterns of foursome pointers are contrary to the classic dualist and tripartite anthropological views in which the 'spiritual' side permeates the 'bodily' side of human experience as if it was not part of the body from the start. The attempt is to carry the 'spiritual' side, identified by many Christians one-sidedly as (religious) faith in God, into the arena of 'secular' work as if God was and is not part of the foursome experiential pattern of a professional's pattern of performance. The African-Christian view advocated here portrays the so-called 'spiritual' side as being intrinsically part of a whole array of foursome patterns of experience, whether these are being characterised as faith and belief, professional performance, thought, emotional, love, imaginative or language experience.

The commonly accepted dualist and tripartite schemes distinguishing between soul (spirit) and body anthropologically and between spiritual and worldly, sacred and secular realms in a societal sense are widely employed as pattern- and trendsetters of performance. These schemes are not only so strongly entrenched as ways of managing and improving performance in the Education department and the South African Police Services, but also in institutions such

as schools, colleges and universities and the organisational structure of the SAPS that is difficult to imagine organisational structures and educational life without them. What usually happens is that a good mixture of human resources and physical resources are viewed as sufficient and satisfactory for the description of a pattern of performance related experiences oscillating between human experience and experience of the physical natural environment. In the present so-called secular situation a full register of foursome performance related pointers is not circumscribing and embracing the eventshapes, the performance units and the products delivered by professional people, such as classes presented by teachers or investigations by police officers. Generally, there is no clear indication as to what is measured as a professional product or performance unit within the education system and policing organisation.

2.6.2 Spirituality as a sense of awareness of a foursome experiential pattern of performance

In an African-Christian wholesome view of human beings the so-called separate 'spiritual' side of a human being is regarded as being built intrinsically into each of the various foursome experiential patterns. Many attempts are launched in the global world to reawaken and to insert the notion of spirituality into the most mundane and secular areas of people's lives. An African-Christian wholesome view of human beings' experience and everyday activities does not have to carry God or the spiritual side to the so-called secular workplace, whilst God in and through his Spirit is present in the workplace in the manner of the nature and characteristics of the specific type of work.

It is of paramount importance from the stance of a wholesome African-Christian sense-making approach to highlight what spirituality in the context of performance activities espouses, rather than to look at spirituality from the classical dualist (or tripartite) approach which inserts spirituality periodically in the human body or lets the sacred-sacramental side permeate periodically into the secular-profane side of society.

In the differential and integral approach followed in the thesis spirituality, or what is broadly viewed as spirituality, is not added to the so-called non-spiritual parts of a human being. What is viewed to be spiritual and presented as spirituality in the overwhelming myriad of current literature is already present in each field, mode and dimension of human experience as a *sense of awareness* of the foursome experiential pattern of God, one self, other human beings and the physical natural world. The sense of awareness of the foursome experiential pattern is found in each field, mode and dimension of experience under the banner, heading and emphasis of such a field of experience. Van Niekerk (2009:119-120) points to the alternating change of the foursome pattern of pointers by virtue of the nature and the characteristics of a particular field,

mode and dimension of experience: In the producing/performing field of experience the sense of awareness of what is traditionally called 'spirituality' is found in a foursome way as and whenever a human being is producing/performing towards and of oneself ↔ producing/performing towards and of God ↔ producing/performing towards and of one's neighbours ↔ producing/performing towards and of animals, plants and things in the natural environment. In the faith, believing, trust and confidence field 'spirituality' is expressed as and whenever a human being is believing, trusting and confiding towards and of oneself ↔ believing, trusting and confiding towards and of God ↔ believing, trusting and confiding towards and of one's human neighbours ↔ believing, trusting and confiding towards and of animals, plants and things in the natural environment. In the *thinking and thought* field of experience 'spirituality' is expressed as and whenever thinking towards and of oneself ↔ thinking towards and of God ↔ thinking towards and of one's neighbours ↔ thinking towards and of animals, plants and things in the natural environment. In the *loving, love and free gift* field of experience 'spirituality' is emerging as and whenever love towards and of oneself ↔ love towards and of God ↔ love towards and of one's human neighbours ↔ love towards and of animals, plants and things in the natural environment.

Landman (2007:44) citing Geri Miller (2003) points to the tendency of spirituality contributing to wholeness and wholesomeness of people's experience:

As that tendency which moves the individual toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness and wholeness. Spirituality includes one's capacity for creativity, growth, and the development of a value system.

The tendency of spirituality directed at wholeness and wholesomeness in the context of work and labour, is being found at the heart of daily experience of what people are producing and performing in the place of work and the duration of work. Work and performance related questions such as the following are to be posed in the midst of the professional work set-up and performance context: Who is a professional worker? Why is he or she here as a professional worker? Where is he or she heading in his or her professional career? Spirituality in the sense of awareness of the foursome pattern of God, oneself, other human beings and the natural environment, captures one's search for wholesomeness, meaning, purpose and connection and the resolutions of the very small and great existential questions within a particular field of experience.

Spirituality as a sense of awareness of the foursome pattern is not only about a sense of integral connectedness, but also about differential uniqueness and individuality in ourselves, with each other, with God and the natural environment in our churches, homes, families, marriages, sport and work situations. Differently expressed, one can say that spirituality as a

sense of awareness is expressive of the mystery of the simultaneity of the connectedness and difference between God, human beings and the physical natural environment captured in the notion of the theanthropocosmic principle.

Wright (2005:7) touches upon an outline of the theanthropocosmic principle in the following way:

Indeed, if spirituality concerns the right relationship, relationship that has meaning and nurturance for us with ourselves, each other, the world and perhaps our God, and which is acted out in compassionate ways in the world.

Weston (2002:28) commenting on spirituality in the workplace indicates:

Somewhere in the middle of the spectrum reside attitudes which see spirituality as akin to values and ethics and thus an important component of organisational success... Every organisation has spirituality, whether it realises it or not, spirituality is often expressed in the broadest sense as organisational and personal aspirations and goals, values and ethics, and comments about how the organisation should treat people, the environment and community.

The notion of spirituality in this study is expressed and captured mainly in terms of the two theoretical angles of this study namely: Firstly, as a sense of awareness of the foursome pattern of God, oneself, other human beings and the natural environment that is part of every field, mode, and dimension of human experience. Secondly, our awareness of God, ourselves, other people and the natural environment are intrinsically linked and connected during the experience of work time and workplace with the foursome processual framework of God's grand acts of creation, reconciliation, renewal and consummation.

2.6.3 Continuation of dualist schemes of spirituality and work

It is typical of a strategy of the dualist (or tripartite) approaches, to carry the experiences of the spiritual faith domain in which faith is exclusively directed to God into the professional performance world in terms of the dualist approach characterised as a secular and profane domain where professional rationality cleansed of God and spirituality is the main goal in the professional working context. Usually a faith or spiritual leader appearing in this scheme as the expert about God and the spiritual realm is supposed to carry, deliver, open up and unlock the spiritual side in a professional's activities of performance.

Keane (1989:57) in terms of a Catholic sense-making approach with strong dualist undertones, points to the situation in Europe from the late fifth century onward in which a 'spirituality of work'

was developed. A combination of the two Latin words: *'ora et labora'* which means 'pray' and 'work' formed the basis of the Benedictine way of life, therefore serving a dual purpose of service to God and service to one's neighbour. Labour and work were regarded as a discipline, as a cure for idleness, as a practical way of becoming self-sufficient and being of service to the needy. In the working environment spirituality as the vertical element is being delivered on top of the activities of work as the more profane horizontal service level of oneself and other people.

The main problem with the dualist position of spirituality and work is that spirituality does not function intrinsically as a sense of awareness of the foursome pattern of God, oneself, other human beings and the natural environment as the inner core and fibre of labour production and work performance. Spirituality functions in the dualist sense as an external meaning-giver from outside the workplace through prayer and pastoral activities. Inside the workplace employees are to demonstrate their concern for each other through the development of strong bonds with each other.

Lee (2004:40-43) gives a good indication of how a dualist position between spirituality and work is to be viewed by emphasising notions such as 'Christian workers' and 'prayer' as activity:

We look out for every aspect of our employees' lives beyond what is happening in their class. We work to create an atmosphere where we can care for our faculty and staff in practical ways. When employees believe that their employers genuinely have their best professional and personal interests in mind, the employees are more likely to demonstrate that same concern for one another. As a result, Christian workers can develop strong bonds, both inside and outside the office (workplace). If an e-mail goes out to the staff stating a place to go to lunch, almost all of our staff shows up. This shows how much our staff gets along, as well as the family atmosphere that our work provides. We seem to have a whole staff of people with the gift of encouragement and exhortation. On any given day, I have at least two e-mails from fellow staff members asking me how my day is going and how they can lift me in prayer.

In the 20th century various attempts of bringing soul (spirit) and body and the domains of sacred and secular into wholesome schemes in which people tried to mix the two sides had emerged. For many people, this high regard for the notion of spirituality and spiritual experience in the context of people's work emerged as an antidote to the materialistic experiences from which 'spiritual' experiences - God for that matter - were being cleansed in 20th century communist and capitalist societies. In the global world of the last couple of decades, the notion of wholesomeness of human beings and their communities and societies triggered in nearly every church tradition, new age group, eastern philosophical and popular self-help article and book the drive to reflect on the place, function, role and contribution of 'spiritual' experiences to the

wholeness and wholesomeness of human life.

2.6.3.1 Dualist strategies of delivering and transferring spirituality into the work context

In a world in which it became fashionable to emphasise wholesomeness and holism and to detect and oppose every dualism and chasm between opposites and binary positions, in various anthropological approaches it has been attempted to re-insert the spiritual/soul dimensions into the body from the embracing scheme of the wholesome bodiliness of human existence. Similarly, attempts in the Christian world to re-insert aspects of the sacred spiritual domain (church) in the secular-profane domain (world) of society structured from the embrace of the wholesome secular-profaneness of societal existence proliferated. Especially around the topics of labour, industry and professional work, many approaches from various Roman Catholic sense-making worlds about spirituality were brought into the discussion.

2.6.3.1.1 Pastoral, ministerial and priestly functions transferred into the work context

In this dualist strategy spirituality is actually carried from the sacred-sacramental domain into the secular work context. McShane (1984:10) affirms the dual operational approach of Keane (1989:57) above by indicating that talent, inclination or opportunity for a certain work is a gift from God. Furthermore, his indication that workers are being encouraged to find God's will in their work and to serve God through that work highlights the religious importance of work. In McShane's view, workers are made aware that work is both a means of showing one's love for others and a way of becoming a partner or co-worker with God. The problem with the latter view is that it is not an awakening of the sense of awareness of the foursome pattern in a manner actually and intrinsically built into production and performance experience itself. McShane comes close to the foursome pattern in the production and performance field of experience by affirming with Hulley (1993:115) that the relationship with God in the workplace provides a worker with positive well-being in that his/her work is work for God, with God and fellow human beings (partners with God and demonstration of neighbourly love).

The problematic approach of especially Protestant ministers and pastors proclaiming the Word of God in all walks of life as if they are jacks of all trades and experts in other people's fields is a very subtle endorsement of the dualist spirit and body approach. These ministers assume that in professional performance related contexts their delivering of spirituality in the work context brings about miracles and wonders in human resources and in professional institutions and organisations. In the Catholic world the situation has been slightly differently tackled through

either the carrying of the priestly sacramental spiritual ministry into the workplace or through priests who take up full-time work just like any other worker and employee of the secular-profane organisation.

Lee describes the strategy of pastoral, ministerial and priestly functions being brought externally into the work context:

Organisations similar to Marketplace Ministries are located across the nation. In Atlanta, Wise effects, a professional development training and consulting organization, provides individuals as well as companies with solutions on how to be successful both at home and on the job. For listeners in the Atlanta metropolitan area, President Twanda Joseph hosts Work With Wisdom Radio Broadcast which is based on Colossians 3:23: “Whatever may be your task, work at it heartily as something done for the Lord and not for men with all certainty that it is from the Lord and not men that you will receive the inheritance which is reward.” (2004:40).

Hence, McShane (1984:11) notes that work enables a person to promote the common good, and thus fulfils the great commandment to love one's neighbour as oneself. McShane (1984:10) indicates that spirituality which is developed consciously strengthens workers' sense of self-worth and erases a sense of inferiority as members of the proletariat. Workers start to view themselves as co-workers with God in their workplace.

Finally many of the Roman Catholic priests working as worker priests in the 20th century, told workers that from a sacramental-sacred point of view, honest work was nothing less than a continuation and a sharing in God's work of creation. In terms of such an operational priestly strategy, workers are invited to view their work as of great religious significance and apostolic potential.

2.6.3.1.2 Identification of workers with Christ

In terms of a dualist Catholic view Christ is firstly, over and over again, presented to workers as the working human being exerting real human motivation and acting as a booster to others. Secondly, Keane (1989:57) supports the idea of the identification of workers with Christ the divine servant. Instead of fretting to get things done they should give way to peace and tranquillity for Christ is humanity's peace and rest: *Come to me all you who labour and are over burdened, and I will give you rest. Shoulder your yoke and learn from me, for I am gentle and humble of heart, and you will find rest for your soul. Yes, my yoke is easy and my burden light* (Mt. 11:28-30). It is in this regard that Jesuits emphasise the fact that by becoming a worker, Christ entered into a special relationship of solidarity with the working class.

Christ chose almost all his apostles from the ranks of the workers. It was these working class priests who 'conquered the world' for Christ. The workers will be stress free in the workplace when they identify themselves with Christ in their working environment. As in the lifetime of Christ, He had chosen his effective apostles from the ranks of the working class poor. Even in this present age He invites workers to become his helpers and agents in the work of converting the world.

2.6.3.1.3 Saints as role model for workers

Typically, in a dualistic Catholic vein, Saint Joseph, the foster father of Jesus, is cited as the role model for workers in the workplace. Saint Joseph shows the workers how a very ordinary life could achieve heroic stature if one embraces one's job as a vocation. Through his labour he could honour, love and serve God and his neighbour. Moreover, such he could assert dignity in poverty, self-respect in adversity, courage in the face of subjection and inner princeliness in the middle of the plainness of life with all its humble tasks.

This perception of the saints as role models serves as encouragement for Roman Catholic workers in the middle of difficult working circumstances to be steadfast and to sustain their well-being and wellness levels.

2.6.3.1.4 The holy family as role model for workers

Since spirituality in many Roman Catholic approaches is practice rather than theory, the notion of the holy family is used as practical example of the connectedness of workers, employees and professionals in the workplace. The notion of the holy family is being used as role model to encourage spirituality in the workplace. By creating attempts to set a bond between present day workers and the holy family, the holy family was compared with the modern working class and emerged as a labour movement (union) in its modern day version in which all hearts were united in love (solidarity of love for God and work as the gift). The three people living quietly in an obscure village doing what other people do - working, sleeping, growing, and enjoying life. The quality of ordinariness served as link between the holy family and modern families (McShane 1984:10).

The shortcoming of the notion of the holy family is to be found in the link between the category of the holy family and the ordinary working class family of workers that has to take on and embody the features of the holy family as if a complete lack of the 'spirituality of holiness' has to be tackled through the re-introduction of the template of the holy family. The embedded

spirituality that is already in the workplace has to be detected and it is therefore patronising to decide what the spirituality levels of workers in the workplace are. At least the foursome pattern of performing performances in the workplace open the possibility for a performance related spirituality to be opened up amongst workers.

2.6.3.1.5 Ministerial talents of the laity as tool to instil spirituality in the workplace

McShane (1984) indicates that one of the refreshing things about labour priests in the workplace is that the church should use them to recognise, develop and utilise the ministerial talents of the laity. McShane (1984:17) quoting Corridan asserts:

You are the flock of Christ and the Church of Christ is strong or weak as you are strong or weak. You are personally chosen by Christ to defend his Kingdom. Christ trusts you with the faith and Himself. You cannot shove it off on priests and missionaries. No human being ever had a more glorious job to do than you have. You are all priests and responsible to Him as I am for the spread of His Kingdom.

Workers were called as laypersons to spread the Kingdom of God in the workplace instead of priests. The importance of laypersons in instilling spirituality in the workplace is that they could do things which the priests find impossible. They can reach and teach where the clergy would never be heard. Lay people have greater access to workers (professionals) in the workplace than priests.

Finally, in light of the fact that many live their lives and perform their labour in institutions, corporations and industries which mainly focus around labour and work, it is not surprising that a Jesuit labour priest encouraged workers to see labour activity as an area of great apostolic importance. He views unionism as a means of great sanctification [because it is] a practical application of the great command to love one's neighbour, constantly insisted on by our Lord, and it can give great glory to God. Furthermore, the labour priests encourage workers to join labour movements (unions) because they can be more effective by bringing about justice and bringing God to their fellow workers. Having prepared workers for this task by giving them the necessary spiritual tools that raise their confidence and communicate to them a sense of mission, they confidently send them into the workplace and into a union as committed members representing Christ and his kingdom in the union meetings. The one-sidedness of this dualist affirmation which carries spirituality from an external locus into the workplace is obvious.

2.6.4 A performance as a professional person's product or artefact

In the foursome pattern of performance experience, professional artefacts or professional products are constructed as performance constructs. Expressed differently, a performance consists of an array of performed activities taking place within a demarcated duration of time

within a work context. In line with the basic thrust of this section, a pattern of foursome pointers of 'I perform for God, I perform for myself, I perform for other people and I perform for the physical natural environment' addresses satisfactorily the strong demand coming from dualist and tripartite anthropologies that spirituality has to be inserted in the work context.

Contrary to many of the modern versions of the classic dualist societal views which attempt to let the ecclesial 'sacred-spiritual' side trickle into or permeate the 'secular-bodily' side of the work context, the view advocated here portrays the so-called 'sacred-spiritual' side as a sense of awareness intrinsically part of every experience whether it be faith and belief, professional performance, thought, emotional or language experience. Thus, a class given by a teacher or an investigation performed by a police officer is not less sacred and spiritual than a minister's sermons or a priest's sacramental activities.

Within a certain duration of time and within a certain context a performance is being enacted and performed by a 'white collar' worker in a similar sense as the duration of time and the spatial context within which a 'blue collar' worker produces a product. Since the beginning of the 20th century the number of 'white collar' workers gradually and increasingly overtook the number of 'blue collar' workers in first world societies. In 1900, white-collar employees constituted 17.6 percent of all American workers and gradually the percentage increased to 51 percent in 1980 (Jackall 1988:210).

The overwhelming increase of 'white collar' workers with a simultaneous decrease of 'blue collar' employees in modern societies since 1900 brought a whole array of new problems and challenges. One of the main challenges up to today is to ascertain what the most appropriate term is of describing what a 'white collar' worker is doing. What can the performance of a teacher in a class, the investigative activity of a police officer and the managing performance of a school principal or commissioner of police be called and how can these doings and activities be conceptualised.

The term 'performance unit' or 'performance' for short has been suggested as designation capturing the eventshape of a 'white collar' worker's performance activity. The performance experience of a 'white collar', bureaucrat or professional worker is acted out in the professional performance mode of an employee *performing performances* in a similar sense as a blue collar worker *producing products*. A performance as a professional person's performance 'product' is composed, constructed and manufactured within an experiential pattern characterised by the foursome of 'I perform for God, I perform for myself, I perform for other people and I perform for the physical-organic environment.

The foursome pattern of performance can be used as indicators of how performance can be managed and improved in education. Moreover, it is more difficult to imagine how the full spectrum of a foursome performance pattern can be employed to measure and to manage performance units in education. Generally, there is no clear indication of how a performance eventshape can be constructed, measured and managed within the education system.

Performance in a whole array of professions comprises two main aspects of performance determinants and performance components. In terms of the study the two aspects need to be viewed in the light of the foursome experiential pattern of oneself, others, God and physical-organic environment defined and determined by performance activities and doings. The determinants of performance are declarative knowledge, procedural knowledge and motivation. The components of performance comprise of eight factors (Bennett et al 2006, 13-14):

- job-specific task proficiency
- non-job specific task proficiency
- written and oral-communication task proficiency
- demonstration of effort (variability over time)
- maintenance of personal discipline
- facilitating peer and team performance
- supervising/leading
- managing

A performance or performance construct in a variety of professional performance oriented jobs can be sufficiently described by these eight factors. The ongoing lingering question remains of how one can describe a performance as the product or the artefact of a professional. Various weighting systems for each of these factors have to be developed before a satisfactory evaluation of professional performance can be done. Important in this regard is that the factors for weighting and evaluation of the eventshape of the particular performance should embrace the sense and meaning disclosed and revealed by traces, clues, markers, moments and fragments in a foursome pointer pattern of God, one self, other human beings and the physical natural world (Van Niekerk 2009:71). In the everyday work context as a rule of thumb the outline of a performance is being constructed through the acting out of performance acts, doings and activities as shifting and turning of emphases and pointers ranging from God to oneself proceeding to other human beings involved and the physical natural surroundings. The framework in which all the events and doings, say, during a class given by a teacher or an investigation by a police officer are being experienced runs through a repetitive foursome experiential pattern of performance. The ongoing shifting and turning of emphases and pointers expressed by the motto 'Performing is performing is performing is performing...' in a series of micro acts of performance happen in no specific order, according to Van Niekerk (2009:73). In

the same process and pattern of performance in action, an emphasis such as a performance directed towards oneself as self-performance may be acted out more than, say, performance directed towards God or other human beings or the physical natural surroundings.

Bennett, Lance and Woehr (2006:10) indicate that a notion of performance within various roles pervades systematic psychology. In education, for example, notions of student achievement and teacher performance are important in theories of educational productivity, assessment, accountability and policymaking. In counselling psychology, notions of adaptation and subjective well-being resulting from counsellor interventions are useful for theory and practice. In this regard what Bennet et al are expressing could be built into a foursome pattern of performance experience of the educator (self), learners and parents (others), the physical natural environment, as well as performance experience towards God. The other angle of the study that can be unlocked regarding student achievement and teacher performance is that of the grand acts of God which could be set in the array of creation (actualising of the self to perform), reconciliation (empowered to perform), renewal (inspired to perform) and fulfilment (content and satisfied with performance).

There are numerous complaints from educators and the community at large that learners are not performing as they are expected to. One may assume that learners have similar complaints about educators. Apportioning blame for the current situation is serving no real performance enhancing purpose of both educators and learners. Proper contextual analysis of a concrete situation driven by a wholesome and inclusive approach that emphasises the performance experience of educators, learners, educational management, parents and the teaching and learning environment are urgently needed. All contextual factors and performance indicators of participative teaching and learning that can influence the culture of teaching and learning performance need to be identified in such a concrete analysis of the multisided infrastructural context. Once this has been done, educators, learners and parents need a wholesome experiential framework of performance in which they are consistently and continuously all inclusively involved and engaged in the culture of teaching and learning performance in education.

In constantly reducing and directing one's multisided wholesome approach to one side of the infrastructural context such as directing one's focus solely on the performance levels and areas of professional educators with exclusion of the performance levels and areas of the learners involved, any analysis and tackling of imbalances and distortions of well-being and wellness levels of professionals are superficially covering the surface of their work experience. A multisided but wholesome approach of the performance experiences of professionals would also tackle the low levels and in many instances the lack of educational infrastructure and

resources in rural and semi-rural areas. Low levels or the lack of educational infrastructure and resources more than any other factor contribute to high levels of frustration and low levels of well-being and wellness in these areas.

It is, however, nearly impossible to develop, grow and acquire levels of excellence in all fields of experience simultaneously. The optimal performance and experience level one can reach is to focus on one's uniqueness and God-given potential and talents. By using the biblical notion of talents, a responsibility and accountability spectrum towards God, oneself, other human beings and nature, one's given potential and talents, are being established and circumscribed.

In what we loosely call professional work done by professionals, the leading emphasis is performance and the measurable units are performances or a unit of work embodied in constructed forms. A *performance* or a performance operation for a professional 'white collar' worker is something to which a form has been given in a similar sense as a *product* or artefact been moulded and been given form to by a manual 'blue collar' worker. The borders and margins between 'white collar' and 'blue collar' workers are not as clear cut as presented here. The thrust of the argument is that professionals are to a greater extent part of the information highway than manual workers who are technically manufacturing products, while professionals' 'products' are the performance outputs and units they 'produce'.

2.6.5 Performance management

Performance management has become the vital instrument used by policy-makers to improve the education system, to raise levels of attainment and to increase the accountability of educators. Performance management utilises indicators such as pupil test scores to rank pupils, schools and countries and to generate performance targets that are then utilised to manage performance. There is a danger of one-sided that quantitative indicators of performance that can easily be measured and ranked for example pupils' examination performance, are given greater significance by the employers and policy-makers than other, less easily measured, aspects of education.

Daniels and Daniels (2004:7) define performance management as a technology for creating a workplace that brings out the best in people while generating the highest value for the organisation. The techniques and practices of performance management are derived from the field called behaviour analysis, the term describing the scientific study of behaviour. Performance management has to do with the effective influence of others regardless of their level in the organisation.

In the light of this study performance management could mean the influence of professionals to themselves through the seeking and acquiring of knowledge and skills, to other human beings through the ability of meaningful interaction with both senior members and a peer group. A person capable of sustainable qualitative performance and production is also transforming, changing and influencing the surrounding physical organic environment. We are in our present environmental crisis intensely aware of our minute to minute impact on our immediate surrounding environment. The million dollar question in this context is whether God can be influenced and changed by our performance and performance constructs. People operating with the traditional view of faith let us believe that our faith can bring a change in the heart of God. Why then if one in a person's foursome pattern of experience is to perform for God as teacher in the class room or as police officer in a process of investigation, is God driven out of the performance ambience?

Performance management is a continuous management process which delivers clarity of roles through key objectives and results, through leadership support, delegation, motivation, coaching, training and development, counselling and grievance handling as well as feedback and recognition through performance appraisal and rewards management. Performance management is a strategic and integrated approach to deliver sustained success to organisations by improving the performance of the people who work in them and by developing the capabilities of teams and individual contributors.

An alternative but complementary definition is performance management is associated with an approach to create a shared vision of the purpose and aims of the organisation, helping each employee understand and recognise their part in contributing to him or her and in so doing, manage and enhance the performance of both individuals and the organisation. Performance management enables individuals to develop their abilities, increase their job satisfaction and achieve their full potential to their own benefit and that of the organisation as a whole, while developing constructive and open relationships between individuals and their managers in a process of continuing dialogue which is linked to the work actually being done throughout the year.

2.6.4.1 Individual or multirelational performance management

The management of one's personal spectrum of fields and social roles operates like gear shifting in a motorcar through all four partner-like pointers dynamically set in each field, mode of experience and social role. In the four-some pattern of performance experience management takes place as management of oneself as an educator, of others such as learners and parents, of the physical-organic surrounding environment in the performance context and management

of God towards whom performance activities are also directed.

In many people's experience, the management of the shifting and interchanging of the four-some experiential pattern of God, the human self, other human beings and nature from performing to believing and thinking and feelings and justness and money-making and professional form-giving performances is not a fully conscious reality as is the shifting of gears when driving a car. Only when we focus our attention on the reality of the shifting and changing of the four-some experiential pattern from one field of experience to another do we become aware of the wholesome nature of the experiential spectrum of a human being. Moreover, one is intensely aware of the sensitivity and the crucial nature of a human being's daily management of his or her different fields of experience on the one hand, and the management of the different social roles that he or she is acting out within the time span of a day on the other.

There is always interplay of roles within performance management, a role played by the individual (educator) as well as the role play by the team (educator, learners and parents) or the working environment (school and home) as the process of interchange and exchange of roles in bringing about continuous management processes of role clarity, support, feedback and recognition. Bennett et al (2006:14) calls this individual or multi-relational performance management a contextual performance. Their argument from a contextual performance perspective as contextual performance is at first, best understood in contradistinction to task performance. Task performance encompasses activities that contribute to the organisation's technical core either directly by implementing a part of its technological process, or indirectly by providing it with needed materials or services. Contextual performance is a set of interpersonal and volitional behaviours that support the social and motional context in which organisational work is accomplished. This statement for me focuses contextual performance as an indirect support that surrounds task performance. Contextual performance is multidimensional, but dimensionality (e.g job dedication, interpersonal facilitation) is not a settled issue. Contextual performance is linked to attitudinal and dispositional antecedents and to behavioural and attitudinal effects.

The effective and efficient delivery of services hinges on effective performance, and that the management of employees' performance is an integral part of effective service delivery. Furthermore, success of the public service in delivering its operational and developmental goals depends on the efficiency and effectiveness with which employees carry out their duties. The management of performance is identified as a key human resource management tool that should enhance organisational performance against the strategic plan, individual performance against agreed upon objectives by solving individual performance problems. This should enhance a manager-employee relationship by allowing for frequent communication of

expectations in terms of set objectives, accurate performance evaluation and feedback. In addition, under-performance must be managed in a firm and constructive manner, good performance must be rewarded and direction must be given to employees in terms of their lifelong learning, career progression and personal development. The full array of management dimensions directed to performance is promoting a culture of continuous improved service delivery (Guma, 2005:56).

What is being presented here should be in line with the wholesome differential and integral African-Christian sense-making approach of the thesis be mapped within the foursome pattern of performance experience revolving around the pointers of God, oneself, other human beings and the physical natural world.

Although the thesis is written from a perspective of faith with the realm of faith reflection deriving and drawn from patterns of experience in churches and communities of faith and belief, people who represent the faith and spiritual interests in performance experiential settings and a trade union or integrated EAP in a meeting or intervention session will be very effective if he/she is raising awareness of the intrinsic embedded and inbuilt spiritual dimension in professional workers' performance experiences. The minister, priest or pastor will do less satisfactorily when he or she is trying to work on the professional worker's faith and belief pattern in the work setting. A faith leader in the professional performance area has the task to raise a sense of awareness that is part of the professional workers ambience. Thus, to raise awareness and encouraging employees to perform in accordance with organisational performance development of him/herself, fellow colleagues and customers and the physical natural surroundings and to perform for God as the main goal of attaining satisfactory levels of performance in the workplace. One should not fall in the trap of the dualist strategy that a priest, pastor or minister is representing the holy sphere in the less holy ambience of workers where secular activities are performed.

Wright (2005:22) indicates that there is developing evidence that those who attend to what he terms their spiritual connectedness dimension in the workplace are more likely to be successful in what they perform and be successful in their work performance. Nourishing right relationships at work, based on shared decision-making, trust, mutual support and a sense of meaning and purpose, all form part of what Wright terms a spiritual approach to the work ethic that produces the desirable levels of performance.

Wright (2005:23) makes certain suggestions to nourish relationships in the workplace in order to enhance performance results:

- Mentoring

- Support and spiritual counselling in the workplace
- Developing practices that support personal spiritual awareness (Mediation and building community)
- Behaviour that generates a sense of support and connection.
- Motivation and the positive aspect of working relationships with colleagues
- Team-building and time out.

Furthermore, he cites, all of these are more directed to encouraging a sense of meaning and purpose in the workplace and focused on what the right relationships, truth and highest values mean to people, show how the goals of the organisation can be wedded to success without sacrificing kindness and compassion, welfare for other human beings and indeed all of creation. In addition he points out in a very similar sense as is suggested in the thesis with the foursome pattern of experience working with a deep sense of spirituality expressed in purpose, meaning, fulfilment and connected to all that is serving God, oneself, others and the natural environment. On such a level where connectedness is the key role in employees' performance and service delivery there will be sensitivity towards service and care for the people without compromising the quality of service delivery.

2.6.5 Performance evaluation and measurement

Concerning performance evaluation and measurement it is clear that if you cannot measure it, you cannot manage it. Educational performance management is concerned with measurements of the results and with the reviewing process towards achieving objectives as a basis for action. Performance evaluation is concerned with the whole process from inputs to outcomes, thus from continuously inserting performance energies into the process while continuously attaining outcomes in the process. Results and outcomes that have an impact on people directly involved are not spin-offs but are intrinsically part of the whole performance process. But it is also concerned with the processes required to achieve these results, outputs and outcomes in terms of capabilities (knowledge, skill and competence) expected from the teams and individuals involved. Rothwell, Hohne and King (2007:25) indicates:

A number of outputs are produced through the enactment of the competencies. An output is a "product or service that an individual or group delivers to others, especially to colleagues, customers, or clients" There are two primary types of outputs. A *terminal output* is final outcome directly associated with particular role. For example, a terminal output associated with role of the analyst is persuasive reports to stakeholders about past, present and future performance gaps and their causes. *Enabling output* is specific output associated with the demonstration of a particular competency. As the name implies, enabling outputs contribute to the delivery of the terminal output. For example,

one of the enabling outputs linked with an analyst competency includes statistical summaries of needs analysis results. The major problem is that can one measure the performance of professionals (product or outputs) like educators and police officers as the product or artefacts like the cars produced from the BMW company, is the product tangible can one touch, count or see it.

Erasmus and Van Dyk (2003:144) indicate that during the process the performance of the individual incumbent is measured to determine in which areas of knowledge, skills and/or attitude the individual is lacking. Formal performance assessment, evaluation centres, psychological tests, the opinions of employees and simulation exercises are methods used to measure individual performance in other words the actual output. In the normal course of needs assessment training gaps are usually identified at the micro or entrance level. This is done by comparing the standard as determined by the requirements of job content, to the individual performance of an employee. The differences identified represent the training gap. In the light of this research study the performance of professionals need to be measured from the multidimensional perspective: (F1) thinking and conceptualising, (F2) feelings and emotions, (F3) verbalising and (F4) speaking, (F5) producing, (F6) justice and justness as the setting of proportions, (F7) social and relational experience, and (F8) education and training (Van Niekerk 2008).

One of the main premises of this thesis is that human beings can achieve, perform and maintain wellness and well-being and thus equilibrium and homeostasis levels through continuous and dynamic differentiation and integration of different experiences in daily life. An imbalanced state of performance experience and thus a lack of performance equilibrium are in many instances detected in phenomena such as the raising of stress levels and in many types and kinds of ill health. In this sense, there is a need for a wholesome, integral and differentiated approach towards performance management and measurement of professionals related to their vocations in the rural and semi-rural context.

Guma (2005:58) points that, certain aspects to be taken into consideration when designing performance work plans for individual employees, such as the main objectives/ Key Results Areas; tasks or key activities to be performed to reach main objectives; standards or performance indicators to which the tasks have to be performed; competence required to carry out tasks; needs or gaps experienced by an employee to perform duties; intervention needed or required to redress the gaps; responsible person or institution to address gaps experienced by an employee. In essence an approach in designing performance plans should consist of the foursome pattern but there is usually only the threesome namely: person (individual employees) others stakeholders, and the work environment (key activities and institution to address the

gaps). Within the context of this study it is suggested that in both instances of faith and performance experience, there is a lack of some of the pointers of an inter-relational foursome approach of oneself, others, God and physical organic environment. Usually in the classic experiential pattern of faith the belief of the self and the physical-organic environment is underemphasised while in the experiential pattern of performance there is a lack of God.

2.6.5.1 Performance behaviour and experience in performance measurement

The notion of performance behaviour, experience in measurement, 'job satisfaction' and the contribution of 'job satisfaction' to a human being's wellness and well-being levels in the broadness of daily life is being approached in two ways:

Firstly, by emphasising and focusing our faith reflection on the daily interchange of roles and the stress and tensions produced through the continuous role changing in the lives of a number of professionals in rural and semi-rural areas. The interchange and exchange of people's roles in modern life within the scope of current day transformation processes in South African society are being played out in diverse rural and semi-rural, city and semi-city life-worlds. As a general rule of thumb, these life-worlds are to be investigated detecting what guidance through training and development of life skills and coping mechanisms could be provided especially to cater for the daily fast changing and alternating of people from one role to a diverse number of other roles and how can their performance be measured and how they behaviour within their workplace environment.

Secondly, the development of training of skills and coping mechanisms building on performance management and measurement and corresponding with the experience of faith, belief and trust of professionals in the workplace are not to be constructed and developed in typical church-centred and ecclesial fashion. The consistent emphasising of a four-some rolling faith pattern of experience in which God, the human self, other human beings and the physical-organic environment are of equal weight is of indispensable importance in any processual and dynamic development, training program and performance management (Van Niekerk 2008: 38-40). Needless to say, in this thesis the attention is directed at the four-some patterns of faith or spiritual sense – to use the common term - and at the foursome pattern of performance experience. The foursome patterns of love, thought, justness and feelings play a secondary role. After all, we are engaged in faith and spiritual experience and the reflection of faith experience (theology) of professionals and their performance experience in the workplace. Thus, the reflection and discussion of faith experience is not primarily professionals' church experiences but the impact of faith on their performance experience.

One of the main premises in the thesis is that there is an absence of faith, spirituality, belief, trust and confidence in the EAP's concerning the performance management and measurement of professionals. The awakening and the raising of a sense of awareness of the inbuilt spirituality in the form of performance related activities is part of the task of faith leaders in work ambience. Well-being and wellness of wholesome human beings are weaved into and intertwined with different roles and interactional relationships as well as with people's coping, being trained and guided to cope and their reflection on their well-being levels from a perspective of faith.

The interconnectedness between the work environment attitude, such as job satisfaction and performance or productivity is the central point within the performance management and measurement. Bennett (2006:141) states that until that time there appeared to be little if any connection between workplace attitude, such as job satisfaction and performance or productivity. The reason for this unexpected lack of connection might be that performance had been defined too narrowly. Empirical research on organisational citizenship behaviour (OCB) and related concepts and suggested that OCB can be viewed as made up of five dimensions. After some refinement these dimensions were labelled:

- a. Helpfulness (altruism – regard others as a principle of action)
- b. Conscientiousness (generalised compliance)
- c. Courtesy (helping others by taking steps to prevent problems)
- d. Sportmanship (tolerating inconveniences and impositions without complaining)
- e. Civic virtue (constructive political involvement in the workplace)

The OCB in the light of this research study is all about the workplace spirituality that inspires employees towards proper performance management and measurement in relationship to themselves, other human beings, God and workplace environment. The problem of the OCB in the five dimensions it emphasis is more in the other human being than in the self, God and workplace environment.

2.6.4.2 Foursome pattern as structural component of performance management in the workplace

What is being presented here, is an attempt in line with the wholesome differential and integral African-Christian sense-making approach of the thesis to open up, unlock and describe alternate foursome patterns of experience revolving around the pointers of God, oneself, other human beings and the physical natural world in the experiential realms of faith and professional performance experience.

2.7 EMPLOYEE ASSISTANCE PROGRAM (EAP) - A WHOLESOME APPROACH TO COPING, TRAINING AND THE EXPERIENCE OF WELL-BEING

2.7.1 The Employee Assistance Program and a wholesome approach to human beings

In chapter 1 the point has been made that the EAP program is merely an introduction assisting employees to cope in the workplace while there is a clear lack of addressing the spiritual, belief, trust and confidence needs and capabilities of professionals. A further point is emphasised in a reference to the problem of existing EAP's not addressing troubled, stressed and tension-laden professionals needs by not aligning these needs with other fields of human experience such as the spiritual, belief, trust and confidence field of human experience. The main reason for such a state of affairs is a preset one-sidedness in drafting and designing of the EAP programs. The preset one-sidedness is touched upon by Swanepoel (2003:559) indicating that Employee Assistance has more to do with social services been offered to employees in need of professional treatment for various types of personal problems as having the potential of impacting negatively on their work performance and productivity.

Crawage (2002:305) defines the EAP:

As an organized, systematic program of professional counselling, advice and assistance, operating throughout the organization, funded by the organization and designed to help employees with problems that interfere with occupational and social performance.

The aim of the EAP's is to address problems of professionals in order to acquire optimal results of productivity and performance in the workplace. One may argue that an employer, even the state as a public employer, does not have to care more than looking after its own interests highlighted and encapsulated by the notion of optimal productivity and performance in the working context. By tackling only personal problems of employees against the background of optimal productivity and performance in the working context, the lack of a comprehensive and wholesome approach which tackles the infrastructural setting of the time, space and place of a particular professional's work and activities is being highlighted as an acute problem area.

Firstly, in the light of the theanthropocosmic sense-making principle (van Niekerk 2008:41-44) emphasised in this thesis, the researcher is convinced that a comprehensive and wholesome approach based on and carried by this principle has a greater possibility of succeeding in tackling the infrastructural setting of a professional person's workplace and life-world in general.

This entails the broadening and deepening of a professional's experience of quality time in such an ambience, greater contribution and creation of space for an increased quality in work performance and the continuous and ongoing construction of the work place as interactional and mutual ambience where work satisfaction and appreciation is experienced.

Secondly, the absence of a wholesome and comprehensive sense-making approach in the EAP's is being caused by an overemphasis on the social and economic aspects of human beings. The result of the latter approach is that one or more of the pointers in the foursome experiential pattern of God, the human self, other human beings and their interactional activities of human beings with each other and the physical-organic environment are under-emphasised and in many instances cut out of the four-some pattern of wholesome human experience.

Thirdly, an underlying corresponding relationship that has to be inserted in the discussion about the EAP's is the coherence and correlation between *God's grand acts* of creation, reconciliation, renewal and fulfilment at the end of time and *human acts* demonstrated in daily life in a *fivesome awareness* in a wholesome person as an awareness of his/her

- (i) *creatureliness* (self-actualisation of creatureliness) by God the creator,
- (ii) an awareness of his/her *sinful tendencies* emerging from the mystery of sin. This sinful tendencies cause damage to God, oneself, other people and the natural environmental world.
- (iii) An awareness and experience of being reconciled in the cross and in the empowering sense reconciled in the resurrection through Jesus Christ,
- (iv) An awareness of being part of the current process of renewal through the Holy Spirit, and
- (v) an awareness and experience in an anticipatory sense of fragments and moments of meaning in our present life of the *consummation of all things* in the new heaven and the new earth. The grand acts of God's creation, reconciliation, renewal and fulfilment are carrying and guiding the process of the fivesome awareness in experiences of fragments and moments of meaning in our present life (Van Niekerk 2006: 315-420, Baliah 2007:16-17).

Fourthly, the emphasis of coping, training and counselling discussed within the sphere and ambience of counselling in general and faith counselling in particular is presented as an additional background to the discussion of the EAP's. In terms of a perspective of faith and thus from clues and hues acquired from reflection within the field of faith experience and faith counselling the following aims are set:

Firstly, well-being and wellness levels are primarily catered for and looked at from a perspective

of faith. Thus, one has to reflect and discuss from a perspective of faith the notions of well-being and wellness of people, thereby demonstrating their life-worlds as interweavement and coherence of different roles and interactional relationships in a meaningful wholesomeness.

Secondly, people are trained, developed and empowered in a whole range of coping strategies in their work setting in terms of a foursome pattern of faith experience in believing and trusting God, oneself, other human beings and the physical-organic natural world. Within the realm of a wholesome perspective of faith strategies for training of coping skills, enhancement of well-being and wellness levels and performance management are continuously to be discussed and reflected upon.

Thirdly, faith leaders and faith counsellors are trained with the aim of capacity building and skills training within the field of faith to enable them train and empower professional people within the framework of the EAP's. The intention of this focal point is to determine the coping strategies to assist professionals to cope and to maintain the state of equilibrium from faith perspective within the margins of a wholesome constructed EAP.

If the EAP deals with wellness of human beings in the sense of being employees, then it is necessary to address the notion of wholesome well-being levels of human beings meaning the 'body and soul', 'mind and matter' as they cut through a differentiation of modes, fields, facets and dimensions of human experience. By so doing the program is in need of the support of faith leaders or faith groups presenting their work they do in the domain of churches that is their work of faith, belief and trust facilitation, building and empowerment as supplementing the wellness and well-being experience of professionals in their working context and setting.

2.7.2 Structural contents of an EAP

Crawage (2002:306-307) mentions typical EAP issues and limits as follows:

2.7.2.1 Issues

- Bereavement
- Legal problems.
- Debt
- Family matters
- Depression and anxiety
- Conflict
- Stress and trauma

- Relationship
- Retrenchment
- Health issues (like HIV/AIDS and other chronic diseases)
- Substance Abuse
- Work issues.

2.7.2.2 Limits

Counselling and interventions effectuated through an EAP program are of the short term type. Seabo (2002:14) subscribes to Crawage's (2002) view that an EAP crisis intervention is short-term in nature and involves and is in need of other therapeutic considerations which cannot be applied to all short term cases. An effective strategy for reducing the harmful effects of a critical and crisis event is to reach the victim as soon as possible after the stressful incident has occurred. Counsellors involved and engaged in the EAP program are often the first human service that professionals as their clients encounter to help them deal with an overwhelming anxiety and a sense of personal disequilibria associated with some of these crisis experiences. One of the main limits is that margins and borders are set as to what direct assistance may be provided.

2.7.3 The EAP models

Seabo (2002:11-13) provides three EAP models and their location as well as connectedness to employees:

2.7.3.1 The in-house model

In this model, the EAP is located in the premises of the organisation or the company. The in-house program is a wing of human resources, either as a separate component or attached to a health and employee wellness department. The unique characteristics of this model are that the staff involved in the execution of the EAP program are themselves employees of the organisation they serve, and that the program is located in the premises of the organisation.

The major disadvantage of the in-house program is that when employees do lack trust, belief and confidence towards personnel related activities, they may also lack trust, belief and confidence towards an internal service provider which will affect the employee utilisation rate of the EAP.

2.7.3.2 Contract model

This model entails contracting groups of external providers who supply fee-based services to employers. Contract models greatly facilitate the development of EAPs in branch locations of large organisations and in smaller companies that cannot justify hiring separate professional EAP staff. The contracted EAP service is operating with a broad brush in their focus directed at the personnel of the company. The contracting firm typically offers a package of services on a per capita basis, and setting an annual fee. The package usually includes support functions of an EAP awareness program, employee orientation, and management training how to assess the program.

Contracting may offer different levels of services that can include assessment, referral, short-term counselling, management consultation and job counselling as well as follow-up, with different rate schedules.

2.7.3.3 Blended Models

The blended models are a combination of available EAP approaches, that is the organisation does not adopt a particular model of operation, rather it adopt parts of EAP models that best address its workplace issues. Multiple options are advantageous in view of the newness of the field, as they provide an opportunity to see the viability of different models over time. The blended arrangements offer employers a great deal of flexibility to meet changing needs.

From the above discussion the researcher may cluster the typical issues into two groups namely the socio-psycho-economical issues.

The following are socio-economical issues: Legal problems, debt, retrenchment and work issues.

The following are socio-psychological issues: Bereavement, family matters, depression, anxiety, conflict, stress, relationship, trauma, health issue and substance abuse

The above clustering of these issues addressed by the EAP is socio-psycho-economic in nature. In the sense there is an overemphasis of the twosome within the theanthropocosmic sense-making approach human beings and physical environment. Hence, many EAP's have been criticised for their emphasis on the individual adapting to the organisation. What the individual can contribute to the organisation that he or she is entering is in many instances totally disregarded. One has to add that effective workplace counselling, whether labour, professional, psychological or faith counselling requires the scrutiny of the spatial ambience in a

structural way within the duration of time spent at the workplace.

2.7.4.1 The need for a performance-based foursome experiential pattern in the professional application of an EAP

The discussion above offers EAP's definition, issues of interest to it, the limitations and various models. The suggestion by the researcher towards broadening and deepening the range of an EAP is primarily that an emphasis should be laid on the foursome experiential pattern of God, the human self, other human beings and their interactional activities of human beings with each other and the physical-organic environment in the general sense as being part of every field of experience and every role in society. Regarding the area covered by the thesis the researcher wants to emphasise that the foursome pattern of experience operates in the field of 'white collar' performance related work as plain and ordinary performance characterised work directed towards God, oneself, other human beings and the physical-organic environment. Two comments will suffice in this context: One, the experiential foursome pattern in the sense of being characterised by the notion of performance in all its performance related aspects as part of a professional's daily work with all the evaluation issues attached to it, is not to be seen as a foreign insertion of religious faith or religion in the work setting because of the idea that performance should in the religious faith sense be directed towards God. God is but one of the four pointers in a wholesome performance related experiential pattern. Two, the spiritual/worldly, sacred/secular or soul-area/body-area sense-making schemes so abundantly encountered in our society provide the dualistic non-wholesome experiential patterns of the majority of people one is in contact with and is structurally also part of the EAP design.

In the light of the theanthropocosmic sense-making principle emphasised in this thesis, it is the conviction of the researcher that a comprehensive and wholesome approach based on and carried by this principle has a greater possibility of succeeding in tackling the infrastructural setting of a professional's workplace and life-world in general. This entails the broadening and deepening of a professional's experience of quality time in such an ambience, greater contribution and creation of space for increased quality of work performance and the continuous and ongoing construction of the work place as interactional and mutual ambience where work satisfaction and appreciation is experienced.

2.7.4.2 The need of participating through a faith-based foursome experiential pattern in an EAP

The limitation within EAP from the researcher's observation in the above discussion reflects the absence of the theanthropocosmic sense-making approach within the EAP. The absence of a

wholesome and comprehensive sense-making approach in the EAP's is caused by an overemphasis on the social and economic aspects of human beings. Reducing every need of a human being to a framework of social and economic needs and demands as we have seen earlier with capitalism and socialism as modern approaches are not only God neglecting approaches but are the creators of one-dimensional human beings. In a whole array of modern socio-economical spheres the physical-organic natural component is emphasised out of proportion and the other three of God, the human self and interactional activities of human beings are underemphasised and in many instances cut out of the four-some pattern of wholesome human experience.

Faith leaders, faith consultants and counsellors are to be utilised within the EAP operation in the training and empowering of people and in developing coping strategies in their work setting. It is important that the faith leaders, consultants and counsellors are operating themselves with wholesome and foursome patterns of faith experience as believing and trusting God, oneself, other human beings and the physical-organic natural world. One cannot transfer a model of wholesomeness if one does not believe in it or see the structural healing and well-being raising qualities of such an approach. One has to practice what one preaches.

From Crawage (2002) one might deduce that there is a great need for a partnership between an EAP and faith leaders, faith consultants and counsellors due to the fact that accepting that this program is reductionistically limited to socio-economic issues, not only a professional's performance characterised work directed towards God, oneself, other human beings and the physical-organic environment but also the foursome experiential pattern of the faith realm in which belief towards God, towards oneself, towards other human beings and towards the physical-organic environment against the backdrop of the theanthropocosmic sense-making approach should participate and be applied in the ambience of the EAPs.

The EAP covers limited areas where direct assistance is mostly offered as short term counselling and interventions. The acceptance of the limitation of the program tends to invite other organisations which are closer to the employees outside the workplace to assist them in the provision of short term as well as long term counselling, intervention and support. Hence Seabo (2002) indicates that contract models and blended models allow meaningful outside assistance within the EAPs.

Scott (2003:155), Cuning (2003:81) and Welbron (2003:210) support a view that in bringing about health and wellness to humanity there is a great need for partnership. Furthermore Scott (2003:155) asserts that solving problems of deprived human beings necessitates the acquisition of effective partnership operating at all levels. Clearly, while services need to work together and

with the community they also need to work with other organisations in both private and voluntary sectors as well as faith groups and ethnic minority groups. Training and support is being needed to enable people to participate as equal and effective partners. Hence there is a need for incorporation of a wide range of organisations and professionals to assist professional people to cope and to manage their everyday experience in different fields and modes of experience. One of the major challenges of modern people is how to treat different fields of experience and social roles of experience more equally. Faith consultants and counsellors in offering coping strategies and awareness enhancing schemes have to emphasise the notion of the differential and integral character of wholesome and balanced experience of different fields, roles and relationships in everyday experience.

O' Brien (2003:16) emphasises that partnership is needed to restore human beings to health and wellness. He also indicates that literature of both nursing and pastoral care identifies the positive benefits of the connection of faith and health. In terms of the latter the researcher deems it necessary to investigate the ways and means of how to incorporate and let faith leaders, consultants and counsellors participate in EAPs. By emphasising a wholesome and foursome pattern of faith approach of believing and trusting God, oneself, other human beings and the physical-organic natural world several areas in the EAP's can be accessed by faith leaders, consultants and counsellors. Usually people regard a person with a faith problem as one who has a problem with God. Someone who has a problem with his/her belief, trust and confidence in him/herself is not viewed as someone with a faith problem. Similarly, someone in a work situation not trusting and believing fellow workers or colleagues is also not looked at as someone with a faith problem. The main reason is to be found in the lean and reductionist religious faith approach which views God as the only 'object' of someone's faith. Faith leaders, consultants and counsellors have different tasks to fulfil in the areas where they provide direct assistance. They have to tackle both the reductionist approaches on which the EAPs are based and to provide counselling, intervention and support where trust and self-confidence and confidence levels between colleagues is at low ebb or has totally broken down. Strictly performance related issues and aspects have to be left in the hands of consultants and counsellors that specifically specialise in performance related areas of performance management, measurement, evaluation and quality management of people's performances. There are enough faith, trust and belief issues that can be dealt with from a faith perspective.

Bereavement is another focal angle of an EAP in need of a faith leader for intervention. Armstrong (1984:124) and O'Brien (2003:205) affirm this as a supplementary action of reintegrating humanity into health and well-being by demonstrating the need for faith leaders and counsellors counselling the bereaved family. In addition parish nurses are a requirement of Clinebell's category of key professionals who can assist those experiencing bereavement. This

is particularly true of parish nurses who have ministered to a family and their dying loved one prior to bereavement. In addition, she affirms that a number of family members of persons with AIDS to whom she had ministered in life sought for her counselling after the loved one's death. There is a need for a pastor during the counselling process to bereaved ones. During such a period it is all the more reason for a pastor to be available and sensitive to a family's needs and to speak an appropriate word of faith set and tackled from a wholesome and foursome pattern of faith experience at the appropriate time.

Cunning (2003:81-82) agrees with Crawage (2002:306-307) when he supports partnership in healing in stating that health organisations and programs cannot achieve health improvement without a close working relationship with different voluntary and statutory agencies. The health authority can only deal with some of the problems to be solved and multi-sectoral co-operation is the sole way of effectively ensuring the prerequisites for health policies and reducing risks in the physical and social environment. In addition, health alliances are being defined as partnerships of individuals and organisations formed to enable people to increase their influence over the factors that affect health and well-being physically, mentally and socially.

Van Tonder (2005:176) asserts that health is the well-being of the body, the psyche and the spiritual dimensions that includes the harmonious integration of the person with himself/herself, the community and environment. Furthermore, he indicates that health should therefore be seen within the context of factors such as the socio-political, cultural and religious within an interactive framework, never in isolation. Though Van Tonder, operationally still reflects the totality of a human being within a triadic framework of reflection, he approaches health and well-being strongly within a wholesome perspective in which a human being operates as a wholesome being within different fields of experience, modes and dimensions. In a certain way Van Tonder supports the researcher's differential and integral approach of letting the idea of mind as well as matter, spiritual as well as the bodily appear in every field, mode and dimension of experience of a human being with the theanthropocosmic threesome of God, being human and nature operating in each field of experience.

Other key issues of care in the EAP apart from the health issue are related elements such as stress, trauma, depression, anxiety, HIV/AIDS and substance abuse. Faith leaders, consultants and counsellors have a significant role to play in addressing some of these issues from a foursome experiential pattern in which the pointers of God, the human self, the relationship towards other human beings and the physical-organic environment are wholesome related, effectuated and applied in an equitable way. It could be of great significance and would prepare the way for wholesome participation in the EAPs if faith leaders, consultants and counsellors emphasise and work within the context and space of their churches and faith communities the

foursome experiential pattern of faith.

Peale (1952:143) indicates that ministers, priests and rabbis understand that in treating an illness, the physical and spiritual are often so deeply interrelated that there is no clear cut line of division between the two. Therefore, employment of all resources of medical and psychological sciences combined with the resources of a theory of faith can surely improve someone's health and increases his/her well-being.

Stone (1993) sharing a similar sentiment indicates:

Mental health professionals are now beginning to realise the necessity of flexibility in the procedure, at one time many therapists who thought they were very flexible and eclectic counsellors did most of their counselling within the four walls of an office for fifty minute sessions of face-to-face contact. They rarely took advantage of intervention methods that the Church has historically used, such as home and hospital visits, letter writing or telephone calls, visitation by paraprofessionals, and incorporation of the needy person into a group of caring individuals.

Regarding substance abuse, Van Rooy (2000:29) postulates seven points on the role of the churches in combating alcohol and drug abuse:

- (i) Encourage discussions about alcohol and drugs within the congregation.
- (ii) Keep up to date with alcohol and drug related issues.
- (iii) Establish support structures like the Christian Dependency Ministry and support these groups. It is virtually impossible for an addict to stay drug free without a sound supportive base.
- (iv) Become involved in the prevention programs.
- (v) Do not write off the addict. With Christian love and understanding even the most hardened addict can be transformed into a drug free person
- (vi) Arrange training sessions for members of the congregation. Urge them to accept co-responsibility in changing the life of the addict.
- (vii) Support the family of the addict. The family members are usually the persons who suffer most when there is an addict in the family. Reach out to them and give them the necessary support and understanding.

Stone (1993:89) indicates the most important tasks of a church as a faith community are related to relationships whether these have to do with family matters and reduction of conflict:

- *Kerygma* (teaching and proclaiming the Gospel).
- *Koinonia*(fellowship).
- *Diakonia* (implementation of faith in Christian love and service).

Furthermore he asserts that crisis intervention realises all three forms of ministry. It proceeds primarily out of love and service (diakonia) but it also assists people to relate better with others as a part of the community of God (koinonia) and it facilitates new learning (kerygma) at a time when people are especially open to learn the Word. Stone (1993) shows how the churches can work in order to restore structural relationships including family relationships as well as the minimisation of conflicts in these relationships. A troubled individual who experiences or promotes conflict is not only bound up with a faith counselling process itself but he/she within the context of the community of faith has the chance to hear the word of God through God's servants or faith leaders in the sense used in the thesis. 'Bear each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you' (Colossians 3:13). Structural relational interactions are always rife with differences between people. Every difference is not a conflict in the making. In this regard Janson (1993:19) indicates that if two people agree about everything one of the two is not needed.

Hulley (1993:113) states that a work situation plays a vital role in an individual's life while Kruger et al (1996:89) assert that when the working situation is very stressful, the stressors in the workplace may contribute negatively to the employee, employer and the company equally. Therefore it is the work of the EAP's professionals and professional performance consultants to assist troubled employees in dealing with these stressors appropriately in order to restore the wellness of the employee and the company but it is impossible if not improper to succeed if they do not bring in the employer as a party in the equation of the structural problem occurring in the company. Employees might be sceptical to open up to professional consultants when they surmise that the consultants serve the same master, the employer. The work issues within area of operation in the EAP may be detrimental to the relationship of the employee and the professionals involved and engaged in executing the EAP's when the two parties are employed by the same employer. A troubled individual might also be having another dose of scepticism when he/she needs to co-operate with the EAP's professionals when the employee with a designated problem is being referred to them by their mutual employer.

Miller (2003:178) supports the notion of co-operation in assisting clients. He indicates dialogue with religious leaders about the counselling process of clients and members of their religious group can enhance the counselling work with future clients and create a possible bridge for religious leaders to refer clients for counselling (the converse of it, is that clinical counsellors will also refer clients to religious leaders for faith direction to support their secular work). Stone (1993:55) summarises the need for co-operation and partnership by these phrases: 'Referral to the outside professionals is not a sign of failure.'

Training of managers, supervisors and employee representatives enables them to fulfil their

roles in early identification, intervention and appropriate referral to the EAP. Ongoing training will develop supervisors' ability to make appropriate and timeous referral and distinguish between making a diagnosis of an employee's personal problems and their role of focusing on employee job performance. Similarly, faith leaders, faith consultants and counsellors can be utilised and engaged in the EAP in the structural relationship sense as we have suggested in this chapter.

In addition, training sessions should cover not only understanding of the EAP, but also program operation, that is, relationship between program and human resources' operation, confidentiality and reintegration of employees into the workplace and thus to ensure effectiveness of the EAP in an organisation.

Sperry (2004:173) indicates that there are no set of educational and experience requirements or certification for practice of spiritual/faith counselling and the participation of faith leaders in counselling. There is a feeling that specialised training in various areas of theology and psychology are helpful and essential for religious leaders to participate in the process of counselling and healing.

The wide and broad net of faith experience in people's lives is evident enough that faith leaders are needed to supplement various aspects of an EAP operation inside and outside the workplace. This affirmation provides the indication that it is necessary for organisations having an EAP to provide for the opportunity, training and support of the faith leaders, consultants and counsellors to acquire the necessary skills and knowledge to be involved and engaged in an interactional and relational sense albeit in the sense of a foursome experiential pattern of faith in the EAPs. Thus, it is important to incorporate the effective acquired skills and knowledge of a faith leader into the framework of the EAP's operation.

From the discussion above the researcher concludes that there is a strong need and even a cry for cooperation and combination of partnerships between performance oriented consultants engaged in work performance issues and faith consultants and counsellors (faith leaders) involved in faith-related issues within the area of the EAP. In differentiating between skilful persons as performance oriented consultants and faith leaders as faith consultants and counsellors in the EAP one has to make sure that there will be no overlapping of functions and no possible areas which may create conflict between the different types of consultants.

One cannot overlook the fact that faith leaders and faith consultants have insufficient or even a lack of skills and knowledge in crisis intervention and conflict resolution. Armstrong (1984:58) confirms that some have never had any training in counselling. They never took a course in it,

at seminary, nor have they attended any kind of counselling workshop or seminar. It is not that they are opposed to doing it, they just do not know how.

Co-operation and faith leaders, consultants and counsellors as well as their churches and faith communities are increasingly drawn into structural systemic and interactional relational problem-oriented settings and situations. In 2.5.1.3.6 reference is made how to activate, set and manage interactional processes as one of the underestimated faith counselling tools available to counsellors. Faith leaders, consultants, counsellors and churches and faith communities have to be intensively aware that people's lives comprise multiple relationships which cannot be experienced simultaneously but even with short intermittent changeovers have to experience one after the other even within the same structural and systemic setting and context. People's different relationships are not activated, set and managed at the same time. Though it is possible from an overview position to list someone's relationships, it is not possible a particular human being to experience his or her relationships simultaneously. A professional person in a performance related work context within performance related work time is actively engaging in an interactional related sense with other professional people in such a time-set-context with the purpose of delivering service to the public in different contexts. The structural context of service delivering is also set as strongly interactional in action. The latter may sound tautological and a bit strangely formulated but is in effect what happens within the margins of a performance related professional context. It is important to emphasise that when performance related personal problems emerge within the professional context one firstly has to look for help from the professional performance oriented consultant and counsellor.

Faith consultants and counsellors should be aware of the fact that the dimension they have to offer is that of the foursome experiential pattern of faith, admittedly a very important dimension in people's lives but not to such an extent important that it can structurally take over from the professional performance oriented consultant and counsellor in the work setting. The main idea is that of cooperation between professional performance-oriented consultants and faith consultants and counsellors mainly from the churches and faith communities. Within the context of delivering a service professionally a temporary change over from the professional role to that of being a mother can take place when as a police-officer she is accompanying her child to school to see his or her teacher regarding some or other problem. The changeover from one role to another role is structurally a relationship issue which is activated, set and managed in an interactional sense. Any two roles and relationships can be experienced within the same context but two relationships cannot be experienced simultaneously – even if the changeover from one role and relationship to another takes a few seconds.

The continuous interactional changeover from one role and relationship to another in daily life

and the lack personal managing skills in this regard is one of the areas of human actions from which the largest number of personal problems emerge. Within the eco-systemic and family therapy types of psychology, the majority of personal problems are viewed as relational problems. Similarly, the sense-making approach of faith in this thesis revolves around interactional relational settings and contexts. In the activating, setting and management of relationships in daily living the intra-relational foursome pattern of relational belonging, connecting and bonding to God, oneself, other human beings and the physical-organic environment is a necessary dynamic condition and prerequisite in each role and relationship with other human beings. This means that people need sound belonging and bonding relationships with God, themselves, other human beings and the physical natural world *within* a relationship and a specific role they are acting out as well as sound belonging and bonding *between* relationships and roles they are acting out or may actually act out.

It is part of the mystery of the theanthropocosmic principle in operation in this thesis that the notion of relationships in umpteen forms are written all over people's everyday life-worlds. Even the experience of wellness and well-being levels cannot be portrayed if it was not a case of levels relating to each other and to be matched and corresponded as relational levels.

2.7.4.3 In-service training of faith leaders participating in EAP's

Porter as quoted by Guma (2005:245) indicates that although in-service training of professionals can be provided outside colleges, it is vital that agencies provide initial training of professionals (faith leaders) to play a pivotal role in the in-service of professionals.

However, he points out that in-service education cannot be sustained by part time attention that many institutions give to it. Special staff must be appointed to it, resources and organisation be made available to serve a special and continuing needs of practising professionals (faith leaders).

He finally indicates that through induction, the following can realised, induction is a bridge between training and teaching, induction paves the way for future in-service opportunities and induction offers a systematic program for professional initiation, guided experience and further study.

2.7.4.4 Induction as a process of in-service training

Induction is the introduction of employees to a new work situation. It is a process that makes such an employee to learn how to function effectively within an organisation. Gerber (1998:126) defines induction as a process which a new employee learns how to function efficiently within a

new organization/institutional culture by obtaining information, values and behavioural skills associated with his/her new role in the organisation or program.

Gerber (1998:127-129) affirms the objectives of induction as making new professionals more rapidly productive, reducing labour turnover, helping to create realistic employee expectations, creating job satisfaction and a positive attitude towards the employer and saving time of supervisors and colleagues.

A thorough study of these objectives of induction leads the researcher to assume that, firstly, failure to induct faith leaders to assistance positions in the EAP's operation will render them ineffective and incompetent in their positions as partners in restoration of well-being levels of humankind in the work place and in deprived society (rural and semi-rural areas). Lack of induction and training may lead faith leaders to develop a feeling that they are not part of organization or the program.

Secondly, it means a new incumbent of a post must be inducted before starting his/ her daily duties. This requires communication between management to ensure that plans for induction are well in place to avoid confusion.

Gerber (1998:128-129) also outlines the following as items for the induction program:

- An overview of the organisation – its history, goals, norms, standards and philosophy, organizational structure, services and job environment.
- An overview of the policies and procedures – communication channels, service delivery standards and management philosophy.
- Compensation – this comprises salaries, bonuses, leave pay, allowances and how payments take place.
- Fringe Benefits – medical aids, schemes, housing allowances and retirement.
- Safety measures
- Facilities – media centres, library, rest rooms and telecommunication.
- Economic Factors – cost of theft, absenteeism, starting work late, misuse of equipments and stationary.
- Functions of different departments and sections – organizational structure and relation of functions.
- Tasks and responsibilities – job descriptions, performance standards, working hours, reports to be completed and procedure to be followed when experiencing work problems.
- Policy, procedures, rules and regulations.

Scott (2003) and Armstrong's (1984) point to the fact that most theological seminaries do not

provide quality counselling and crisis intervention courses. Hahn (1984:190) indicates that the training of faith leaders and workers is the responsibility of faith institutions (Churches) because these institutions are mostly involved with the faith, belief and trust dimension of people's lives.

As it is indicated that training and induction are necessary for a person to start performing certain duties in organization, therefore faith leaders need to be trained in counselling and crisis intervention in order to assist in EAP's operations. Training will assist faith leaders to know their places of responsibility and areas of operation within the EAP's operation.

Tan (2004:194-195) recommends the twelve goals for formal training of psychotherapists to practice in spiritually/faith oriented and some recommendations maybe useful in training program for faith leaders for involvement in EAP's operation. The recommended goals are as follows:

1. More theologians should be recruited practically oriented faculty members and journal contributors, so that we can have better applied theology.
2. Instructors should be willing to model interventions that come from religious and spirituality practices, and use competency-based training methods in training and supervising students.
3. Training programs should emphasize the methodology of the three disciplines (psychology, theology, and spiritual formation)- statistics and research skills, hermeneutics, critical thinking, and honest introspection.
4. Courses and activities aimed at developing faith character traits in students (through instruction and practice of the faith disciplines) seem very appropriate.
5. Require a year of personal psychotherapy.
6. Require another year of spiritual direction.
7. Require a course on the history of classic pastoral care/counselling.
8. The church should be considered as site for service delivery (not just as a source for client referrals).
9. Integration training programs should take seriously the need to include spiritual formation training for the students.
10. Much more empirical outcome research is needed (with well-controlled studies that meet the criteria for empirically supported therapies).
11. The ethics of providing services to people with diverse religious values and backgrounds must be covered with students.
12. Finally, there should be much more discussion across the boundaries between psychotherapy, pastoral counselling, and spiritual direction, with an appreciation of the differences between them.

Stone (1993:89) indicates, such training programs should not include only a didactic input but

also the use of the role player in educating and practising the Achieving contact, Boiling the problem to its essentials and Coping actively method (A-B-C method) of crisis intervention cases. In other words, a well integrated training program should be designed to capacitate the faith leaders to participate effectively and successfully in the EAP.

2.7.4.5 Involvement of faith leaders in EAP's

Faith leaders are always available for employees since they have a certain relationship and are strategically placed within their work operation due to their movement to and fro in lives of members of their congregations. The involvement of such professionals would be of great help.

Stone (1993:87) indicates the four conditions of Mc Gee, which are essential for effective crisis-intervention that leads to involvement of faith leaders and groups into the EAP's operation. They are as follows:

- Location – For crisis intervention to be effective, the person doing it must be involved with and located in a specific community. People in crisis due to paralysis, immobility, and difficulties in problem-solving rely commonly on helpers who are readily accessible.
- Availability – An individual in crisis must be able quickly to achieve contact with those who can help.
- Mobility-The counsellor who sits in a mental health centre waiting for people in crisis to show up is not able to take part in comprehensive crisis intervention. Those who assist in crisis must be able to go to the scene of a crisis, even to recognize and intervene in a crisis when no assistance has been requested.
- Flexibility of procedure is needed. Crisis intervention requires a variety of means and ways, such as walk-in clinics, telephone calls, home visits, fifteen minutes supportive sessions and use of paraprofessionals as many resources and support systems as possible.

In view of the above mentioned conditions of effective crisis intervention, furthermore he provides the activities/strategies for involvement of faith leaders and groups in EAP as follows:

- Visitation of sick and shut in, and bereaved families.
- Enhance the relationship through Christian fellowship (*koinonia*).
- Serving on the board of mental health centers.
- Encourage relevance of the mental health centers (EAP's service) to the community (workplace).
- Faith leaders and groups can establish and serve hot lines or crisis intervention centres in the communities where none presently exist (In the rural areas).
- Serve on existing crisis hot lines or other programs (e.g EAP) within the community that needs volunteers' assistance (Stone 1993:90).

McGee's conditions for effective crisis intervention are frequently better met by trained clergy and laypersons within the community and congregation than by the traditional mental health community.

One of the major advantages of the faith group in crisis intervention is its location. For many years been it has know as a place where individuals in distress can go for sanctuary, for hospitality and for assistance (Stone 1993:88).

Hence I encourage involvement of faith leaders and groups into the EAP's operation for restoration of holistic/wholesome well-being levels of professionals within its area of operation.

2.7.3 Different views on incorporating spirituality/faith in an EAP

Seabo (2002:18) provides room for incorporation of faith leaders and groups into the EAP by citing that external linkage with other agencies or providers is of vital important, since in terms of the standards of the EAPA-SA, EAPs should identify, utilize and evaluate external resources, which provide quality assistance at an affordable cost for the organization, employees and family members. An effective network of professional resources, health care providers and self-help groups (which includes the faith leaders and groups) ensures the delivery of quality services, such as effective referral and responsiveness to the needs of the organization, employees and family members.

Linkage with external resources will maximize program effectiveness and visibility as well as increasing its ability to have an impact. As is mentioned in Mc Gee's conditions of effective crisis intervention, the faith leaders fit very well into the external linkage with other agencies or providers and the contract model as well as the blended model. What the faith institutions need to do is to see to it that their leaders and workers are well equipped to handle such duties within and outside the workplace.

The following tables are adopted from O' Brien (2003) for the parish nursing. In the context of this research the researcher has modify O'Brien (2003) tables as follows in tables 2.1 and 2.2 to indicate how the faith leaders can operate effectively in the EAP and the Churches to support the troubled employees:

TABLE 2.3 GUIDELINES FOR DEVELOPING FAITH LEADERS SUPPORT FOR EAP.
1. Describe the role of the faith leader and group within the EAP.
2. Explain the biblical spirituality of the faith leader and group.
3.State who may become a faith leader or lay person to participate in the EAP's operation
4. Specify the kind of training/orientation required to become a faith leader in the EAP.
5. Give examples of potential EAP's operational activities to be performed by faith leaders.
6. Share a statement of support for the ministry (EAP support by faith leaders) from the church council and the church pastor.
7. Broadly describe who the potential recipients are of the assistance of the faith leaders in the EAP's operation.
8. Identify a contact person of the partnership in faith leader and EAP officials.
9. Present a brief description of the commissioning ceremony for partnership as a formal validation of a partnership's response to God's call to serve.

TABLE 2.4 SUGGESTED ACTIVITIES FOR FAITH LEADERS TO SUPPORT TROUBLED EMPLOYEES AS A MATTER OF REFERRAL.
1.Home, hospital, and nursing home/assisted care facility visitation
<ul style="list-style-type: none"> • Praying with troubled employees.
<ul style="list-style-type: none"> • Reading scripture or other spiritual books.
<ul style="list-style-type: none"> • Listening and visiting with troubled employees, sharing news of the church or other areas of interest (his/her employment success and the part he/she played).
<ul style="list-style-type: none"> • Counselling /advising on spiritual / health-related issues.
2. Phoning the employee's family and the employee's homebound parishioners.
3. Providing periods of respite for family caregivers.
4. Writing notes/holiday cards to troubled employees.
5. Writing partnership's articles for the church and the workplace.
6. Assisting with the planning and coordinating of the faith involvement in the EAP's operation

within the congregations.
7. Assisting with organizing and coordinating health promotion programs such as HIV/AIDS tests.
8. Organizing a prayer partner program for the church and the workplace.
9. Organizing and maintaining a loan closet of health care supplies for ill or troubled employees.
10. Communicating with other interested parishioners and employees about the involvement of the faith leader in the EAP's operation and its needs.

Sperry (2004:177) indicates that there are different functions performed by or engagement of the faith leader (spiritual director) and the counselee, he also tabulates eight such functions, some of which have their counterpart in psychotherapy.

Table 2.6 Functions of spiritual/faith and psychotherapy

<i>Functions of Spiritual Direction</i>	<i>Functions of Psychotherapy</i>
1. Spiritual assessment	Initial psychological evaluation
2. Differentiating spiritual experience from psychopathology	Differential diagnosis
3. Triadic relationship	Dyadic therapeutic alliance
4. Advisement	Therapeutic interventions: interpretation' cognitive restructuring, etcetera.
5. Discernment	Mutual collaboration
6. Spiritual resistance	Psychological resistance
7. Transference and counter transference	Transference and counter transference

As a matter of fact the above functions of the spiritual/faith direction and psychotherapy have almost the same meaning and purpose for counselling and healing of the client, therefore it is possible for two professionals or professions to work together for the sake of restoring the well-being of the human being.

Furthermore, Sperry (2004:184) provides the two strategies for the integration of spiritual direction into psychotherapy namely:

- Strategy 1. In this strategy all eight functions of the spiritual/faith direction or most of them are incorporated into psychotherapy process. There are clients who need the spiritual direction provided within the context of the psychotherapy.
- Strategy 2. In this strategy only two or three of the spiritual/faith direction functions are incorporated into psychotherapy. The two spiritual direction functions that are easily incorporated are spiritual assessment and advisement.

Miller (2003:178) supports the co-operation:

Religious leaders are professionals in their own rights and have or potentially have a powerful impact on the client's life. A counsellor who treats a religious leader with respect can build a trust and rapport with that leader that may assist in the development of a therapeutic alliance with the client as well as a professional link that can be helpful with both the current and the future clients' therapeutic work.

This statement supports the possibility of a sound working relationship of psychotherapists and faith leaders in the EAP based on mutual respect of professionals in the work context. If this involvement can be attained then there will be a harmonious working relationship within the workplace and the presence and work of the Holy Spirit will be experienced in the workplace. Landman (2007:144) describes this relationship in terms of a perspective of healing and narrative counselling:

Eventually, a very simple referral system was indeed established between the hospital and local pastors as caregivers. In therapy the challenge was to explore the patient's openness for pastoral care in the dialogical spaces between pastoral care as keeping an eye on the patient's morals, and pastoral care as empathetic involvement.

2.8 Summary

In an African-Christian wholesome view of human beings the classic separate 'spiritual' side of a human being is viewed as being built intrinsically into each of the various foursome experiential patterns. Many attempts are launched in the global world to reawaken and to insert the notion of spirituality and that what is spiritual in the most mundane and secular areas of people's lives. An African-Christian wholesome view of human beings' experience and everyday activities does not have to carry God or the spiritual side to the so called secular workplace whilst God in and through his Spirit is present in the workplace in the manner of the nature and characteristics of the specific type of work.

The researcher is well aware that what is attempted here goes against the grain of modern dualist and tripartite schemes which anthropologically distinguishes between soul (spirit) and

body and between spiritual and worldly, sacred and secular in a societal sense.

A number of these attempts revolving around the classical notion of spiritual and spirituality experiences a reawakening and can be fitted into the ambience of the foursome experiential pointers of God, oneself, other human beings and the physical natural world. With should treat these experiential pointers equally as 'pushing', 'pulling' and 'driving' forces of our aware experience of the grand acts of God's creation, reconciliation, renewal and fulfilment as energy drivers and pointers in our daily life.

In this chapter the researcher has reflected on the notions of faith, belief, trust and confidence in diverse literature settings pertaining to the main thrust of the thesis. These were taken up and reflected upon within the sphere of faith reflection. The emphasis on faith reflection within the constructed sphere of faith, belief, trust and confidence does not mean that there is a harking back to the problematic position which makes God the only player within the sphere of faith and belief and thereby withdraws God from all other fields or spheres of experience. The experiential pattern of faith within which notions of faith, belief, trust and confidence in the literature were reflected upon is the pattern of believing God, believing oneself, believing other human beings and believing the physical-organic environment.

The involvement of faith leaders and groups into the operation of the EAP's is the way of reviving spirituality in the workplace not by carrying and delivering experiences of the spiritual faith domain into the workplace and context. The latter strategy is precisely following the dualist procedure which has contributed very little to wholesome anthropological schemes. The reviving exercise that is at stake here is an awakening and conscious making exercise of the already inbuilt 'spiritual' side embedded and embodied in the professional's experience in the work context. Some Christians may not experience God or the 'spiritual' side in their performance activities precisely because their dualist sense-making anthropology of spiritual and bodily domains suppresses it and declares it dormant.

The task of awakening the notion of spirituality that has to be experienced intrinsically in the workplace is a double sided enterprise. On the one hand it is a task of professional people themselves in and through the professional management structures and their professional organisations. On the other hand faith leaders from communities of faith have a role to play from the side of 'faith spirituality' in awakening professional people's 'performance spirituality' without being prescriptive to the latter type of spirituality.

The levels and views of human beings' states of equilibrium in the experience of well-being and wellness through the interchange of everyday roles in society are undergirded by another four

part processual framework of God's grand acts of creation (creatureliness, that we are being there), reconciliation (redemption= cross and resurrection of Jesus), renewal (daily renovation in self- and mutual training) and consummation and fulfilment towards the end (aim and goal). The central question is to what extent the successive processes of God's grand acts of creation, reconciliation, renewal, and consummation and fulfilment correlate with people's daily life and in what way are we as people involved and engaged with God's grand acts in daily life.

Furthermore the researcher reflected on views of sin and evil as the reason for the imbalanced well-being levels of the humanity (professionals), due to the broken relationship with God and fellow- human beings and physical organic environment. The contribution of one-sided God-human-and-world views was also highlighted to show how the mindsets of professional people are influenced in one way by one-sided approaches and are expressive of these one-sided approaches in another. One-sided orientations which either exclusively concentrate on God, or human life and the human species or on the cosmic natural world is one of the strongest factors contributing to the incoherent, dysfunctional disassociation and disjointed experience of roles and fields of experience in professional people's lives. Results of the view of sin and evil were also indicated, that appear as ill health of the human beings (professionals).

The researcher also reflected on the integrated EAP which will incorporate faith, trust, belief and confidence towards God, oneself, other human beings and the natural environment. One of these is the utilisation and opening up of the EAP as the remedy and tool to tackle the disintegrative factors and one-sided emphases within the experiential sphere of professional well-being and wellness. Secondly the involvement of faith leaders and faith counsellors in the EAP can only strengthen the effectiveness of the EAP in integrating and diversifying well-being levels of professionals in the rural and semi-rural areas.

The next chapter addresses the research design and the execution of the empirical research. The focal point will be on the theory of various measuring instruments and the choice of the best data collection instrument relevant to this research study, the pilot study and the construction of the questionnaires.

CHAPTER 3

EMPIRICAL RESEARCH: RESEARCH DESIGN

3.1. INTRODUCTION

This chapter focuses on the research design and the execution of the empirical research. The focus will be on the theory of various measuring instruments and the choice of the best data collection instrument relevant to this research study, the pilot study and the construction of the questionnaires. The chapter will also focus on the administrative procedures for the questionnaire. The chapter will finally focus on the study population, statistical techniques and the interpretation of the collected data.

The researcher attempts to bridge the gap by being continuously aware that the theoretical forms, modes and distinctions used in the so-called empirical leg of research (=the questions in the questionnaire) determine to a large extent the outcomes of what has become known in the literature as the information and data processing part of it. On the one hand, the outcomes of the data processing are only tendencies – not facts – either in support or in contradiction with the hypothesis one is putting forward.

On the other hand, one has to be aware that the kind of God-human-and-worldview one is using determines to a large extent the kind of theoretical approach and theoretical input categorising and organising the kind of outcomes (tendencies) one acquires.

The questionnaires were developed by the gathering of notions, clues and guiding pointers through theoretical reflection on the literature investigated and through consultation with professionals about their physical working areas and dimensions of their professional performance areas in the rural and semi-rural areas within the Department of Education and Safety and Security in the Tswaing Municipality.

3.2 THE QUESTIONNAIRE AS INSTRUMENT FOR THE RESEARCH STUDY

There are basically four types of methods that are used to collect data from respondents, namely:

- Individual, structured interviews.
- A structured postal questionnaire.
- A group completion of individual questionnaire and
- A telephone survey.

After studying the advantages and disadvantages of the various kinds of collecting data (Anderson 1990:207, Steffens1992:59, Dixon, 1989:19-21, Smith, 1988:62, Johnson 1994: 37-43 and Leedy and Ormrod 2001:197-204), a structured postal questionnaire was chosen as an ideal data collection instrument for this research study for the reasons discussed below.

Anderson (1990), Steffens (1992), Dixon (1989), Smith (1988), Johnson (1994) and Leedy and Ormrod (2001) respectively give the following advantages and disadvantages of the postal questionnaire as outlined in 3.2.1. and 3.2.2 :

3.2.1 Advantages of the postal questionnaire

Low unit costs

The researcher does not have to travel to respondents. As a result, there is no money expended on subsistence, traveling or payment for the field workers. Expenditure is thus limited to printing costs of questionnaire forms and postal tariffs.

Homogeneous stimulus

As the questionnaire is the only means of communication between the researcher and the respondent, the stimulus provided by the questionnaire is identical and individual variations can only be attributed to an individual rather than to the questionnaire.

Geographical coverage

The distance and accessibility of respondents do not create problems, because even the most remote and most inaccessible rural areas will be within easy reach of the researcher.

Anonymity of the respondents

As it is not necessary for the respondent to write his/her name on the questionnaire, the postal questionnaire allows the respondents to remain anonymous. In addition, the researcher could not be distracted by the physical appearance, habits, dress or any other attributes of the respondent. Doubts about anonymity can influence the validity of the responses, particularly when a research project of a sensitive nature is undertaken.

Freedom of respondents

The completion of the questionnaire is left to the respondent, whether to fill or not and the

respondent will choose the place, time, tempo and similar variables.

Speed

Through this method, it is possible to obtain information from literally thousands of people within a relatively short time, particularly in extensive surveys. All information is also ready for computer analysis within a few months after the questionnaire forms have been dispatched.

Ease of processing

The postal questionnaire forms are usually highly structured and very little use is made of open questions. Most of the information received is already categorized. No clerical work is necessary to prepare it for data capturing on a computer.

3.2.2 Disadvantages of the postal questionnaire

Representativeness

The greatest disadvantage of the postal questionnaire form is the probable high rate of non-responses. However well designed the sample may be, a poor response rate can introduce a certain bias into the data since the very persons who fail to react may have definite opinions on the matter concerned.

Taking the disadvantage into consideration, the way the questionnaire is designed has the effect on the respondent to become attracted to it. This lures respondents to respond positively in realising that the researcher has taken pains to make the questionnaire presentable.

Impersonal

People often wish to provide more information than is asked for and this is easier in an interview situation than in a questionnaire. Some respondents may also want to qualify their responses or discuss them with the researcher, which is not possible in the postal questionnaire.

This problem was minimized through conducting a pilot study. The researcher requested the respondents in the pilot study to comment on the phrasing of questions and to suggest how they would like questions to be rephrased.

The respondents in the pilot study were also requested to add some options or to indicate areas where there would be a need for more information to be given. Finally, respondents were requested to use separate sheets, indicating confusing questions on the questionnaire and

indicating which of these they felt were not correctly structured. Finally, suggestions were asked as to how they would have liked them to be structured or re-phrased.

Limited to the literate

As illiteracy is a problem in South Africa, the postal questionnaire is not been used without stumbling blocks when all groups are representing the target population. In this research study, the questionnaire was sent to stratify randomly selected educators and police officers who would easily understand and interpret questions correctly because of their level of education. The terminology used in the questionnaire is relevant for the purpose of detecting the levels of the well-being of professionals and is easy to understand by the respondents.

Negative attitude to questionnaires

The completion of the questionnaires and forms has become an integral part of everyday life in such a way that respondents have developed a negative attitude towards questionnaires.

On the other hand, the bulk of any householder's daily post usually consists of junk mail in which householders have little interest. As a result, a questionnaire can easily land in the wastepaper basket with the rest of junk mail.

To ensure that the questionnaire did not face the same fate as the junk mail ending in the wastepaper basket, the envelope containing the questionnaire was boldly marked: **EXCITING NEWS YOU HAVE BEEN LONG AWAITING, OPEN NOW**. A special personal letter was also written to the respondent attached to the questionnaire, informing the respondent of the importance of responding to the questionnaire (cf Annexure 3). The letter indicated that by responding to the questionnaire, respondents would contribute towards professionalizing, enforcement and extending the service of the EAP for themselves and for future generations. Follow-ups were telephonically made to those who did not return the questionnaire forms as the researcher was provided with the contact information of the respondents.

Lack of control

There is usually no control over who completed the questionnaire and how correct the responses are. It also happens that spouses respond on behalf of the respondent. Some respondents even enjoy playing the fool. To circumvent these problems mentioned in the previous paragraph, a schedule was kept with all the names of the respondents (cf Annexure 4).

Each respondent was allocated a number and when questionnaires were returned, they were controlled in terms of the list. This made it easy for the researcher to know who did not return the questionnaire form.

As the questionnaire uses easy to understand language for professionals, the possibility for all the respondents to respond correctly and accurately is high.

Availability of addresses

It sometimes happens that addresses of respondents are not available. This may lead to questionnaires not being delivered and would add considerably to postal costs.

As the questionnaires were targeted at the professionals at the registered public institutions in the Tswaing Municipal Area in the North-West Two departments namely the department of Education and Safety and Security, there was easy access to the contact information of all professionals who were selected to be respondents in this study.

The researcher contacted the prospective respondents to verify their postal addresses before he could send the questionnaires by post, to ensure that the questionnaires would reach their destination. Two weeks after sending questionnaires to respondents the researcher phoned respondents to establish whether they had already received the questionnaires.

Independence of responses

It can happen, especially when certain parts of the questionnaire apply to a sub-group only, that the respondent decides to respond to that part of the section of questions that he/she prefers and not to the part he/she has been called upon to complete.

The problem would not be experienced in this study because questions were designed in such a way that they completely avoided any bias. All professionals of any racial group or gender were in a position to respond to all questions equally.

3.3 QUESTION CONSTRUCTION

The construction of the postal questionnaire was guided by the literature study and was based on the aims of the research. It was decided that the structured questions would be relevant to this study. The formulation and categorisation of these questions were made in such a way, that respondents had to reflect on their relationship with others, God and physical-organic

environment. They also had to reflect God-human-and-worldviews and one-sided approaches to these views. Other sections deal with notions of fields, dimensions, modes and facets of experience of human being. The two theoretical angles of the research study played a determinative role in the underlying sense of the word with regard to the construction of the questions.

Structured questions are customarily drawn up to obtain the information required for each investigation (Dixon 1989:16) and contain specific mutually exclusive categories of responses from which the respondent selects the one that best suits his/her response (Schnetler 1989:49). Schnetler (1989) also points out that structured questions are easy to administer. Although there are different types of structured questions, the aims of this research warranted the use of the following types of questions:

- The dichotomous questions which allow for only one of the two responses options, for example

Are you a member of a trade union?

YES	NO
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- The multiple choice questions, where provision is made for three or more response categories, for example

What kind of a contract are you in:

Temporary	Permanent	Fixed term
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- The straightforward question which needs the respondent to mention the name, occurrence in terms of numbers (times) for example, How many hours do you spent on activities that are related to your profession per day?

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- Filtering and follow-up questions which are used to test the sample population into sub-classes relevant to the subject under investigation, for example. How frequently do you consider quitting the profession? (filtering question).

1	2	3	4	5
frequently				Never

If you do consider quitting the profession, what are the three main reasons for this decision:

- 1.....
- 2.....
- 3.....

3.4. PILOT STUDY

A pilot study (Johnson, 1994:39) involving ten professionals in the rural and semi-rural areas (proportionally inclusive) as respondents who would not be eligible to take part in the main study was conducted. The professionals involved in the pilot study had the same characteristics as the population to be approached. The pilot study was conducted in the Greater Delareyville Area Project Office of Education in Tlhoafalo secondary school educators with the sole purpose of testing the relevance of the research tool.

Tuckman (1994:234) has found that it is highly desirable to conduct a pilot test on questionnaire-based results of a test. He contends a pilot test which uses a group of respondents who are part of the intended test population but who will not be part of sample, attempts to determine whether the questionnaire items possess the desired qualities of measurement and discriminability.

The respondents in the pilot study were requested to respond to the questions with great care and to make note of questions and statements they find problematic and to suggest alternatives where possible. Respondents were also requested to consider how questions could have been better phrased and to draw the attention of the researcher where they felt there are contradicting/conflicting statements or any form of ambiguity. The draft questionnaires were handed directly to respondents at a meeting arranged specifically for the pilot study. The respondents made written comments.

3. 5 THE FINAL QUESTIONNAIRE

The questionnaire comprises three parts with different categories in the Biography.

3.5.1 Biographical information

Biographical information comprises the following subsections:

- A. Personal details which cover questions 1-4.
- B. Information about employment that covers questions 5-12.
- C. Information on relationships which covers questions 13-16.
- D. Religious commitments that covers questions 17-19.
- E. Respondent's health and stress which covers questions 20-43.

This part determines the personal details, the work related issues, the support the professionals receive for their wellness and well-being of the faith and beliefs of the professionals on their health.

3.5.2 General survey

The general survey consists of question 1–18, which covers the general feelings of the respondents about their well-being levels. The purpose of this section of the questionnaire is to detect the influence of God-human-and-worldviews on the professionals in relation to God, spirituality and religion towards their well-being. The purpose of this section in the questionnaire is to detect the influence of one-sided approaches on the comprehensive experience of professionals of God, human beings, and physical-organic environment.

3.5.3. Questions on health

The third part concerns the respondent's health conditions comprising question 1 -18. These questions are been structured to find out whether respondents in this research study are suffering from a lack of homeostasis or iin any way is prone to an imbalance equilibrium regarding their health in whatever way.

3.6 ADMINISTRATION PROCESS

A schedule of control was designed (cf Annexure 6) on which names of the respondents, their contact information and a unique number allocated to each respondent were written. Through the list and schedule of control (cf Annexure 6) follow-ups could be made telephonically to those respondents who delayed in returning their responses.

3.7 RESEARCH POPULATION

The method selected in this study, namely the structured postal questionnaire, is cost-effective and made it possible for the researcher to cover a broad geographical area.

It was decided that the questionnaire be sent to the place of work of the professionals who in acting as respondents (namely Police stations and schools) cover the area of the study.

Questionnaires were sent to 75 randomly selected professionals in the public sectors for educators (50), and police personnel (25) in the Tswaing Municipal area. Professionals as the persons involved had to respond personally to the questionnaire.

The questionnaires were sent out on 18 February 2006 per post using fast mail services, as everybody would have be settled in his/her work in the new season. The purpose of using the fast mail services was to show respondents why urgent responses were necessary. The sending of questionnaires was correctly timed, as by February professionals have had time to adjust to their work and while still fresh from the festive season they would not be so busy as to ignore the questionnaires.

By 27 February 2006 59 questionnaires were already returned. Respondents who had not returned their questionnaires were contacted telephonically as a follow-up. By 31 March 2006, after telephonic follow-ups, 7 additional questionnaires were received. This meant that 66 out of 75 questionnaires were returned.

3.8. RETURN OF THE QUESTIONNAIRE

Table: 3.1: Received questionnaires

<i>Number of questionnaires sent out.</i>	<i>Number of questionnaires received back.</i>	<i>Percentage</i>
75 Questionnaires	66 questionnaires	88,0%
50 Education	44 questionnaires	88,0%
25 Safety and security	22 questionnaires	88,0%

3.9. STATISTICAL TECHNIQUES

The researcher employed the tallies-frequencies tables to analyse the data collected and to

process the data (cf annexure 8). The researcher sense-making coherences of the data were done by the researcher based on the theoretical angles developed in the study. The data was presented, analysed and made sense of in a coherent way.

3.10. INTERPRETATION OF DATA

The results reached in this study are strictly of relevance to the Tswaing Municipal Area in the North West in the following departments: North West Education Department and Safety and Security and the selected public sectors in this municipal area in the North West.

The coherent and comprehensive approach of making sense or interpretation is being done in terms of a framework of an approach of human beings outlined against the backdrop of two theoretical angles of the study namely: first, the quadrilateral pattern of God, oneself, other human beings and the physical natural world has a role to play in every field, mode, and dimension of experience of a human being. Second, the foursome processual framework of God's grand acts of creation, reconciliation, renewal and consummation engage and involved people and the physical-organic natural world intrinsically and continuously.

3.11. CONCLUSION

This chapter focused on the research design and execution of the research. The chapter presented the theory on various measuring instruments and the researcher made a choice for the postal questionnaire as the preferred method of investigation. The next chapter deals with the data analysis, presentation and interpretative making sense of the data.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND MAKING SENSE OF THE DATA

4.1 INTRODUCTION

The chapter presents the findings of an empirical study following a theoretical framework of an approach of human beings outlined against the backdrop of two theoretical angles: first, the quadrilateral pattern of experience of God, oneself, other human beings and the physical natural world playing a role in every field, mode, and dimension of experience of a human being. Second, the foursome processual framework of God's grand acts of creation, reconciliation, renewal and consummation engaging and involving people and the physical-organic natural world intrinsically and continuously.

The coherent and comprehensive sense-making exercise of data is aligned and tendency directed arranged – commonly called verification in terms of a positivist sense-making approach -in terms of tendencies which have fore mostly the function of steering reflection around the set problem-settings of foursome patterns of faith experience and professional performance experience.

The data in this chapter is presented through tables and in narrative form. In doing so the researcher captures a whole array of feelings and the concerns of professionals regarding their well-being levels in two departments namely Education and Safety and Security within the Municipality of Tswaing.

4.2 BACKGROUND INFORMATION ABOUT RESEARCH POPULATION

This study was conducted in the following departments: the department of Safety and Security in the Mooi-rivier Area and the department of Education in the Greater Delareyville Area of the Project Office in the Tswaing Municipality in the North-West Province. The unit of analysis can be described as the professional world of police officers and educators in the Tswaing Municipal Area from which the informants were selected. Furthermore the researcher used the questionnaire as a research tool to gather the information and to set the tendencies presented in this chapter. The data will be presented according to the categories and the tables discussed in Chapter 3.

The data are presented according to the departments and the researcher has chosen to start with responses of educators as they are the ones who have responded in time and in large numbers despite a delay from the department of education providing the researcher with permission to continue with the research project.

A. EDUCATORS' RESPONSES

Making sense of the data, in this section, under the ambit of education and training is being done through a selected clustering of fields of experience. In this section clues, cues and tendencies are gathered mainly under the professional performance quadrilateral pattern of performance for God, oneself, other people and the physical natural world. In this sense the leading professional performance field of experience simultaneously leads the cluster of fields of experience. The importance of peoples' continuous and dynamic differential and integration of different experiences in daily life that contribute to achieving and maintaining of wellness and well-being expressed and demonstrated in appropriate levels of equilibrium and homeostasis cannot be overestimated.

4. 3 BIOGRAPHICAL INFORMATION

The purpose of the questions in this section was to determine tendencies around gender, qualifications and work status of the respondents in education (Area Project Office of Greater Delareyville). The researcher has sent fifty (50) questionnaires and forty four (44) were returned. The data analysis and sense-making coherences and comprehension are been based on the returned ones.

Question 1 and 2 concern the name and age of respondents regarded as optional due to confidentiality. All respondents choose not to answer them. Data analysis and sense-making reflection thus start with question 3.

Table 4.1: Biographical information (Gender and qualifications)

Questions	Responses	F	%
3. Respondent's gender	Male	21	47,7%
	Female	22	50,0%
	No responses	1	2,3%
TOTAL		44	100,0%

Questions	Responses	F	%
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4. Professional qualifications	Gr. 12 and Diploma (REQV 13)	11	25,0%
	Gr.12 and higher Diploma/degree (REQV 14)	24	54,5%
	Gr. 12 + 5yrs Degree + Hons (REQV 15)	3	6,8%
	Gr.12 + 6yrs Hons + Masters Degree (REQV 16)	1	2,3%
TOTAL		44	100,0%

The sample of questionnaires comprises 50 per cent female respondents, while males represent 47,7 per cent. For the purposes of this questionnaire directed at educators the gender balance was more or less evenly set. This means that data and information gathered in this regard could be viewed as more reliable than is the case with an overload of one of the sexes.

In response to question 4, 25 per cent of the respondents indicated that they hold Relevant Education Qualification Value 13 (REQV13) (Gr 12 + diploma), 54,5 per cent of the respondents indicated that they hold REQV 14, 6,8 per cent of the respondents indicated that they hold REQV 15, 2,3 per cent of the respondents indicated that they hold REQV 16.

From the information gathered in this random sampling more than 50 per cent of respondents form the average per cent group of educators at a REQV 14 level, while a surprisingly high percentage of 25 per cent have achieved only a REQV 13 level. This means that a large percentage of educators is below the average percentage regarding tertiary education and training. One has to be very careful not to infer reasons from this data, but even in this random research survey this REQV 13 level group seems too high in the present educational circumstances. However, reasons for the high percentage of educators who do not have sufficient training fall outside the scope of this study.

It would be a very interesting study to ascertain whether professionals holding appropriate qualifications needed for teaching are less prone to work related stress than their lesser qualified colleagues. Studies have shown that specific knowledge and skills are a pre-requisite for the successful practice of a profession (cf Oosthuizen, 2003 and Du Toit, 1989 in 1.7.2). The role and function of an integrated EAP supporting and assisting participants to improve their qualifications cannot be neglected.

Table 4.2. Information on employment

Questions	Responses	F	%
5. Name of Department	Education	44	100,0%
	Safety and security	0	0,0%
	No response	0	0,0%
TOTAL		44	100,0 %
6. Location of work	Atamelang	2	4,5%
	Kopela	4	9,0%
	Mokope	1	2,3%
	Diretsane	1	2,3%
	Sannieshof	35	79,5%
	Ganalaagte	1	2,3%
	Deelpan	0	0,0%
	Mofufutso	0	0,0%
	No response	0	0,0%
TOTAL		44	100,0%
7. Years of working experience	1-3 years	3	6,80%
	4-6 years	7	15,9%
	7-9 years	9	20,45
	10-12 years	6	13,6%
	13-15 years	5	11,3%
	16-18 years	3	6,8%
	19-21 years	2	4,5%
	22-24 years	3	6,8%
	25- 27 years	2	4,5%
	28-30 years	4	9,0%
	No response	0	0
TOTAL		44	100,0%
8. Name of institution you are working at?	Different institutions were named.	44	100,0%
9. Number of years in this institution	1-3 years	19	43,1%
	4-6 years	2	4,5%
	7-9 years	8	18,1%
	10-12 years	7	15,9%
	13-15 years	1	2,3%
	16-18 years	3	6,8%

	19-21 years	2	4,5%
	22-24 years	1	2,3%
	25-27 years	0	0,00%
	28-30 years	1	2,3%
	No response	0	0
TOTAL		44	100,0%
10. Post levels	Level 1 (the lowest post)	28	63,6%
	Level 2	8	18,1%
	Level 3	6	13,6%
	Level 4	2	4,5%
	Level 5	0	0,0%
	Level 6	0	0,0%
	Level 7	0	0,0%
	Level 8 (the higher post)	0	0,0%
	No response	0	0,0%
TOTAL		44	100,0%
11. Kind of contract.	Permanent	35	79,5%
	Temporary	9	20,5%
	Fixed term	0	0,0%
	No response	0	0,0%
TOTAL		44	100,0

4.3.2 Information on employment

The sample here revolves around respondents randomly selected from the Department of education within Area Project Office (APO) of Greater Delareyville. The latter area comprises rural and semi-rural areas in the Central Region of North West Province.

In question 6, the researcher's focus was on the location of educators. The following villages and townships were the focal areas Atamelang, Kopela, Mokope, Diretsane, Sannieshof, Ganalaagte, Deelpan, Mofufutso in the APO of Greater Delareyville within Tswaing Municipality educators in the APO of Greater Delareyville were selected randomly to participate in this research study. 4,5 per cent were the educators from Atamelang, 9,0 per cent were educators from Kopela, 2,3 per cent were from Mokope, 2,3 per cent from Diretsane, 2,3 per cent were from Ganalaagte and 79,5 per cent were the educators from Sannieshof which included two big schools with 96 educators and neighbouring farm schools. The small number of work locations indicates small numbers of professional educators in the localities in which the investigation were done.

One of the interesting observations by the researcher is that the majority of teaching professionals in the rural and semi-rural area of the Tswaing municipality originate from urban areas. Because of a desire to return to their places of origin an adjustment of locality contributes their levels of stress. This is supported by the researcher earlier in the thesis by indicating that, a highly complex set of reasons and factors determines the placing and positioning of professionals in rural and semi-rural areas: professionals originally came from specific and particular areas to which they return plainly to live their lives where they are involved and engaged in relationship with a community, family and natural world from which they originated.

The working experience of a wide range of experienced educators randomly selected is taken into account to avoid unfair conclusions in each section of the study. In the study 6,8 per cent were educators who fall within the category of 1-3 years experience, 15,9 per cent were educators who have worked between 4-6 years, 20,4 per cent were educators who fall within the experience that range from 7- 9 years of experience, 13,6 per cent were educators have experience of 10-12 years in work, 11,3 per cent fall within category of 13-15 years, 6,8 per cent were ones with experience of 16-18 years of experience, while 4,5 per cent fall within the category of 19-21 years. 6,8 per cent belong to the experience group of 22-24 years in service, 4,5 per cent have 25-27 years experience, while 9,0 per cent fall within the category of 28-30 years in service. All the educators have responded to this question.

In question 8, the researcher needs the name of the institution for any possible further investigation as well as to be able to correlate a respondent to an institution. All respondents have responded to the question.

In question 9, respondents have been giving the same responses as to question 7, therefore information given in question 9 will also carry the same notional features as in question 7. Seemingly some respondents have been in one institution for a longer time. It would be a very interesting study to ascertain whether professionals in the rural and semi-rural areas who have a long stay in one institution generally are well settled and are less stress prone than their colleagues with a shorter period in an institution.

In question 10 the researcher also selected a wide range of post levels ranging from post level 1 to post level 4 for the study. 63,6 per cent are the post level 1 educators, the baseline workers in the school situation. 18,1 per cent are the post level 2 educators, namely Head of departments those who form part of the Staff Management Team the one who run the school. 13,6 per cent are post level 3 educators comprising of Deputy Principals and Principals (Principals depending on the number of learners in their respective school), while 4,5 per cent

are the principals as site managers.

In response to question 11, 79.5 per cent of the respondents indicated that they are permanently employed while 20,5 per cent of the respondents were temporarily employed.

4.3.3 Information on the amount of support received from different service providers

The questions in this section were designed to determine the amount of support the professionals received from different service providers, namely the EAP, institutional managers, immediate seniors, colleagues, local social workers and pastors. The purpose was to check where support levels could be improved and how service providers could integrate their services in assisting professionals of achieving better levels of well-being and performance satisfaction.

Table 4. 3. The amount of support received from different providers

Questions	Responses	F	%
12.1.Amount of support from the EAP	1 very little	19	43,1%
	2 little	6	13,6%
	3 much	9	20,5%
	4 more than much	6	13,6%
	5 very much	0	0,0%
	No response	4	9,0%
TOTAL		44	100,0%
12.2. Amount of support from manager	1 very little	6	13,6%
	2 little	6	13,6%
	3 much	17	38,6%
	4 more than much	7	15,9%
	5 very much	5	11,7%
	No response	3	6,8%
TOTAL		44	100,0%
12.3. Amount of support from immediate seniors	1 very little	2	4,5%
	2 little	6	13,6%
	3 much	16	36,4%
	4 more than much	12	27,3%

	5 very much	4	9,0%
	No response	3	6,8%
TOTAL		44	100,0%
12.4. Amount of support from colleagues	1 very little	3	6,8%
	2 little	4	9,0%
	3 much	18	40,9%
	4 more than much	10	22,7%
	5 very much	8	18,1%
	No response	1	2,3%
TOTAL		44	100,0%
12.5. Amount of support from local social workers	1 very little	17	38,6%
	2 little	14	31,8%
	3 much	3	6,8%
	4 more than much	5	11,4%
	5 very much	0	0,0%
	No response	5	11,4%
TOTAL		44	100,0%
12.6. Amount of support from pastor	1 very little	7	15,9%
	2 little	3	6,8%
	3 much	15	34,0%
	4 more than much	11	25,0%
	5 very much	5	11,4%
	No response	3	6,8%
TOTAL		44	100,0%

In response to question 12.1 about the amount of support from the EAP 43,1 per cent of the respondents showed that they received very little (1) support from the EAP, 13,6 per cent of the respondents indicated that they received little support (2). When one adds the two figures one gets a total of 56,7 per cent of little support received by professionals within the educational area in rural and semi-rural areas in Tswaing Municipality. The 'much support' (3) level scored 20,5 per cent and 'more than much' (4) 13,6 per cent. The sum of responses of participants who receive very little to support from the EAP is more than those who receive much support.

The data demonstrate to a large degree that the EAP in rural and semi-rural areas is not that

effective in supporting educational participants, or that participants are not aware of the EAP or participants do not utilize EAP. To be fair one has to assert that in the training and application of the aims and guidelines of the EAP's many lacunae. The result is that the ultimate aim is not to assist the wholesome person or the person in totality but boils one-sidedly down to servicing and maintaining of the structural mechanisms and tools which are supposed to produce and enhance performances and qualitative activities of a profession. Hence, companies or departments not directed at making a profit and capital but more directed at providing a service are slow to implement the said programme. Denise and Woods (2002:146) point out that 'the teachers' narratives portray schools as being slow to follow the lead of industry in protecting employees through formal EAPs'. It is in this regard that the researcher proposes that services be extended closer to where professionals are located and that the training of faith leaders within the EAP program in a performance related sense should be included.

In response to 12.2 about the support received from the manager 13,6 per cent received very little and 13,6 little support. Thus, taken together 27,2 per cent of the respondents indicated that managers fail to support a reasonable number of the professionals compared to nearly 56.7 per cent in the same categories of the EAP. 38,6 per cent of the respondents showed that they received much support 3, 15,9 per cent indicated that they received more than much support (4), while 11,7 per cent received very much (5) support from the institutional managers. Only 6,8 per cent did not respond to this question.

From the data presented the researcher detected that managers in institutions of teaching and learning in more than half of instances support their fellow colleagues. The necessity of support indicated by James & Gilliland (2005) that social support systems are of paramount importance to avoid the syndrome of being burn-out. In a wholesome African and Christian approach God, being human and the natural environment interact not only in every field of experience but correspondingly interact in every role and function of human beings. It is in this regard that the researcher developed and distinguished between a foursome pattern of faith and a foursome pattern of professional performance. Faith experience and a perspective faith of reflection, revolves around a dynamic foursome pattern of experience of 'I believe God, I believe myself, I believe my human neighbours and I believe the physical-organic environment.' We deliberately make an attempt to steer clear of the 'I believe *in...*' sentences to emphasise the dynamic character of faith, belief and trust. In professional performances and activities related patterns and perspectives of experience a professional person's experience within the time of work and the context of work rolls forth experientially in the sense of 'I perform for God, I perform for myself, I perform for my human neighbours and I perform for the physical-organic environment'. The difference of faith support and professional performance support during work time and in the workplace should be carefully managed by managers in the work setting. Faith leaders

should be trained in performance related practices and values to be of real value in the workplace.

In response to question 12.3 data presented indicates, that immediate seniors support their immediate subordinates very much. 36.4 per cent indicated the level of support at (3) as much, 27.3 per cent respondents indicate the support level they receive from their immediate seniors as more than much (4), while 18.1 per cent showed that they received very much support from their immediate seniors. The bulk of respondents of 81.8 per cent received much support from their immediate seniors, while a small number indicate that they receive little support from their immediate seniors. Myers (2004:646-648) indicates that attachment with closer associates and friends has two effects: it redoubles joys and cuts grief into half and provides assistance.

In response to 12.4 about the support received from colleagues, 6,8 per cent respondents showed that they received very little support and 9,0 per cent indicated that they received little support. While much support (3) received scored 40,9 per cent level (3), 22,7 per cent indicated that they received more than much and 18,1 per cent showed that they level very much support from their colleagues. The total amount of much support is 81,7 per cent from colleagues which may also be an indication that the closer a person is to the support provider, the higher the expectation of support can be. Only 2,3 per cent did not respond to this question.

From the data presented a tendency emerges that the closer a person is to his/her support giver the more support that person can expect. Denise and Woods (2002:17) pointed out that colleagues are the first people to run to when one is overburdened with frustrations and stressful factors. This indicates that colleagues provide support to their co-workers during time of sorry and joy.

In response to question 12.5, 38,6 per cent of the respondents indicated that they received very little support (1) from the local social workers and 31,8 per cent showed that they received little support (2), while 6,8 per cent indicated that they received much support (3) from the local social workers and 11,4 per cent received more than much support (4). This showed that service providers outside the educational area provide little support to professionals in rural and semi-rural areas. 11,4 per cent respondents did not respond to this question.

The percentages revolving around the notion of support from local social workers showed that it will not be that easy to link a local social worker with the EAP in assisting professionals in rural or semi-rural areas, either due to a lack of interest by local social workers or because of the distance of participants in this study from the social workers' offices. Denise and Woods (2002:91) point out on the one hand teachers do not make full use of the social service

available to them while on the other hand schools had poor informal and formal support provision for teachers.

In response to question 12.6, 15.9 per cent respondents indicated that they received very little support (1) from their pastors and 6,8 per cent received little support (2), while 34,0 per cent respondents indicated that they received much support (3) from pastors, 25,0 per cent respondents showed that they received more than much support from pastors and 11,4 per cent received very much support (5). The total score for the much support from a pastor amounts to 70.4 per cent.

The respondents showed that pastors, as compared to other external support givers, provide a larger degree of support to participants. From the data presented a tendency emerges that according to the respondents pastors and faith leaders support participants in rural and semi-rural areas. From responses in this study one can conclude that it is strongly advisable to incorporate pastors, faith consultants and leaders into the processes of EAP, because of their closeness with regard to their support and care-giving to participants in rural and semi-rural areas.

Three factors might be instrumental in the role and function of pastors and faith leaders in the rural and semi-rural areas:

- Pastors seem to be located closely to participants.
- Pastors are closer to participants in terms of their faith profession compared to those administering the EAP program and social workers who are remotely based in towns and cities.
- Pastors in rural and semi-rural areas still play a leading societal role that is largely allotted to social workers and psychologists by society. In a certain sense pastors as faith leaders are indispensable in the rural and semi-rural labour and work context.

Kinni (2003: 14-20) supports the idea that in the quest for employee productivity, many corporations in conjunction with picking up the tab for support services such as day care and employee-assistance programs they understandably might look with favour on faith at work as an appropriate (and low-cost) option. The researcher in line with the thrust of the thesis acknowledges that there is a need for faith at the workplace with the proviso that it is faith in the foursome experiential sense of 'I believe God, I believe myself, I believe my human neighbours and I believe the physical-organic environment' that is at stake. Furthermore, such a foursome faith pattern should slot into the foursome pattern of professional performance of in the sense of 'I perform for God, I perform for myself, I perform for my human neighbours and I perform for the physical-organic environment'. If a pastor and a faith leader is not contributing and

supporting an employee's self-belief or self-confidence and self-performance activities as well as belief and trust in colleagues and performance towards and with colleagues by only emphasising the traditional motto of religious faith of 'belief in God' such a pastor and faith leaders should rather stay out of the work and labour context and the EAP training programs.

4.3.4 Information on intimate relationships

The purpose of the questions in this section is to determine various relationships of participants in the rural and semi-rural areas and their levels of satisfaction in these relationships, since these levels may contribute either negatively or positively to their experience of well-being and wellness.

Table 4.4 Information on intimate relationships

Questions	Responses	F	%
13. Marital status of the respondent.	Single	19	43,1%
	Married	24	54,5%
	Divorced	0	0,0%
	Separated	0	0,0%
	No response	1	2,3%
TOTAL		44	100,0%
14. Satisfaction in relationship	Level 1 (dissatisfied)	0	0,0%
	Level 2 (less satisfied)	2	4,5%
	Level 3 (satisfied)	16	36,3%
	Level 4 (very satisfied)	24	54,5%
	No response	2	4,5%
Total		44	100,0%

In response to question 13, 43,1 per cent of respondents indicated that they are single, while 54,5 per cent indicated that they are married. From randomly selected respondents it appears that more than half of the respondents to this questionnaire in rural and semi-rural areas are married. The margin between married and single respondents is slight. This means that data and information gathered in this regard are evened out in the designation of tendencies. Only 2.3 per cent did not respond to this question.

Data collated about the respondents show that more than half of the participants are married

persons. Marriage according to Myers (2004), contributed positively to wellness of people because married people live longer and have healthier lives than unmarried ones. Nevid et al (2006:256) share the same sentiments by asserting that a strong marital relationship may provide a source of support during times of stress. Nevid et al continue by saying that people who are divorced or separated have higher rates of depression and suicide attempts than those who are married.

Although one can state that marriage in general and in normal circumstances can contribute positively to well-being levels of people, from the questions posed any inference cannot be drawn about any of the single persons' state of mind. This does not necessarily mean that single persons are well or unwell but there are chances that their wellness can be at stake due to lack of partners who could support them. Unfortunately the single parent phenomenon that is part and parcel of the South African societal setting has not been covered by the investigation.

In response to question 14, 54,5 per cent of the respondents indicated the level of satisfaction in their relationship as very satisfied (level 4). The 36.3 per cent measured their satisfaction in relationship with level 3 which is satisfied, while only 4.5 per cent indicated less satisfaction in their relationship, by level 2. There are no respondents who indicated level 1 of dissatisfaction in relationship. Only 4.5 per cent did not respond in this question.

Data presented indicated that the bulk of participants (90.8 per cent) indicated that they are satisfied within their relationships. Ranging from very satisfied to less satisfied, not one is dissatisfied within his/her relationship. This means that their relationships might not produce stressors, but can be used as basis for stress resolution. One must be aware that stress in relationships may originate not only from marriage and relationships, but from other sources (Chakravorty 1989:73). This means that that though relationships may be satisfactorily extra marital factors and events may contribute to the stress of participants. Unfortunately, questions about extramarital stressors such as financial constraints, personality problems, social factors such as the high rate of HIV/AIDS, unemployment that might affect their children, communal issues, health and spiritual issues had not been posed.

4.3.7 Information on time spent on professional activities versus activities of relaxation

The purpose of the questions in this section was to determine how professionals balance their notional time at work against their relaxation time, which might contribute positively to their well-being levels. The whole idea is to ascertain whether a bit of stress management is taking place.

Table 4.5. Professional activities time versus relaxation activities time

Questions	Responses	F	%
15. Hours spend on the professional activities.	1-3 hours/day	3	6,8%
	4-6 hours/day	4	9,0%
	7-9 hours/day	30	68,1%
	10-12 hours/day	6	13,6%
	13-15 hours/day	0	0,0%
	No response	1	2,3%
	TOTAL		44
16. Hours spent on relaxation activities.	1-3 hours/day	34	77,2%
	4-6 hours/day	4	9,0%
	7-9 hours/day	2	4,5%
	10-12 hours/day		00,00
	13- 15 hours/day	0	0,0%
	0 hours/day	1	2,3%
	No response	3	6,8%
TOTAL		44	100,0%

In response to question 15, 6,8 per cent of respondents indicated that they spend between 1-3 hours of their day on their professional activities, 9,0 per cent of the respondents indicated that they spend between 4-6 hours daily on professional activities, 68.1 per cent of respondents indicated that they utilized between 7-9 hours daily on professional activities and 13,6 per cent of respondents indicated that they spend between 10-12 hours daily on their professional activities. Only 2,3 per cent of the respondents did not respond to this question.

The data presented from the random sample indicated how professionals are serious about their work life because more than half of respondents indicated that they spend 7-9 hours of their daily life on their professional activities. It is normal for a person to work within the range time of 7-9 hours. It is also disappointing to see that some participants (15.8 per cent) indicated that they work less hours than expected by their employers as per educators' labour Relations Act, which states that the minimum working hours should be seven hours. On the other hand it is much pleasing to see that nearly the same percentage (13.6 per cent) of participants could go an extra mile on working hours and work more than expected.

In response to question 16, 77.2 per cent of the respondents indicated that they spend between 1-3 hours of their daily time on relaxation activities, 9.0 per cent of respondents indicated that

they used 4-6 hours of their daily time on relaxation activities and 4.5 per cent of the respondents indicated that they spent 7-9 hours of their daily time on relaxation activities. Only 6.8 per cent of the respondents did not respond to this question.

From data presented a tendency emerges that participants in the study utilised their time effectively enabling them to relax from work. The bulk 77.2 per cent of respondents indicated that they use 1-3 hours on relaxation time which appear to be normal. On the other hand very few participants indicated that they utilised an unreasonable amount of time for relaxation activities. In our modern technological society, time is a commodity which according to many must be utilised or either sold or even bought. In traditional African life, time had to be created and produced. In this regard it is acceptable that a small number of participants use lots of time for relaxation, the reasoning being that they create and produce surplus time for professional and other important issues of life. In general the economic life of people is deeply connected to their concept of time. Moreover, stress levels and the wellness of participants are intimately connected to time, whether time is sold, bought, created, produced or utilised effectively it has an impact on the stress and well-being levels of respondents.

4.3.6 Information on faith commitment

The purpose of the questions in this section is to determine the faith commitment of participants in a randomly selected sample from rural and semi-rural areas firstly as an indication of the well-being and wellness levels of their daily experience of faith which includes the pointers of God, oneself, other human beings and the natural environment. Secondly people's levels of well-being and wellness as a possible sustenance and maintenance booster for people suffering from all sorts of ailments and disease.

Table 4.6 Faith commitment

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
17. Time to communicate with God through prayer or meditation.	Less than 1 hour	19	43,1%
	1-3 hours	20	45,4%
	4-6 hours	2	4,5%
	7-9 hours	2	4,5%
	No response	1	2,3%
TOTAL		44	100,0%
18. Time to read the holy Scriptures per day.	Less than 1 hour	26	59,0%
	1 hour	11	25,0%

	2 hours	2	4,5%
	3 hours	0	0,0%
	4 hours	0	0,0%
	5 hours	2	4,5%
	No response	3	6,8%
TOTAL		44	100,0%
19. Church attendance	100% attendance	3	6,8%
	90-99% attendance	6	13,6%
	80-89% attendance	10	22,7%
	70-79% attendance	14	31,8%
	Less often	10	22,7%
	No response	1	2,3%
TOTAL		44	100,0%

In response to question 17, 43,1 per cent of the respondents indicated that they utilised less than an hour in communicating with God through prayer or meditation, 45,4 per cent of the respondents gave an indication that they spend between 1-3 hours to communicate with God through prayer or meditation per day, 4,5 per cent of the respondents indicated that they used 4-6 hours daily to communicate with God and 4,5 per cent of the respondents indicated that they consumed 7-9 hours daily to communicate with God. Only 2,3 per cent of the respondents did not respond to this question.

The response to question 17 demonstrates that participants may indicate through their responses the levels of time differentiation specifically with regard to their responsibility and accountability towards the various tasks and responsibilities they have to perform in their daily life. A participant spending a lot of time communicating with God may be an indication that he/she evades the responsibility of being involved in other daily tasks. On the other hand a participant indicating less than an hour spent communicating may be involved in time and task differentiation on an intense well-being and wellness level, which includes the experience of God, human life and the natural world through the whole day.

One of the important expressions of African Christianity is prayer as communication not only with God in various human contexts and situations but also experienced in various relations in the workplace. Communication with God through prayer in African Christianity is not a direct enterprise but and prayer moments might be spread throughout the day even in the most

mundane tasks of the work setting. Prayer and meditation in a wholesome African and Christian approach permeates people's activities not only in every field of experience but correspondingly interact in every role and function of human beings. The many hours indicated as spent in prayer by the respondents are surely directed not only at God but at the foursome pattern of faith experience as well as the foursome pattern of professional performance experience. People do not pray and meditate about God alone but also about themselves, their colleagues and their surrounding environment. Prayer is perceived as being therapeutic, even within the professional person's framework of performance activities. In the light of this research study, communication need not be one-sided in order to be therapeutic but should concentrate on any of the four pointers of a foursome pattern of experience which includes not only God but the human self, other human beings and the physical-organic environment.

In response to question 18, 59,0 per cent of the respondents gave an indication that they spend less than an hour reading the Holy Scriptures, 25,0 per cent of respondents indicated that they utilized one hour daily reading the Holy Scriptures, 4,5 per cent of the respondents indicated that they spend 2 hours per day reading the Holy Scriptures. Only 6,8 per cent of the respondents did not respond to this question.

A similar tendency as in the previous question emerges in question 18. Firstly that the respondents have a high regard for the Holy Scriptures and secondly that one cannot draw a correlation of time spent in reading the Holy Scriptures and their well-being levels and the quality of teaching in their professional capacity. It would be interesting to investigate a correlation between a high level of time spent with the Bible and the well-being and wellness levels of people's professional activities.

The respondents gave an indication that they attended church between 90-99 per cent, 22,7 per cent of the respondents showed their attendance to church services at 80-89 per cent, 31,8 per cent of respondents gave an indication that they attended church services at the rate of 70-79 per cent and 22,7 per cent of respondents indicated that they attended church less often. The respondents who did not respond to this question were 2,3 per cent.

From the sample we can draw the inference that attendance at church as a faith community plays an important role in the lives of the participants. Two questions can be raised in this regard. Firstly what the impact of the participants' church experience is on their professional capacity as educators. Secondly, the question can be asked against the background of the high rate of church attendance why pastors, priests and ministers are not involved or rather do not have an input in the EAP programs of their members. A possible answer may be that too many church people and their officials indulge in religious faith which has only one of the foursome

pointer pattern emphasised in this study as its object of faith. The result of a one-sided God's only religious faith perspective as an escapist mode is not conducive of building people's self-faith (self-confidence), faith and belief towards their colleagues and faith and belief towards the surrounding environment.

The way one makes sense of these questions is to be done in terms of a wholesome African-Christian approach which entails that God, the human self, the group and the natural world have to play their sense-making roles equitably in the evaluation and interpretation of the data. Interpretation of questions 17-19 should not be done in terms of a traditional church-centred approach which one-sidedly set the workplace separate from so called 'quite times' and 'holy sessions' where direct communication with God, reading of the Holy Scriptures and being involved in church attendance reign supreme in people's lives. From a wholesome African-Christian approach other tendencies can be speculated upon. It just might be that some of the professionals instead of making time and space for prayer as a structured exercise are engaged and involved in processes of time management and the management of the differentiated set-up of the work situation. Other professionals are to such an extent involved in the enterprise of multi-tasking within their performance sphere while prayer snippets are permeating the time they spend at work.

There is a strong indication that one may make an inference that quality time to communicate with God is viewed differently by the participants. Some may view it as a separate period or periods of time, while others with a very low indication of what it means to communicate directly with God may experience the direct communication in and through the totality of their daily lives. The indication is that the role of reading of Holy Scriptures in daily life is viewed as an important tool of enrichment of the self. Church attendance on the other hand, may be viewed as a faith tool to relate to others via African-Christian fellowship where they share African-Christian experience of life and living together as a corporate unit of believers while they experience simultaneously in the faith setting the natural environment as a beautifying and physical source of their daily lives.

Hence I suggest that for professionals to experience meaningful levels of equilibrium, their experience of the interconnectedness of God, the self, their human neighbours and the physical organic environment in their lives has to display the same levels of interconnectedness as a package operating in every part and section of their lives.

4.3.7 Information on health and stress levels

The purpose of the questions in this section is to determine the levels of health and stress levels of participants from rural and semi-rural areas as well as how they deal with such conditions.

The researcher has as one of his intentions to determine whether participants are healthy or distressed and to what extent are they concerned about their levels of well-being and wellness. These are addressed in questions 20 – 35

Table 4. 7 Health and stress levels

Questions	Responses	F	%
20. Have you encountered any major stressful event over the last six month that has had an important effect on you or your work?	Yes	23	52,2%
	No	20	45,4%
	No response	1	2,3%
TOTAL		44	100,0%
21. Over the last three months how would you rate your overall health?	Good	19	43,1%
	All right	22	50,0%
	Poor	1	2,3%
	No response	2	4,5%
	TOTAL		44
22. How many times have you been to the doctor over the last three months?	Haven't	14	31,8%
	1-3 times	26	59,0%
	4-6 times	2	4,5%
	7-9times	0	0,0%
	10-12 times	1	2,3%
	13-15 times	0	0,0%
	No response	1	2,3%
	TOTAL		44
23. How many times have you been to your traditional health practitioner/traditional healer (Ngaka) over the last three months	1-3 times	9	20,4%
	4-6 times	1	2,3%
	7-9 times	0	0,0%
	10-12 times	0	0,0%
	13-15 times	1	2,3%
	0 times	30	68,1%
	No response	3	6,8%
	TOTAL		44

24. How many days per year do you take leave from work?	1-10 days	23	52,2%
	11-15 days	10	22,7
	16-20 days	0	0,0%
	21-25 days	0	0,0%
	26-30 days	3	6,8%
	No response	6	13,6%
TOTAL		44	100,0%
25. How many of your leave days taken are sick leave days?	1-5 days	16	36,3%
	6-10 days	8	18,1%
	11-20 days	3	6,8%
	21-30 days	0	0,0%
	0 days	16	36,3%
	No response	1	2,3%
TOTAL		44	100,0%
26. How many times per day do you take your meals?	Once per day		00,0%
	Twice per day	13	29,5%
	Thrice per day	26	59,0%
	Four times per day	4	9,0%
	No response	1	2,3%
TOTAL		44	100,0%
27. How balanced is your diet per week?	Well balanced	4	9,0%
	Balanced	33	75,0%
	Poorly balanced	6	13,6%
	No response	1	2,3%
TOTAL		44	100,0%
28. How much do you spend on your meals per month?	R50-R100	1	2,3%
	R150- R 200	1	2,3%
	R250- R300	7	15,9%
	R350-R400	2	4,5%
	R450- R500	13	29,0%

	R550-R600	5	11,3%
	R650-R700	1	2,3%
	R750-R800	7	15,9%
	R850-R900	1	2,3%
	R950-R1000	3	6,8%
	No response	3	6,8%
TOTAL		44	100,0%
29. How many hours or minutes per day do you spend with your friends?	0-1 hour	21	47,7%
	2-5 hours	19	43,1%
	6-10 hours	0	0,0%
	11-15 hours	2	4,5%
	16-20 hours	0	0,0%
	No response	2	4,5%
TOTAL		44	100,0%
30. How many hours or minutes per day do you spend on community activities like church, political organizations and recreational organization?	0-1 hour	17	38,6%
	2-5 hours	22	50,0%
	6-10 hours	3	6,8%
	11-15 hours	0	0,0%
	16-20 hours	0	0,0%
	No response	2	4,5%
TOTAL		44	100,0%
31. Do you belong to any trade union?	Yes	38	86,3%
	No	4	9,0%
	No response	2	4,5%
TOTAL		44	100,0%
32. Are you a member of the medical aid scheme?	Yes	35	79,5%
	No	8	18,1%
	No response	1	2,3%
TOTAL		44	100,0%
33. How frequently within the last six months did you consider quitting the profession?	One	3	6,8%
	Two	9	20,0%

	Three	7	15,9%
	Four	9	20,0%
	Five	12	27,2%
	No response	2	4,5%
TOTAL		44	100,0%
34. Reasons for quitting	Stress related	16	36,3%
	Personal reasons	7	15,9%
	Economic related	2	4,5%
	No response	19	43,1%
TOTAL		44	100,0%
35. Factors preventing the professionals from performing best in their work	Workload	6	13,6%
	Changes in the workplace	9	20,4%
	Remuneration	0	0,0%
	Poor management	6	13,6%
	Lack of support	11	25,0%
	Lack of relationship	3	6,8%
	Lack of teamwork	2	4,5%
	No response	7	15,9%
TOTAL		44	100,0

In response to question 20 regarding participants encountering stressful events for the last six months before they responded to this questionnaire, 52.2 per cent of respondents indicated that they did encounter a stressful event (they have responded with Yes) , while 45.4 per cent of respondents have responded with No. Only 2.3 per cent of the respondents did not respond to this question.

The data presented indicates that participants in this research study do find themselves in a stressful situation. Esteve (1989) on teacher burnout and teacher stress, points out that

The highest incidence of stress among teachers occurs at the end of each term and at the end of the school year. This increased stress is due to the tension accumulated during the previous term and the fact that examinations are set at the end of term.

An inference may be made that a lack of a differential approach towards time management as well as not been trained of how multi-tasking in the educators profession has to be handled result in the emergence of phenomena such as stress and burn-out. The fact might be that

during this time participants are faced with a heavy load of challenging work and they need to adjust to be able to successfully complete such demands. On the other hand it may be a time to adjust, to learn new skills and approaches in order to cope in the future. In this regard participants are not only in need of a greater sense of interconnectedness to cope with stressful events in their daily life but especially assistance from EAP side on how to manage their time more effectively and qualitatively allot time to each task of the educator's profession. Currently not enough support and assistance is provided from EAP programmes to professionals in the rural and semi-rural areas.

In response to question 21, 43,1 per cent of the respondents indicated that their health condition was in the a good state while 50,0 per cent of respondents indicated that their health condition was all right and only 2.3 per cent indicated that their state of health was poor. The 50.0 per cent of the respondents who indicated an all right state of health might be rated between the levels of wellness and well-being and periodic and episodic distress or illness (they were on and off). Only 4.5 per cent of the respondents did not respond to this question.

From data presented there one can infer that participants generally enjoy good health. In this case participants need to be encouraged and supported to maintain those states of health by following a wholesome life-style that is directed towards an equitable apportioning of experiential time towards God, oneself, other human beings and the physical natural world. To the small percentage of respondents with poor health extraordinary measures on top of a wholesome life-style is suggested.

In response to question 22, 31.8 per cent of the respondents indicated that they have not been to doctors for the past three months before they responded to this questionnaire, 59.0 per cent of the respondents indicated that they have been to doctors at least between 1-3 times in last three months, 4.5 per cent of respondents indicated that they have been to doctors 4-6 times within period of three months and 2.3 per cent of the respondents gave an indication that they have been to the doctors 10-12 times in period of three months. Only 2.3 per cent of the respondents did not respond to this question. From the data presented a tendency may be detected that respondents in this research study from rural and semi-rural areas do experience ill-health.

From the data it is demonstrated that an average per cent of participants have consulted doctors more than once. One cannot make an inference that participants' health conditions are not well on the basis of the number of consultations to doctors. In making sense of question 21 where the participants demonstrate that their health conditions are good and all right one has to compare it with question 22 where a large portion seems to visit a doctor more than once, might

just underscore their state of good and all right health. The reason for that is that it may firstly point to a good awareness of respondents regarding their health in general, and secondly these visits may be for 'normal' episodic illnesses such as flu and the common cold. These visits might also be to ascertain their status regarding more serious contagious and infectious diseases such as HIV/Aids and Hepatitis B and not to mention high blood pressure and diabetes. One must be very careful not to infer all sorts of states of health and ill-health from very general and a bit abstract set questions.

In response to question 23, 20.4 per cent of respondents indicated that they have been to a traditional health practitioner at least 1-3 times over the last three months, 2.3 per cent of respondents indicated that they have been to medicine persons 4-6 times over last three months before they responded to questionnaires and 2.3 per cent of the respondents indicated that they have been to the traditional health practitioners 13-15 times over the last three months, while 68.1 per cent of respondents indicated that they did not consult a traditional health practitioner. Only 6.8 per cent of the respondents did not respond to this question. The bulk of participants in this research study indicated that they have never consulted traditional health practitioners. A small number of participants have been to traditional health practitioners.

Against the background of the rather striking result of more than 68,1 percent of respondents indicating that they never visited a traditional health practitioner the researcher is convinced through his own observation as well as his knowledge about African people that such a response is not a true reflection of the participants' life experience. The researcher is open to be persuaded to the contrary position that the high percentage might be a true reflection of the participants' experiential world. The main reason might be that the participants are hiding behind Christianity and modern technological civilisation. For the same reason they might not be hiding behind Christianity and modern technological civilisation. Msomi (2008:121) supports the view of the researcher that the response of a high percentage of participants not visiting a traditional health practitioner is not a true reflection of the real state of affairs:

In a research project conducted by the author several Western Christian medical doctors in rural Zululand hospitals were asked: "Do you observe influence by *nyangas* on your patients?" Eight out of ten doctors answered in the affirmative. One had to say: Yes, I do observe influence by Zulu *nyangas*. It is clearly visible, though the patients usually try to hide the fact from one, and are very surprised that I am not cross with them for having gone to the *nyangas* and that I know much more about their traditional medicine than they have expected.

In response to question 24, 52,2 per cent of the respondents indicated that they took 1-10 days leave from work, 22,7 per cent of the respondents gave the indication that they took 11-15 days

leave from work and 6,8 per cent of the respondents indicated that they took 26-30 days leave from work. 13,6 per cent of the respondents did not respond to this question.

The bulk of participants in this research study indicated that they do take leave days from their work, which is very important for them in order to rest from their work and avoid stress and burnout caused by overwork. Esteve (1989:21) views absenteeism (leave from work) as a way of reducing accumulated tension that might lead to stress. At the same time it is disturbing to find that educators do take abnormal amounts of leave which might impact on their well-being levels due to a workload accumulating during their absence.

In response to question 25, 36,3 per cent of the respondents indicated that they took 1-5 days as sick leave from work, 18.1 per cent of the respondents gave an indication that they took 6-10 days as sick leave from their work, 6.8 per cent of the respondents indicated that they took 11-20 days as sick leave from their work and 36.3 per cent of the respondents indicated that they have not taken any days as a sick leave from the work. Only 2.3 per cent of the respondents did not respond to this question.

The total percentage of 61.5 per cent of respondents in this sample has indicated that they have taken sick leave from work. More than an average of the sample in this research study might be viewed either as persons suffering from all sorts of minor to major periodic illnesses due to the amount of sick leave they took from work, or they may be viewed as people who sick leave as a period to attend to other urgent tasks or to catch up with work related demands. The conclusion regarding sick leave in a modern rural and semi-rural setting can be directed in different routes. Regarding cases of sick leave in which the illness has been determined Esteve (1989:22) points out that:

'Certainly those teachers who take sick leave and who are diagnosed as showing symptoms of pathological or medically specific illnesses tend to be heavily represented in stress-related conditions.'

In response to question 26, 29.5 per cent of respondents indicated that they took their meals twice per day, 59.0 per cent of respondents indicated that they took their meals three times per day and 9.0 per cent of the respondents indicated that they took their meals four times a day. Only 2.3 per cent of the respondents did not respond to this question.

The 59.0 per cent of respondents indicated that they take their meals thrice a day, which is normal and healthy for a large part of the population. There is 29.5 per cent of respondents that take their meals twice a day which is not according to the standard of nutrition. There are participants who take limited time to take their meals and there are those who take meals four

times a day. No conclusive inferences could be drawn from the responses. From the eating activities of respondents eating four times a day the suggestion by modern day dieticians of eating less during a meal but more times a day up to six times a day seems to have taken root. Respondents eating three times a day seems fairly normal in the traditional sense of the word though any information with regard to their body fat ratio would have given a real cross check as to whether any overeating is part of the three times a day pattern. Johnson (2006:71-72) points to a person who indulges in overeating at one sitting of eating:

Having looked at some of the more chronic and long term effects of overeating, let's examine the more immediate detrimental effects of overindulgence at mealtime. Just like Mary, a person who consumes nearly their entire daily caloric requirement at once sitting creates numerous stress issues for the body.

This indicated that 59.0 per cent of respondents to this questionnaire are very careful about their meals and meal times. This mealtime has correlation to questions 1 and 2 in section 4.4.3 which indicate that 65.8 per cent of respondents have a problem of a lack of appetite or overeating as well as 69.5 per cent indicating as having a problem of indigestion or heartburn.

In response to question 27, 9,0 per cent of the respondents indicated that their diet was well-balanced, 75, 0 per cent of the respondents indicated that their diet was balanced while 13,6 per cent of the respondents indicated that their diet was poorly balanced. Only 2,3 per cent respondents did not respond to this question.

The data presented it show that 75,0 per cent of the respondents indicated that they do have a balanced diet and 9,0 per cent shown a well-balanced diet. Johnson (2006:71-72) indicates:

Not only is it important to consume proper amounts of carbohydrates, fat and protein, but they should consume proper proportions. Once again, balance is the key. Dietary guidelines suggest the ideal diet should consist of 40 % carbohydrates, 30 % protein and 30 % fat. When it comes to eating, balance is the key.

In response to question 28, 2,3 per cent of the respondents indicated that they spend between R50-R100 for monthly meals, 2,3 per cent again of the respondents indicated that they spend between R150-R200 for monthly meals, 15,9 per cent indicated that they spend between R250-R300 for meals per month, 4,5 per cent of the respondents indicated that they spend between R350-R400 for meals per month, 29,0 per cent of the respondents indicated that they spend between R450-R500 for meals monthly, 11,3 per cent spend between R550-R600 for meals monthly, 2.3 per cent indicated that they spend R650-R700 for meals per month, 15.9 per cent spent between R750-R800 for meals on monthly basis, R850-R900 was spent by 2.3 per cent

of the respondents and R950-R1000 was spend by 6.8 per cent of the respondents. Only 6.8 per cent did not respond to this question. If the researcher considers the average per cent (29.0 per cent and 11.3 per cent) of these scores, it becomes clear that respondents in this study do spend substantial amounts of money for the purposes of a balanced diet.

In response to question 29, 47,7 per cent of the respondents indicated that they spend between 0-1 hours with their friends, 43,1 per cent of them indicated that they spend between 2-5 hours with their friends and 4,5 per cent of the respondents indicated that they spend between 11-15 hours with their friends.

From the data presented a tendency emerges that participants are sociable, gregarious and friendly. Denise and Woods (2002:120) point out that many educators move into supportive, trusting, caring and collaborative cultures. One goes to friends with a problem and one would be listened to and helped rather than hindered and blamed. One may infer from the above that while educators spend considerable amounts of time with friends and associates they get something out of these contacts and sharing of presence. Among these factors may be care giving and support provision. In this regard Nevid et al (2006:152) indicate that a wide range of social contacts may assist in protecting the body's immune system by serving as a buffer against stress. These social contacts may or may not contribute positively to educators' well-being. The researcher is convinced that these supportive, trusting and caring friendship cultures with others operate to a large degree as support and care giving systems to educators.

In response to question 30, 38,6 per cent of respondents indicated that they spend 0-1 hours on community activities like church, political organisations and recreational organisations, 50,0 per cent of respondents indicated that they spend 2-5 hours on community activities and 6,8 per cent of respondents indicated that they spend 6-10 hours on community activities. Only 4,5 per cent of respondents did not respond to this question.

From data presented one may infer that participants though from a rural and semi-rural area are part of the modern world in which people belong to different communities and relationships simultaneously. The emphasis of modern differentiation of relationships and communities is on the notion of simultaneous belonging to different communities. Burke and Mc Donnell (1992:87) on competency building point out that educators do participate in community-based activities like sports or politically activities of the community, citing the example of Greg: 'He also has study hall during the day and is head coach for both males and females' soccer'. Secondly within the modern African context the simultaneous participation of respondents in community activities has been regarded by the researcher as building blocks of the sense-making philosophy of Ubuntu and as expressive of the underlying notions of the central biblical

commandment of love of loving God as well as one's neighbour and oneself. The two factors might contribute to wellness and well-being levels of participants.

In response to question 31, 86.3 per cent of the respondents have responded with YES, while 9.0 per cent have responded with NO. According to the researcher's observation the respondents who have responded with NO are the ones who are employed in temporary posts. Only 2.3 per cent did not respond to this question.

The ones who have responded with YES indicated their concern about labour-related issues as having an impact on subjective well-being (SWB) as well as to maintain economic well-being levels and job security which are related to Subjective well-being (SWB).

Respondents from education are grateful for their union's support in providing respectable salaries, increased benefits, job satisfaction and security. In addition the union's increased interest in working conditions contributes and assists in maintaining stable wellness and well-being levels. The problem with these practices is that in one way or the other respondents become one-sided and singularly focussed on material needs. The emptiness in someone's life, whether or not there is an attempt to fill it with material things such as money or the exclusive seeking of fulfilling materialistic ambitions does not assist in leading a fulfilled, meaningful and well-balanced life.

In response to question 32, 79.5 per cent of the respondents indicated with YES that they belong to medical aid schemes, while 18.1 per cent responded with NO. This showed that participants in this research study from rural and semi-rural areas as modern though rural people are concerned about their all embracing well-being whether one wants to call it subjective well-being or plainly medico-physical health and wellness.

In response to question 33 on how frequently do the professionals consider quitting their profession 6.8 per cent of the respondents indicated by one (very strongly considering), 20.0 per cent of the respondents indicated with two (strongly considering), 15.9 per cent of the respondents have indicated with three (considering), 20.0 per cent of respondents indicated with four (just considering) and 27,2 per cent of the respondents indicated with five (did not consider quitting their profession). 4.5 per cent of the respondents did not respond to this question.

From data presented a tendency emerges that participants in this research study show a feeling of considering quitting the teaching profession. Chakravorty (1989:74) points out that due to the lack of the ability to match up to the normal stress and a strain of teaching young ones resigned

and others opted for retirement.

This tendency indicates that participants are not doing well in this working environment. This profession consists of so many negative impacts on their well-being levels that they can no longer cope. Hence the proposal that EAP's must be intensified to reach professionals in the rural and semi-rural areas via the integration of spirituality that is intrinsically part of the professional performance ambience and is not carried over as an intrusion from religious faith perspectives.

In response to question 34 on the reasons for quitting the profession, 36.3 per cent of respondents indicated that stress related issues contribute towards their feeling of quitting this profession, 15.9 per cent of the respondents indicated that reasons are personal and 4.5 per cent of the respondents indicated that economic reasons make them like quitting this profession. 43.1 per cent of respondents did not respond to this question.

Respondents to this question selected randomly from rural and semi-rural areas indicated that stress-related issues, personal and economic reasons prompt their feeling of quitting this profession. Economic reasons are a second major problem after stress-related issues as a factor. Kyriacou (1989: 29) points out that in the early 70's much of the concern focused on the number of educators leaving teaching profession through stress-related issues.

In response to question 35 about the factors preventing participants from performing their best in their work, 13,6 per cent of respondents indicated workload as the preventing factor, 20,4 per cent of respondents indicated changes in the workplace as a preventing factor, 13,6 per cent of respondents give an indicated poor management as the preventing factor, 25,0 per cent of them showed lack of support as a problem to them, 6,8 per cent indicated that lack of relationship is the disturbing factor for them and 4,5 per cent of the respondents indicated that lack of teamwork is the disturbing factor for them. 15,9 per cent of the respondent did not respond to this question.

From data presented a tendency may emerge that various factors such as workload, changes in the workplace, poor management, the lack of support, relationships and teamwork prevent participants from performing their duties to the best of their ability. In this regard participants selected from rural and semi-rural areas are prevented by lack of interconnectedness related to a lack of relationships as colleagues, the necessary support and teamwork, from performing at best in their work.

Bacchiocchi (1995:5) cites the bad side of not belonging, resulting in a feeling of bitterness,

insecurity, and restlessness. Professional educators have to be guided and brought to performance related self-acceptance by their mentors to realise unearthed potential and develop talents, in the determination of their personal and interpersonal behaviour. A human being, however, has to develop and grow as wide and as deep as possible on his/her journey of life. It is worthwhile to take into account that a single human being's life journey comprises experiences of many fields and modes of experience. Thus, human beings are being introduced to greater realisation and awareness of the importance of self-belief and self-confidence as a pointer partner of equity with God, other human beings and the physical nature.

4.3.8 Information on the provision for stress management.

The purpose of the following questions is to determine whether there is provision for stress management in the workplace. The following questions is revolving around stress management in the workplaces.

Table 4. 8. Provision for stress management

Questions	Responses	F	%
36. Is there provision for stress management activities in your institution?	Yes	2	4,5%
	No	34	77,2%
	I don't know	6	13,6%
	No response	2	4,5%
TOTAL		44	100,0%
37. Is there any provision for staff counselling in your workplace?	Yes	2	4,5%
	No	37	84,0%
	I don't know	3	6,8%
	No response	2	4,5%
TOTAL		44	100,0%

In response to question 36, 4.5 per cent of the respondents indicated with YES that there is provision for stress management in the workplace, 77.2 per cent of the respondents indicated that there is no provision for stress management activities in the workplace and 13.6 per cent of the respondents indicated that they do not know anything of that nature. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is been detected that there is little, if no provision for stress management activities in workplaces for participants of the study within rural and semi-rural areas.

Denise and Woods (2002:146) indicate that schools are very slow to follow the lead of industry in protecting employees through formal EAP's or performance of stress audits. Risk assessments are very seldom been observed. Many EAP programs have been criticised for their emphasis on the individual that has to adapt to the organisation. What the individual is to contribute to the organisation in his or her entering has been totally disregarded. One has to add that effective workplace counselling, whether labour, professional, psychological or faith counselling sort, requires that the spatial ambience of the workplace as well as the duration of time spent at the workplace be scrutinised.

This sentiment underscores the fact that there is not provision for stress management in many educational institutions. This indication demonstrates that few participants in this research study have access to an EAP. That is why there is an indication of a lack of sufficient provision for stress management of participants in the workplace. If the situation is correctly evaluated by the researcher and the researcher is convinced that in rectifying the situation faith leaders, counsellors and consultants are to be recruited, trained and incorporated in the EAP programmes to assist professionals due to their availability, location, mobility and flexibility.

In response to question 37, 4.5 per cent of respondents indicated that there is provision for staff counselling in their workplace, while 84.0 per cent of respondents have responded with NO meaning there is no provision for counselling in their workplace. 6.8 per cent indicated that they don't know anything of that nature. Only 4.5 per cent of respondents did not respond to this question.

From the data presented a tendency is been detected that provision for staff counselling did not exist in workplaces of participants in rural and semi-rural areas. Denise and Woods (2002:146) again point out that pro-active stress management supposedly to be part of the work situation is not being implemented. There are not enough human resources and information and training must be freely available. Where there is a lack of human resources and information and training is not freely available there is a lack wellness assistance programs.

4.3.9 Information on faith related assistance in the workplace and the involvement of faith leaders in stress management

The purpose of the questions in this section is to determine the involvement of faith leaders in stress management processes provided to professionals in rural and semi-rural areas. The view of professionals of faith leaders being counsellors and the notion that faith leaders be encouraged to be trained to assist them in time of crisis and need at the workplace and at

home.

Table 4.9 Information on faith related assistance in the workplace and an involvement of faith leaders in stress management

Questions	Responses	F	%
38. Is there any provisional time for prayer or meditation in your workplace?	Yes	23	52,2%
	No	17	38,6%
	No response	2	4,5%
TOTAL		44	100,0%
39. Does your local minister of religion or pastor provide you with pastoral counselling at your workplace?	Yes	7	15,9%
	No	36	81,8%
	No response	1	2,3%
TOTAL		44	100,0%
40. Have you ever thought of your pastor as a potential counsellor?	Yes	31	70,5%
	No	11	25,0%
	No response	2	4,5%
TOTAL		44	100,0%
41. Would you encourage that your local pastor be trained to assist you with counselling during the time of need or trouble at your workplace and home.	Yes	42	95,4%
	No	1	2,3%
	No response	1	2,35
TOTAL		44	100,0%

In response to question 38, 52.2 per cent of the respondents indicated that there is provisional time for prayer or meditation in their workplace, they have responded with YES, while 38.6 per cent of the respondents indicated that there is no provisional time for prayer or meditation in their workplace. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is been detected that participants do have time to relate to the foursome pattern of faith and/or performance experience that is God, oneself, other human beings and the physical natural environment that are the intrinsic ingredients of prayer and meditation that have to be emphasised whether it be inside or outside the workplace. This

indication may demonstrate the wholesome sense-making approach captured in the theanthropocosmic principle which is guiding the investigation of the entire study. Similarly, there is a strong indication that some of the participants view quality time to communicate with God, the self, other human beings and the physical environment through prayer differently. Some might view it as a separate period or periods of time, while others with a very low indication might experience communication with the foursome experiential pattern of faith and the foursome professional performance pattern that includes God, oneself, other human beings and the surrounding environment.

Morris 1988, Nevid 2006, Frame 2003, Lebaka-Ketshabile 1997 in chapter 2 regard prayer and meditation as important in their discussion of the experience of wellness and well-being. From that perspective an EAP program in providing support, care and counselling should not only consider the importance of prayer and meditation in the workplace but consider a wholesome approach to professional performance that include the notions of performing for God, for oneself, for other human beings and for the natural physical environment.

In response to question 39, 15.9 per cent of respondents indicated that their pastors do provide them with pastoral counselling at their workplace while 81.8 per cent of respondents indicated that their pastors do not provide them with pastoral counselling at their workplace. Only 2.3 per cent of respondents did not respond to this question.

From the data presented a tendency is been detected that faith leaders and consultants are not doing that much to assist participants in this study through counselling and faith, belief and confidence building support. In respond to question 12 participants indicates that pastors support them in general terms and in faith, belief, confidence and trust perspective while in this instance there is very little of pastoral counselling. In this regard little provision of pastoral counselling is due to lack of skills and know-how on counselling. One cannot overlook the fact that faith leaders and faith consultants have insufficient and in many instances even a lack of skills and knowledge of crisis intervention and conflict resolution. Armstrong (1984:58) confirms that some have never had any training in counselling. They never took a course in it, at seminary, nor have they attended any kind of counselling workshop or seminar. Many are not opposed of doing counselling, they just do not know how. This is a challenge to faith leaders and consultants to adopt a model of addressing the problem and in empowering them to assist professionals through the EAP programs throughout their career life.

In response to question 40, 70.5 per cent of respondents indicated that they have thought of their pastors as potential counsellors, while 25.0 per cent of respondents have responded with NO. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is been detected that participants in this study in rural and semi-rural areas do think of their faith leaders and consultants as potential counsellors. These data give a hint in the direction that participants view their faith leaders and consultants as to be incorporated and drawn into the EAP's in addressing career and day to day life challenges.

This opens doors to faith leaders to be incorporated in the EAP. Faith leaders have to assist professionals in rural and semi-rural areas especially with regard to the foursome professional performance pattern in which they have to raise awareness and encouraging employees to perform in accordance to organisational performance development of him/herself, fellow colleagues and customers and the physical natural surroundings and to perform for God. The minister, priest or pastor will do less satisfactorily when he or she is trying to guide, work and support the professional worker's faith and belief pattern in the work setting. A faith leader in the professional performance area has the task to raise a sense of awareness that is part of the professional workers ambience, thus as stated before the sense of awareness concerns what is traditionally called 'spirituality' is found in a foursome way in the professional performance related work ambience as and whenever a human being is producing/performing towards and of oneself ↔ producing/performing towards and of God ↔ producing/performing towards and of one's neighbours ↔ producing/performing towards and of animals, plants and things in the natural environment.

In response to question 41, 95.4 per cent of the respondents indicated that they do encourage that their pastors be trained in order to assist them with counselling during the time of need and crisis at their workplace and home, while 2.3 per cent of the respondents do not encourage that their Pastors be trained to assist them with counselling during the time of need and crisis. Only 2.3 per cent of the respondents did not respond to this question.

From the data presented an inference can be drawn that participants of this study have the expectation that pastors should trained as counsellors to provide them with counselling and support in the professional field. This tendency might be extended for the training to include professional performance related counselling that includes the foursome pattern of performance before God, the self, other human beings and the physical natural world.

This tendency supports aim 5 of this research study: Determining levels of well-being and wellness of professionals in the rural and semi-rural areas, and training and empowering of people to develop coping strategies from a faith perspective on the one hand. On the other, faith leaders and faith counsellors are to be trained and enabled to contribute via the EAP's to the empowerment and training of skills, therefore assisting in the building of capacities and competencies of professional people in complex areas of work. I move further to propose that

faith leaders be recruited and trained to provide pastoral care, counselling and integrated support to participants in this research study randomly selected from rural and semi-rural areas.

This encouragement from randomly selected participants in this study is supported by different authors' viewpoints in chapter 2 on in-service training, induction as process of in-service training and involvement of the faith leaders into EAP. Kinni (2003:14-20) in an article titled "Faith at workplace" though a bit dualistically inclined underscores the importance of faith leaders and consultants:

Some religious academics have been calling for clerics to forge a stronger bond between faith and work... If an employee comes to him with problem, Lambreth says, "I would recommend a book or scripture or even that seek counsel from their pastor. If they don't have one, I would certainly recommend several, one of whom would be mine. I think you've got to. If you are trying to increase productivity, you can't have people down in the dumps. If somebody is sick and you can fix them or heal them in whatever way, they will become more productive employees. You have to offer them all the solutions.

Training opportunities for what is been termed faith and professional care and counselling in the foursome sense of pointers of God, oneself, other human beings and the physical natural world are rare and of variable quality. What faith leaders have to be made aware of is that in the everyday work context as a rule of thumb the outline of a performance is been constructed through the acting out of performance acts, doings and activities as shifting and turning of emphases and pointers ranging from God, to oneself proceeding to other human beings been involved as well as the physical natural surroundings. The framework in which all the events and doings, say, during a class given by a teacher or an investigation by a police officer are been experienced runs through a repetitive foursome experiential pattern of performance. The ongoing shifting and turning of emphases and pointers expressed by the motto 'Performing is performing is performing is performing...' in a series of micro acts of performance happen in no specific order. The researcher is of the opinion that a pastor has to be trained in the operational strategy above more than traditional spirituality which functions as an add-on strategy as counselling tool during the time of need and crisis at the workplace and at home. Such a wholesome approach to professional performance makes complete sense to be integrated into an EAP.

4.3.10 Information on an EAP and its effectiveness

The purpose of the questions in this section is to determine the effectiveness of the EAP for professionals in rural and semi -rural areas as well as to determine whether it is necessary to incorporate faith leaders to assist in making the program more effective.

Table 4.10 EAP and its effectiveness.

Questions	Response	F	%
42. Are you aware of an Employee Assistance program within your department?	Yes	19	43,1%
	No	24	54,5
	No response	1	2,35
TOTAL		44	100,0%
43. Is the EAP in your department effective enough to assist you during the time of need?	Yes	3	6,8%
	No	22	50,0%
	I don't know	18	40,9%
	No response	1	2,3%
TOTAL		44	100,0%

In response to question 42, 43.1 per cent of the respondents indicated that they were aware of the EAP within their department, while 54.5 per cent of respondents indicated that they were not aware of the EAP within their department. Only 2.3 per cent of the respondents did not respond to this question.

From the data presented a tendency is been detected of EAP's either not been well marketed in the Department of Education in North-West province or while ineffective supervisors, managers and educators are not aware of it. Hence, more than half of respondents are not aware of an EAP or viewed the location of an EAP as too far from the rural and semi-rural environment. In this regard Thembo (2009) expressed her concern about under-utilisation of EAP in the Department of Education in the North West:

Counsellors have been appointed since December 2004 in the Southern Region. Active marketing was conducted, but there is still an indication that supervisors and managers are not aware of the procedures that must be followed to make use of this programme.

Thembo (2009) confirms that there are indications that participants are not aware of the service and procedures of utilising such a programme.

In response to question 43, 6.8 per cent of the respondents indicated that the EAP within the Department of Education is effective enough to assist them during the time of need, 50.0 per cent of the respondents indicated that the EAP within the Department of Education in not effective enough to assist them in time of need and 40.9 per cent of the respondents indicated that they do not know whether the EAP is effective or not. Only 2.3 per cent of the respondents

did not respond to this question.

From the data presented a tendency is been detected that the EAP in the Department of education in the North West province is not effective enough for participants in this study. Denise and Woods (2002:146) go directly to the heart of the problem:

The pro-active stress management that suppose to be there is not being implemented, not enough resources, not enough people. Information and training must be freely available.

One has to add that an EAP functioning effectively in the workplace and during work time has to be tailor made and specifically directed in the first place at performance related counselling whether these are from professional performance, psychological and faith counsellors. The emphasis here is on problems around performance, quality of performance and the scrutiny of the spatial ambience in which the performance is effectuated. Problems around the rhythm and pace of work within the duration of time spent at the workplace are included. In the second place stress related factors and problems from outside the workplace and outside the time of work impinging on people's professional performance in the workplace should under the commonly accepted heading of people's 'private life' be attended to by psychological and faith counsellors.

This should challenge the said department to intensify its EAP services in order to be effective and efficient.

4.4 GENERAL SURVEY

4.4.1 Information on the impact of God, human and worldviews on professional life

The purpose of the questions in this section was to determine the feelings of participants in the study regarding the influence and impact of God-human-and-worldviews on their professional life. This purpose was to weigh isolated God views or human views or worldviews against coherent and comprehensive God-human-and-world or theanthropocosmic sense-making approach (cf. 2.4.1).

Table 4.11 Feeling about God-human-and-worldviews

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
1. I feel that humanity can redeem itself without God's interference.	0 (never)	26	59,0%
	1 (very vague)	3	6,8

	2 (vague)	1	2,3%
	3 (moderate)	4	9,0
	4 (strong)	1	2,3%
	5 (very strong)	3	6,8%
	6 (extremely strong)	3	6,8%
	No response	3	6,8%
TOTAL		44	100,0%
2. I feel God is irrelevant to professionals' life.	0 (never)		
		39	88,65
	1 (very vague)	0	0,0%
	2 (vague)	0	0,0%
	3 (moderate)	1	2,3%
	4 (strong)	0	0,0%
	5 (very strong)	0	0,0%
	6 (extremely strong)	3	6,8%
	No response	1	2,3%
TOTAL		44	100,0%
3. I feel one's philosophical position emphasises autonomy of human reason.	0 (never)		
		13	29,5%
	1 (very vague)	5	11,3%
	2 (vague)	3	6,8%
	3 (moderate)	8	18,1%
	4 (strong)	1	2,3%
	5 (very strong)	2	4,5%
	6 (extremely strong)	8	18,1%
	No response	4	9,0%
TOTAL		44	100,0%
4. I feel humans do not need God to lead a	0 (never)	33	

fulfilled life.			75,0%
	1 (very vague)	3	6,8%
	2 (vague)	2	4,5%
	3 (moderate)	2	4,5%
	4 (strong)	0	0,0%
	5 (very strong)	0	0,0%
	6 (extremely strong)	3	6,8%
	No response	1	2,3%
TOTAL		44	100,0%
5. I feel humanity's development towards perfection is controlled by itself.	0 (never)		
		11	25,0%
	1 (very vague)	6	13,6%
	2 (vague)	2	4,5%
	3 (moderate)	9	20,4%
	4 (strong)	0	0,0%
	5 (very strong)	0	0,0%
	6 (extremely strong)	14	31,8%
	No response	1	2,3%
TOTAL		44	100,0%
6. I feel humanity can be saved by knowledge and education.	0 (never)		
		6	13,6%
	1 (very vague)	6	13,6%
	2 (vague)	3	6,8%
	3 (moderate)	5	11,3%
	4 (strong)	0	0,0%
	5 (very strong)	3	6,8%
	6 (extremely strong)	19	43,1%
	No response	2	4,5%
TOTAL		44	100,0%
7. I feel the application of psychology is important.	0 (never)		
		0	0,0%

	1 (very vague)	1	2,3%
	2 (vague)	3	6,8%
	3 (moderate)	5	11,3%
	4 (strong)	5	11,3%
	5 (very strong)	3	6,8%
	6 (extremely strong)	26	59,0%
	No response	1	2,3%
TOTAL		44	100,0%
8. I feel emotionally drained from my work.	0 (never)		
		5	11,3%
	1 (very vague)	10	22,7%
	2 (vague)	8	18,1%
	3 (moderate)	6	13,6%
	4 (strong)	5	11,3%
	5 (very strong)	6	13,6%
	6 (extremely strong)	2	4,5%
	No response	2	4,5%
TOTAL		44	100,0%
9. I am bursting with energy and spiritual well-being in my work.	0 (never)		
		2	4,5%
	1 (very vague)	5	11,3%
	2 (vague)	4	9,0%
	3 (moderate)	5	11,3%
	4 (strong)	4	9,0%
	5 (very strong)	8	18,1%
	6 (extremely strong)	15	34,0%
	No response	1	2,3%
TOTAL		44	100,0%
10. Working all day without prayer is really a strain for me.	0 (never)		
		6	13,6%
	1 (very vague)	4	9,0%
	2 (vague)	2	4,5%
	3 (moderate)	3	6,8%
	4 (strong)	4	9,0%

	5 (very strong)	5	11,3%
	6 (extremely strong)	19	43,1%
	No response	1	2,3%
TOTAL		44	100,0%

In response to question 1 (general survey), 59.0 per cent of the respondents indicated that they never had the feeling that humanity can redeem itself without God's interference, 6.8 per cent of the respondents indicated that they are very vague about the feeling that humanity can redeem itself without the interference of God, 2.3 per cent of the respondents showed that they are vague about the feeling that humanity can redeem itself without the interference of God, 9.0 per cent of the respondents indicated that they are moderate about the feeling that humanity can redeem itself without God's interference, 2.3 per cent of the respondents indicated that they strongly feel humanity can redeem itself without God's interference, 6.8 per cent of the respondents strongly feel that humanity can redeem itself without the interference of God and 6.8 per cent of the respondents has an extremely strong feeling that humanity can redeem itself without the interference of God. Only 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that more than average per cent score of participants still have the belief that God is part and parcel of their daily lives including the work part of their lives while a considerable minority indicated that they do not see God as part of their daily lives. This indicates that participants in this study have different views of life with the main emphasis going in the direction of God still playing an important role in their educators' lives.

In response to question 2, 88.6 per cent of the respondents indicated that they never feel that God is irrelevant to professionals' lives, 2.3 per cent of the respondents indicated that they are moderate concerning this feeling and 6.8 per cent of the respondents indicated that they have extremely strong feelings about the irrelevance of God in their lives. 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that participants in this research study still view God as part and parcel of their daily life and that God is especially relevant to their professional life experience. One may infer that a wholesome African-Christian sense-making approach in comprising of foursome patterns of experience that express foursome pointers of God, the human self, other human beings and the physical natural world are at play in the participants lives. In this regard one does not really know the reasons why those viewing God as irrelevant to their professional daily life are shifting God out of their professional performance work

consciousness. To a large extent a dualistic societal view operating on the basis of a church-centric sacred-sacramental domain where God is directly involved and a secular-profane domain including the professional work ambience where God is totally not involved in the subject specifics of the professional makes it understandable that a percentage of participants view God as irrelevant to professionals' life. The sacred and secular and spirit and body dualisms are so deeply engrained through the teachings of the churches in people's life-worlds that one has to be very careful of making wrong inferences from an answer that views God totally irrelevant in the workplace.

In response to question 3, 29.5 per cent of the respondents indicated that they never felt that their philosophical position stresses the autonomy of human reason, 11.3 per cent of the respondents indicated that they have a very vague feeling about this view, 6.8 per cent of the respondents showed that they have a vague feeling, 18.1 per cent of the respondents indicated that they have a moderate feeling, 2.3 per cent of the respondents indicated that they have strong feelings, 4.5 per cent of the respondents indicated that they have very strong feelings that a philosophical position stresses the autonomy of human reason and 18.1 per cent of the respondents indicated that they have extreme strong feelings that one philosophical position emphasises the autonomy of human reason, while only 9.0 per cent of the respondents did not respond to this question.

From the data presented a tendency is been detected that a considerable percentage, close to 29,5 percent, of respondents are convinced that their philosophical position is not emphasising the autonomy of human reason while on the other hand 24,9 percent agree in a strong sense strong that their philosophical position emphasises the autonomy of human reason. The middle position of vagueness about a philosophical position expressing the autonomy of reason is represented by 24,9 percent. The tendency coming to the fore is that of a rather large percentage 29,5 denying the autonomy of reason. They express herewith a wholesome African-Christian sense-making approach which is not to be divided in a spiritual and a worldly part but is in every field, mode and domain of experience the workspace of God, oneself, other human beings and the physical natural world. Thus, the foursome is expressed in faith and belief and also in human reason and thinking. On the other hand a percentage of 24,9 respondents feel rather strongly that the autonomy of reason is the correct position. To the researcher this expresses a dualist sense-making scheme of sacred and secular and spirit and body which works itself out as a God infused spiritual part of faith and belief and a part based on autonomous reason where only rationality holds the sway and God has to stay away and is not acknowledged as part of thought experience. The large percentage 24,9 of participants caught up in vagueness about the autonomy of human reason swing between a wholesome approach and a dualist approach. Again one has to point to the state of affairs that the dualist position is

so deeply engrained through the teachings of the churches in people's life-worlds that one has to be very careful of making wrong inferences from an answer that declares human reason as autonomous divorced from God.

In response to question 4, 75.0 per cent of respondents indicated that they never have a feeling that humanity does not need God to lead a fulfilled life, 6.8 per cent of the respondents indicated that they have such feeling which is very vague, 4.5 per cent of the respondents indicated that they have that feeling which is vague, 4.5 per cent of the respondents indicated that they have a moderate feeling about this view and 6.8 per cent of respondents indicated that they have an extremely strong feeling about this worldview.

From the bulk (75.0 per cent) of respondents who indicated that they did not have this feeling, a tendency emerges that participants consider God as part of all of their everyday activities. On the other hand, 22.6 per cent of respondents feel that humanity does not need God to lead a fulfilled life. These two tendencies allows one to infer that a large percentage of respondents may suffer from an over-emphasis of God in their lives and a smaller percentage has no need for God to lead a fulfilled life. Both these are one-sided and is not expressive of four-some pattern of experience in which according to the principle of sense-making equity God, the self, other human beings and the natural physical world sense-making approach have more or less the same weight in ones experience. Wellness and well-being are surely going to suffer if one-sided schemes are the mainstay of educators' everyday experience.

In response to question 5, 25.0 per cent of the respondents indicated that they never feel that humanity's development towards perfection is controlled by himself, 13.6 per cent of the respondents indicated that they have a very vague feeling about this view, 4.5 per cent of the respondents indicated that they have a vague feeling, 20.4 per cent of the respondents gave an indication that they have moderate feelings about this view and 31.8 per cent of the respondents gave an indication that they have extreme feelings about this view. Only 2.3 per cent of the respondents did not respond to this question.

From data presented a tendency emerges amongst participants that there is a feeling of overemphasising the self regarding humanity's development to perfection. Any God-human-and-worldview presenting components or aspects of a human being overshadowing the other components or aspects contribute negatively to the well-being levels of a human being. In this regard a large group of respondents do have that feeling, while a minority demonstrate that they do not. This means that the participants in this regard overemphasise the human ability, capability and potential towards his/her perfection while God and natural environment are left behind or cast aside. A feeling overemphasising the human self creates a gap in the

interconnectedness of the foursome pointer pattern of God, the human self, other human beings and the physical natural environment.

In response to question 6, 13.6 per cent of the respondents indicated that they never feel that humanity can be saved by knowledge and education, 13.6 per cent of the respondents have a very vague feelings, 6.8 per cent of the respondents have a vague feeling, 11.3 per cent of respondents have a moderate feelings, 6.8 per cent of respondents have a very strong feelings and 43.1 per cent of the respondents have an extremely strong feelings. Only 4.5 per cent of the respondents did not respond to the question.

From the data presented a tendency is been detected amongst participants that they are influenced by the notion of salvation by knowledge and education. The percentage of respondents illustrating that they do have such a feeling are on average slightly more than those who do not have that feeling. From the responses in question 5 it becomes clear that in this view the human self and its activities is emphasised out of bounds. Thus, the other components of the foursome experiential pattern are underemphasised.

In response to question 7, 2.3 per cent of the respondents indicated that they have a very vague feeling that the application of psychology is important, 6.8 per cent of the respondents indicated that they have a vague feeling, 11.3 per cent of the respondents gave an indication that they have a moderate feelings, 11.3 per cent of the respondents indicated that they have a strong feelings, 6.8 per cent of the respondents indicated that they have a very strong feeling and 59.0 per cent of the respondents indicated that they have extreme strong feelings. Only 2.3 per cent of the respondents did not respond to this question.

From the data presented a tendency could be detected that the larger part of the respondents view the application of psychology as important. The importance of this tendency should not be underestimated in regard to the lack of counselling services. This tendency is giving support to the main thrust of the researcher thesis that counsellors should be involved on a large scale in professional people's lives.

In response to question 8, 11.3 per cent of the respondents indicated that they never feel emotionally drained from their work, 22.7 per cent of the respondents indicated that they have very vague feelings of being emotionally drained from their work, 18.1 per cent of the respondents indicated that they have vague feelings, 13.6 per cent of the respondents indicated that they have moderate feelings, 11.3 per cent of the respondents indicated that they have strong feelings, 13.6 per cent of the respondents indicated that they have very strong feelings and 4.5 per cent of the respondents indicated that they have extremely strong feelings.

4.5 per cent of the respondents did not respond to this question.

From data presented participants indicated more or less evenly on all levels of a sliding scale from never to extremely strong that they feel drained from their work. The finding presents us with a more or less normal spread of participants. In terms of the work ambience of professional people one may assert that constant energy flow originates from the mind of normal individual who possess well integrated emotions. Moreover, what is more important a person should be an integrated person living for him/herself, God, other human beings and surrounding environment.

In this regard during work-related crises they will know that psychotherapists as well as faith leaders are equally important in providing advice when necessary and this is supported by Sperry (2001:4-5) by indicated earlier in chapter 2 that psychotherapists having experience of being asked for spiritual advice by clients are also experiencing the same spiritual hunger that others seek to satisfy thereby offering therapy within the scope of an integrated and differential perspective on human beings. In this regard psychotherapists and faith leaders operating with a wholesome view could work hand in hand in their participation in an integrated EAP.

In response to question 9, 4.5 per cent of respondents indicated that they never burst with energy and spiritual well-being in their work, 11.3 per cent of respondents indicated that they have a very vaguely feeling that they do burst with energy and spiritual well-being in their work, 9.0 per cent of respondents indicated that they vaguely feel that they do burst with energy and spiritual well-being in their work, 11.3 per cent of respondents indicated that they moderately feel that they do burst with energy and spiritual well-being in their work, 9.0 per cent of respondents indicated that they feel strongly that they do burst with energy and spiritual in their work, 18.1 per cent of respondents indicated that they feel very strongly that they do burst with energy and spiritual well-being in their work and 34.0 per cent of the respondents indicated that they feel extremely strong that they do burst with energy and spiritual well-being in their work. Only 2.3 per cent of the respondents did not respond to this question.

The data presented indicated that participants in this study show that spiritual well-being is important to their work hence they burst with spiritual well-being and energy in their workplace. From a traditional twosome or threesome approach it is normal for a person to approach life fulfilment through spiritual well-being and energy. In a wholesome sense-making approach spiritual well-being and energy are built into all other dimensions, aspects, modes and fields of a human being like thinking and reasoning, verbalising and speaking, producing, justice and justness as apportioning, social and relational experience, and education and training.

The even spread over the levels of the sliding scale is positively to be interpreted in the sense

that the respondents have a sense of awareness of what spirituality in the work sense of the word boils down to. In the differential and integral approach followed in the thesis spirituality or what is broadly viewed as spirituality is not added to the so called non-spiritual parts of a human being. What is viewed to be spiritual and presented as spirituality in the overwhelming myriad of current literature is already present in each field, mode and dimension of human experience as *a sense of awareness* of the foursome experiential pattern of God, one self, other human beings and the physical natural world. Spirituality in the professional work environment could be viewed as the sense of awareness of a foursome way as and whenever a human being is producing/performing towards and of oneself ↔ producing/performing towards and of God ↔ producing/performing towards and of one's neighbours ↔ producing/performing towards and of animals, plants and things in the natural environment.

In response to question 10, 13.6 per cent of respondents indicated that they never feel that working all day without prayer is really a strain for them, 9.0 per cent of respondents indicated that they have a very vague feeling that working all day without prayer is really a strain to them, 4.5 per cent of respondents indicated that they have a vague feeling that working without prayer is a strain to them, 6.8 per cent of respondents showed that they have a moderate feeling that working without prayer is a strain to them, 9.0 per cent of respondents indicated that they have a strong feeling that working all day without prayer is really a strain for them, 11.3 per cent of respondents indicated that they have a very strong feeling that working all day without prayer is really a strain to them and 43.1 per cent of respondents indicated that they have an extremely strong feeling that work without prayer is really a strain to them. Only 12.3 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that participants had a feeling that prayer is a strengthening device in their work situation hence the bulk of respondents indicated that they have a feeling that working without prayer is a strain to them. On the other hand to have a lot of time for prayer in a workplace may indicate that participants may evade their responsibility of other work related tasks. To pray does not necessarily mean that one needs to have a specific time, but prayer could be an ongoing process of human life everywhere, any time and in all circumstances. Prayer as a continuous process of life within a God-life-and environment might or might not contribute to people's wellness and wellbeing levels. Wright (2005:78) presents a number of insights regarding prayer, meditation and contemplation:

Throughout the ages, religious and spiritual traditions across the globe have used techniques of prayer, meditation and contemplation to transcend the experience of ordinary reality and cacophony of siren voices in our minds and to reach deeper levels of experience and knowledge about the nature of the true self, of Ultimate reality (God). For some this may simply be coming to rest in the loving nature of their humanity, to

others a realisation of universal consciousness, to yet others the connection to God. While the traditions and beliefs emphasise different approaches and perspectives on what can or should happen, the endpoint is fairly consistent – a transformation of who we are in the world through the quietening of the mind. When we do not give time to silence and stillness, we put off such discoveries, and push our minds and bodies to ever-greater limits- resulting in all manner of health problems, stress and burnout.

In the light of this thesis the approach and perspective followed in providing support and care for the participants is the interconnectedness of the foursome pattern of God, the human self, other human beings and the physical-organic environment, through God’s processual grand acts of creation, reconciliation, renewal and consummation. This approach and perspective is to assist and to strengthen the notion of professional performance ‘spirituality’ in the EAPs.

4.4.2. Information regarding the influence of faith, belief and trust on professionals

The purpose of the questions in this section is to determine the feeling of professionals in the rural and semi-rural areas regarding the overall influence of spiritual notions and dimensions on their wellness and well-being levels.

Table 4.12 The influence of faith-trust and belief on professional people in the rural and semi-rural areas

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
11. I feel strong and vigorous in my work when I start it with prayer.	0 (never)	1	2,3%
	1 (very vague)	0	0,0%
	2 (vague)	1	2,3%
	3 (moderate)	2	4,5%
	4 (strong)	4	9,0%
	5 (very strong)	9	20,4%
	6 (extremely strong)	27	61,1%
	No response	1	2,3%
TOTAL		44	100,0%
12. I feel burnt out from my work.	0 (never)	15	34,0%
	1 (very vague)	5	11,3%
	2 (vague)	3	6,8%
	3 (moderate)	9	20,4%
	4 (strong)	5	11,3%

	5 (very strong)	3	6,8%
	6 (extremely strong)	3	6,8%
	No response	1	2,3%
TOTAL		44	100,0%
13. My work is a divine call.	0 (never)	1	2,3%
	1 (very vague)	2	4,5%
	2 (vague)	1	2,3%
	3 (moderate)	5	11,3%
	4 (strong)	3	6,8%
	5 (very strong)	4	9,0%
	6 (extremely strong)	27	61,3%
	No response	1	2,3%
TOTAL		44	100,0%
14. I feel strong and full of life and energy in my work.	0 (never)	0	0,0%
	1 (very vague)	4	9,0%
	2 (vague)	2	4,5%
	3 (moderate)	4	9,0%
	4 (strong)	7	15,9%
	5 (very strong)	5	11,3%
	6 (extremely strong)	19	43,1%
	No response	3	6,8%
TOTAL		44	100,0%
15. I always persevere at work, even when things do not go well.	0 (never)	2	4,5%
	1 (very vague)	3	6,8%
	2 (vague)	4	9,0%
	3 (moderate)	7	15,9%
	4 (strong)	6	13,6%
	5 (very strong)	3	6,8%
	6 (extremely strong)	15	34,0%
	No response	4	9,0%
TOTAL		44	100,0%
16. I doubt the significance of God in my work.	0 (never)	35	79,5%

	1 (very vague)	3	6,8%
	2 (vague)	1	2,3%
	3 (moderate)	2	4,5%
	4 (strong)	0	0,0%
	5 (very strong)	1	2,3%
	6 (extremely strong)	1	2,3%
	No response	1	2,3%
TOTAL		44	100,0%
17. I feel happy when my attention is totally (mind, physical and spiritual) focused on my profession.	0 (never)	0	0,0%
	1 (very vague)	1	2,3%
	2 (vague)	2	4,5%
	3 (moderate)	3	6,8%
	4 (strong)	3	6,8%
	5 (very strong)	4	9,0%
	6 (extremely strong)	29	65,9%
	No response	2	4,5%
TOTAL		44	100,0%
18. In my life I can comfortably deal with stressful situations and I easily recover from such situations.	0 (never)	2	4,5%
	1 (very vague)	6	13,65
	2 (vague)	4	9
	3 (moderate)	10	22,7
	4 (strong)	3	6,8%
	5 (very strong)	6	13,6%
	6 (extremely strong)	12	27,2%
	No response	1	2,3%
TOTAL		44	100,0%

In response to question 11, 2.3 per cent of respondents indicated that they never have the feeling that they are strong and vigorous in their work when they started their work with prayer, 2.3 per cent of respondents indicated that they have a vague feeling, 4.5 per cent of respondents indicated that they have a moderate feeling, 9.0 per cent of the respondents indicated that they have a strong feeling, 20.4 per cent of respondents indicated that they have that a very strong feeling and 61.1 per cent of respondents indicated that they have an extremely strong feeling. Only 2.3 per cent of respondents did not respond to this question.

From data presented the bulk of respondents indicated that they feel extremely strong and vigorous in their work when they started their work with prayer. Participants indicating that they feel extremely strong and vigorous in their workplace when they start their work with prayer may be involved in time and task differentiation on an intense well-being and wellness levels, which includes the experience of God, human life and natural environment through the whole day. The ones that never have such a feeling may be involved in the various tasks and responsibilities they have to perform in their daily life and feel that prayer is not that important to start a daily work with, but take it as an inbuilt responsibility throughout his/her work of the day. This also acknowledges the importance of prayer and meditation in participant's occupational life as is stated earlier in chapter 2 by Lebaka-Ketshabile (1997), Frame (2003). Msomi (2008:98) supports this view:

In 1987 a retiring circuit-inspector of schools giving a farewell address publicly acknowledged that he attributed his success in leading the circuit to the fact that he started each day with a prayer with his colleagues and office staff.

In response to question 12, 34.0 per cent of respondents indicated that they never have the feeling of being burned out from their work, 11,3 per cent of respondents indicated that they have a very vague feeling, 6.8 per cent of respondents indicated that they have a vague feeling, 20.4 per cent of respondents indicated that they have a moderate feeling, 11.3 per cent of respondents indicated that they have a strong feeling, 6.8 per cent of respondents indicated that they have a very strong feeling and 6.8 per cent of respondents indicated that they have an extremely strong feeling. Only 2.3 per cent of respondents did not respond to this question.

From the data presented it is indicated that 34.0 per cent of respondents did not have a feeling of burnout in their workplace, while 63.8 per cent indicated that they do have that feeling in different degrees. Wright (2005:38), Crawage (2002, 308) and Kruger (1996:91) indicate that burnout and stress have positive effects on the workers in the workplace, in the sense that they offer promotion of personal growth. In that sense they force people to acquire new skills and develop new insights, they are healthy and protect the human being. Burnout cautions a person to undergo a process of renewal (empowering, energising and training to cope) with a focal point after a burn out period. In the light of this study personal growth, acquisition of new skills and development of new insight after a burn out period encourages a professional worker to undergo a process of reconciliation with oneself, God, other human beings and physical-organic environment. Wright (2005:38) indicates that burnout can result into feeling of born again (renewal).

In response to question 13, 2.3 per cent of the respondents indicated that they never feel that

their work is a call of God, 4.5 per cent of the respondents indicated that they have a very vague feeling, 2.3 per cent of the respondents indicated that they have a vague feeling, 11.3 per cent of the respondents indicated that they have a moderate feeling, 6.8 per cent of the respondents indicated that they have a strong feeling, 9.0 per cent of the respondents indicated that they have a very strong feeling and 61.3 per cent of the respondents indicated that they have an extremely strong feeling that their work is divine call. Only 2.3 per cent of the respondent did not respond to this question.

From the data presented a tendency is detected of a large percentage of participants experiencing that they experience their work as a calling from God. As they perceive their work as a divine calling their professional performance is brought within the foursome pattern of God, themselves, other human beings and the physical natural environment. McShane (1984) affirms Hulley (1993) that the relationship with God in the workplace provides the worker with a sense of positive well-being because, as they work, they perform for God, for themselves, other human beings and the natural environment. Hence McShane (1984:11) indicates that work enables a person to promote the common good, and thus fulfils the great commandment to love one's neighbour, as oneself and the surrounding environment where one works.

In response to question 14, 9.0 per cent of respondents indicated that they have a very vague feeling that they are strong, full of life and energy in their work, 4.5 per cent of respondents indicated that they have a vague feeling, 9.0 of respondents indicated that they have a moderate feeling, 15.95 per cent of respondents indicated that they have a strong feeling, 11.3 per cent of the respondents indicated that they have a very strong feeling and 43.1 per cent of respondents indicated that they have an extremely strong feeling. Only 6.8 per cent of respondents did not respond to this question.

From the data presented it is clear that the participants in this study are influenced by religious conviction that they are called by God to perform their duties, hence they indicated that they do feel energetic, strong and lively in their work because they know that they work for God, through working together with other human beings in the working environment (cf Question 13). Their strength and energy flow from God who called them to serve in their profession, from other human beings who support and encouraged them to perform, from themselves as a human beings who performed their duties and an environment that provide space and natural resources (air and sunlight) for the human self to perform their duties against the background of God's processual grand acts of creation, reconciliation, renewal and consummation. McShane (1984:10) indicates that spirituality developed consciously strengthen workers' sense of self-worth and demolish a sense of inferiority as members of the proletariat. In this sense workers start to view themselves as co-workers with God in their workplace in relation to their working

environment.

In response to question 15, 4.5 per cent of respondents indicated that they never persevere at work, even when things do not go well, 6.8 per cent of respondents indicated that they have a very vague feeling, 9.0 per cent of the respondents indicated that they have a vague feeling, 15.9 per cent of the respondents indicated that they have a moderate feeling, 13.6 per cent of respondents have a strong feeling, 6.8 per cent of respondents indicated that they do have a very strong feeling and 34.0 per cent of respondents indicated that they do have an extremely strong feeling. 9.0 per cent of respondents did not respond to this question.

From the data presented a tendency may be detected amongst participants that they perceive their work as a God-given opportunity and God sustains them in their work, hence they indicate that they persevere in their work even though things do not go well. Responses to this question support the responses to questions 13 and 14. These questions support the research aim 5, that faith leaders should be incorporated in the EAP to assist professionals in the rural and semi-rural areas to cope with stress in the workplace since some of these questions troubling them are faith related questions in conjunction with professional performance related questions which revolves around all four or one of the foursome of a person's experience of God, himself or herself, other human beings as colleagues and the surrounding natural environment.

In response to question 16, 79.5 per cent of respondents indicated that they never doubt the significance of God in their work, 6.8 per cent of respondents indicated that they have a very vague feeling, 2.3 per cent of respondents of the respondents indicated that they have a vague feeling, 4.5 per cent of respondents indicated that they have a moderate feeling, 2.3 per cent of respondents indicated that they have a very strong feeling and 2.3 per cent of respondents indicated that they do have an extremely strong feeling. Only 2.3 per cent of respondents did not respond to this question.

From the data presented a tendency is been detected of professionals in the rural and semi-rural areas experiencing to a large degree the significance of God in their work. This finding is significant in the overall scheme of the study as it does not mean in terms of the foursome pattern of experience of God, the human self, other human beings and the surrounding environment that God is more significant in the workplace than the experiential pointers of themselves, their human neighbours or the surrounding natural environment. What it does say is that God's significance is not doubted in the workplace.

In response to question 17, 2.3 per cent of respondents indicated that they have a very vague feeling that they are happy when their attention is totally focused on their profession, 4.5 per

cent of respondents indicated that they have a vague feeling, 6.8 per cent of respondents indicated that they have a moderate feeling, 6.8 per cent of respondents indicated that they have a strong feeling, 9.0 per cent of respondents indicated that they have a very strong feeling and 65.9 per cent of respondents indicated that they have an extremely strong feeling. 4.5 per cent of respondents did not respond to this question.

From the data presented 65.9 per cent of the respondents indicated that they feel happy when their attention is totally focussed on their profession against the 2.3 per cent of the respondents on the other end of the scale who feel very vague about being focussed on their profession. The positive outcome of this question amongst participants is supported by Kourie (1989) and Isherwood and Stuart (1998) when they state that humankind is seen as a psycho-somatic unity and that sickness and an unhappy situation is brought about by the disintegration of the person and healing process and happiness are perceived as the reintegration of humanity. In this case it is the duty of the department of education to tap into this positive outcome and to provide in terms of resources and human capacity building more support for better service provision in the education and training world. Similarly, the positive outcome is a message to the type of integration that one may and could have with regard to EAP cooperation.

In response to question 18, 4.5 per cent of respondents indicated that they never feel that they can comfortably deal with stressful situations in their lives and they easily recover from such situations, 13.6 per cent of respondents indicated that they have a very vague feeling, 9.0 per cent of the respondents indicated that they have a vague feeling, 22.7 per cent of respondents indicated that they have a moderate feeling, 6.8 per cent of respondents indicated that they have a strong feeling, 13.6 per cent of the respondents indicated that they have a very strong feeling and 27.2 per cent of respondents indicated that they have an extremely strong feeling. Only 2.3 per cent of respondents did not respond to this question.

From the data presented a tendency is detected of professionals dealing with stressful situations comfortably and their easy recovering from such situations. A rather large percentage of 27,2 affirm that they deal and recover in an extremely strong sense comfortably and easily from stressful situations. Only 4.5 per cent of the respondents indicated that they never could comfortably deal with stressful situations and easily recover from such situations. The capability and capacity of the respondents at the in-between levels from very vaguely to very strongly been able of comfortably dealing and easily recovering from stressful situations comprise the largest group. The significance of people who are able to deal comfortably and recover easily from such situations is to be found in their ability to manage their change and shift from one field of experience to another and from one social role to another in everyday life in a satisfactory way.

4.4.3 Information on ill-health and stress

The purpose of the questions in this section (Annexure 1) is to determine stress levels and the health levels of participants in the study. Symptoms were chosen according to the sources used in Chapter 2 as authors indicated in 2.4.2 the impact of one-sided views on wellness and well-being levels. Various statistical tendencies are taken into consideration to determine to what extent participants in the study are experiencing levels of wellness and well-being. In conjunction with the latter the tendencies are utilised to reflect on how integrated practitioners in the EAP can assist participants.

Table 4.13 Ill-health and stress indicators

Questions	Responses	F	%
1. lack of appetite or overeating	1 (never)	12	27,2%
	2 (rarely)	11	25,0%
	3 (sometimes)	16	36,3%
	4 (often)	2	4,5%
	No response	3	6,8%
TOTAL		44	100,0%
2. Indigestion or heartburn	1 (never)	10	22,7%
	2 (rarely)	14	31,0%
	3 (sometimes)	12	27,2%
	4 (often)	5	11,3%
	No response	3	6,8%
TOTAL		44	100,0%
3. Insomnia- sleep loss	1 (never)	13	29,5%
	2 (rarely)	12	27,2%
	3 (sometimes)	15	34,0%
	4 (often)	2	4,5%
	No response	2	4,5%
TOTAL		44	100,0%
4. Headaches	1 (never)	2	4,5%
	2 (rarely)	15	34,0%
	3 (sometimes)	14	31,8%
	4 (often)	10	22,7%
	No response	2	4,5%

TOTAL		44	100,0%
5. Panic or anxiety attacks	1 (never)	14	31,8%
	2 (rarely)	10	22,7%
	3 (sometimes)	16	36,3%
	4 (often)	2	4,5%
	No response	2	4,5%
TOTAL		44	100,0%
6. Muscular tension/aches and pains	1 (never)	10	22,7%
	2 (rarely)	9	20,4%
	3 (sometimes)	14	31,8%
	4 (often)	8	18,1%
	No response	3	6,8%
TOTAL		44	100,0%
7. Feeling nauseous or sick	1 (never)	9	20,4%
	2 (rarely)	16	36,3%
	3 (sometimes)	12	27,2%
	4 (often)	3	6,8%
	No response	4	9,0%
TOTAL		44	100,0%
8. Tendency to drink more alcohol than usual	1 (never)	29	65,9%
	2 (rarely)	3	6,8%
	3 (sometimes)	6	13,6%
	4 (often)	3	6,8%
	No response	3	6,8%
TOTAL		44	100,0%
9. Tendency to smoke more than usual	1 (never)	35	79,5
	2 (rarely)	3	6,8%
	3 (sometimes)	1	2,3%
	4 (often)	2	4,6%
	No response	3	6,8%
TOTAL		44	100,0%
10. Constant irritability	1 (never)	24	54,5%
	2 (rarely)	12	27,2%
	3 (sometimes)	5	11,3%
	4 (often)	0	0,0%
	No response	3	6,8%
TOTAL		44	100,0%

11. Difficulty in making decisions	1 (never)	10	22,7%
	2 (rarely)	14	31,8%
	3 (sometimes)	16	36,3%
	4 (often)	1	2,3%
	No response	3	6,8%
TOTAL		44	100,0%
12. Feeling or becoming angry with others too early	1 (never)	10	22,7%
	2 (rarely)	20	45,4%
	3 (sometimes)	9	20,4%
	4 (often)	2	4,5%
	No response	3	6,8%
TOTAL		44	100,0%
13. Constant tiredness	1 (never)	5	11,3
	2 (rarely)	14	31,8%
	3 (sometimes)	19	43,1%
	4 (often)	3	6,8%
	No response	3	6,8%
TOTAL		44	100,05
14. Feeling unable to cope	1 (never)	12	27,2%
	2 (rarely)	12	27,2%
	3 (sometimes)	15	34,0%
	4 (often)	1	2,3%
	No response	4	9,0
TOTAL		44	100,0%
15. Avoiding contact with other people	1 (never)	21	47,7%
	2 (rarely)	7	15,9%
	3 (sometimes)	12	27,2%
	4 (often)	1	2,3%
	No response	3	6,8%
TOTAL		44	100,05
16. Mood swings	1 (never)	19	43,1%
	2 (rarely)	15	34,0%
	3 (sometimes)	6	13,6%
	4 (often)	0	0,0%
	No response	4	9,0%
TOTAL		44	100,0%
17. Unable to listen to other people	1 (never)	21	47,7%

	2 (rarely)	11	25,0%
	3 (sometimes)	8	18,1%
	4 (often)	1	2,3%
	No response	3	6,8%
TOTAL		44	100,0%
18. Having difficulty in concentrating	1 (never)	12	27,2%
	2 (rarely)	15	34,0%
	3 (sometimes)	12	27,2%
	4 (often)	2	4,5%
	No response	3	6,8%
TOTAL		44	100,0%

The data above on all sorts of illness, pain, anxiety, feelings of being unwell and being uncomfortable can be viewed as stress indicators which correlate with various stress levels which in turn may or may not cause imbalances in well-being levels.

Nevid et al (2006:139) indicate:

Psychological sources of stress not only diminish our capacity for adjustment, but also adversely affect our health. Many visits to physicians even most, can be traced to stress-related illness. Stress increases the risk of various types of physical illness, ranging from digestive disorder to heart disease.

Hence the researcher has chosen these questions to identify whether participants do need the assistance of an integrated EAP that incorporate various types of counsellors.

In response to question 1, 27.2 per cent of respondents indicate that they never have a lack of appetite or overeating, 25.0 per cent of respondents indicated that they rarely lack appetite or overeating, 36.35 per cent of respondents indicated that they sometimes lack appetite or overeating and 4.5 per cent of respondents indicated that they often lack appetite or overeating. Only 6.8 per cent of respondents did not respond to this question.

From data presented 52.2 per cent of total respondents indicated that they never and rarely lack appetite or over eat which is an indication that a large portion of the participants in the study cope well with their eating style and eating habits. A further 36.35 percent of respondents rarely lack appetite or indulge in overeating which means they cope fairly well with their eating style and habits. In general 88,55 cope fairly well with their way of eating style and habits. The conclusion is that no significant correlations could be drawn between the fairly well coping with the problem of appetite loss and/or overeating and stressful factors and situations.

In response to question 2, 22.7 per cent of respondents indicated that they never have indigestion or heartburn, 31.0 per cent of respondents indicated that they rarely have indigestion or heartburn, 27.2 per cent of respondents indicated that they sometimes have indigestion or heartburn and 11.3 per cent of respondents indicated that they often have indigestion or heartburn. 6.8 per cent of respondents did not respond to this question.

From the data presented a tendency is detected that the larger part of the participants 53.7 percent never or rarely experience indigestion or heartburn. A full 80.9 percent which include the never, rarely and sometimes categories do not experience indigestion or heartburn. The conclusion is that no significant correlations could be drawn between the high percentage of respondents with very low levels of indigestion or heartburn and stressful factors and situations. In the opposite direction a conclusion can be reached that the respondents seem to fit a fairly healthy profile as far as eating habits are concerned.

In response to question 3, 29.5 per cent of respondents indicated that they never experienced insomnia-sleep loss, 27.2 per cent of respondents indicated that they rarely experience insomnia-sleep loss, 34.0 per cent of respondents indicated that they sometimes do experienced insomnia-sleep loss and 4.5 per cent of respondents indicated that they often experience the insomnia-sleep loss. Only 4.5 per cent of respondents did not respond to this question.

From data presented a tendency is detected that the larger part of the participants 56.7 percent indicated that they never or rarely experience insomnia -sleep loss. When the response levels of never, rarely and sometimes experiencing insomnia-sleep loss are combined 90.7 percent of the respondents seems to enjoy fairly good sleeping patterns. The conclusion is that no significant correlations could be drawn between the high percentage of 90.7 of respondents experiencing few disturbances of their sleeping patterns and habits on the one hand and stress and stressful situations. Rather the opposite direction is opened by the tendency detected namely that the respondents seem to fit a fairly well profile as far as sleeping patterns are concerned. With regard to the minuscule 4.5% who regularly experience insomnia and sleep loss Johnson (2006:103) has the following reminder of what happens when one is deprived of sleep:

Most cells of the body show an increase in production and less breakdown during deep sleep. Some of effects of sleep deprivation on the brain include: impairment of memory and physical performance, reduce ability to carry out mathematical calculations, suppressed immune function, mood swings and even hallucinations.

In response to question 4, 4.5 per cent of respondents indicated that they never had headaches, 34.0 per cent of the respondents indicated that they rarely experience headaches, 31.8 per cent of respondents indicated that they sometimes experience headaches and 22.7 per cent of respondents indicated that they often experience headaches. 4.5 per cent of respondents did not respond to this question.

From data presented a tendency is been detected that a large part of the participants 38.5 percent indicated that they never or rarely experience headaches. When the response levels of never, rarely and sometimes experiencing headaches are combined 70.3 percent of the respondents seem not to be tormented to any significant extent by headaches. The conclusion is that no significant correlations could be drawn between the high percentage of 70.3 of respondents experiencing few headaches and stress experience and stressful situations. A fairly high percentage of 22.7 percent seem to suffer often from headaches.

A correlation between headaches as a regular pattern in people's lives as tension headaches and stress related headaches is described by Nevid et al (2006:154):

Headaches are symptoms of many medical disorders. When they occur in the absence of other symptoms, however, they may be classified as stress related. By far the most frequent kind of headache is tension headache. Stress can lead to persistent concentrations of muscles of the scalp, face, neck, and shoulders, giving rise to periodic or chronic headaches.

In response to question 5, 31.8 per cent of respondents indicated that they have never experienced feeling of panic or anxiety attacks over the last three months, 22.7 per cent of respondents indicated that they rarely experienced feelings of panic or anxiety attacks, 36.3 per cent of respondents indicated that they sometimes experienced feelings of panic or anxiety, and 4.5 per cent of respondents indicated that they often experienced feelings of panic or anxiety. 4.5 per cent of respondents did not respond to this question.

From data presented a tendency is detected that the larger part of the participants 54.5 percent indicated that they never or rarely experience panic or anxiety attacks. When the response levels of sometimes and often experiencing panic or anxiety attacks are combined 40.8 percent of the respondents seem to suffer regularly from panic and anxiety attacks. This is a rather disturbing finding which is illustrated by the large portion of participants, 40,8 per cent indicating that they do suffer sometimes or often from panic or anxiety attacks against the 54.5 per cent of respondents who indicated that they never or rarely suffer from panic or anxiety attacks.

From the data presented a tendency is been detected that a large portion of participants 40,8 in

the study do experience problematic and imbalanced periods of well-being by way of suffering from panic or anxiety attacks. Panic or anxiety is a sign if not a symptom of imbalanced well-being levels resulting from a stressful life world. Nevid et al (2006:176) describe the phenomenon of panic attacks:

People often describe panic attacks as the worst experiences of their lives. Their coping abilities are overwhelmed. They may feel they must flee. If flight seems useless, they may freeze. There is a tendency to cling to others for help or support. Some people with panic attacks fear going out alone. In many cases people who experience panic attacks limit their activities to avoid places in which they fear attacks may occur or they are cut off from their usual supports.

In one way or the other panic or anxiety attacks might be encouraged by a lack of skills and knowledge for the professional performance at hand. Panic attacks also affect the work performance of the individuals who suffer this disorder due to limitation of their activities. A lack of self-confidence may also be the contributing factor. The problem could be tackled, firstly, by psychiatric prescription of medicine. Secondly faith and psychological counsellors should tackle the problem of panic and anxiety attacks from a wholesome approach in which the foursome pointers of God, oneself, other human beings and the natural environment of the faith and performance fields are emphasised. Such a counselling strategy has to emphasise that the weight of the burden experienced by someone is literally carried by all four the designated pointers in an even and equitable way.

In response to question 6, 22.7 per cent of respondents indicated that they never have muscular tension/aches and pains, 20.4 per cent of respondents indicated that they rarely have muscular tension/aches and pains, 31.8 per cent of respondents indicated that they sometimes have muscular tension/aches and pains, 18.1 per cent of the respondents indicated that they often have muscular tension/aches and pains. 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency may be detected that 49.9 percent of respondents do experience stressful situations often and sometimes. This is the larger portion (49.9%) of the respondents who indicated that they do experience muscular tension/aches and pains against the smaller portion (43.1%) of the respondents who never or rarely experience muscular tension and aches and pains.

In response to question 7, 20.4 per cent of the respondents indicated that they feel never nauseous or sick, 36.3 per cent of the respondents indicated that they rarely feel nauseous or sick, 27.2 per cent of the respondents indicated that they sometimes have that feeling and 6.8

per cent of the respondents often have that feeling. 9.0 per cent of the respondents did not respond to this question.

From the data presented it is clear that 34% of the respondents experience often or sometimes a feeling of being nauseous or sick while 56.7 per cent never or rarely experience the feeling of nausea or being sick. This is a rather disturbing finding which is illustrated by the large portion of participants, 34 per cent indicating that they do suffer often or sometimes nausea or feeling sick. The abstract way in which the question is posed does not tell much about the cause of the nausea or feeling of being sick. As a cross reference a question providing more information on the immediate background of such a broad question strengthens any conclusions one is to arrive at.

In response to question 8, 65.9 per cent of the respondents indicated that they never have the tendency to drink more alcohol than usual, 6.8 per cent of the respondents rarely have that tendency, 13.6 per cent of the respondents sometimes have that tendency, 6.8 per cent of the respondents often have that tendency of drinking alcohol than usual. 6.8 per cent of the respondents did not respond to this question.

From the data presented it is clear that most of the respondents to this question indicate that they are capable of dealing with stressful situations without abusing alcohol, hence 65.9 per cent of the respondents never have the tendency to drink alcohol more than usual (cf question 18, in the general survey where 92.8 per cent of the respondents indicated that they can comfortably deal with stressful situations in their lives). This indicates that the participants selected from the rural and semi-rural areas in dealing with stressful situations are not overpowered by stressful situations.

The 20.4 per cent of the respondents who have the tendency to drink alcohol more than usual are just too many and this must be brought to a manageable percentage which in the researcher's view is 0.0 per cent through the integrated support of the EAP, where faith leaders, consultants and faith groups could interact with similar programs to that of Alcohol Anonymous as well as interventions to the community of addicts through support groups and after-care programmes.

In curbing of the unacceptable per cent (20.4) of the participants that have the tendency of drinking alcohol more than usual there is a need for prevention, treatment and after care. The threesome need in combating alcohol and drug abuse requires a wholesome approach like the residential treatment programme for motivated alcohol and drug abusers. Moreover, development projects including: An EAP project, Alcohol Safety School for driving offenders

(Treatment). Furthermore, a faith ministry operating with a wholesome approach to faith experience could be of service to those who are addicted to alcohol and drugs, assists the church on matters relating to abuse and addiction, distributes information, gives treatment and after care assistance and helps the substance dependant to achieve a wholesome permanent wellness and well-being level (Van Rooy:2000).

In response to question 9, 79.5 per cent of the respondents indicated that they never have the tendency to smoke more than usual, 6.8 per cent of the respondents indicated that they rarely have that tendency, 2.3 per cent of the respondents indicated that they sometimes have that tendency, 4.5 per cent of the respondents indicated that they often have that tendency. 6.8 per cent of the respondents did not respond to this question.

Making sense of the responses to this question is similar to those delivered to question 8 because these responses illustrate that professionals in the rural and semi-rural areas are capable of dealing with stressful situations and they only need support and care from all caregivers because in deserving to be healthy they do not sabotage their health.

In response to question 10, 54.5 per cent of the respondents indicated that they never have the feeling of constant irritability, 27.2 per cent of the respondents indicated that they rarely have that feeling and 11.3 per cent of the respondents indicated that they sometimes have that feeling. 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency may be detected that the stress levels of the participants selected in this study from the rural and semi-rural areas does not influence their relationships with other people. This is illustrated by the larger portion (54.5 per cent) of the respondents who indicated that they never have the feeling of constant irritability plus those who rarely 31,8% have such a feeling against 11.3 per cent of the respondents who sometimes have such a feeling of constant irritability.

In response to question 11, 22.7 per cent of the respondents indicated that they never have difficulty in making decisions, 31.8 per cent of the respondents indicated that they rarely have difficulty in making decisions, 36.3 per cent of the respondents indicated that they sometimes have difficulty in making decisions, 2.3 per cent of the respondents indicated that they often have difficulty in making decisions. 6.8 per cent of the respondents did not respond to this question.

From the data presented it is clear that a large portion 54,5% of the participants in this study do not have difficulty in making decisions. The 38,6 per cent response group that have difficulty to

make decisions expresses the possibility of a context of stressful situations. A more obvious possibility is that these participants struggle to manage the change over and shift from one field of experience to another or the change from one role to another in daily life. In a professional group 38,6 per cent experiencing difficulty in making decisions is disturbingly high. In this regard faith leaders and faith consultants could play a meaningful role within the context of the EAP in guiding and leading people to learn and to train themselves in making decisions more meaningfully.

In response to question 12, 22.7 per cent of the respondents indicated that they never feel or become angry with others too early, 45.4 per cent of the respondents indicated that rarely have that feeling, 20.4 per cent of the respondents indicated that they sometimes have that feeling, 4.5 per cent of the respondents indicated that they often have that feeling.

From the data presented a tendency is been detected that the larger part of the participants 68.1 percent never or rarely experience a feeling of becoming angry too early. The portion of participants of 24.9 percent of often and sometimes becoming angry too early is fairly disturbing but gives rise to the notions of frustration and lower levels of wellness and well-being discussed in the study.

One arrives at the conclusion that no significant correlations could be drawn with regard to the high percentage of respondents with very low levels of feeling angry with others too early. They seem to fit a fairly healthy profile as far as management of their emotional life is concerned.

The portion of participants of 24.9 percent of often and sometimes becoming angry too early is best described by Johnson (2006:112):

Anger, bitterness, and poor self-image lead to sickness and poor health. I have heard more than one holistically trained doctor connect cancer, as stemming from the influence of long standing issues relating to un-forgiveness. I am not suggesting that everyone with cancer should look for someone to forgive, but I agree that the underlying stress of harboring resentment towards others negatively affects our health.

In response to question 13, 11.3 per cent of the respondents indicated that they are never constantly tired, 31.8 per cent of the respondent indicated that they are rarely tired, 43.1 per cent of the respondents indicated that they sometimes have a feeling of tiredness and 6.8 per cent of the respondents often have a feeling of tiredness. 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that a smaller part of the participants 43.1

percent never or rarely experience a feeling of tiredness. The portion of participants of 49.9 percent of often and sometimes feeling tired is fairly disturbing though the reasons for the feeling of tiredness could not be unearthed from the question which is poised in a fairly abstract way. One could only speculate whether the experience of feeling sometimes or often tired is due to a lack of exercise or to high levels of stress and tension in the work ambience.

Faith and psychological counsellors should tackle the problem of tiredness from a wholesome approach in which the foursome pointers of God, oneself, other human beings and the natural environment of the faith and performance fields are emphasised. Such a counselling strategy has to emphasise that the weight of the burden of tiredness experienced is in many instances uneven emphasis of the four some pointer pattern of faith and performance experience which is not distributed in ones time management in equitable ways.

In response to question 14, 27.2 per cent of the respondents indicated that they never feel unable to cope, 27.2 per cent of the respondents indicated that they rarely have that feeling, 34.0 per cent of the respondents indicated that they sometimes have that feeling and 2.3 per cent of the respondents indicated that they have that feeling of being unable to cope. 9.0 per cent of the respondents did not respond to this question.

From data presented 54.4 per cent of total respondents indicated that they never and rarely feel unable to cope which is an indication that a large portion of the participants in the study cope well in their daily life experience. A further 36.3 percent of respondents often and sometimes feel unable to cope with their life experience. The portion of participants of 36.3 percent of often and sometimes feeling unable to cope is fairly disturbing though again as in some of the other questions there might be multiple reasons for the experience of being unable to cope. The possibility that these participants struggle to manage the change over and shift from one field of experience to another or the change from one role to another in daily life may be closer to what is happening on the ground. An urgent response is necessary to incorporate the assistance of faith leaders increasingly into the EAP framework.

In response to question 15, 47.7 per cent of the respondents indicated that they never avoid contact with other people, 15.9 per cent of the respondents indicated that they rarely avoid contact with other people, 27.2 per cent of the respondents indicated that they sometimes avoid contact with other people, 2.3 per cent of the respondents indicated that they often avoid contact with other people. 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that 63.6 percent of the participants never or rarely avoid contact with other people. From the data presented it is clear that 29.5 per cent of

the respondents show signs of stress through lack of personal contact with other people and lack of contact is a contrary negative attitude to a person's daily and continuous setting of relationships. The portion of participants of 29.59 percent that often and sometimes avoid contact with other people is fairly disturbing because in the normal run of the days activities contact with other people is part of one's management of time and the changing of social roles. Lack of contact and especially deliberate avoiding of contact has a negative impact on wellness and well-being levels. The latter statement provides the space that allows faith leaders to enter into the picture of assisting and guiding people in the management of their relationships.

In response to question 16, 43.1 per cent of the respondents indicated that they never have mood swings, 34.0 per cent of the respondents indicated that they rarely have mood swings, 13.6 per cent of the respondents indicated that they sometimes have mood swings, 9.0 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that the larger part of the participants 77.1 percent never or rarely have mood swings. From the data presented it is clear that 13.6 per cent of the respondents show signs of sometimes having mood swings. It is interesting that a 0.0 per cent response is recorded with regard to people that supposedly often have mood swings.

One arrives at the conclusion that no significant correlations could be drawn with regard to the high percentage of respondents that never or rarely experience mood swings other than that they seem to fit a fairly healthy spectre of emotions as far as their management of their emotional life is concerned.

In response to question 17, 47.7 per cent of the respondents indicated that they never have a feeling of being unable to listen to other people, 25.0 per cent of the respondents indicated that they rarely have that feeling of being unable to listen to other people, 18.1 per cent of the respondents indicated that they sometimes have that feeling and 2.3 per cent of the respondents indicated that they often have that feeling. 6.8 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that 67.7 percent of participants never or rarely have a feeling of being unable to listen to other people. From the data presented it is clear that 20,4 per cent of the respondents show signs in combination often or sometimes a feeling of being unable to listen to other people. It is interesting that a very high percentage of respondents are never or rarely troubled with the feeling of being unable to listen to other people. One arrives at the conclusion that a significant correlation could be drawn with regard to the high percentage of respondents that never or rarely experience a feeling of being unable to

listen to other people.

In response to question 18, 27,2 per cent of the respondents indicated that they never have difficulty in concentrating, 34,0 per cent of the respondents indicated that they rarely have difficulty in concentrating, 27,2 per cent of the respondents indicated that they sometimes have difficulty in concentrating and 4,5 per cent of the respondents indicated that they often have difficulty in concentrating. 6,8 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that the larger part of the participants 61.2 percent never or rarely having the difficulty of concentrating. The data of respondents showing often or sometimes signs of having difficulty with concentration in combination is 31.7 per cent. It is interesting that a very high percentage of respondents are never or rarely troubled with the difficulty of concentrating on what they are attending to. One arrives at the conclusion that a significant correlation could be drawn with regard to the high percentage of respondents that never or rarely experience a difficulty to concentrate on things at hand. The score of 31.7 per cent signifies that a large portion of participants might experience concentration problems. The reasons might be of a multiple sort but it is something that has to be investigated especially since professional educators are the people who have to guide learners in the daily art of concentration.

4.4.4 Concluding comments

In general from responses in this section of this questionnaire regarding wellness and well-being levels of professionals, I could notice that a considerable portion of participants selected from rural and semi-rural areas are not in a state of equilibrium of their health, wellness and well-being. The indication of stressful factors and low levels of wellness and well-being in these responses ranges between 20 and 30 per cent from these scores. A tendency is detected that participants selected from rural and semi-rural areas do experience a considerable amount of imbalanced well-being levels, which is indicated by symptoms of stressful conditions.

In conclusion to this section of the questionnaire, the researcher is aware of the fact that out of total number of questions posed to participants in this section, 22,2% of the questions obtained high per cent of responses to sometimes as against the other three (never, rarely and often). The other 22,2% of the questions obtained high per cent of responses to never as against the other three (sometime, rarely and often). The 50% of the questions obtained high per cent of responses that indicates that participants rarely have feelings of ill-health.

If the researcher takes into consideration the approach of this study, namely a wholesome

approach to human being's wellness and well-being levels it becomes more relevant to consider these statistics for the strengthening of the EAP in providing integrated support to professionals in the rural and semi-rural areas. The other reason is that stress is an experiential process that can seriously impair all aspects of a person's life, including personal relationships, performance at work and enjoyment of leisure activities. One of the main features of stress and emotional trouble which makes it difficult to arrive at a diagnosis is that no two people have exactly the same symptoms and the same experiential patterns and processes of stress and stress related phenomena.

A counter argument might be levelled at the findings by arguing that these responses cannot be used to put forth an argument in favour of integrated Employment Assistance Programmes. The researcher maintains that the following factors play a role in the responses:

Denial and avoidance as factors of describing the real state of affairs are playing a major role in the minds of participants in responding to the set questions. One may infer that there is a possibility of the respondents to this section as having given the responses to deny or avoid their real stress levels or conditions. But the contrary argument is also a possibility that the possibility exists that the respondents might have given the responses to deny or avoid their real wellness and wellness levels. The researcher accepts that not enough cross checking questions have been built into the questionnaires which would have resulted in a more detailed and richer investigation. However, some of the responses indicated in some of the 18 questions in table 4.13 above of rarely having some of the feelings investigated, do not tally with the response to question 20 in table 4.7 concerning major stressful events over the last six months.

From this fact I consider the responses to be useful to be used to strengthen the EAPs in assisting professionals in the rural and semi-rural areas, because on the basis of the reflection on the whole array of questions in the investigation there are signs of problematic areas of low levels of people's experience of wellness and well-being as well as areas of stress and illness which have to be addressed and need to be treated before it worsen.

From this argument the above signs of stress in table 4.13 suffice to support the notion of an integrated EAP that will assist participants to cope with all the factors underlying stressful situations. The researcher is proposing a wholesome approach of networking which portrays interconnectedness of God, the human self, other human beings and the physical natural environment. In entering into the right relationships, characterised by connection, meaning, harmony, purpose, understanding and compassion, not only with the world and each other, but also with ourselves and God, then we find space and the time in life where we do not merely provide healing, we become healing entities as being present in relationships and amongst

people. Interconnectedness of the human self, other human beings, God and the natural environment are the building blocks and the bonding surfaces between human beings as inseparable companions in the dance of joy and sadness, health and illness, birth and death within the processual grand acts of God of creation, reconciliation, renewal and fulfilment.

B. RESPONSES FROM POLICE PERSONNEL

4.5. BIOGRAPHICAL INFORMATION

The purpose of questions in this section was to determine the gender, qualifications, work-related issues of respondents within the Department of Safety and Security in the Mooi River Area (Delareyville, Ottosdal, Sannieshof).

4.5.1 Information on gender and qualifications

Table 4. 14. Biographical details (Personal details) of SAPS Officers

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
3.Respondent's gender	Male	15	68,1%
	Female	5	22,7%
	No responses	2	9,0%
TOTAL		22	100,0%
<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
4.Professional qualifications	Gr. 12 and Diploma	18	81,1%
	Gr.12 and higher Diploma/ degree	1	4,5%
	Gr. 12 + 5yrs Degree + Honours	0	0,0%
	Gr.12 + 6yrs Honours + Masters Degree	0	0,0%
TOTAL		22	100,0%

The sample of questionnaires comprises 22.7 per cent female respondents while males represent 68.1 per cent. For the purposes of this questionnaire directed to SAPS members the gender balance was unequal due to more males than females.

From data presented a tendency may be detected that there are less female SAPS members as per indicated from a sample selected from rural and semi-rural areas. The reason might be that this profession is more masculine than feminine. Viljoen (2001:116) indicates that women in the

police service are faced with difficult situations with which they cannot cope. Hearing cases of women abuse, rapes and domestic violence in this country makes women feel insecure and this causes trauma for them. Furthermore, she verifies the fact that this profession is made more suitable for males by saying:

Caren, a young woman in her late twenties, resisted the macho police subculture by retaining her softness and caring qualities despite the dominant forms of masculinity that characterize police behaviour.

This may be one reason why most females do not join this profession. The fortunate part is that females are also represented even though they are fewer than males in this study. While the profession appears to be more masculine, females can become stressed because of their female characteristics.

As 81.1 per cent of SAPS respondents indicated that they hold Grade 12 and a Diploma this means that respondents meet basic posts requirement in SAPS and therefore qualification may not be stressor for them. This indicated that they are well equipped to perform their work and they are well intellectually. 4.5 per cent of the respondents indicated that they hold Grade 12 plus higher diploma/degree.

From the information gathered in this random sampling more than 81.1 per cent of respondents form the high score group of SAPS participants in this study at Grade 12 and diploma level, while a surprisingly low percentage of 4.5 per cent has achieved Grade 12 plus a higher degree level. This means in the present setting that a large percentage of SAPS lags behind the mode group in tertiary education and training. One has to be very careful not to infer reasons from this data, but this Grade 12 plus diploma level group, even in this random research survey, seems still too high for the present SAPS working circumstances. This means that the qualifications of the professionals in the rural and semi-rural areas may contribute to their stress levels because of changing curriculum and the intensifying demands of the profession. Reasons for the high percentage of educators who do not have sufficient training fall outside the scope of this study. It would be a very interesting study to ascertain whether professionals in the rural and semi-rural areas holding qualifications generally needed for SAPS profession are less stress prone than their lesser qualified colleagues. The small percentage of higher qualifications displayed here contribute to the profession's definition that professionals should have specialised knowledge. Specific knowledge and skills are a pre-requisite for the successful practice of the profession (cf Oosthuizen, 2003 & Du Toit, 1989 in 1.7.2).

From the data presented a tendency may be detected that there is educational inequality that places an extra burden on the police members. Viljoen (2001:64) points out that qualification

differences cause stress for the police members, as educational inequalities of the person placed an extra burden on their colleagues. The other factor on qualification is the entrance qualification of the police members, which contributes to the stress level in the workplace due to fear of retrenchment or labour-related changes.

The participants in this study indicated that they do have such entrance qualifications. Viljoen (2001:64) indicates that:

The current minimum entry requirements for the police service are matriculation certificate, valid driver's license, no criminal record, good physical and mental health for all applicants between age eighteen and thirty years.

Therefore, the qualifications they hold place them in a better position in terms of entrance requirements, remuneration, job security and satisfaction.

As compared to the educator the participants in SAPS need to do more about improving their qualifications in order to cope with work demands and to be more effective in their work, as they work sometimes with criminals who possess high qualifications and this might frustrate and eventually stress them in their profession.

4.5.2 Information on employment

The purpose of the questions in this section is to determine the locality, experience in the institution and type of working contract participants are working within.

Table 4.15. Information about SAPS employment

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
5. Name of Department :	Education	0	0,0%
	Health	0	0,0%
	Safety and security	22	100,0%
	No response	0	0,0%
TOTAL		22	100,0%
6. Location of work.	Delareyville	9	40,9%
	Kopela	0	0,0%
	Ottosdal	7	31,8%
	Diretsane	0	0,0%
	Sannieshof	6	27,2%
	Ganalaagte	0	0,0%

	Deelpan	0	0,0%
	Mofufutso	0	0,0%
	No response	0	0,0%
	TOTAL	22	100,0%
7. Years of working experience	1-3 years	1	59,0%
	4-6 years	4	18,1%
	7-9 years	0	0,0%
	10-12 years	1	4,5%
	13-15 years	1	4,5%
	16-18 years	2	9,0%
	19-21 years	1	4,5%
	22-24 years	0	0,0%
	25- 27 years	0	0,0%
	28-30 years	0	0,0%
	No response	0	0,0%
	TOTAL	22	100,0%
9.Number of years in this institution	1-3 years	13	59,0%
	4-6 years	4	18,1%
	7-9 years	0	0,00%
	10-12 years	1	4,5%
	13- 15 years	2	9,0%
	16-18 years	2	9,0%
	19-21 years	0	0,0%
	22-24 years	0	0,0%
	25-27 years	0	0,0%
	28-30 years	0	0,0%
	No response	0	0,0%
	TOTAL	22	100,0%
10. Post levels	Level 1	9	40,9%
	Level 2	3	13,6%
	Level 3	2	9,0%
	Level 4	2	9,0%
	Level 5	0	0,0%
	Level 6	0	0,0%
	Level 7	6	27,2%
	Level 8	0	0,0%

	No response	0	0,0%
TOTAL		22	100,0%
11. Kind of contract	Permanent	17	77,2%
	Temporary	4	18,1%
	Fixed term	1	4,5%
	No response	0	0,0%
TOTAL		22	100,0%

The samples in this research study who are respondents to the questionnaire form were randomly selected from the Department of Safety and Security within the Mooi River Area which comprises rural and semi-rural areas in the Central Region of North West Province.

In question 6, I focused on the location of SAPS personnel. The following villages and townships were focal points for research study namely: Delareyville, Ottosdal and Sannieshof in Mooi-rivier areas of SAPS within Tswaing municipality. The members of SAPS were selected to participate in this research study.

In response to question 6, 40.9 per cent of respondents indicated that they stay at Delareyville, 31.8 per cent of respondents indicated that they stay at Ottosdal and 27.2 per cent of respondents indicated that they stay at Sannieshof. As the research study indicated a field of research study is rural and three semi-rural areas mentioned represented semi-rural areas as they are originally established as towns to maintain lives of farming community in this region and mainly serve rural farming areas.

Places mentioned as selected in this study also give a true reflection that this study was conducted in the rural and semi-rural areas. According to the researcher's observations based on the area of operation and the workload of these participants in this study, it goes without saying that they experience stressful situations. Kruger et al (1996) indicate that a workload which is too much or too light contributes to stress levels which have a negative impact on well-being levels.

In response to question 7, 59.0 per cent of respondents indicated that they fall within a category of 1-3 years experience, 18.1 per cent of the respondents indicated that they fall within the category of 4-6 years experience, 4.5 per cent of the respondents indicated that they have 10-12 years experience, 4.5 per cent of the respondents indicated that they fall within the category of 13-15 years experience, 9.0 per cent of the respondents indicated that they fall within the category 16-18 years experience and 4.5 per cent of the respondents indicated that they fall within the category of 19-21 years experience.

Chakravorty (1989:76) verifies that less experienced professionals are also open to stress, while younger professionals show signs of stress when they develop a feeling of inadequacy, and start thinking that their profession is probably not the right one for them. Difficulties arising from romantic involvements, marriage, new parenthood, house mortgages, insufficient salary, either singly or in combination add to stress situations of young professionals.

In response to question 9, 59.0 per cent of the respondents indicated that they have 1-3 years experience in the same institution, 18.1 per cent of the respondents indicated that they have 4-6 years experience, 4.5 per cent of the respondents indicated that they have 10-12 years experience, 9.0 per cent of the respondents indicated that they have 13-15 years experience and 9.0 per cent of the respondents indicated that they have 16-21 years experience.

In question 10 the researcher also selects a wide range of post levels ranging from post level one to post level seven in the SAPS fraternal used in this research study. In response to this question 40.9 per cent of the respondents indicated that they were on post level one, 13.6 per cent of the respondents indicated that they were on post level two, 9.0 per cent of the respondents indicated that they were in post level three, 9.0 per cent of the respondents indicated that they were on post level four and 27,2 per cent of the respondents indicated that they were on post level seven. The data indicated that the researcher had carefully selected his sample to represent the professionals (police) in the rural and semi-rural areas so that the result should be inclusive. From the data presented a tendency may be detected that there are police members who are promoted to higher positions. In this profession there are many complications which stress most officers which include educational inequalities and the type of training as a legacy of the apartheid era.

Viljoen (2001:64-65) verifies that recent promotions create many more inspectors on shift:

There are now eleven officers who hold posts of inspector on four shifts. For the officers in charge of station management these changes complicate human resource management. These complications may reflect an inconsistency in their police training that complicate police service delivery.

These complications in station management cause stress for incompetent officers who are promoted to management positions. Therefore, promotion in the police service does cause stress for police members due to different training skills, different colleges as well as educational inequality.

In question 11, the researcher has taken into account the kind of contract SAPS members were

working under meaning whether they were permanent or temporary or on fixed term. The kind of contract might contribute positively or negatively to the person's wellness and well-being levels.

Hence the researcher has tried to be very careful when selecting his sample and include permanent and temporary police personnel to avoid bias in this research study. In response to this question, 77.2 per cent of the respondents indicated that they were permanent, 18.1 per cent of the respondents were temporary and 4.5 per cent of the respondents had a fixed term contract.

4.5.3 The amount of support received by SAPS Officers

The purpose of the questions in this section (Annexure1) is to determine the amount of support professionals received from different service providers namely EAP, institutions managers, immediate seniors, colleagues, local social workers and pastors in order to determine how support given for wellness of participants can be improved or how service providers can integrate their services to assist participants for better well-being levels.

Table 4. 16. The amount of support received by the SAPS officers

Questions	Responses	F	%
12.1.Amount of support from EAP	1 very little	3	13,6%
	2 little	1	4,5%
	3 much	4	18,1%
	4 more than much	7	31,8%
	5 very much	1	4,5%
	no response	6	27,2%
TOTAL		22	100,0%
12.2. Amount of support from manager	1 very little	1	4,5%
	2 little	3	13,6%
	3 much	6	27,2%
	4 more than much	5	22,7%
	5 very much	0	0,0%
	no response	7	31,8%
TOTAL		22	100,0%
12.3. Amount of support from	1 very little	2	

immediate senior			9,0%
	2 little	1	4,5%
	3 much	4	18,1%
	4 more than much	9	40,9%
	5 very much	1	4,5%
	no response	5	22,7%
TOTAL:		22	100,0%
12.4. Amount of support from colleagues	1 very little	3	13,6%
	2 little	1	4,5%
	3 much	6	27,2%
	4 more than much	1	4,5%
	5 very much	6	27,2%
	no response	5	22,7%
TOTAL		22	100,0%
12.5.Amount of support from local social worker	1 very little	5	22,7%
	2 little	2	9,0%
	3 much	7	31,8%
	4 more than much	2	9,0%
	5 very much	0	0,0%
	no response	6	27,2%
TOTAL			
12.6. Amount of support from pastor	1 very little	3	13,6%
	2 little	1	4,5%
	3 much	1	4,5%
	4 more than much	5	22,7%
	5 very much	6	27,2%
	no response	5	22,7%
TOTAL		22	100,0%

In response to question 12.1 the amount of support received from the EAP, 13.6 per cent of the respondents showed that they received very little support from EAP, 4.5 per cent of

respondents indicated that they received little support from EAP, 18.1 per cent of respondents indicated that they received much support from EAP, 31.8 per cent of respondents indicated that they received more than much support from EAP and 4.5 per cent of respondents indicated that they received very much support from EAP. 27.2 per cent of respondents did not respond to this question.

From data presented it is clear that the EAP in the SAPS profession supported participants substantially because if the percentage for very little support received is added together it scored 18,1 per cent against 54.4 per cent of respondents who received much support from the EAP.

Viljoen (2001:9) testifies that police officers have good state-provided social work and psychological services. She contends:

Although they belong to an excellent medical aid with good benefits and have access to state-provided social work and psychological services, the police officers I noted, tried to cope with their problems on their own, sometimes with disastrous results.

It became clear that the EAP in SAPS in rural and semi-rural areas provides quality assistance to participants in this study and it shows that there is effectiveness within the EAP in SAPS. In the light of this research study external faith leaders should intensify the operation of this program in SAPS via support, care-giving, counselling and after-care to those who will be referred to them or those of whom they are aware with problems, or who are involved in the EAP systems.

In response to question 12.2 about the amount of support they received from their managers, 4.5 per cent of respondents indicated that they received very little support, 13.6 per cent of the respondents indicated that they received little support, 27.2 per cent of respondents indicated that they received much support, 22.7 per cent of respondents indicated that they received more than much support and 31 per cent of respondents did not respond to this question.

From data presented a tendency may be detected that managers in SAPS did support their subordinates in their workplace to enable them to perform their work as expected and as they are called by God to perform this work on earth to glorify God and to expand the kingdom of God on earth. Viljoen (2001:16) shows how managers really support their subordinates. She contends:

The client services manager was grateful to have the services of a therapist available to his shift members, because he frequently had to deal with stress-related and racially motivated interpersonal conflict between officers under his command and was fully

aware of the effects of Stress and Racism were having on his people.

The above sentiments indicate that managers in this profession do provide necessary support to their subordinates hence they know the needs and struggles of members under their supervision on their shift. This is indicated earlier in chapter 2 by James and Gilliland (2005) that social support systems are of a too paramount importance to be avoided. The support is derived from the closeness of the manager and officer.

In response to question 12.3, 9.0 per cent of respondents indicated that they received very little support from their immediate seniors, 4.5 per cent of respondents indicated that they received little amount of support, 18.1 per cent of respondents indicated that they received much support, 40.9 per cent of respondents indicated that they received more than much support and 4.5 per cent of respondents indicated that they received very much support. 22.7 per cent of respondents did not respond to this question.

From data presented a tendency may be detected that the nearer participants move to their seniors the greater the amount of support received. This indicated the importance of relationship or closeness in the workplace (cf Wright 2005). Therefore the closeness played a major role in nourishing of the well-being level of the participants in this study selected from rural and the semi-rural areas. Myers (2004:646-648) indicates that attachments with closer associates and friends have two effects: they redoubled joys and cut grief into half and provide assistance.

In response to question 12.4, 13.6 per cent of respondents indicated that they received very little amount of support from their colleagues, 4.5 per cent of respondents indicated that they received little of support, 27.2 per cent of respondents indicated that they received much of support, 4.5 per cent of respondents indicated that they received more than much amount of support and 27.2 per cent of respondents indicated that they received very much amount of support. 22.7 per cent of respondents did not respond to this question.

From the data presented a tendency may be detected that participants in this study selected from the rural and semi-rural areas did receive a substantial amount of support from their colleagues and the closer they are to each other in terms of their working ranks the more support they receive from their fellow-colleagues. Viljoen (2001:42) contends:

Her colleagues accepted her sexual preference and respected her choice ... We discovered that her colleagues' camaraderie of and their good-natured acceptance of her as person could be pitted against rejection and prejudice and the totalising language uses. The fact that colleagues regard her an efficient officer and a nice person further

weaken the hold of rejection that had managed to get a hold on her life.

This statement verifies that colleagues in this profession are very supportive of each other. Therefore relationship in this regard has a positive contribution to the well-being of professionals in this profession in semi-rural areas. In the light of this study relationship contributes to restoration and brings about healing.

In response to question 12.5, 22.7 per cent of respondents indicated that they received very little support from their local social workers, 9.0 per cent of respondents indicated that they received little support, 31.8 per cent of respondents indicated that they received much support and 9.0 per cent of respondents indicated that they received more than much support. 27.2 per cent of respondents did not respond to this question.

From data presented it is clear that the further they move from the inner circle, the smaller the amount of support they receive from people they work with, unlike when support was from the inner circle of their work and closer to their working rank. The support of a local social worker is average received at 31,8 per cent .

Viljoen (2001:9) attached mistrust to the minimal support of local social workers in this profession. She continues to say, there is no way one would use police social services to help one with one's problem because one doesn't trust them. Everything goes into one's file and then when promotions come around one is discriminated against.

The notion of support from local social workers showed that it will not be that easy to link local social workers with the EAP in assisting professionals in rural or semi-rural areas, either because of lack of interest by local social workers or the distance professionals are situated from social workers' offices (cf 2.4.3). Denise and Woods (2002:91) point out on the one hand, that teachers do not make full use of the social service available to them, while on the other hand schools had poor informal and formal support provision for teachers. Police have proper formal support provision, but they often decide not to make use of it due to mistrust as Viljoen (2001) as stated above.

In response to question 12.6, 13.6 per cent of respondents indicated that they received very little support from their pastors, 4.5 per cent of respondents indicated that they received little support, 4.5 per cent of respondents indicated that they received much support, 22.7 per cent of respondents indicated that they received more than much support and 27.2 per cent of respondents indicated that they received very much support. 22.7 per cent of respondents did not respond to this question.

The respondents showed that the pastors compared to other external support givers such as

the EAP and local social workers who are remotely based in towns and cities, provide a larger degree of support to professionals in rural and semi-rural areas because they seem to be nearer to participants by locality as well as in terms of their faith profession.

From responses in this study one can conclude that it is strongly advisable to incorporate pastors, faith consultants and leaders into the processes of the EAP, because of the nearness and closeness concerning their support and care-giving to participants in this study from rural and semi-rural areas (cf Stone, 1994 Involvement of the faith leaders into EAP 2.4.3 based on location, availability, mobility and flexibility).

Viljoen (2001:56) verifies:

Every officer who consulted me expressed a religious or spiritual connectedness. They indicated that religion, faith and spirituality were helpful in overcoming their problems, and that is why I addressed these issues in therapy. Pastoral therapy will make a valuable contribution in the workplace.

4.5.4 Information about intimate relationships

The purpose of the questions in this section is to determine the relationships of the participants and the level of satisfaction in their relationships since these levels can contribute either negatively or positively to their well-being.

Table 4.17 Information about the intimate relationships of SAPS officers

<i>Questions</i>	<i>responses</i>	<i>F</i>	<i>%</i>
13. Marital status of the respondent	Single	3	59,1%
	Married	9	40,9%
	Divorced	0	0,0%
	Separated	0	0,0%
	No response	0	0,0%
TOTAL		2 2	100,0%
14. Satisfaction in relationship	Level 1 (very dissatisfied)	0	0,0%
	Level 2 (dissatisfied)	1	4,5%
	Level 3 (satisfied)	1	4,5%
	Level 4 (very satisfied)	1 9	86,3%

	No response	1	4,5%
Total		2	100,0%
		2	

In response to question 13, 59.0 per cent of respondents indicated that they were single, while 40.9 per cent of respondents indicated that they were married. It is clear that 40.9 per cent of respondents were married in the rural areas, so their marital life might contribute positively to their well-being levels (cf Van Niekerk 1989 and Van den Heever 1989).

Data presented from random research sample respondents shows that the average per cent of participants are married persons. Marriage according to Myers (2004) contributed positively to the wellness of people who are married, because married people live longer, healthier lives than the unmarried ones. Hence marriage in normal circumstances can contribute positively to well-being levels of people. This means married couples need sound belonging and bonding relationships with God, themselves, other human beings and the physical natural world (family setting, community setting and working environment) *within* a relationship and a specific role they are acting out as well as sound belonging and bonding *between* relationships and roles they are acting out or may actually act out. This does not necessarily mean that single persons are not well but there is a chance that their wellness can be at stake due to lack of partners who could support them.

In response to question 14, 4.5 per cent of respondents indicated that they were on level 2 of satisfaction in relationship (dissatisfied), 4.5 per cent of respondents indicated that they were on level 3 of satisfaction in relationship (satisfied) and 86.3 per cent of respondents indicated that they were on level 4 of satisfaction on relationship (very satisfied) and only 4.5 per cent of the respondents did not respond to this question.

Data presented indicates that respondents in this research study show that the bulk of participants indicated that they are satisfied within their relationships ranging from very satisfied to less satisfactorily. No one is dissatisfied within his/her intimate relationship. This means that their intimate relationships might not be stressors, but can be used as a basis for stress relief mechanism. As the continuous interactional changeover from one role and relationship to another in daily life and the lack of personal managing skills in this regard is one of the areas of human actions from which the largest number of personal problems emerge. Within the eco-systemic and family therapy types of psychology, the majority of personal problems are viewed as relational problems. Similarly, the sense-making approach of faith in this thesis revolves around interactional relational settings and contexts. In the activating, setting and management of relationships in daily living the intra-relational foursome pattern of relational belonging,

connecting and bonding to God, oneself, other human beings and the physical-organic environment is a necessary dynamic condition and prerequisite in each role and relationship with other human beings. One must be aware that stress in relationship may originate not only from marriage, but from other sources (cf Chakravorty 1989:73). This means that even though relationships may be satisfactory, but there are some events that might stress participants within their marital lives.

4.5.5 Information on time spent on professional versus relaxation activities

The purpose of the questions in this section is to determine how professionals balance their work activities with relaxation time, which might contribute positively to their well-being levels (stress management).

Table 4.18 Professional activities time versus relaxation activities time

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
15. Hours spent on the professional activities.	1-3 hours	3	13,6%
	4-6 hours	1	4,5%
	7-9 hours	16	72,7%
	10-12 hours	0	0,0%
	13-15 hours	0	0,0%
	No response	2	9,0%
TOTAL		22	100,0%
16. Hours spent on relaxation activities.	1-3 hours	11	50,0%
	4-6 hours	4	18,1%
	7-9 hours	0	0,0%
	10-12 hours	0	0,0%
	13- 15 hours	0	0,0%
	No hours	4	18,1%
	No response	3	13,6%
TOTAL		22	100,0

In response to question 15, 13.6 per cent of respondents indicated that they spent between 1-3 hours of their day on their professional activities, 4.5 per cent of respondents indicated that they spent between 4-6 hours of their day on professional activities, 72.2 per cent of respondents indicated that they spent between 7-9 hours of their time on their professional activities. 9.0 per cent of respondents did not respond to this question.

The data presented from the random sample indicated how professionals in this random sample are serious about their work life because more than half of the respondents indicated that they spend 7-9 hours of their daily life on their professional activities. It is normal for a person to work within the time range of 7-9 hours. It is also disappointing to see that some participants (13,6 per cent) indicated that they work less hours than expected by their employers as per the Labour Relations Act, which states that the minimum working hours should be 7 hours.

In response to question 16, 50.0 per cent of respondents indicated that they spent 1-3 hours on relaxation activities, 18.1 per cent of respondents indicated that they spent 4-6 hours on relaxation activities and 18.1 per cent indicated that did not spend any time on the relaxation activities. 18.1 per cent of the respondents did not respond to this question.

From data presented a tendency emerges that participants in this study utilised their time effectively so as to relax from their work. The average per cent of 50.0 per cent of respondents indicated that they use 1-3 hours on relaxation time which is normal. Energetic persons would fall asleep as a relaxation mechanism through sinking into deep and untroubled slumber. After three or four or sometimes five hours they would instantly awake, completely refreshed and eager to return to their work. In this regard a reasonable relaxation time is useful for replacement of energy and stress relief, hence it is important to balance relaxation time with professional time consumption (Peale, 1952).

On the other hand very few participants indicated that they utilised an unreasonable lot of time for relaxation activities. In this regard a participant in this research study had to take this notion into account in their use of time for relaxation and professional activities. In some of the modern approaches time is a global commodity which must be technologically and scientifically utilised as time capital which is to be sold and bought but in traditional African life time has to be experientially created and produced. The basic notion of time experientially performed and produced in the wholesome act of everyday living and experience underlies and influences the life and attitudes of African peoples in rural and semi-rural villages. Professionals' work activities, stress and wellness levels are intimately connected to their experience of time whether such experience of time is bound up with time being sold, bought, created, produced, performed or utilised effectively, time experience has an impact on their experience of wellness and well-being levels of participants. In this regard it is acceptable that a small number of participants use lots of time for relaxation, the reasoning being that they create and produce other time for other important issues of life.

4.5.6 Information on faith commitment

The purpose of the questions in this section is to determine the faith commitment of the professionals in rural and semi-rural areas, which is the source of the wholesome approach within the interconnectedness of God, the human self, other human beings and physical natural environment.

Table 4.19 Faith commitment

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
17. Time to communicate with God through prayer or meditation.	Less than 1 hour	6	27,2%
	1-3 hours	14	63,6%
	4-6 hours	2	9,0%
	7-9 hours	0	0,0%
	No response	0	0,0%
TOTAL		22	100,0%
18. Time to read the holy Scriptures per day.	Less than 1 hour	16	72,7%
	1 hour	4	18,1%
	2 hours	1	4,5%
	3 hours	0	0,0%
	4 hours	0	0,0%
	5 hours	0	0,0%
	No response	1	4,5%
	TOTAL		22
19. church attendance	100% attendance	0	0,0%
	90-99% attendance	2	9,0%
	80-89% attendance	7	31,8%
	70-79% attendance	7	31,8%
	Less often	6	27,2%
	No response	0	0,0%
	TOTAL		22

In response to question 17, 27.2 per cent of the respondents indicated that they utilised less than three hours per day in communicating with God through prayer or meditation, 63.6 per cent of the respondents indicated that they used 1-3 hours, 9.0 per cent of the respondents

indicated that they used 4-6 hours. All the respondents responded to this question.

The response to question 17 demonstrates that participants indicate through their responses the levels of time differentiation specifically with regard to their responsibility and accountability towards the various tasks and responsibilities they have to perform in their daily life.

A participant spending a lot of time communicating with God may be an indication that he/she evades the responsibility of being involved in other daily tasks. On the other hand a participant indicating less than an hour spend communicating may be involved in time and task differentiation on a intense well-being and wellness level which includes the experience of God, human life and the natural world through the whole day. When and if well-being levels of different fields of experience such as well-being levels of a faith pattern of believing God, oneself, other human beings and the physical natural world are balanced, matched and brought into an equilibrium with a professional performance pattern of performance towards God, oneself, other human beings and the physical natural world then, the result is a more comprehensive and wholesome sphere of experience.

In response to question 18, 72.7 per cent of the respondents indicated that they spent less than an hour daily reading the Holy Scriptures, 18.1 per cent of the respondents indicated that they spent 1 hour daily and 4.5 per cent of the respondents indicated that they spent 2 hours daily. Only 4.5 per cent of the respondents did not respond to this question.

A similar tendency as in the previous question emerges in question 18. Firstly that the sample has a high regard for the Holy Scriptures and secondly that one cannot draw a correlation between times spent reading the Holy Scriptures and their levels and quality of safety and security in their professional capacity. It would be interesting to investigate what the outcome of a study between the high level of time spent with the Bible and the level of well-being and wellness in one's professional activities are.

In response to question 19, 0.0 per cent of respondents indicated that they attended church services 100 per cent , 9.0 per cent of respondents indicated that they attended church services 90-99 per cent of the time, 31.8 per cent of respondents gave an indication that they attended church services 80-89 per cent of the time , 31.8 per cent of the respondents indicated that they attended church services 70-79 per cent of the time, 27.2 per cent of the respondents indicated that they attended church services less often.

From the sample we can draw the inference that attendance at the church as a faith community plays an important role in the lives of the participants. Two questions can be raised in this

regard. Firstly what the impact of the participants' church experience and their professional capacity as SAPS is. Secondly the question can be asked seen in terms of the rather high degree of church attendance why church officials such as pastors, priests and ministers are not involved or rather do not have an input in the EAP programs of these members who attend their church services.

One can make sense of these questions in terms of a wholesome African-Christian approach which entails that different fields of experience such as well-being levels of a faith pattern of believing God, oneself, other human beings and the physical natural world are balanced, matched and brought into an equilibrium with a professional performance pattern of performance towards God, oneself, other human beings and the physical natural world then, the result is a more comprehensive and wholesome sphere of experience. God, the human self, the group and the natural world have to play their sense-making roles on a par in the evaluation and interpretation of the data. Interpretation of questions 17-19 should not be done in terms of a traditional approach which one-sidedly correlates and attaches in the workplace to more time spent in set-apart-from-daily-life direct communication with God, reading of the Holy Scriptures and being involved in church attendance.

From a wholesome African-Christian approach other tendencies can be inferred from the questions. The outcome of the questions delivers the tendency that some of the professionals are engaged and involved in processes of time management and differentiation as to how to balance their faith life and their well-being to other walks of life. It is clear from the outcomes that God in their faith life, the Holy Scriptures and church attendance play an important role in their lives as wholesome human beings.

There is a strong indication that one may make an inference that quality time to communicate with God is viewed differently by the participants. Some may view it as a separate period or periods of time, while others with a very low indication of direct set apart communication time with God may experience the direct communication through and in the totality of their daily lives. The indication is that the role of reading of Holy Scriptures in daily life is viewed as an important tool of enrichment of the self. Church attendance on the other hand may be viewed as a faith tool to relate to others via African-Christian fellowship where they share African-Christian experience of life and living together as a corporate unit of believers, while they experience simultaneously in the faith setting the natural environment as a beautifying and physical source of their daily lives.

Hence I suggest that for professionals to experience meaningful levels of equilibrium, their experience of the interconnectedness of God, the self, their human neighbours and the physical

organic environment in their lives, has to display the same levels of interconnectedness in every part and section of their lives. In other instances the interconnectedness of the four-some pattern of experience is been expressed by the use and application of the theanthropocosmic principle.

4.5.7 Information on health and stress levels

The purpose of the questions in this section is to determine the levels of health and stress in the participants in this study from the rural and semi-rural areas and how they deal with such conditions. Simply the researcher intended to determine whether the professionals are healthy or distressed and to what extent they are concerned about their physical well-being against their holistic well-being levels which produce the imbalance well-being levels (cf. 2.4.2 This are addressed from question 20 – 35.

Table 4. 20. Health and stress levels

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>%</i>
20. Have you encountered any major stressful event over the last six month that has an important effect on you or your work?	Yes	8	36,3%
	No	13	59,0%
	No response	1	4,5%
	TOTAL	22	100,0%
21. Over the last three months how would you rate your overall health?	Good	14	63,6%
	allright	7	31,8%
	Poor	1	4,5%
	No response	0	0,0%
	TOTAL	22	100,0%
22. How many times have you been to the doctor over the last three months?	Haven't	4	18,1%
	1-3 times	14	63,6%
	4-6 times	1	4,5%
	7-9times	0	0,0%
	10-12 times	0	0,0%

	13-15 times	0	0,0%
	No response	3	13,6%
TOTAL		22	100,0%
23. How many times have you been to your health practitioner (Ngaka) over the last three months?	1-3 times	2	9,0%
	4-6 times	0	0,0%
	7-9 times	0	0,0%
	10-12 times	0	0,0%
	13-15 times	0	0,0%
	0 times	20	90,0%
	No response	0	0,0%
TOTAL		22	100,0%
24. How many days per year do you take leave from work?	1-10 days	1	4,5%
	11-15 days	2	9,0%
	16-20 days	1	4,5%
	21-25 days	7	31,8%
	26-30 days	4	18,1%
	0 days	4	18,1%
	No response	3	13,6%
TOTAL		22	100,0%
25. How many of your leave days are taken are sick leave days?	Haven't	9	40,9%
	1-5 days	6	27,5%
	6-10 days	1	4,5%
	11-20 days	1	4,5%
	21-30 days	1	4,5%
	31-40 days	1	4,5%
	No response	3	13,6%
TOTAL		22	100,0%
26. How many times per day do you take your meals?	Once per day	0	0,0%
	Twice per day	8	36,3%
	Thrice per day	12	54,5%
	Four times per	2	9,0%

	day		
	No response	0	0,0%
TOTAL		22	100,0%
27. How balanced is your diet per week?	Well balanced	7	31,8%
	Balanced	13	59,0%
	Poorly balanced	2	9,0%
	No response	0	0,0%
TOTAL		22	100,0%
28. How much do you spend on your meals per month?	R50-R100	3	13,6%
	R150- R 200	3	13,6%
	R250- R300	2	9,0%
	R350-R400	3	13,6%
	R450- R500	3	13,6%
	R550-R600	2	9,0%
	R650-R700	1	4,5%
	R750-R800	1	4,5%
	R850-R900	0	0,0%
	R950-R1000	2	9,0%
	No response	2	9,0%
TOTAL		22	100,0%
29. How many hours or minutes do you spend with your friends?	0-1 hour	8	36,3%
	2-5 hours	13	59,0%
	6-10 hours	0	0,0%
	11-15 hours	0	0,0%
	16-20 hours	0	0,0%
	No response	4	18,1%
TOTAL		22	100,0%
30. How many hours or minutes do you spend on community activities like church, political organizations and recreational organization?			
	0-1 hour	9	40,9%
	2-5 hours	8	36,3%

	6-10 hours	1	4,5%
	11-15 hours	0	0,0%
	16-20 hours	0	0,0%
	No response	4	18,1%
TOTAL		22	100,0%
31. Do you belong to any trade union?	Yes	11	50,0%
	No	8	36,3%
	No response	3	13,6%
TOTAL		22	100,0%
32. Are you a member of the medical aid scheme?	Yes	18	81,8%
	No	4	18,1%
	No response	0	0,0%
TOTAL		22	100,0%
33. How frequent do you consider quitting the profession.	One	1	4,5%
	Two	2	9,0%
	Three	3	13,6%
	Four	3	13,6%
	Five	11	50,0%
	No response	2	9,0%
TOTAL		22	100,0%
34. Reasons for quitting:	Stress related	2	9,0%
	Personal reasons	6	27,2%
	Economic related	0	0,0%
	No response	14	63,6%
TOTAL		22	100,0%
35. Factors preventing the professionals from performing best in their work.	Workload	3	13,6%
	Changes in the workplace	0	0,0%
	Remuneration	0	0,0%
	Poor management	0	0,0%
	Lack of support	2	9,0%

	Lack of relationship	9	40,9%
	Lack of teamwork	0	0,0%
	No response	7	31,8%
TOTAL		22	100,0%

In response to question 20, regarding encountering of the stressful events in the last six months before respondents filled in the questionnaire form, 36,3 per cent of respondents indicated that they have encountered the stressful event, while 59.0 per cent of respondents indicated that they have not encountered a stressful event in the last six month. 4.5 per cent of respondents did not respond to this question.

The data presented indicated that participants in the SAPS from rural and semi-rural areas do encounter stressful situations but the percentage of respondents who did not encounter stressful events was higher than those who did have encounter stressful situations. These indicated that participants in this research study from rural and semi-rural areas within SAPS show that the said department tries its best to maintain balanced well-being levels. This will be seen in response to question 42 - 43 about the EAP in this department.

The other possibility might be that participants in this department do not want to reveal their stress levels because it may be used against them during time of promotion because Viljoen (2001:9) indicates police officers do belong to excellent medical aid with good benefits and have access to state-provided social work and psychological services. Furthermore, the reflection of stress levels can be untrue since there is a fear of not being promoted due to stress levels. This research study might also be mistrusted in the same way as other researches within the police services (see Viljoen, 2001:9)

In response to question 21, 63.6 per cent of respondents indicated that their health condition was in a good state, while 31.8 per cent of respondents indicated that their health condition was all right and 4.5 per cent of respondents showed that their health condition was poor. The higher percentage of respondents who indicated that their health condition was good supports the point in response to question 20. The SAPS seems to try to provide their employees with the necessary support and care. Hence the majority of respondents to this question indicated that their health condition is good, but all right health might mean that they were on and off (this rate between wellness and distress). There were also respondents with poor health conditions which indicated that even though there is support and care there were still those participants with poor well-being condition (cf 2.4.2).

In response to question 22, 18.1 per cent of respondents indicated that they had not consulted a doctor for the last three months, 63.6 per cent of respondents indicated that they did consult the doctor 1-3 times and 4.5 per cent of respondents indicated that they did consult a doctor 4-6 times. 13.6 per cent of respondents did not respond to this question.

From the data presented a tendency may be detected that participants selected in this research study within SAPS from rural and semi-rural areas try their best to maintain physical health which is shown by the way participants consulted their doctors and this response supports the one in question 21, because 63.6 per cent of respondents in question 21 indicated that their health condition was in a good state, while 63.6 per cent of respondents in question 22 indicated that they did consult their doctors. This may be seen as a sign of ill-health, but one might see it the other way round as maintenance of their physical well-being (They may go there for a check up).

In response to question 23, 9.0 per cent of respondents indicated that they consulted a traditional health practitioner 1-3 times over the last three months, while 90.0 per cent did not. This has shown that even if the participants selected in this study from rural and semi-rural areas are not that healthy, very few consult *ngaka*. Msomi (2008:122) indicates:

The *inyanga* still plays a big role. A high proportion of our African patients receive treatment from the *inyanga* either before, during or after treatment in the hospital. This serves to regulate the patient's relationship to the supernatural.

In response to question 24, 4.5 per cent of respondents indicated that they took 1-10 leave days, 9.0 per cent of the respondents indicated that they took 11-15 leave days, 4.5 per cent of respondents indicated that they took 16-20 leave days, 31.8 per cent of respondents indicated that they took 21-25 leave days, 18.1 per cent of respondents indicated that they took 26-30 leave days and 18.1 per cent of respondents indicated that they did not take any leave days from work.

The bulk of participants in this research study indicated that they do take leave days from their work, which is very important for them in order to rest from their work and avoid stress and caused by overload. As is indicated in response to the questionnaire filled by educators the same sense may carry the same weight, that absenteeism as way of reducing accumulated tension that might lead to stress. Therefore, leave days may be regarded as a mechanism to relief work tension that might lead to stress, but too many leave days also have impact on one's level (Esteve, 1989).

In response to question 25, 40.9 per cent of respondents indicated that they have not taken any

sick leave day from work, 27,5 per cent of respondents indicated that they took 1-5 sick leave days, 4.5 per cent of respondents indicated that they took 6-10 sick leave days, 4.5 per cent of respondents indicated that they took 11-20 sick leave days, 4.5 per cent of respondents indicated that they took 21-30 sick leave days and 4.5 per cent of respondents indicated that they took 31- 40 sick leave days. 23.6 per cent of respondents indicated that they did not respond to this question.

From data presented a tendency may emerge that participants in this research study from rural and semi-rural areas give an indication of ill-health due to their response to this question. They took so many days as sick leave so it could not be taken for granted that they are well. This response supports the one in question 22 about consultation of doctors and this tendency might indicate that participants in this research study (police members) from semi-rural area seem to be sick.

Nel and Burger (1998:22) indicate, because officials previously sketched as sick for their use of excessive force are now deemed sick because of stress and exposure to violence. Viljoen (2001:62) agrees that police officers are sick and accommodation is also made for them in the shifts. She indicates:

The management had to create a fifth administrative shift to accommodate officers who had been treated for chronic stress-related conditions and could not cope with the stressors of police work in the community.

She continues,

When I started this study, the station commissioner was a white woman. She subsequently became sick with a stress-related condition and has been on sick leave. For a protracted period a white man is temporarily filling her position.

In response to question 26, 36.3 per cent of respondents indicated that they took their meals twice a day, 54.5 per cent of the respondents indicated that they took their meals three times a day and 9.0 per cent of the respondents indicated that they took their meals four times a day.

From the data presented it is clear that the professionals in the rural and semi-rural areas are more concerned about their physical wellbeing than many other things. Viljoen (2001:67) indicates that the black police officer does spend time on food when she contends: there are complaints that the black officers spend too much time over lunch. This confirms that they do take meals very seriously.

In response to question 27, 31.8 per cent of respondents indicated that their diet was well-balanced, 59.0 per cent of the respondents indicated that their diet was balanced per week and

9.0 per cent of respondents indicated that their diet was poorly balanced per week. All responded to this question.

The 31.8 per cent of well-balanced diet plus 59.0 per cent of a balanced diet also indicated that the participants in this research study from rural and semi-rural areas were more concerned about the maintenance of their physical wellbeing than their overall wholesome levels.

In response to question 28, 13.6 per cent of the respondents indicated that they spent between R50-R100 on meals per month, 13.6 per cent of the respondents indicated that they spent between R150-R200, 9.0 per cent of the respondents gave an indication that they spent between R250- R300, 13.6 per cent of the respondents indicated that they spent between R350-R400, 13.6 per cent of the respondents indicated that they spent between R450-R500, 9.0 per cent of the respondents gave an indication that they spent between R550-R600, 4.5 per cent of the respondents indicated that they spent between R650 – R700, 4.5 per cent of the respondents indicated that they spent between R750-R800, 9.0 per cent of the respondents indicated that they spent between R950-R1000. 9.0 per cent of the respondents did not respond to this question.

From the data presented it is clear that the professionals in the SAPS in the rural areas were concerned about their physical wellness and well-being they did spend money to maintain these well-being levels. If responses in question 28 are compared with the ones in questions 26 and 27 it is clear that participants in this research study from rural and semi-rural were very concerned about their physical well-being.

In response to question 29, 36.3 per cent of respondents indicated that they spent 0-1 hour with their friends, 59.0 per cent of respondents indicated that they spent 2-5 hours with their friends. 18.1 per cent of respondents did not respond to this question.

From data presented it is clear that professional SAPS members in this study from rural and semi-rural areas were friendly and sociable human beings. In this case it is clear that they can deal with or withstand stressful situations, if they can be assisted, directed and supported to utilise this relationship strategy for stress management and fast recovery from illness (cf 2.4.2.1 based on relationship, health and wellness). Denise and Woods (2002:120) pointed out that professionals moved into a supportive, trusting, caring, collaborative culture. One goes with a problem to friends and one would be listened to and helped rather than hindered and blamed. Hence participants who are SAPS member prefer spending time with friends and associates because they do provide care and support to them.

Nevid et al (2006) earlier in chapter 2 indicated that a wide range of social contacts may assist

protect the body's immune system by serving as a buffer against stress. So a sound relationship of professionals will contribute positively to their well-being and wellness. Furthermore, this enables them to cope easily or deal with or withstand stressful situations. Furthermore, they recover fast from illness. SAPS members' relationship with others will assist caregivers to provide support and care to them very easily, because there will always support group for them (cf. 2.4.2.1 based on relationship, health and well-being).

In response to question 30, 40.9 per cent of respondents indicated that they spent between 0-1 hour on community activities like church, political organizations and recreational organizations, 36.3 per cent of respondents indicated that they spent between 2-5 hours on the community activities, 4.5 per cent of respondents indicated that they spent 6-10 hours on the community activities. 18.1 per cent of respondents did not respond to this question.

From data presented a tendency may be detected that participants in this research study from rural and semi-rural areas do participate in community activities which I regard them as a base and building blocks for *Ubuntu* and the double commandment (Love your neighbour as you love yourself) that might contribute to wellness and well-being levels of participants. Huppert (2004:704) cites that research using a wide range of sampling techniques and assessment methods confirms that social relationships (having friends, workmates, supportive relatives and being engaged in the community) are very important determinants of happiness and subjective well-being. Multiple relationships that have the notion of quality written all over them, have a positive contribution to people's health as well as to the quality of their wellness and well-being. Distressed individuals (isolated individuals) are prone to more diseases than individuals who have sound relationships. Burke and McDonnell (1992:87) on competency building point out professionals do participate in community based activities like sports or political activities of the community, citing the example of Greg: 'He also has study hall during the day and is head coach for both males and females' soccer.' These indications show participants in this research study contribute to their community activities and how they interconnect with others through community participation as a role model to society as one of the characteristics of professionalism.

In response to question 31, 50.0 per cent of the respondents indicated that they do belong to the trade union, while 36.3 per cent of the respondents indicated that they do not belong to any trade union. The respondents who do not belong to trade union are those who occupy temporary posts or who are newly appointed on probationary level.

The ones who belong to trade unions are grateful for their union's assistance in providing a respectable wage, increases, benefits and job security as well as the union's increasing interest

in working conditions. This indicates that participants are concerned about their work conditions that might lead them to stressful situations if they are not monitored by an organisation such as trade unions. On the one hand trade unions serve as the community of workers that bring unity and solidarity of workers on labour-related issues; on the other they try to bring a sound working relationship between employees and employers, while an absence of a wholesome and comprehensive sense-making approach in the trade unions is being caused by an overemphasis on the social and economic aspects of human beings. The result of the latter approach is that one or more of the pointers in the foursome experiential pattern of God, the human self, other human beings and their interactional activities of human beings with each other and the physical-organic environment are under-emphasised and in many instances cut out of the four-some pattern of wholesome human experience. The overemphasis on one or two components of the wholesome approach has an impact on well-being levels of the participants.

I am convinced that a comprehensive and wholesome approach based on and carried by the theanthropocosmic principle has a greater possibility of succeeding in tackling the infrastructural setting of a professional person's workplace and life-world in general. This entails the broadening and deepening of a professionals' experience of quality time in such an ambience, greater contribution and creation of space for an increased quality in work performance and the continuous and ongoing construction of the workplace as interactional and mutual ambience where work satisfaction and appreciation are experienced.

In response to question 32, 81.8 per cent of the respondents indicated that they do belong to medical aid schemes, while 18.1 per cent of the respondents indicated that they do not belong to medical aid schemes. All responded to this question.

From data presented it is clear that participants in this research study within SAPS from semi-rural areas were concerned about subjective well-being or their physical well-being and that the one-sided focus of well-being made them more open to ill-health. Viljoen (2001:9) indicates, although they belong to excellent medical aid with good benefits and have access to state-provided social work and psychological services, the police officers she met tried to cope with their stress on their own, sometimes with disastrous results to officer volunteers: some of the guys just cannot cope with it.

This was shown by the way they are prepared for possible illness by having medical aid. This response supported the responses to questions 21, 22 and 25 which indicated the ill-health of the professionals in these areas, which are the results of the imbalanced well-being levels.

In response to question 33, on how frequently participants consider quitting their profession 4.5

per cent of respondents indicated by *one* (very strongly considering), 9.0 per cent of respondents indicated by *two* (strong considering), 13,6 per cent of respondents indicated by *three* (considering), 13.6 per cent of respondents indicated by *four* (just considering) and 50.0 per cent of respondents indicated by *five* (did not consider quitting the profession).

From the given rate of considering quitting the profession it is clear that participants do have 50-50 chance of quitting SAPS profession and a 50-50 chance of staying in this profession. This indicated that the 50.0 per cent of participants in this profession were not well and might not receive sufficient support to perform and enjoy their work, hence the stressful situations and ill-health as indicated in responses to question 21, 22, 25 and 32. This means that their profession has the negative impact on their well-being levels.

In response to question 34 on the reasons for quitting the profession, 9.0per cent of respondents indicated that stress-related issues have driven them to consider quitting their profession and 27.2 per cent of respondents indicated that personal reasons were the driving force behind considering quitting their profession. 63.6 per cent of respondents did not respond to this question. The significance of this high percentage is not clear though one may speculate that a factor of fear is playing a role.

From data presented it is clear that personal reasons are the driving force behind the feeling of quitting this profession and stress-related issues influence professionals in rural and semi-rural areas to consider quitting their profession. This indicated that professionals in SAPS experience imbalanced well-being levels, hence the feeling of quitting this profession. The larger portion of respondents did not respond to this question. One may infer that, on the one hand the majority of respondents that did not respond to this question may be afraid to reveal their reaction to this question because everything is recorded and impact on their promotion, on the other hand it might be that, they do not consider quitting this profession.

In response to question 35 about the factors preventing the professionals from performing well in their work, 13.6 per cent of the respondents indicated that workload was the preventing factor, 9.0 per cent of the respondents indicated that lack of support was the preventing factor and 40.9 per cent of the respondents indicated that lack of relationship was the preventing factor. 31.8 per cent of the respondents did not respond to this question.

From data presented it is clear that stress-related issues are the ones that prevent the professionals in SAPS in rural and semi-rural areas from performing their best in this profession. The workload is one of the stress-related concepts (cf Kruger 1996). Support and relationship are the factors that relieve stress or factors for stress management. If there is lack of the two

stress will be experienced (cf. James et al 2005, Hahlweg 2004, Huppert 2004, Myers 2004, Stone 1993, Van Niekerk 1989 and Van den Heever 1989 in 2.4.2).

If this is the case, then participants in this study from rural and semi-rural areas were prevented by stressors from performing their best in their work. Therefore these factors as stressors contribute negatively to the well-being level of the said participants.

4.5.8 Information on provisions for stress management

The purpose of the questions in this section is to determine whether provisions is made for stress management in the workplace. Thus, are there counselling, prayer and meditation sessions or provisional time for those stress management strategies that are covered by question 36 – 38?

Table 4. 21 Provisions for stress management

<i>Questions</i>	<i>Responses</i>	<i>per cent</i>
36. Is there provision for stress management activities in your institution of your work?	Yes	54,5%
	No	22,7%
	I don't know	22,7%
	No response	0,0%
TOTAL		100,0%
37. Is there any provision for staff counselling in your workplace?	Yes	63,6%
	No	31,8%
	I don't know	4,5%
	No response	0,0%
TOTAL		100,0%

In response to question 36, 54.5 per cent of the respondents indicated that there is provision for stress management activities in their institution of work, 22.7 per cent of the respondents indicated that there is provision for stress management in their workplace and 22.7 per cent of the respondents indicated that they didn't know of such provision in their workplace.

From data presented it is clear that the SAPS provides their employees with the necessary support program to cope with stress-related issues and illness. The score given in this research study about participants selected randomly from SAPS who suffer from stress, the ones who have indicated that they don't know of such provision, or the ones that are ignorant because of mistrust of members because any stress event is recorded and this can be used against one during the time of promotion, hence some may choose not to know about these provisions.

In the light of data in this research study it is necessary for the said department through its EAP to strengthen this provision for support by engaging faith leaders and consultants outside their areas of operation to support their employees at home and in the workplace as counsellors during absence of chaplains or after-care-givers to strengthen the work of chaplains or spiritual supporters linked to SAPS. Viljoen (2001:9) indicates that there are excellent support services in SAPS to management stress and sickness.

In response to question 37, 63.6 per cent of the respondents indicated that there is provision for staff counselling in their workplace, 31.8 per cent of the respondents indicated that there is no provision for staff counselling in their workplace and 4.5 per cent of the respondents indicated that they didn't know anything about that provision.

From data presented it is clear that there is provision for staff counselling in the SAPS professionals' workplace in rural and semi-rural areas. As is mentioned and discussed in response to question 36 the same route can be followed to strengthen this provision given by SAPS to support their employees.

4.5.8 Information on faith-related assistance in the workplace and the involvement of faith leaders in stress management

The purpose of the questions in this section is to determine the involvement of faith leaders in the stress management process (counselling and spiritual direction) provided to the professionals in the rural and semi-rural areas and to determine the view of participants about faith leaders as being counsellors and whether they would encourage that faith leaders to be trained to assist them in time of trouble in the workplace and at home.

Table 4.22 Faith-relation in the workplace and the involvement of faith leaders in stress management

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>per cent</i>
38. Is there any provisional time for	Yes	17	

prayer of meditation in your workplace?			77,2%
	No	3	13,6%
	I don't know	1	4,5%
	No response	0	0,0%
TOTAL		22	100,0%
39. Do your local minister of religion or pastor provide you with pastoral counselling at your workplace?			
	Yes	8	36,3%
	No	14	63,6%
	No response	0	0,0%
TOTAL		22	100,0%
40. Have you ever thought of your pastor as potential counsellor?			
	Yes	14	63,6%
	No	8	36,3%
	No response	0	0,0%
TOTAL		22	100,0%
41. Would you encourage that your local pastor be trained to assist you with counselling during the time of need or trouble at your workplace and home.			
	Yes	18	81,8%
	No	4	18,1%
	No response	0	0,0%
TOTAL		22	100,0%

In response to question 38, 77.2 per cent of the respondents indicated that there is provisional time for prayer or meditation in their workplace, 13.6 per cent of the respondents indicated that there is no provisional time for prayer or meditation in their workplace and 4.5 per cent of the respondents indicated that they didn't know whether that there is any of that provisional time or not.

From the data presented it is clear that for professionals the workplace is not a secular space

void of God. Therefore it might not be a big problem for faith leaders to be involved in the professional work ambience if provision could be made for them to participate via counselling and spiritual direction. Participants emphasised here that they are susceptible to the sensible dimensions of a foursome faith and performance experiential pattern in which God, one self, other human beings and the physical natural environment are equitably treated.

In the light of this study, I emphasise that the foursome pattern of experience operates in the field of 'white collar' performance related work as plain and ordinary performance characterised work directed towards God, oneself, other human beings and the physical-organic environment. The experiential foursome pattern in the sense of being characterised by the notion of performance in all its performance related aspects as part of a professionals' daily work with all the evaluation issues attached to it, is not to be seen as a foreign insertion of religious faith or religion in the work setting. God is but one of the four pointers in a wholesome performance related experiential pattern.

In response to question 39, 36.3 per cent of respondents indicated that their pastors provide them with counselling at their workplace, while 63.6 per cent of respondents indicated that their pastors did not provide them with counselling at their workplace.

This indicated that attention is not given to participants work related life by faith leaders. This calls for direct intervention to remind faith leaders of their responsibility of giving care and support to employees who are their church members in rural and semi-rural areas. This is a challenge to faith leaders and companies or departments to work out a way, as is outlined by this research study to utilise the faith leaders to provide the assistance to the professionals in the rural areas via an integrated EAP.

In response to question 40, 63.6 per cent of the respondents indicated that they thought of their pastors as potential counsellors, while 36.3 per cent of the respondents indicated that they did not think of their pastors as potential counsellors.

From the data presented it is clear that participants in the rural and semi-rural areas have confidence in their pastors, hence they do think that their pastors can play a part in counselling them. Thus, if faith leaders can be involved in EAP it will not be a problem for the professionals to be referred to their faith leaders for counselling and support.

This opens the doors of workplaces for faith leaders to be incorporated in the EAP to assist the participants in the rural and semi-rural areas. What is interesting is that the score of 63.6 per cent as the response to question 39 which shows that there is no pastoral counselling provided

from their pastors is similar the notion of their pastors being potential counsellors.

This tells us that there is a real call for pastoral support and care from the participants in this study from rural and semi-rural areas. Viljoen (2001:56) underscores that every officer who consulted her expressed a religious or spiritual connectedness. They indicated that religion, faith and spirituality were helpful in overcoming problems, and that is why she addressed these issues in therapy. Pastoral therapy is a meaningful helping profession making valuable contributions in the workplace. Hence, faith leaders, faith consultants and counsellors are to be utilised within the EAP operation in the training and empowering of people and in developing coping strategies in their work setting. It is important that faith leaders, consultants and counsellors themselves are approaching the problem areas in people's lives with wholesome and foursome patterns of faith experience as believing and trusting God, oneself, other human beings and the physical-organic natural world.

In response to question 41, 81.8 per cent of respondents indicated that they do encourage that their pastors be trained to assist them in time of trouble and need at their workplaces and homes, while 18.1 per cent of respondents indicated that they do not encourage that their pastors to be trained to assist them during time of trouble and need at their workplaces and homes.

From the data presented it is clear that there is an indication from professionals in the rural and semi-rural areas that their pastors should support caregivers who provide them with counselling, integrated support and wholesome assistance. Data from responses to this question brings a strong indication that faith leaders and consultants are needed in the workplace to strengthen people's self-confidence in conjunction with their work performance levels. In this case faith leaders and consultants are highly recommended to be incorporated into EAP for support and care-giving by participants in this study from rural and semi-rural areas.

4.5.10 Information on an EAP and its effectiveness

The purpose of the questions in this section is to determine the effectiveness of the EAP on professionals in rural and semi-rural areas (cf 2.4.3) and whether is necessary to incorporate faith leaders to assist in the program to make it more effective.

Table 4. 23 The EAP and its effectiveness

<i>Questions</i>	<i>Response</i>	<i>F</i>	<i>%</i>
42. Are you aware of EAP within your department?	Yes	21	95,5%

	No	0	0,0%
	No response	1	4,5%
TOTAL		22	100,0%
43. Is the EAP in your department effective enough to assist you during the time of need?			
	Yes	15	68,1%
	No	2	9,0%
	I don't know	5	22,7%
	No response	0	0,0%
TOTAL		22	100,0%

In response to question 42, 95.5 per cent of respondents indicated that they were aware of the EAP within their department. 4.5 per cent of the respondents did not respond to this question.

From data presented it is clear that participants in SAPS in rural and semi-rural areas are aware of the service rendered by an EAP and this means that the EAP within that department works hard to bring service to these participants and the service was well marketed to the participants, although shortcomings of this service has come to the fore.

In terms of the findings a proposal has been made that faith leaders and consultants must be recruited, trained and incorporated into the EAP to strengthen the service. The basic reason being the greater availability, location, mobility and flexibility of faith leaders as is stated earlier by Stone (1993), in order to extend the limits of the EAP. Faith leaders are to supplement the EAP in theSAPS that is more effective than the EAP in Education department. Faith leaders, consultants and counsellors have a significant role to play in addressing issues such as stress, trauma, depression, anxiety, HIV/AIDS and substance abuse from a foursome experiential pattern in which the pointers of God, the human self, the relationship towards other human beings and the physical-organic environment are wholesomely related, effectuated and applied in an equitable way. It could be of great significance and would prepare the way for wholesome participation in the EAPs if faith leaders, consultants and counsellors emphasise a foursome experiential pattern of faith in their churches and faith communities.

Johnson (2004:22-26) states:

These chaplains listen and provide care and support to employees who might not have a minister or some sort of support system through clergy-- which is about 70 per cent of workforce. These chaplains also perform funerals and weddings as well as visit prisons and jails where employees or employees' family members might be serving time. Life is

tough, and it seemingly is getting tougher with all that is going on in our society. Everyone gets knocked down, and you need someone to pick you up, bandage you and get you back out there. That is what these chaplains do. Religious people are already at work. Faith is already there, I am not taking religion into the workplace. I am simply a religious individual who's motivated to love, help and reach out to people.

In response to question 43, 68.1 per cent of respondents indicated that the EAP within SAPS is effective enough to assist them during time of need, 9.0 per cent of respondents indicated that EAP within the SAPS is not effective enough to assist them and 22.7 per cent of respondents indicated that they do not know whether it is effective or not.

From data presented a tendency emerges of the EAP in the SAPS as effective in assisting participants in this department in rural and semi-rural areas. As mentioned above the character and way of life of participants in this department indicates shortcomings of this service, because an EAP division is based in areas offices.

During crisis situations therapists are sent to rural and semi-rural areas to address or assist participants concerning their wellness and well-being. One problem emerges regarding very little after-care or group support to nourish the work they have done. In this regard proposals regarding closer cooperation between faith leaders and the EAP boil down to a strengthening of the service of after-care and wholesome support because of the greater availability, location, mobility and flexibility of faith leaders.

4.6 GENERAL SURVEY

4.6.1 Information on the impact of God-human-and-worldviews on professional life

The purpose of these questions in this section is to determine the feelings of participants in this study regarding the influence and impact of God-human-and-worldviews on their professional life. This purpose was to weigh these against the influence of the theanthropocosmic sense-making principle (cf. 2.4.1).

Table 4.24 Feeling about one-sided God, human or worldviews in the context of SAPS professionals

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>per cent</i>
1. I feel that humanity can redeem	0 (never)	10	

itself without God's interference.			45,4%
	1 (very vague)	1	4,5%
	2 (vague)	0	0,0%
	3 (moderate)	1	4,5%
	4 (strong)	4	18,1%
	5 (very strong)	2	9,0%
	6 (extremely strong)	2	9,0%
	No response	2	9,0%
TOTAL		22	100,0%
2. I feel God at all is irrelevant to professionals' lives.	0 (never)		
		14	63,6%
	1 (very vague)	2	9,0%
	2 (vague)	0	0,0%
	3 (moderate)	2	9,0%
	4 (strong)	1	4,5%
	5 (very strong)	0	0,0%
	6 (extremely strong)	2	9,0%
	No response	1	4,5%
TOTAL		22	100,0%
3. I feel a philosophical position stresses the autonomy of human reason.	0 (never)		
		4	18,1%
	1 (very vague)	2	9,0%
	2 (vague)	1	4,5%
	3 (moderate)	5	22,7%
	4 (strong)	3	13,6%
	5 (very strong)	0	0,0%
	6 (extremely strong)	3	13,6%
	No response	4	18,1%
TOTAL		22	100,0%

4. I feel humanity does not need God to lead a fulfilled life.	0 (never)	13	59,0%
	1 (very vague)	2	9,0%
	2 (vague)	2	9,0%
	3 (moderate)	3	13,6%
	4 (strong)	1	4,5%
	5 (very strong)	0	0,0%
	6 (extremely strong)	0	0,0%
	No response	2	9,0%
TOTAL		22	100,0%
5. I feel humanity's development towards perfection is controlled by itself.	0 (never)	2	9,0%
	1 (very vague)	2	9,0%
	2 (vague)	2	9,0%
	3 (moderate)	1	4,5%
	4 (strong)	1	4,5%
	5 (very strong)	5	22,7%
	6 (extremely strong)	7	31,8%
	No response	2	9,0%
TOTAL		22	100,0%
6. I feel humanity can be saved by knowledge and education.	0 (never)	1	4,5%
	1 (very vague)	3	13,6%
	2 (vague)	1	4,5%
	3 (moderate)	1	4,5%
	4 (strong)	1	4,5%
	5 (very strong)	6	27,2%
	6 (extremely strong)	8	36,3%
	No response	1	4,5%
TOTAL		22	100,0%
7. I feel the application of psychology is important.	0 (never)	0	0,0%
	1 (very vague)	0	0,0%

	2 (vague)	3	13,6%
	3 (moderate)	3	13,6%
	4 (strong)	2	9,0%
	5 (very strong)	1	4,5%
	6 (extremely strong)	11	50,0%
	No responses	2	9,0%
TOTAL		22	100,0%
8. I feel emotionally drained from my work.	0 (never)	6	27,2%
	1 (very vague)	4	18,1
	2 (vague)	1	4,5%
	3 (moderate)	2	9,0%
	4 (strong)	2	9,0%
	5 (very strong)	4	18,1%
	6 (extreme strong)	2	9,0%
	No response	1	4,5%
TOTAL		22	100,0%
9. I am bursting with energy and spiritual well-being in my work.	0 (never)	1	4,5%
	1 (very vague)	1	4,5%
	2 (vague)	2	9,0%
	3 (moderate)	3	13,6%
	4 (strong)	2	9,0%
	5 (very strong)	7	31,8%
	6 (extremely strong)	5	22,7%
	No response	1	4,5%
TOTAL		22	100,0%
10. Working all day without prayer is really a strain for me.	0 (never)	2	9,0%
	1 (very vague)	0	0,0%
	2 (vague)	0	0,0%
	3 (moderate)	7	31,6%
	4 (very strong)	3	13,6%
	5 (very strong)	2	9,0%
	6 (extremely	6	27,2%

	strong)		
	No response	1	4,5%
TOTAL		22	100,0%

In response to 1, 45.4 per cent of the respondents indicated that they never feel that humanity can redeem itself without God's interference, 4.5 per cent of the respondents indicated that they have this very vague feeling, 4.5 per cent of the respondents indicated that they have this moderate feeling, 18.1 per cent of the respondents indicated that they have a strong feeling, 9.0 per cent of the respondents indicated that they have a very strong feeling, 9.0 per cent of the respondents indicated that they have an extremely strong feeling, and 9.0 per cent of the respondents did not respond to this question.

From the data presented a tendency may be detected that more than average per cent score of participants still believe that God is part and parcel of their daily lives, while a reasonable minority indicated that they do not see God in their daily lives. This indicates that participants in this study are persons with differential views of life. The only problem is that the ones with strong feelings that humanity can redeem itself without God's interference might emphasise the one-sided approach which might be detrimental to one's life from a wholesome sense-making approach. God is secondary and peripheral compared with human nature which carries more weight in humanism than God or religion in the life of a human being. In this regard any component of a God-human-and-world view or sense-making approach that is viewed more importantly than other components results into imbalanced wellness and well-being levels.

In response to question 2, 63.6 per cent of the respondents indicated that they never feel that God is irrelevant to their professional life, 9.0 per cent of the respondents indicated that they have a very vague feeling, 9.0 per cent of the respondents indicated that they have a vague feeling, 4.5 per cent of the respondents indicated that they have a strong feeling, 9.0 per cent of the respondents indicated that they have an extremely strong feeling and 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that participants in this research study still view God as part and parcel of their daily life. As has been stated in chapter 2, there is a problem with humanism as an approach when the ties with any notion of God is cut and every source of meaning and significance is been concentrated in the human species. Humanism constructs, establishes and constitutes the humanness of human beings as the source of everything meaningful and sensible in the world. Likewise, some participants feeling that God is never irrelevant to their professional daily life might focus solely on God as one part of a wholesome sense-making approach, while ignoring the other components of the self, neighbours and

natural environment. In another way this finding expresses the outlines of a African-Christian wholesome sense-making approach in which God, oneself, other human beings and the natural environment operate as equitable partners.

In response to question 3, 18.1 per cent of the respondents indicated that they never feel that the philosophical position stresses the autonomy of human reasoning, 9.0 per cent of the respondents indicated that they have a very vague feeling, 4.5 per cent of the respondents indicated that they have a vague feeling, 22.7 per cent of the respondents indicated that they have a moderate feeling, 13.6 per cent of the respondents indicated that they have a strong feeling and 13.6 per cent of the respondents indicated that they have an extremely strong feeling. 18.1 per cent of the respondents did not respond to this question.

From the data presented a tendency may be detected amongst participants in this research study, that respondents to this question also emphasise a philosophy of human reason standing on its own and loosened from God as a one-sided approach. This is indicated by the total sum of 63.4 per cent of respondents who indicated that they feel that the philosophical position emphasises autonomy of human reasoning. This feeling ranges from very vague to extreme, the other aspects, mode, dimensions and experience of human roles within the wholesome approach. In this regard this position also reflects a one-sided sense-making approach against other components of the theanthropocosmic principle and thus contributes negatively to well-being levels of a person, since mental well-being is emphasised more than the other well-being levels. It also linked to the subjective well-being - cognitive component.

Humanism plainly over-emphasises any given facet and mode of experience of human nature such as thinking and reasoning, or language or feelings and emotions. The two other components of the theanthropocosmic principle, namely, God and nature in many humanist approaches is been falling by the wayside. In this instance imbalanced well-being levels are experienced.

In response to question 4, 59.0 per cent of the respondents indicated that they never have the feeling of not needing God to lead a fulfilled life 9.0 per cent of the respondents indicated that they have a very vague feeling, 9.0 per cent of the respondents indicated that they have a vague feeling, 13.6 per cent of the respondents indicated that they have a moderate feeling, 4.5 per cent of the respondents indicated that they have a strong feeling. 9.0 per cent of the respondents did not respond to this question.

From the bulk (59.0 per cent) of respondents who indicated that they did not have this feeling, a tendency may emerge that participants consider God as part of all their daily life activities. On the other hand the sum of 41.0 per cent of respondents feel that humanity does not need God

to lead a fulfilled life. From this one could infer that ones that do not have this feeling and the ones with it may suffer imbalanced wellness and well-being levels due to an over-emphasis of God in their lives, or under-emphasising God by ignoring God in their lives. Any gap created in the four-some sense-making approach creates the possibility of imbalanced well-being levels.

In response to question 5, 9.0 per cent of the respondents indicated that they never feel that humanity's development towards perfection is controlled by itself, 9.0 per cent of the respondents indicated that they have a very vague feeling, 9.0 per cent of the respondents indicated that they have a vague feeling, 4.5 per cent of the respondents indicated that they have a moderate feeling, 4.5 per cent of the respondents indicated that they have a strong feeling, 22.7 per cent of the respondents indicated that they have a very strong feeling and 31.8 per cent of the respondents indicated that they have an extremely strong feeling. 9.0 per cent of the respondents did not respond to this question.

From data presented a tendency emerges amongst participants that there is a feeling of overemphasising the self regarding humanity's development to perfection. Any ideology presented by this question has a great influence on participants, in the sense that a large portion of respondents do have that feeling, while a minority demonstrate the opposite side of that feeling. The absence of the components of God and the physical-organic environment in an exclusive humanistic and anthropocentric approach is, in other words, the real absence of the dynamic mystery of connectedness and difference between God, being human and the physical-organic environment. Such a wholesome experience of the dynamic mystery is the driving, promoting and facilitating agency of a meaningful and comprehensive state of equilibrium and homeostasis which correspond with meaningful levels of wellness and well-being. In this regard Nyirongo (1994:40) agrees with the notion of holistic and thus wholesome well-being as an intrinsic correlation of material and physical well-being and spiritual well-being.

In response to question 6, 4.5 per cent of respondents indicated that they never have the feeling that humanity can be saved by knowledge and education, 13.6 per cent of respondents indicated that they have a very vague feeling, 4.5 per cent of respondents indicated that they have a vague feeling, 4.5 per cent of respondents indicated that they have a moderate feeling, 4.5 per cent of respondents indicated that they have a strong feeling, 27.2 per cent of the respondents indicated that they have a very strong feeling and 31.1 per cent of the respondents indicated that they have an extremely strong feeling. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected amongst participants in the study that they are influenced by such an ideological notion since the percentage of respondents who show that

they do have such a feeling is more than those who did not have that feeling. Again as in the responses to question 5, it becomes clear that God, human and worldviews contribute to well being levels of participants or distract from the full scope of well-being levels. Therefore imbalanced well-being levels have been experienced by participants who follow a one-sided ideology, because one component is overemphasised against other components of God, human life or the physical-organic environment. Prozesky (1997:45) stresses the fact that humanism in the narrow sense holds an optimistic view of human nature but rejects religion. Because religion is rejected a wholesome approach is not catered for, therefore, imbalanced well-being levels could be expected as a possibility.

In response to question 7, 13.6 per cent of respondents indicated that they have a vague feeling that the application of psychology is important, 13.6 per cent of the respondents indicated that they have a moderate feeling, 9.0 per cent of the respondents indicated that they a strong feeling, 4.5 per cent of the respondents indicated that they have a very strong feeling and 50.0 per cent of the respondents indicated that they have an extremely strong feeling. 9.0 per cent of respondents did not respond to this question.

Data presented demonstrates a tendency that the application of psychology is important. What is lacking in the question is whether participants view psychology as more important than other fields, modes, dimensions and aspects of a human being. It might be the case or it might not be. The feeling expressed in other responses about the full experience of God in their lives as well as the acceptance of wholesome views of human beings by the majority of the responses directs the researcher to conclude that the phrase 'the application of psychology is important' emphasises the application of psychology as a helping profession. This means that strong ideological overtones regarding humanism as a sense-making approach are not taken into account by the participants in the study.

In response to question 8, 27.2 per cent of respondents indicated that they never have the feeling of being emotionally drained by their work, 18.1 per cent of respondents indicated that they have a very vague feeling, 4.5 per cent of respondents indicated that they have such a vague feeling, 9.0 per cent of respondents indicated they have a moderate feeling, 9.0 per cent of respondents indicated that they have a strong feeling, 18.1 per cent of respondents indicated that they have such a very strong feeling and 9.0 per cent of respondents indicated that they have an extremely strong feeling. 4.5 per cent of respondents did not respond to this question.

From data presented participants indicated that they have a feeling of being emotionally drained by their work, which be ascribed to a one-sided approach to life as it is indicated that in some occurrences participants lack a wholesome, differential and integral approach to life. It is not

hard work that drains off energy but emotional upheaval and stress related contexts of experience. A person operating with a constant flow of energy attempts to become entirely free from emotional upheaval.

In response to question 9, 4.5 per cent of the respondents indicated that they never have the feeling that they are bursting with energy and spiritual well-being in their workplace, 4.5 per cent of the respondents indicated that they have a very vague feeling, 9.0 per cent of the respondents indicated that they have a vague feeling, 13.6 per cent of the respondents indicated that they have a moderate feeling, 9.0 per cent of the respondents indicated that they have a strong feeling, 31.8 per cent of the respondents indicated that they have a very strong feeling and 22.7 per cent of the respondents indicated that they have an extremely strong feeling. 4.5 per cent of the respondents did not respond to such a question.

The data presented indicated that participants in this study show that spiritual well-being is important to their work hence they burst with spiritual well-being and energy in their workplace. From a traditional dualist or threesome approach to human beings it is normal for a person to approach the fulfilment of life in terms of spiritual well-being and energy. In terms of a wholesome sense-making approach spiritual well-being and energy are built into each and every field, mode and dimension of experience such as love, thinking, apportioning justness, socialising and believing. Specifically at this point the classic dualist and tripartite views of human beings come loose at the seams as real integration of the spiritual dimension is added on to the physical bodily side. The potential for imbalanced well-being experiences are far higher in terms of the classical dualist and tripartite schemes of human beings than in terms of a wholesome differential and integral approach to human beings.

From this indication it is important for faith leaders to be incorporated into the EAP in order to moderate the over-use of spirituality in the workplace against other aspects of human life and to uplift the spirituality of those who indicated that they did not burst with spiritual well-being and energy in their workplace. In that sense faith leaders are assisting participants to attain better levels of well-being in their workplaces.

In response to question 10, 9.0 per cent of the respondents indicated that they never have the feeling that working all day without prayer is really a strain for them, 31.8 per cent of the respondents indicated that they have a moderate feeling, 13.6 per cent of the respondents indicated that they have a strong feeling, 9.0 per cent of the respondents indicated that they have a very strong feeling and 27.2 per cent of the respondents indicated that they have an extremely strong feeling. 4.5 per cent of the respondents did not respond to this question.

From data presented a tendency is detected that participants in the study had a feeling that

prayer is a strengthening device in their work situation, hence the bulk of respondents did indicate that they feel that working without prayer is a strain to them. To pray does not necessarily mean that one needs to have a specific time but prayer which could be an ongoing process of human life everywhere, at any time and all circumstances is the preferable choice. Thus, to pray should be a continuous process of life within a full and wholesome experiential life world.

4.6.2 Information on the influence of faith, belief and trust on professional experience in the rural and semi-rural areas

The purpose of the questions in this section is to determine the feeling of the professionals in the rural and semi-rural areas regarding the wholesome influence of faith, belief and trust on professional experience of performance.

Table 4.25 Indication of the influence of faith, belief and trust on professional (SAPS) experience in the rural and semi-rural areas

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>per cent</i>
11. I feel strong and vigorous in my work when I start it with prayer.	0 (never)	0	0,0%
	1 (very vague)	0	0,0%
	2 (vague)	1	4,5%
	3 (moderate)	4	18,1%
	4 (strong)	1	4,5%
	5 (very strong)	1	4,5%
	6 (extremely strong)	14	63,6%
	No response	1	4,5%
TOTAL		22	100,0%
12. I feel burned out from my work.	0 (never)	14	63,6%
	1 (very vague)	1	4,5%
	2 (vague)	0	0,0%
	3 (moderate)	4	18,1%
	4 (strong)	1	4,5%
	5 (very strong)	1	4,5%
	6 (extremely	0	

	strong)		0,0%
	No response	1	4,5%
TOTAL		22	100,0%
13. My work is a divine call.	0 (never)	1	4,5%
	1 (very vague)	0	0,0%
	2 (vague)	0	0,0%
	3 (moderate)	2	9,0%
	4 (strong)	4	18,1%
	5 (very strong)	2	9,0%
	6 (extremely strong)	11	50,0%
	No response	2	9,0%
TOTAL		22	100,0%
14. I feel strong and full of life and energy in my work.	0 (never)	0	0,0%
	1 (very vague)	1	4,5%
	2 (vague)	1	4,5%
	3 (moderate)	0	0,0%
	4 (strong)	1	4,5%
	5 (very strong)	6	27,2%
	6 (extremely strong)	12	54,5%
	No response	1	4,5%
TOTAL		22	100,0%
15. I always persevere at work, even when things do not go well.	0 (never)	1	4,5%
	1 (very vague)	1	4,5%
	2 (vague)	0	0,0%
	3 (moderate)	2	9,0%
	4 (strong)	4	18,1%
	5 (very strong)	2	9,0%
	6 (extremely strong)	11	50,0%
	No response	1	4,5%
TOTAL		22	100,0%
16. I doubt the significance of God in my work.	0 (never)	13	59,0%

	1 (very vague)	1	4,5%
	2 (vague)	0	0,0%
	3 (moderate)	1	4,5%
	4 (strong)	2	9,0%
	5 (very strong)	3	13,6%
	6 (extremely strong)	0	0,0%
	No response	3	13,6%
TOTAL		22	100,0%
17. I feel happy when my attention is totally (mind, physical and spiritual) focused on my profession.	0 (never)		
		1	4,5%
	1 (very vague)	1	4,5%
	2 (vague)	0	0,0%
	3 (moderate)	0	0,0%
	4 (strong)	1	4,5%
	5 (very strong)	2	9,0%
	6 (extremely strong)	15	68,1%
	No response	2	9,0%
TOTAL		22	100,0%
18. In my life I can comfortably deal with stressful situations and I easily recover from such situations.	0 (never)		4,5%
		1	
	1 (very vague)	0	0,0%
	2 (vague)	1	4,5%
	3 (moderate)	0	0,0%
	4 (strong)	1	4,5%
	5 (very strong)	3	13,6%
	6 (extremely)	15	68,1%
	No response	1	4,5%
TOTAL		22	100,0%

In response to question 11, 4.5 per cent of the respondents indicated that they have a vague feeling that they are strong and vigorous in their work when they start it with prayer, 18.1 per cent of the respondents indicated that they have a moderate feeling, 4.5 per cent of the respondents indicated that they have a strong feeling, 4.5 per cent of the respondents indicated

that they have a very strong feeling and 63.6 per cent of the respondents indicated they have an extremely strong feeling. 4.5 per cent of the respondents did not respond.

From the data presented the bulk of respondents indicated that they feel extremely strong and vigorous in their work when they started their work with prayer. These participants may be involved in time and task differentiation in their work experience which includes the experience of God, human life and natural environment through the whole day. The ones who never have such a feeling may be involved in various tasks and responsibilities they have to perform in their daily life so prayer is not that important to start a day but snippets of prayer moments are performed as an in-built responsibility throughout his/her work of the day.

In response to question 12, 63.6 per cent of the respondents indicated that they never feel burnout from their work, 4.5 per cent of the respondents indicated that they have a very vague feeling, 18.1 per cent of the respondents indicated that they have a moderate feeling, 4.5 per cent of the respondents indicated that they have a strong feeling, 4.5 per cent of the respondents indicated that they have a very strong feeling. 4.5 per cent of the respondents did not respond to this question.

From the data presented it is indicated that 63.6 per cent of respondents did not have a feeling of burn out in their workplace, while 34.0 per cent did indicated that they do have such a feeling at different degrees. A person who does not experience burnout is a well integrated person. Burnout in a real sense invites faith, belief, trust and confidence into the workplace for the improvement of wellness and well-being levels of employees, improved performance and for better productivity in the workplace. Burnout cautions a person to undergo a process of renewal (empowering, energising and training to cope) with a focal point after a burn out period. In the light of this study personal growth, acquisition of new skills and development of new insight after a burn out period encourages a professional worker to undergo a process of reconciliation with oneself, God, other human beings and physical-organic environment. Burnout and stress need to be perceived from a standpoint of revitalisation, renewal and re-energising personnel with low morale and they should be led to perceive burnout in that way.

In response to question 13, 4.5 per cent of respondents indicated that they never feel that their work is a divine call, 9.0 per cent of respondents indicated that they have a moderate feeling, 18.1 per cent of respondents indicated that they have a strong feeling, 9.0 per cent of the respondents indicated they have a very strong feeling and 50 per cent of respondents indicated that they have an extremely strong feeling. 9.0 per cent of the respondents did not respond to this question.

From the data presented a very interesting tendency emerges in which participants in the study view themselves to a large degree as people who experience their faith, belief, trust and confidence in a foursome way towards themselves, God, other human beings and the physical organic environment. Hence, they perceive their work as a divine calling. Through their labour they honour, love and serve God, themselves, other human beings and the physical-organic environment.

In response to question 14, 4.5 per cent of the respondents indicated that they have a very vague feeling that they are strong and full of life and energy in their work, 4.5 per cent of the respondents indicated that they have vague feeling, 4.5 per cent of the respondents indicated that they have a strong feeling, 27.2 per cent of the respondents indicated that they have a very strong feeling and 54.5 per cent of the respondents indicated that they have an extremely strong feeling. 4.5 per cent of the respondents did not have that feeling.

From the data presented it is clear that the professionals in the rural areas are influenced by the religious conviction that they are called by God to perform their duty, hence they indicated that they do feel energetic, strong and lively in their work because they know that they work for God and not for human beings as they are called by God to this profession (cf. Question 13). The strength and energy flow from God who called them to serve in this profession. There is no one who feels empty and flat in this regard.

In response to question 15, 4.5 per cent of the respondents indicated that they never persevere at work even when things go well, 4.5 per cent of the respondents indicated that they have a very vague feeling of perseverance at work few times a year, 9.0 per cent of the respondents indicated that they have a moderate feeling, 18.1 per cent of the respondents indicated that they have a strong feeling, 9.0 per cent of the respondents indicated that they have a very strong feeling and 50 per cent of the respondents indicated that they have an extremely strong feeling. 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency may be detected amongst participants that they perceive their work as a God-given opportunity and God sustains them in their work, hence they indicate that they persevere in their work even though things do not go well. Responses to this question support the responses to questions 13 and 14.

From the data presented a tendency may be detected that the participants in this study do persevere in their work even when things do not go well because their work is God focused but also focused on themselves, their human neighbours and the physical natural environment in their performances. In sense faith leaders should cooperate with the EAPs to assist

professionals in the rural and semi-rural areas to cope with stress in the workplace since some of these questions troubling them are faith related questions in conjunction with professional performance related questions which revolves around all four or one of the foursome of a person's experience of God, himself or herself, other human beings as colleagues and the surrounding natural environment.

In response to question 16, 59.0 per cent of the respondents indicated that they never doubt the significance of God in their work, 4.5 per cent of the respondents indicated that they have a very vague feeling, 4.5 per cent of the respondents indicated that they have a moderate feeling, 9.0 per cent of the respondents indicated they have strong feeling and 13.6 per cent of the respondents indicated that they have a very strong feeling. 13.6 per cent of the respondents did not respond to this question.

From the data presented it seems that respondents in the study of rural and semi-rural areas are fairly religious beings called by God to serve in their professions, hence they see the significance of God in their workplace as stated earlier in 2.2 where Mbiti (1969) indicated the way God equipped professionals to perform their work. According to the response to this question it is clear that faith leaders should at least be drawn into a cooperative agreement of some sort with the EAPs.

In response to question 17, 4.5 per cent of the respondents indicated that they never feel happy when their attention is totally focused on their profession, 4.5 per cent of respondents indicated that they have a very vague feeling, 4.5 per cent of respondents indicated that they have a strong feeling, 9.0 per cent of respondents indicated that they have a very strong feeling and 68.1 per cent of respondents indicated that they have an extremely strong feeling. 9.0 per cent of respondents did not respond to this question.

From the data presented 68.1 per cent of respondents indicated that they feel happy when their attention is totally focussed on their profession against the 4.5 per cent of the respondents who never feel that way. This illustrates that participants in this study by the time they are in a state of homeostasis are focussed and demonstrates that equilibrium in a human being's wellness is important.

Kourie (1989) and Isherwood and Stuart (1998) state that humankind is perceived as a psychosomatic integrated being. Sickness and an unhappy situation are brought about by the disintegration of the same person and the healing process and happiness are perceived as the reintegration of humanity. In this case it is the competence of all the therapists to work cooperatively to bring about an integrated human being (health and balanced well-being levels)

hence the need for faith leaders to participate in the EAP.

In response to question 18, 9.0 per cent of the respondents indicated that they have a very vague feeling that in their lives they can comfortably deal with stressful situations and they easily recover from such situations, 13.6 per cent of the respondents indicated that they have a moderate feeling, 9.0 per cent of the respondents indicated that they have a strong feeling, 13.6 per cent of the respondents indicated that they have a very strong feeling and 50 per cent of the respondents indicated that they have an extremely strong feeling. 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that professionals in the rural and semi-rural areas do have stressful situations in their lives, hence they have developed strategies to cope with stressful situations. None of the respondents did indicate that they never have such a feeling, while the rest (100 per cent) indicated that they do have the feeling of dealing with the stressful situations even though the feeling in frequency.

If, this is the case then the participants in this research study need the support from the nearest caregivers to provide support and encourage those who could deal with stressful situations. Faith leaders due to their location, availability, mobility and flexibility are the nearest caregivers in the rural and semi-rural areas (cf Stone, 1993), hence the researcher proposes that faith leaders be trained to provide necessary counselling and support to participants of this study via the EAP within their respective departments.

The reasons for that are reflected in the response to question 39 in 4.5.9 on information on faith related assistance in the workplace and involvement of faith leaders in stress management where 63.6 per cent of respondents indicated that their pastors did not provide them with counselling. This indicates negligence of faith leaders and consultants in providing care and support to participants.

The former is reflected in the response to the following questions 3, 5, 6 and 7 which indicated the influence of the philosophical God, human and worldviews on participants' well-being levels in alignment with a sense-making approach which overshadows other components of the theanthropocosmic principle.

4.6.3 Information on ill-health and stress

The purpose of these questions in this section is to determine stress levels and health levels of participants in this study (cf 2.4.2 the impact of one-sided views on wellness and well-being levels). The following symptoms were chosen according to secondary sources used in Chapter 2 as authors indicated in 2.4.2 the impact of one-sided views on wellness and well-being levels.

Table 4.26 Ill-health and stress indicators

<i>Questions</i>	<i>Responses</i>	<i>F</i>	<i>per cent</i>
1. lack of appetite or over eating	1 (never)	6	27,2%
	2 (rarely)	2	9,0%
	3 (sometimes)	12	54,5%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
2. Indigestion or heartburn	1 (never)	9	40,9%
	2 (rarely)	4	18,1%
	3 (sometimes)	6	27,3%
	4 (often)	2	9,0%
	No response	1	4,5%
TOTAL		22	100,0%
3. Insomnia- sleep loss	1 (never)	9	40,9%
	2 (rarely)	3	13,6%
	3 (sometimes)	6	27,3%
	4 (often)	3	13,6%
	No response	1	4,5%
TOTAL		22	100,0%
4. Headaches	1 (never)	5	22,7%
	2 (rarely)	6	27,3%
	3 (sometimes)	7	31,8%
	4 (often)	3	13,6%
	No response	1	4,5%
TOTAL		22	100,0%
5. Panic or anxiety attacks	1 (never)	13	59,0%
	2 (rarely)	3	13,6%
	3 (sometimes)	4	18,1%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
6. Muscular tension/ aches and pains	1 (never)	4	18,1%
	2 (rarely)	9	40,9%

	3 (sometimes)	7	31,8%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
7. Feeling nauseous or sick	1 (never)	9	40,9%
	2 (rarely)	6	27,3%
	3 (sometimes)	6	27,3%
	4 (often)	0	0,0%
	No response	1	4,5%
TOTAL		22	100,0%
8. Tendency to drink more alcohol than usual	1 (never)	13	59,0%
	2 (rarely)	2	9,0%
	3 (sometimes)	5	22,7%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
9. Tendency to smoke more than usual	1 (never)	18	81,1%
	2 (rarely)	1	4,5%
	3 (sometimes)	2	9,0%
	4 (often)	0	0,0%
	No response	1	4,5%
TOTAL		22	100,0%
10. Constant irritability	1 (never)	8	36,3%
	2 (rarely)	8	36,3%
	3 (sometimes)	4	18,1%
	4 (often)	0	0,0%
	No response	2	9,0%
TOTAL		22	100,0%
11. Difficulty in making decisions	1 (never)	9	40,9%
	2 (rarely)	5	22,7%
	3 (sometimes)	7	31,8%
	4 (often)	0	0,0%
	No response	1	4,5%
TOTAL		22	100,0%

12. Feeling or becoming angry with others too early	1 (never)	4	18,1%
	2 (rarely)	7	31,8%
	3 (sometimes)	9	40,9%
	4 (often)	2	9,0%
	No response	1	4,5%
TOTAL		22	100,0%
13. Constant tiredness	1 (never)	7	31,8%
	2 (rarely)	6	27,3%
	3 (sometimes)	6	27,3%
	4 (often)	2	9,0%
	No response	1	4,5%
TOTAL		22	100,0%
14. Feeling unable to cope	1 (never)	9	40,9%
	2 (rarely)	7	31,8%
	3 (sometimes)	4	18,1%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
15. Avoiding contact with other people	1 (never)	13	59,0%
	2 (rarely)	1	4,5%
	3 (sometimes)	6	27,3%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
16. Mood swings	1 (never)	14	63,6%
	2 (rarely)	4	18,1%
	3 (sometimes)	2	9,0%
	4 (often)	1	4,5%
	No response	1	4,5%
TOTAL		22	100,0%
17. Unable to listen to other people	1 (never)	10	45,4%
	2 (rarely)	6	27,3%
	3 (sometimes)	5	22,7%
	4 (often)	0	0,0%

	No response	1	4,5%
TOTAL		22	100,0%
18. Having difficulty in concentrating	1 (never)	7	31,8%
	2 (rarely)	7	31,8%
	3 (sometimes)	4	18,1%
	4 (often)	3	13,6%
	No response	1	4,5%
TOTAL		22	100,0%

In response to question 1, 27.2 per cent of the respondents indicated that they never have a lack or appetite or over eat, 9.0 per cent of the respondents indicated that they rarely lack appetite or over eat, 54.5 per cent of the respondents indicated that they sometimes lack appetite or over eat, 4.5 per cent of the respondents indicated that they often lack appetite or over eat. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented 59 per cent of the total respondents indicated that they do lack appetite or over eat, which indicated that the participants in this study from the rural and semi-rural areas, do experience forms of stressful situations which are the opposite of well-being levels. The respondents who show that they never or rarely lack appetite or over eat are 36.2 per cent against 59 per cent of the respondents who do lack appetite or over eat. This indicated at least that there are levels of distress amongst professionals in the rural and semi-rural areas (see Mirowsky and Ross 2003 and O' Brien 2003 in 2.4.2).

In response to question 2, 40.9 per cent of the respondents indicated that they never experience indigestion or heartburn, 18.1 per cent of the respondents indicated that they rarely experience the indigestion or heartburn, 27.2 per cent of the respondents indicated that they sometimes have that experience, 9.05 per cent of the respondents indicated that they often have that experience. 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is been detected that a large part of the participants 49 percent never or rarely experience indigestion or heartburn. A full 36 percent which include the often and sometimes categories do experience indigestion or heartburn. The conclusion is that no significant correlations could be drawn between the high percentage – 49 percent - of respondents with very low levels of indigestion or heartburn and stressful factors and situations. The 36 percent of participants who often and sometimes suffering from indigestion and heartburn signifies problems regarding their experience of well-being levels.

In response to question 3, 40.9 per cent of the respondents indicated that they never experience insomnia (sleep loss), 13.6 per cent of the respondents indicated that they rarely experience this problem, 27.25 per cent of the respondents indicated that they sometimes experience this problem, 13.6 per cent of the respondents indicated that they often experience this problem. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented 54.5 per cent of the respondents indicated that they do never or rarely experience sleeping problems, while 40.9 per cent of the respondents often or sometimes experience sleeping problems. The former indicated that a group of professionals in the SAPS in the rural and semi-rural areas experience fairly balanced sleeping patterns while a smaller group experience symptoms of stress as indicated by their sleeping problems. Viljoen (2001:8) indicates, therefore, stress is no stranger in the lives of members of the police.

In response to question 4, 22.7 per cent of the respondents indicated that they never have headaches, 27.2 per cent of the respondents indicated that they rarely experience headaches, 31.8 per cent of the respondents indicated that they sometimes experience headaches and 13.6 per cent of the respondents indicated that they often experience headaches. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented a large portion of 49.9 (72.6 per cent) of respondents indicated that they never or rarely experience headaches against the 44.4 per cent of the respondents who indicated that they experience often or sometimes headaches in the past three months. This indicated that the participants in this study within SAPS from the rural and semi-rural areas do experience problematic well-being levels to a certain extent. The close to 50 per cent of participants experiencing headaches never or rarely is remarkably high for a stressful profession such as the police service.

In response to question 5, 59.0 per cent of the respondents indicated that they never panic or experience anxiety attacks, 13.6 per cent of the respondents indicated that they rarely do experience this, 18.1 per cent of the respondents indicated that they sometimes experienced this and 4.5 per cent of the respondents indicated that they often experienced this. 4.5 per cent of the respondents did not experience the feeling of panic or anxiety attacks.

From the data presented 72.6 per cent of the respondents never or rarely experience feelings of panic or anxiety attacks, while 27.1 per cent of the respondents indicated that they often or sometimes do experience feelings of panic or anxiety attacks. This shows that the respondents in this case are people who are trained to be brave. One could surmise that they sustain their anxiety and feelings of panic or anxiety attacks which is not the case with the respondents who

are educators in this research study. That there are distress signals in the finding is for sure but what these signals are signifying in terms of distress and well-being levels are not that certain. Viljoen (2001:58) points to the following facts:

Many of the in-patients were police officers who had been admitted for stress-related conditions.

In response to question 6, 18.1 per cent of the respondents indicated that they never experience muscular tension/aches and pains, 40.9 per cent of the respondents indicated that they rarely experienced this, 31.8 per cent of the respondents indicated that they sometimes experience this and 4.5 per cent of the respondents indicated that they often experience this. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented it is clear that the participants in this study who are members of SAPS from the rural and semi-rural areas do experience to certain extent stressful situations which have a negative impact on their well-being levels. This is illustrated by a large portion (36.3 per cent) of the respondents who indicated that they do experience muscular tension/aches and pains against a portion of 49 per cent of the respondents who never or rarely experience muscular tension/aches and pains.

In response to question 7, 40.9 per cent of the respondents indicated that they never experience feeling nauseous or sick, 27,3 per cent of the respondents indicated that they rarely experience this feeling, 27.3 per cent of the respondents indicated that they sometimes experience this feeling. 4.5per cent of the respondents did not respond to this question.

From the data presented it is clear that 27.39% of the respondents experience sometimes a feeling of being nauseous or sick while 68 per cent never or rarely experience the feeling of nausea or being sick. This is a rather interesting finding which is illustrated by the large portion of participants, 68 per cent indicating that they do not suffer nausea or feeling sick. The general way in which a question like this is posed in a profession comprising mainly of males does not open the intricacies of why the high percentage delivered in the positive sense of the word. A cross reference directed at refining and detailing feeling in this regard would have delivered and provided more information on the immediate background of answers revolving around feeling nausea and feeling sick.

In response to question 8, 59.0 per cent of the respondents indicated that they never have the tendency to drink alcohol more than usual, 9.0 per cent of the respondents indicated that they rarely have that tendency, 22.7 per cent of the respondents indicated that they sometimes have that tendency and 4.5 per cent of the respondents did not respond to this question.

From the data presented it is clear that most of the respondents are capable of dealing with stressful situations, hence 68.0 per cent of the respondents never or rarely have the tendency to drink more alcohol than usual (cf. Question 18, in the general survey where 95.2 per cent of the respondents indicated that they can comfortably deal with stressful situations in their lives).

This indicates that professionals in the rural and semi-rural areas do experience stressful situations, but they are not so flattened that they depend on alcohol as a salvific tool to pull out of these situations. The 27.2 per cent of the respondents often or sometimes having the tendency to drink more alcohol than usual are still too many. If the latter percentage could not be brought to the ideal of 0.0 percent the researcher opts for the optimal manageable percentage which should be as low as possible. Faith leaders could play a meaningful role through the provision of support and after-care immediately after participants with a problem return home from Alcohol Anonymous (AA).

In response to question 9, 81.8 per cent of the respondents indicated that they never have the tendency to smoke more than usual, 4.5 per cent of the respondents indicated that they rarely have that tendency, 9.0 per cent of the respondents indicated that they sometimes have that tendency. Only 4.5 per cent did not respond to this question.

The interpretation to this question is the same as in question 8 because these responses also illustrate that the professionals in the rural and semi-rural areas are capable of dealing with stressful situations and they just need support and care from all caregivers to take care of themselves.

In response to question 10, 36.3 per cent of the respondents indicated that they never have a feeling of constant irritability, 36.3 per cent of the respondents indicated that they rarely have that feeling, 18.1 per cent of the respondents indicated that they sometimes have that feeling. 9.0 per cent of the respondents did not respond to this question.

From the data presented a tendency may be detected that the stress levels of the participants selected in this study from the rural and semi-rural areas do not influence their relationships with other people. This is illustrated by the large portion (36.3 per cent) of the respondents who indicated that they never have the feeling of constant irritability plus those who rarely 36,3% have such a feeling against 18.1 per cent of the respondents who sometimes have such a feeling of constant irritability.

In response to question 11, 40.9 per cent of the respondents indicated that they never have

difficulty in making decisions, 22.7 per cent of the respondents indicated that they rarely have difficulty in making decisions and 31.8 per cent of the respondents indicated that they sometimes have difficulty in making decisions. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented 31.8 per cent of the respondents indicated that they sometimes have difficulty in making decisions, while 63.6 per cent of the respondents indicated that they never or rarely have difficulty in making decisions. In this case the professionals in SAPS in the rural and semi-rural areas need guidance on how to increase and enhance their decision making abilities. The 31.8 per cent respondents who indicated that they find it sometimes difficult to make decisions need heightened attention in order to curb any sliding into lower levels of indecision.

Indecision and difficulty to make decisions are indications of people living in stressful situations because a person who is stressed cannot take decisions easily. Hence, an intensification of the assistance from the EAP in cooperation faith leaders outside the SAPS is largely welcomed by the researcher.

In response to question 12, 18.1 per cent of the respondents indicated that they never feel or become angry with others too early, 31.8 per cent of the respondents indicated that they rarely have this feeling, 40.9 per cent of the respondents indicated that they sometimes have this feeling and 9.0 per cent of the respondents indicated that they often have this feeling. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented it is clear that the professionals in the SAPS in rural and semi-rural areas are experiencing alternating levels of feeling of anger towards too quickly. This is illustrated by the score of 49.9 per cent of respondents who indicated that they often or sometimes have that feeling of anger with others too early (cf 2.4.2). Interestingly, taking into account that this question is directed at members of the police service who is not known for their softly-softly approach 62.7 is a high percentage of participants never or rarely having the feeling of anger with others too quickly.

In response to question 13, 31.8 per cent of the respondents indicated that they never feel constant tiredness, 27.2 per cent of the respondents indicated that they rarely feel constant tiredness, 27.2 per cent of the respondents indicated that they sometimes feel constant tiredness, 9.0 per cent of the respondent indicated that they often feel constant tiredness. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented a tendency is detected that a large part of the participants 59.1 percent never or rarely experience a feeling of tiredness. The portion of participants of 36.3 percent of often and sometimes feeling tired is fairly disturbing though the reasons for the feeling of tiredness could not be unearthed from the question posed in a fairly general way. One could only speculate whether the experience of feeling sometimes or often tired is due to a lack of exercise or to high levels of stress and tension in the work ambience.

In response to question 14, 40.9 per cent of the respondents indicated that they never feel unable to cope, 31.8 per cent of the respondents indicated that they rarely feel unable to cope, 18.1 per cent of the respondents indicated that they sometimes feel unable to cope and 4.5 per cent of the respondents indicated that they often feel unable to cope. Only 4.5 per cent of the respondent did not respond to this question.

From data presented 72.7 per cent of total respondents indicated that they never or rarely feel unable to cope which is an indication that a large portion of the participants in the study cope well in their daily life experience. A further 22.6 percent of respondents often and sometimes feel unable of coping with their life experience. The portion of participants of 22.6 percent of often and sometimes feeling unable to cope is fairly disturbing though again as in some of the other questions there might be multiple reasons for the experience of being unable to cope. The possibility that these participants struggle to manage the change over and shift from one field of experience to another or the change from one role to another in daily life may be closer to what is happening on the ground. An urgent response is necessary by increasingly incorporating the wellness assistance of faith leaders into EAP service in the rural and semi-rural areas.

In response to question 15, 59.0 per cent of the respondents indicated that they never avoid contact with other people, 4.5 per cent of the respondents indicated that they rarely avoid contact with other people, 27.2 per cent of the respondents indicated that they sometimes avoid contact with other people and 4.5 per cent of the respondents indicated that they often avoid contact with other people. Only 4.5 per cent of the respondents did not respond to this question.

From the data presented the respondents in the SAPS show that they have better contact with other people due to 59.0 per cent of them who indicated that they never avoid contact with other people. The 36.2 per cent of the respondents have indicated that they avoid contact with other people. Myers (2004) supports that by saying, relationships are the generator of joy and happiness. Nevid (2006) shared the same sentiments by indicating that relationship protects the immune system by serving as a buffer against stress. So the majority of the participants in this field do not show any negative impact on the well-being levels from the relationship point of

view unlike the educators who show that a majority of the respondents do avoid contact which impacts negatively on well-being levels. In this regard the caregivers in the EAP including the faith leaders need to strengthen the attitude of these participants and minimize the attitude of the minority of avoiding contact.

In response to question 16, 63.6 per cent of the respondents indicated that they never have mood swings, 18.1 per cent of the respondents indicated that they rarely have mood swings, 9.0 per cent of the respondents indicated that they sometimes have mood swings, 4.5 per cent of the respondents indicated that they often have mood swings. Only 4.5 per cent of the respondents did not respond to this question.

As is indicated in the previous question's response (15) the majority of the professionals in the SAPS in the rural and semi-rural areas do not have mood swings (63.6 per cent), against 31.6 per cent of those who have mood swings. From this perspective there is not a considerable negative impact on well-being levels, since they do not have mood swings which are related to stress and certain forms of depression.

In response to question 17, 45.4 per cent of the respondents indicated that they never feel unable to listen to other people, 27.2 per cent of the respondents indicated that they rarely feel unable to listen to other people, 22.7 per cent of the respondents indicated that they sometimes feel unable to listen to other people. Only 4.5 per cent of the respondents did not respond to this question.

The data presented shows that some respondents have signs of stress illustrated by not having sound relationships which also have a negative impact on well-being levels of participants (see O' Brien 2003 in 2.4.2).

In response to question 18, 31.8 per cent of the respondents indicated that they never have difficulty in concentrating, 31.8 per cent of the respondents indicated that they rarely have difficulty in concentrating, 18.1 per cent of the respondents indicated that they sometimes have difficulty in concentrating, 13.6 per cent of the respondents indicated that they often have difficulty in concentrating. Only 4.5 per cent of the respondents did not respond to this question.

The sum score of 63.6 per cent of the respondents who indicated that they have never or rarely have difficulty in concentrating verify that some participants do cope well in terms of their concentration levels and the 31.7 per cent experiencing problems with concentration demonstrates that symptoms of distress are playing havoc with people's concentration levels.

4.6.4 Concluding comments

The following authors indicate that the symptoms displayed by participants such as the above are in alignment with stress and low well-being levels. Mirowsky and Ross (2003:163) and O'Brien (2003:206) indicate that most of the factors suggested show that there is strong and consistent relationship between a depressed or anxious mood and physiological malaise, such as headaches, sour stomach, palpitations, breathlessness, trouble sleeping, loss of appetite, fainting, diaphoresis, anorexia, nausea, diarrhoea, rapid heart rate, restlessness, fatigue, sensations of tightness in the throat, choking and lethargy. Anything that causes psychosomatic illness can be suspected of also causing emotional distress. Finally, if stress continues, irreparable physical or psychological damage may occur, even death.

In addition, these authors also show other signs of the results of imbalanced well-being levels such as: inability to concentrate, irritability, procrastination, cynical belief that nothing is worthwhile, alcoholism, heavy smoking. The above citations are to justify that the signs displayed in these responses are signs of stress and imbalanced well-being levels.

In general from the responses in this questionnaire regarding well-being levels of the professionals the researcher could notice that the professionals in the SAPS in the rural and semi-rural areas are not totally well in terms of stress levels and health levels even though they are better off than the educators when one checks and compares the scores given by the two categories of the participants in this study about their well-being levels. The following conclusion functions as a general statement about the well-being levels of the SAPS participants and the education participants:

The well-being levels of the SAPS participants are better than the education participants because of the attention and the effectiveness of the EAP and the involvement of the chaplains (faith leaders) within the service of the department providing support and care for the participants. Hence, the researcher proposes the inclusion of external faith leaders in strengthening the service of the EAP and the internal chaplaincy.

The indication of stress and ill-health in these responses ranges between 18 per cent and 30 per cent. From these scores it becomes clear that participants in the rural and semi-rural areas do experience certain levels of lower well-being and this need the attention of wholesome and holistic caregivers in terms of an integrated EAP.

4.7 CONCLUSION

This chapter focused on presentations, analysis and interpretation of data in tables and

information. An analysis of responses was made, based on the reflective study performed in Chapter 2. Making sense of the information is based on two theoretical angles of this study, the first of which is the focus on wholesome experiential patterns of faith placing alternating emphasis on faith experience of God, the human self, other human beings and the physical-organic environment. This four-side pattern of faith experience is been called the first theoretical angle of the study, and the focus on the impact of sin and evil, stress and the idolising of various parts of life on levels of wellness and well-being is approached from the second theoretical angle of the study, namely the four-some processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal) in which we as people and the physical-organic natural world are intrinsically and continuously involved.

It is also very interesting to learn from participants responses that even though participants try to hide their real stress and imbalance wellness levels there are reflections of imbalance levels of wellness such as questions in which they indicate that they are not well while in other questions they are contradicting their previous responses. Hence the questionnaire was structure in three phases to try to unearth the participants' reflections on well-being levels.

The chapter is been divided into two sections namely: Educators and South African Police Service information on their wellness and well-being levels with related issues to equilibrium and EAP. Moreover, levels of managing and coping of stress as well as the effectiveness of the EAP services in the two departments is been added.

The conclusion drawn, based on both theoretical reflection and aligned empirical study is that there is a dire need to incorporate faith leaders and consultants in EAP in order to provide integrated support and assist participants in the study from the rural and semi-rural areas. Faith leaders, consultants and counsellors have a significant role to play in addressing issues such as stress, trauma, depression, anxiety, HIV/AIDS and substance abuse from a foursome experiential pattern in which the pointers of God, the human self, the relationship towards other human beings and the physical-organic environment are wholesome related, effectuated and applied in an equitable way. It could be of great significance and would prepare the way for wholesome participation in the EAPs if faith leaders, consultants and counsellors emphasise and work within the context and space of their churches and faith communities in terms of the foursome experiential pattern of faith. The next chapter focuses on the model/program for an integrated EAP in which the faith leaders are incorporated.

CHAPTER 5

DEVELOPMENT OF A MODEL FOR THE EAP WHICH INCORPORATES FAITH LEADERS

5.1 INTRODUCTION

The sixth aim of this research study (cf 1.4) was to propose in outline form an EAP that integrates the work and programs of faith leaders and faith consultants thereby directly coherently raising well-being levels and performance management of participants in societal-rural environments. This aim is to reflect and discuss from a perspective of faith the notions of well-being and wellness of people thereby demonstrating their life-worlds as interweavement of different roles and interactional relationships in a meaningful wholesomeness of coherence. From a perspective of faith, strategies for coping and training of coping skills as well as well-being and wellness levels and performance management have to be reflected. In terms of the literature study in chapter 2, conclusions were made regarding a need for the development of an integrated EAP that include the work and programs of faith leaders and faith consultants that will equip them with strategies to cope and training of coping skills to cope through wholesome support and care for professionals in the societal-rural environments.

The starting point in this chapter will be to focus on the concept *model* and the role a model plays in the design of an integrated EAP for the participation of the faith leaders and faith consultants in this program. The purpose of the model is to indicate the procedure that has to be followed in the design of integrated EAP that faith leaders participate as equal partners with the other caregivers.

5.2 THE CONCEPT MODEL

The concept model is defined and discussed from different authors based on a scientific knowledge system. Garbers (1996:16) explains that scientific knowledge as a product or outcome of scientific research can be defined as the body of propositions (factual statements, hypotheses, models theories, laws, etcetera), accepted by the scientific community at a given time. Bholá (1990:302) defines a model as a design, description or analogy used to help visualize or make understandable something that is more complex. Van Dyk et al (1997:239-243) point out that the designer of development programs has a variety of conceptual models which can be explored in the development of the programs.

These models are seen as extremely useful and as enhancing chances of success in the program design. Mouton (2001:176-177) points out that model building studies are aimed at developing new models and theories to explain particular phenomena. According to him the building of models occurs mainly through two strategies. The *inductive model of thinking strategy* is constructed to fit certain empirical data. A construction of this model is based on its similarity to another phenomenon. The *deductive model construction strategy* postulates or formulates an action to be taken as true.

Wisniewski (2002:7) indicates that models come in a variety of forms and that they are not quantitative. Models might be constructed of a new office development, a wholesome integrated EAP model may be developed to assess the impact of one-sided worldviews on the well-being levels and performance management of participants in societal-rural environments, the human resource department of education and the SAPS may develop a model in terms of assessing professional people's response to the stressful situations and ill-health in the workplace and how faith leaders and faith consultants can train them to cope to these stressful situations, through instilling the culture of belief, trust, faith and confidence performance towards God, self, other human beings and physical-organic environment. Any model, no matter what its form or purpose, has one distinctive feature namely of attempting to represent a situation in a simplified form.

5.2.1 Characteristics of a model

Mouton and Marais (1990:14) give the following as the characteristics of an effective model:

- It identifies central problems or questions raised in a researched phenomenon.
- It limits, isolates, unifies and systematizes the domain that is studied.
- It provides a new definition.
- It provides clarification sketches and means for making predictions.

These characteristics give an indication on how this research study model will be design.

5.2.2 Model development

Van Dyk et al (1997:239, 243) explain that the designer of human resources development programs has a variety of conceptual models which can be explored in the development of the program and which can be explored, based on the systems approach. A designer can either choose a model that would be most appropriate to his/her need, adapt a model to suit the unique needs of an institution or utilize some of the existing models. The choice of a model will be determined largely by the situation within each institution. In this research study the researcher has choose to utilize O' Brien's (2003) model of parish nursing and Seabo (2002)

on Employee Assistance at workplace: experiences of the South African Police Services' program, as they share the same sentiments with the approach of this research study based on the anthropocosmic principle and the role of faith leaders, consultants and group.

Garbers (1996:19) model poses the following questions.

- First how one can manage a project optimally to achieve the required objectives
- What are the basic principles of project management are, which include human resource management, time management and performance management of professional on their faith, confidence, belief and trust To God, oneself, others and natural environment resources?

In facilitating the design of the human resource program like an integrated EAP that incorporates the faith leaders and faith consultants a model has been developed as being guided the table 2.3 in chapter 2 (cf 2.6.3).

5.2.2.1 Identification of the problems

The problems of imbalance well-being levels of professionals in the rural and semi-rural areas were identified as follows in chapter 1 (cf 1.2.3):

- Job satisfaction and interchanging roles
- The lacunae of wholesome sense-making links in the EAP
- Professional performance as measurable units

5.2.2.2 Making assumptions

The assumption made in this research in chapter 1 (cf 1.4.2) is that: Wholesome God-human-and-world approach embracing, supporting and synchronising people's daily experience through a coherent differential and integrative networking whole of people's daily changing of societal roles and fields, modes and dimensions of experience. Equilibrium and homeostasis in the modern African-Christian sense of the word is the differentiation and integration of quality time and energy spent in various roles and fields of experience of a human being. In this study, professional-working, faith-believing and societal-rural roles and fields of experience are being clustered and the experiential levels of skills, capacity and competency are viewed mainly from a faith perspective.

The researcher is convinced that through effective involvement of trained faith leaders as faith consultants within the framework of a wholesome EAP program a meaningful contribution is being made to the wellness and well-being levels of professionals in rural and semi-rural areas. With the assistance of faith leaders, the aims and broad developmental purposes of the EAP

can be supplemented and the level of fulfilling of the aims considerably been raised. An additional factor is that quality assistance and help from faith leaders and faith counsellors of is offered and made available to people which would normally be deprived thereof.

5.2.2.3 Verification of assumptions

Assumptions were verified by establishing whether professional do suffer imbalanced wellness and well-being due to one-sided sense-making approach, whether participants are in need of faith leaders in their life-world. The assumptions were tested through a postal questionnaire (cf Annexure 1).

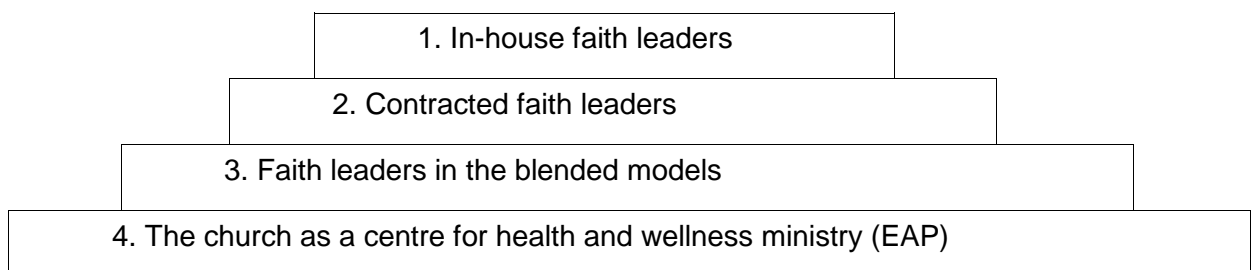
5.3 A MODEL FOR AN EAP THAT INCORPORATES FAITH LEADERS

The following model as designed by the researcher will be used for the wellness program that incorporates the faith leaders to assist the professionals in the rural and semi-rural areas. The model comprises nine items as indicated earlier in this study (cf 2.4.5 in table 2.3). The model will now be presented according to the guidelines for developing faith leader's support for the EAP in 2.4.5 of chapter 2 in table 2.3 in explanatory form.

5.3.1 Description of the role of the faith leader's and group in the EAP

The description of the role of the faith leaders in the EAP as adapted and modified from Seabo (2002) may be schematically presented as follows:

Figure 5.1



5.3.1.1 In-house faith leaders

The faith leaders within the in-house model will be located in the premises of the organization or company with other wellness professionals to assist professionals in the workplace with spiritual needs and work and life related problems and to advise the company about the relevant faith leaders who may serve as contracted people for referral at the rural and semi-rural areas where the in-house professionals cannot reach (Seabo, 2002:11-13).

They will liaise with the theological faculties within the country to organize the in-service training for the faith leader's who will be used in the EAP. They will also be responsible for inducting the new appointed contracted faith leaders to serve in the EAP.

5.3.1.2 Contracted faith leaders

Faith leaders in this regard will be forming a part of the group which the broader EAP will use in the rural and semi-rural areas, after the professional in the rural and semi-rural areas have been to the EAP for follow-up and support where necessary. The faith leaders will receive payment for the service they provide on behalf of the EAP. They will provide the following services:

- Assessment
- Short-term counselling
- Management consultation
- Job counselling
- Follow-up

Unlike in-house faith leaders, they will be located in the rural and semi-rural areas, which mean their location will allow them to have contact with professionals (Seabo, 2002:12).

5.3.1.3 Faith leaders in the blended models

In this the faith leaders in the rural and semi-rural areas will contribute to the combination of therapies that are available to assist the professionals in the rural and semi-rural areas. The faith leaders must be take-along in this regard to with the spiritual approach to the problem (Seabo, 2002:13).

5.3.1.4 The church as the centre for health and wellness ministry

The members of the church (faith group) with the help of the faith leaders should form a center for support. The faith leaders should advise the group to utilize the EAP services and to support and provide the after-care for those who are in trouble. The church should provide opportunities for the EAP to address the congregations about how to deal with life, work and personal problems.

The Church should provide unique settings for the promotion of health and well-being through the EAP. The church has to provide the following services in this regard:

- Promote a wholesome health and wellness program in relation to God-life-natural

environment.

- Provide integrated support and guidance.
- Assess and intervene to assist the parishioner in transition in coping with both physically and spiritually related symptoms and stressors.
- Design and implement a pastoral health and wellness plan.
- Screen and train volunteers to assist in the wellness program related to EAP.
- Remain available for consultation by the EAP for assistance they need from the church.

The general role of the faith leaders and group in the EAP will be an integrated healing role together with the other therapies within the EAP.

5.3.2 Spirituality of the faith leaders' vocation in the EAP

The Spirituality of the faith leaders' vocation in the EAP will be schematically represented as follows:

Figure 5.2



The spirituality of the faith leaders' vocation in this regard will be based on 1 Corinthians 12:4-6 : There are varieties of gifts , but the same Spirit, and there are varieties of services but the same Lord, and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.

Faith leaders involved in the EAP should display spiritual gifts by assisting the clients, to receive a renewal of the Holy Spirit to live a Christ-like life, in order to represent God the Creator on this planet earth in Fullness. The faith leaders in this program model will display the power of the Spirit manifested in them. They will represent Christ the Lord of the services in this program and they will justify that God the Creator activates all the activities in everyone to assist His people who are destitute, depressed and stressed.

The spirituality of the faith leaders' vocation in the EAP is to work amongst professionals in

rural and semi-rural areas who are distressed to show them the direction to God the Creator and Provider who created them in His image as an integrated being, solid and not broken, to Christ the Healer and the Holy Spirit renewing, (the comforter). The clients through the EAP will offload their problems to the faith leaders and the faith leaders through the power of the Holy Spirit will pray for and with the clients to God that He may bring a cure as He did during the times of Christ on earth.

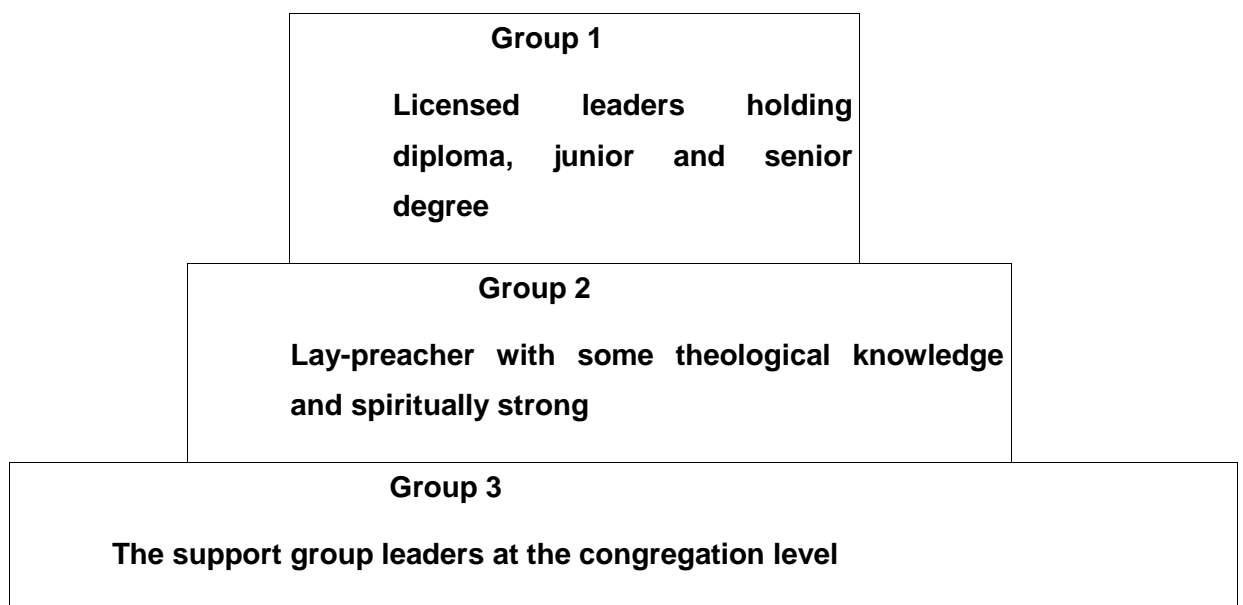
The EAP model which incorporates faith leaders in rural and semi-rural to assist professionals is also based on the mission of Christ to send His disciples in Matthew 10: 5-8: 'Do not go among the gentiles or enter any town of Samaritans. Go rather to the lost sheep of Israel. As you go and proclaim this message (message of hope): the kingdom of heaven has come near. Heal the sick, raise the dead and cleanse those who have leprosy, drive out the demons. Freely you have received, freely give.'

This is the Lord's mandate and commission which faith leaders have to fulfil on earth. In this model the EAP will be a vehicle to fulfil of this mandate and commission. This justifies the Biblical spirituality of faith leaders' vocation in the EAP specifically to the lost sheep, the professionals in the rural and semi-rural areas.

5.3.3 Who may become faith leaders in the operation of the EAP

The faith leader who may participate in the EAP is schematically represented as follows:

Figure 5.3



Faith leaders who should serve in the EAP can be categorized into three groups as is shown

above in figure 5.3.

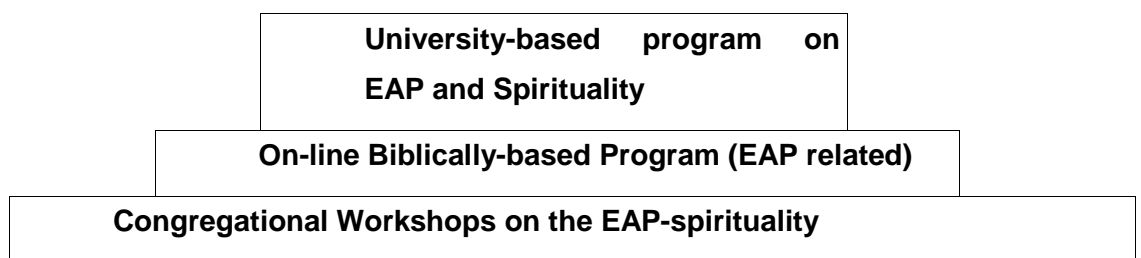
- The first group should be licensed and theologically well qualified faith leaders, who will be used in an in-house model as is stated earlier in chapter 2 about the model of EAP in 5.3.1.1. They can also be used as contracted professionals, also stated in 5.3.1.2.
- The second group should be lay preachers who can be used for aftercare program, because they are also with the professionals in the workplace, attend sports and entertainment centres together (cuff 2.4.3.6 pg 133).
- The third group should be the support group leaders who can be used for support group programs.

Finally faith leaders who wish to serve in the EAP must be people who are prepared to enter into life-long learning through the continuing education unit organized by the institution of higher learning to assist the faith leaders to cope with the demands of their scope of work and the new challenges.

5.3.4 Specific kind of training/orientation required to become a faith leader in an EAP

The kind of training or orientation to be used for the faith leaders who must participate in the EAP is schematically represented as follows:

Figure 5.4



5.3.4.1 A faith-based Program for EAP-Spirituality

5.3.4.1.1 Overview of the Programme

This program should offer the basic theology of work, home and spirituality in the workplace. The basic training in counselling should include clinical counselling, pastoral counselling and spiritual direction. This program should take care of the support group leaders, lay-preachers and licensed faith leaders who have not received training in the EAP related courses. The training can be offered on-line or through in-service training (cf 2.4.3.3 and 2.4.3.4). They

should be two directed retreat weekends to supplement the on-line training program and to support the faith leaders' spiritual formation and the course's faith community component.

5.3.4.1.2 Duration of training

The training may be two years of 3 weeks block training.

5.3.4.1.3 Suggested courses for the program

- **Mission Statement-** this course will enable the faith leaders to have direction towards a program they intend to follow. It will include the purpose of a mission statement in a program.
- **Devotion-** this course will focus on worship and service for the troubled professionals in the workplace, at home and in support groups in the Church. It is related to meditation and prayer as the means for healing as stated earlier in chapter 2 by Lebaka-Ketshabile (1997), Landman (2003), Morris (1988), Peale (1952) and Nevid (2006) on prayer and meditation and wellness of human being.
- **Role of the church in health and wellness-** this course will assist the faith leaders to identify the place of the church within the wellness program in the rural and semi-rural areas as the key institution in the rural areas. It will also help the church to establish well structured support groups within the church to assist the professionals in the rural and semi-rural areas. This course will be supported by Stone (1993) in 2.4.4 on the four conditions of Mc Gee, which are essential for effective crisis intervention that leads to the involvement of the faith leaders and groups in the EAP's operation.
- **Spiritual care -** this course will assist the faith leaders in the operation of the EAP to provide the necessary care which will assist the professional in the rural and semi-rural areas to cope with crisis situations, as stated earlier in chapter 2 where Landman (2003) stated that when people with HIV/AIDS are spiritually cared for they live longer, and Van Tonder (2005) when he identifies health as the well-being of the body, psyche and spiritual and that includes the harmonious integration of a person. So it is of paramount importance for faith leaders to learn how to care for the spiritual being that is an integrated and wholesome person on the other hand, while working with other therapists to care for the wholesome human being.
- **Spiritual assessment -** this course deals with the evaluation strategies in health and

counselling. The faith leader must be able to assess the condition of the client before he/she can help him/her. Sperry (2004) compares the two counselling evaluations as an important tool in counselling, namely the spiritual assessment and the initial psychological evaluation which are needed to assist the professionals in the rural and semi-rural areas.

- **Functioning within the ministerial team and EAP-** this course is important to equip the faith leaders about the teamwork within the EAP and within the ministerial team. They also need to know that health is a joint effort, and how the EAP and the ministerial team function together to achieve the common goal which is healing. This is stated earlier on in 2.4.5 on the different views on incorporating spirituality into the EAP, affirmed by Miller (2003) by indicating the religious leaders are professionals in their own rights and have or potentially have the power to impact on the client's life. If this is the case, then the faith leader as a professional must have knowledge of the working relationship.
- **Spiritual gift assessment** - the faith leader needs to have knowledge of how to evaluate the spiritual gifts of the people who need to assist in the support or care group so as not to use unsuitable persons in the operation of spiritual care.
- **Referral agent role-** this course is the one that links the EAP and faith leaders in the process of healing or bringing balanced well-being. The faith leader needs to know the procedures of referral from one therapist to the other and to know his/her role as a referral person within the EAP's operation. This notion of referral links well with the reasons for the choice of counselling model in 2.4.1.3 where the shortcomings of the different therapists are met by working together.
- **Grant proposal writing-** as faith groups have to provide assistance and support they are going to need funds, therefore it is of paramount important that faith leaders are equipped to write grant proposal.
- **Sharing the journey-**this has to do with relationships and support of stakeholders and clients. It is supported in chapter 2 in 2.4.2 on relationship as redemptive action in relation to professionals' well-being.
- **Handling clients with grief and loss-** this is the areas of EAP as well as the faith leaders and groups. This is stated in 2.4.3.1 as bereavement.

- **Health Issues** - this is also important in order to equip faith leaders about health as related to religion and how religion contributes positively towards levels of clients as is stated earlier by Peale (1952) that meditation and medication have the same root meaning, and Morris (1988) where he identifies diseases that can be healed by using religious means such as prayer and meditation. So it is important for the faith leaders to know more about health and the contribution of religion in healing.

The courses outlined per year can be grouped as follows in table 5.1:

Table 5.1

<i>First year (first block)</i>	<i>First year (second block)</i>
For three weeks: Mission Statement, Grant Proposal Writing and Functioning within a Ministerial Team and the EAP.	For three weeks: Role of the church in health and wellness, Referral agent role and health issues.
<i>Second year (third block)</i>	<i>Second year (Fourth block)</i>
For three weeks: Spiritual care, Spiritual assessment and Spiritual counselling.	For three weeks: Devotion, Sharing the journey and Handling clients with grief and loss.

5.3.4.4 The rationale for the choice of the courses

- **Mission statement**

As the faith leaders and groups within the EAP will have to work with certain projects or programs within the church and community to support or supplement the activities of the EAP it will be of paramount importance to know how to formulate a mission statement, the purpose of the mission statement and how to use it for the benefit of the project or program. Hence it is important to be trained in this line.

- **Grant proposal writing**

The reason for training in grant proposal writing is also of paramount importance because the projects or program will need to be registered or be recognized by the other organizations which will work with it. For marketing purposes and for sponsorship therefore the group or the faith leaders need to know how to write proposals in a professional way. The purpose and the use of the grant proposal need to be known. Hence the course is included in the training of faith

leaders and group in the training program.

- **Functioning within a ministerial team and the EAP**

It is of paramount important that the faith leaders who will work within the EAP need to be trained about the functioning within a ministerial team and the EAP. The purpose of the course is to let the participants know clearly what their work is and how to do it within the legal and ethical framework of the program.

- **Spiritual assessment, spiritual counselling and spiritual care**

The spiritual assessment is also of paramount importance in the sense that the faith leaders and groups within the EAP will handle the spiritual needs of the professionals in the rural and the semi-rural areas. Therefore they need to be trained on how to evaluate or assess the level of spiritual need or how to identify that the person is in real need of the spiritual counselling or care.

Hence the inception of this course in the program for the training of the faith leaders and groups who need to participate in the EAP. The faith leaders within the EAP need to be knowledgeable in spiritual counselling. They have to be trained in the steps and intervention strategies needed to counsel a person who is in crisis without causing any harm to the client. Knowledge of the counselling ethics and the legal implications within this field is also necessary. Hence, experiential faith, belief and trust counselling is brought into the picture within the training program of faith leaders to enable them to participating in the EAP.

The faith leaders also need to be trained in the spiritual care of the professionals referred to them by other therapists, for care or support, the ways to handle these people. How to lead them to the Lord almighty the healer and provider of their lives is of paramount important, hence training in spiritual care is needed.

- **Role of the Church in health and wellness, Referral agent role and health issues**

The faith leaders who will participate in the EAP need to be trained in the role of the Church in health and wellness. This includes the contribution of prayer and meditation in healing or sustaining balanced well-being as is stated earlier in chapter 2.4.1 on the importance of meditation and prayer in health and wellness, how to encourage the professionals that suffer from different diseases to face to God for help and total healing. How the church can serve as the support group or aftercare group for the clients who need the support and close relationship.

Hence, training is the role of the church in health and wellness.

Within a process of participation in EAP there will be a need for a referral from faith leaders and to faith leaders. Therefore this need to be trained in this regard in order to know how to handle referral procedures from them to other therapists or from other therapists to them and the feedback or report writing about the referral cases to them. Hence the inception of this course is very important.

- **Devotion, Sharing the journey and Handling clients with grief and loss**

The inception of these courses is for practical reasons. The faith leaders need to know how to empathise with the professionals' pains and suffering, how to address this crisis through devotion and sharing the journey together in helping the professionals.

The general rationale is that the faith leaders who follow the outline of the courses above will be empowered to serve professionals in the rural and semi-rural areas professionally, ethically and with sensitivity via the EAP.

5.3.4.5 University-based programs in a faith oriented EAP

Universities should expand special courses in spirituality. They should also realise that the future of the education of faith leaders in the EAP will develop and change as the special need for training and skills courses as joint ventures between Theology, Human Resource Management and Social Work in order to come up with a comprehensive curriculum for faith leaders who are supposed to serve in the EAP framework. An introduction of Faith based EAP Education is suggested and has to be implemented. The schools or departments of Theology should offer Spirituality and EAP related courses. Materials for this program could be derived from the course in Spirituality and Human Resource Sciences.

5.3.4.5. Suggested duration.

The training may be three to four years.

- **A year of personal psychotherapy**

The year of personal psychotherapy will equip the faith leader to perform his/her duty with competence, with the insight and knowledge of working with the troubled professionals to regain his/her mental and emotional status. It will also equip the leader to reduce symptoms and/or impairment, change the personality of the troubled professionals restore the self-fulfilment (cf Sperry 2001 in 2.4.1.1 on the Incorporating Spirituality in counselling as the redemptive act). See also table 2.2 on the highlights of perspectives on care in chapter 2 in 2.4.1.1. In this light there is a great need for the training of the faith leaders who may be participating in the EAP for assisting the professionals in the rural and semi-rural areas.

- **A year of spiritual direction.**

As the program will include spirituality there is a need for the faith leaders to be equipped in the line of spiritual direction, which is the discipline that will accommodate spirituality in counselling. The faith leader who is well trained in this line will use this knowledge to transform, increase in authenticity, have integrity between the outer role and inner life of the professional, will be able to reconstitute sexual misconduct and be able to assess levels of awareness and openness and assess the need for therapy (cf table 2.2 on the highlights of perspectives on care).

- **A year of history of classic pastoral care/ counselling**

This module will strengthen the knowledge of the faith leader in the pastoral care he/she obtained, but now with more emphasis on pastoral counselling and healing. The faith leader will be able to perform healing where possible, including healing of relationships with him/herself, God and other human beings. The faith leader should be equipped in such a way that he/she could narratively, contextually and correlationally cross disciplinary method that moves from- doing bio-psycho-social and theological assessment and the knowledge on the plan for healing (cf table 2.1 pastoral counselling and 2.2 on pastoral counselling).

5.3.4.6 Suggested major topics in the courses for faith leaders in the EAP

The suggested topics in the courses for the faith leaders in the EAP are adopted from O'Brien (2003)'s parish nursing as it shares the same direction with the participation of the faith leaders in counselling and healing and deems it necessary for the training of the faith leaders in the operation of the EAP to assist the professionals in the rural and semi-rural areas.

- Spirituality and the healing arts (theology of wholesome health and healing).
- Spiritual ministry of faith wellness program.

- Ethical Issues (standing on holy ground).
- The history of faith leaders in wholesome health and wellness.
- Definition and the philosophy of faith leaders in the wholesome health and wellness.
- The role and functions of the faith leaders in an integrated EAP.
- Prayer in the faith related EAP.
- Working with congregation (Initiating a wholesome health care and wellness ministry within the foursome pattern of God, self, other human beings and natural environment of faith community).
- Assessment of wholesome health and wellness needs of the faith community within the foursome pattern of God's grand acts of creation, reconciliation, renewal and consummation.
- Assessment of parishioners' and professionals' integrated wellness needs.
- Integrate wholesome care of chronically ill and acutely ill parishioners and professionals.
- Theanthropocosmic principle needs regarding death and bereavement
- Integrate wellness needs in a mass casualty trauma.
- Accountability and documentation.
- Legal and ethical issues.
- Faith leaders in the EAP research.

The spirituality (connectedness) and faith related EAP course, Faith-EAP could be offered for academic credits that carry both undergraduate and graduate course numbers, with assignments and clinical experiences varying according to the students' levels of experience. Both the undergraduate and the graduate students participating in the class for university credit could be mentored in the Faith-EAP research experience in order to assist in further developing and validating the speciality area.

This gives some sense of the present state of faith leaders in the EAP educational milieu. The future of faith-EAP education currently rests, appropriately, in the hands of the Lord and of those faith leaders who follow His call to serve within their faith community within the rural and semi-rural areas to assist the professionals.

5.3.4.6 Example of potential faith leader's activities in the EAP

It is important for faith leaders with the assistance of the Theological Institutions and the EAP to document their activities. This is for the protection of the partnership in the wellness program and to provide an ongoing witness of the value and usefulness of the program and

its impact on improving the quality of spirituality related EAP.

The activities should be designed in such a way that they provide a vehicle for sharing the personal and professional gifts of the EAP and community related organizations like the faith leaders and groups.

Some of the activities may be performed by the lay-preacher and congregational support group like writing letters, reading scripture and praying with home bound professionals. The suggested activities are there to allow the faith leaders to supplement the limits of the EAP. In this regard the EAP will stand on four legs (Psychological leg, Sociological leg, Health leg and now Faith leg) instead of three legs (Psychological leg, Sociological leg and Health leg).

The following table contains the activities to supplement the three-legged EAP operational disciplines to become a four-legged structure. The four-legged structure is interconnected as shown in figure 5.5 and the client (professional) is the central/focal point. The researcher would like to provide the suggested activities for an integrated EAP which is based on the theanthropocosmic sense-making approach in table 5.2 as is derived from the parish nursing in O'Brien (2003) as follows:

TABLE 5.2 SUGGESTED ACTIVITIES FOR FAITH LEADERS TO SUPPORT TROUBLED EMPLOYEES AS A MATTER OF REFERRAL
1. Home, hospital, and nursing home assisted care facility visitation.
<ul style="list-style-type: none"> • Praying with troubled employees.
<ul style="list-style-type: none"> • Reading Scripture or other spiritual books.
<ul style="list-style-type: none"> • Listening to and visiting troubled employees, sharing news of the church or other areas of interest (his/her employment success and the part he/she played).
<ul style="list-style-type: none"> • Counselling or advising on spiritual and health-related issues.
2. Phoning the employee's family and the employee's home-bound parishioners for integrated support.
3. Providing periods of respite for family caregivers.
4. Writing notes/holidays cards to troubled employees.
5. Writing partnership articles for the church and the workplace.
6. Assisting with the planning and coordinating of the faith involvement in the EAP's operation

within the congregations.
7. Assisting with organizing and coordinating health promotion programs such as HIV/AIDS tests.
8. Organizing a prayer partner program for the church and the workplace.
9. Organizing and maintaining a loan closet of health care supplies for ill or troubled employees.
10. Communicating with other interested parishioners and employees about the involvement of the faith in the EAP's operation and its needs.
11. Planning and co-ordinating a church health and wellness fair.

The three legged EAP will provide the following services:

- Crisis intervention.
- Assessment and referral.
- Short-term intervention.
- Monitoring.
- Follow-up.

Faith leaders will give bright colour to the EAP by working intensively inside and outside the workplace to supplement and support the services of the EAP as suggested in table 5.2.

5.3.4.1.8 The shared statement of support for the faith leaders/group and the EAP

The shared statement could be drawn from 2 Corinthians 12:4-6 which states: 'There are varieties gifts, but the same Spirit, and there are varieties of services, but the same Lord and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.' Everybody in this program must have a share in this service for the common good of bringing wellness and health to the clients (professionals) in the rural and the semi-rural areas.

5.3.5 Practical implementation

5.3.5.1 The potential recipients of spirituality in the EAP

The potential recipients in this regard will be the troubled professionals in the rural and semi-rural, who are too far from in-house operation or the Regional Offices of the departments (cf. Seabo, 2002 in 2.4.3.1 on the model for EAP). The professionals in the rural and semi-rural

areas who could be supported by the support group after rehabilitation or aftercare after the counselling process.

5.3.5.2 Contacting the contact person in rural and semi-rural areas interested in faith related EAP

The faith leaders within the rural and semi-rural areas who are identified and trained in the faith-EAP related line either as the contracted personnel of the EAP in the rural and semi-rural areas for intervention or for referral to the external link or to the in-house therapists where there are faith contact people.

5.3.5.3 Commissioning ceremony

The text below could serve as the description of the commissioning ceremony for faith leaders, as a formal validation of a faith leader's response to God's call to serve in EAP.

Matthew 10: 5-8: ' Do not go among the Gentiles or enter any town of Samaritans. Go rather to the lost sheep of Israel. As you go proclaim this message (message of hope) the kingdom of heaven has come near. Heal the sick, raise the dead, and cleanse those who have leprosy, drive out the demons. Freely you have received, freely give.' From this text the faith leaders are called in this regard to serve the professionals in the rural and semi-rural areas.

5.3.5.4 Ethical and legal issues

The researcher will derive ethical and legal issues for faith leaders serving in the EAP from O'Brien (2003) for parish nursing and used them in this model. The issues are as the same ones used by other therapies in EAP.

The ethical issues could be as follows:

- Respect for the clients' (professionals) wishes and human dignity.
- Understanding and confirmedness.
- Privacy and confidentiality (right of the client to privacy).
- End of life decisions including treatment cessation.
- Truthfulness and promise keeping.
- Advocacy and intercession.
- Equitableness and undiscriminating actions.

The legal issues could be as follows:

- Federal legislation (eg counselling and Medicare).
- State legislation
- Counselling Association rules (licensing).
- Health care institutional rules and regulation (EAP)

5.4 SUMMARY

This chapter focused on the model that will incorporate faith leaders in the EAP and the development program for such a model. The chapter presents the process to be followed in developing a model for the EAP that incorporates faith leaders. The chapter presented the type of training for the faith leaders in the EAP, the study courses to be followed in training these faith leaders, the EAP models that will accommodate the faith leaders, the biblical mandate for the participation in the EAP, the ethical and legal issues for the faith leaders that will participated in the EAP. The next chapter will present a summary, findings of the research based on the five aims of the research and the recommendations based on the findings.

CHAPTER 6

SUMMARY, FINDINGS AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter will present an overview of previous chapters. It will further present research findings based on the aims of empirical research. Recommendations on findings based on the aims of the research study will be made, as well as recommendations for future research projects.

6.2 SUMMARY

The aims of this research study:

AIM 1: To investigate and determine in a very provisional sense the sketchy outlines of a wholesome African and Christian anthropology which as a wholesome open network of different fields, modes and dimensions of human experience operate differently alongside each other in close engagement with each other. The aim is first to acquire the outlines of an anthropological measuring scale with which the notions of equilibrium and homeostasis and wellness and well-being of people in different settings and social contexts could be measured. The main problem the researcher encountered in the research on the notions of homeostasis, equilibrium, well-being and wellness of human beings is the presented solutions in an overwhelming number of books and journals, which were offered mainly in terms of ancient anthropologies in which human beings were consistently divided into dual twosomes of soul and body or triadic threesomes of spirit, soul and body. One of the sticky problems is how to transfer and translate elements of truth from these ancient views into a modern differential and integral networking whole of human fields, modes or dimensions of experience.

On the one hand, the main assumption made operational in this thesis is that a human being as a wholesome being comprises a differentiated and integrated multiplicity of fields, components, dimensions and facets of experience. On the other hand, the main theoretical perspective of the thesis is that of faith and faith experience which like all other fields of experience, is carried and circumscribed by a four-some processual pattern which includes God, the human self, other human beings and the natural world. In the faith sense the four-some pattern is experience as believing God, believing oneself, believing other human beings and believing physical-organic nature.

AIM 2: To determine from the literature in terms of a modern African Christian sense-making

approach the impact of sin and evil, stress and the idolising of various parts of life on the low levels and some cases even a lack of wellness and well-being. Each field of experience is carried and circumscribed by a four-some process which in the African-Christian sense includes God, the human self, other human beings and the natural environment. Experiences in each field of experience contribute to the levels and views of human beings' states of equilibrium and differentiation of societal roles undergirded by the fourpart processual framework of God's grand acts of creation (creatureliness, that we are or being there), reconciliation (redemption), renewal (daily renovation in self- and mutual training) and consummation (aim and goal). The aim is to ascertain to what extent the processual framework of God's grand acts of creation (creatureliness, that we are or being there from somewhere), reconciliation (redeemed in terms of the cross and the resurrection), renewal (daily renovation in self- and mutual training) and consummation (aim and goal) is taken up and followed by people in daily life. The main question is in what way the four grand acts of God are to be followed by us. The importance of the coherence between the grand acts of God is demonstrated in the emergence of a *fivesome awareness* as a wholesome person with an awareness of his/her *creatureliness*, an awareness of his/her *sinful tendencies* of doing damage to God, oneself, other people and nature, an awareness of the *salvific and reconciliatory* power of the cross and resurrection of Jesus Christ and an awareness of the *renovating and renewal* power of the Spirit of Pentecost which is carrying and guiding the process of the *fivesome awareness* in our experiences towards the *consummation of all things* in the new heaven and the new earth, of which we already experience anticipatory fragments and moments of meaning and significance in our current life (Baliah 2007:16-17).

The second problem setting has to do with the professional role of people, their faith and spirituality, believing and trust experience within the societal rural and semi-rural setting. Throughout the reflection about this role an investigation has been undertaken into what is commonly known as worldviews, but what Van Niekerk (2005:407-410) terms more completely God-human-and-worldviews that have been embodied and enacted in professional peoples' lives. For the purpose of the investigation in the thesis a few of the relevant roles and fields of experience, namely the professional-working, faith-believing and societal-rural roles and fields of experience, are clustered and the experiential levels of skills, capacity and competency of professionals working life are viewed mainly from a faith perspective.

AIM 3: To investigate and reflect mainly from a faith perspective on the factors that contribute negatively towards professional people's professional-working, faith-believing and societal-rural roles and fields of experience. One-sided orientations which either exclusively concentrate on God, or human life and the human species, or on the cosmic natural world is one of the strongest factors contributing to the incoherent and dislocated experience of roles and fields of

experience in professional people's lives.

AIM 4: To investigate from the literature how human beings can be restored to a state of equilibrium within which the experiential levels of skills, capacity and competency are to be acquired and sustained from a perspective in which they experience their creation, redemption, renewal and future consummation.

AIM 5: To determine through questionnaires on the one hand, levels of well-being and wellness of professionals in the rural and semi-rural areas, and to train and empower people to develop coping strategies from a faith perspective, while on the other hand faith leaders and faith counsellors are to be trained and enabled to contribute via the EAP's to the empowerment and training of skills, therefore assisting in the building of capacities and competencies of professional people in their complex areas of work.

AIM 6: To propose in outline form an EAP that integrates the work and programs of faith leaders and faith consultants, thereby directly coherently raising well-being levels and performance management of professionals in societal-rural environments. The last aim is to reflect and discuss from a perspective of faith the notions of well-being and wellness of people, thereby demonstrating their life-worlds as interweavement of different roles and interactional relationships in a meaningful wholesomeness of coherence. From a perspective of faith, strategies for coping and training of coping skills as well as well-being and wellness levels and performance management have to be reflected on and discussed.

In chapter 2, notions of faith, belief, trust and confidence in diverse literature settings pertaining to the main thrust of the thesis are taken up and reflected upon within the sphere of faith reflection. The emphasis on faith reflection within the constructed sphere of faith, belief, trust and confidence does not mean that there is a harking back to the problematic position which makes God the only player within the sphere of faith and belief and thereby withdraws God from all other fields or spheres of experience. The experiential pattern of faith within which notions of faith, belief, trust and confidence in the literature are reflected upon is the pattern of believing God, believing oneself, believing other human beings and believing the physical-organic environment.

Firstly, in chapter 2 words, concepts, beliefs and notions of emotions in the literature are gathered and reflected on within the sphere and perspective of faith. The main focus is on wholesome experiential patterns of faith which place alternating emphasis on faith experience of God, the human self, other human beings and the physical-organic environment. *This four sided pattern of faith experience can be called the first theoretical angle of the study.* Notions of faith,

belief, trust and confidence are hunted for and gathered from diverse literature settings, from the theological and spiritual to the so-called secular and every day, non-spiritual and a-spiritual packages and pockets of terms and words, definitions and designations, concepts and units of emotions. The purpose of hunting and gathering of words, concepts, faith notions and modes of emotions as elements of truth from a diverse bulk of literature is an attempt to clarify, explain and to create at least slight accessing and overlapping of people's God-human-and-world approaches. It is an attempt to drawing closer to what many term the ideal of creating common understanding of words, concepts and faith notions used.

The sense-making worlds and backgrounds of these terms, definitions and notions are discussed with the purpose of reflecting about them in the sphere of the set basic assumptions borne out of an African cum Christian sense-making God-human-and-world approach. It is worthwhile to recap some of the basic assumptions of such a sense-making approach: The first is the wholesomeness of a human being, of God and of nature each in its own way, but simultaneously wholesome together in a human being's experience. The second is that the wholesome experiential threesome of God, being human and the physical-organic natural environment is part of every field, mode and dimension of experience of the whole human being. The third assumption is that all fields, modes and dimensions of experience are of equal importance in their radical connectedness and their root differences in makeup and characteristics. The fourth is that the awareness of the simultaneous discovery, designing and construction of an increasing number of fields of experience in the modern era does not totally discard the old fashioned dual and triadic schemes with their multiple elements of truth has to translated into making use of these of elements of truth in a meaningful way within the realm of a wholesome God-human-and-world approach.

Secondly, in chapter 2 words, concepts, beliefs and notions of emotions in the literature are gathered and reflected on regarding well-being and wellness levels of professionals. The focus on the impact of sin and evil, stress and the idolising of various parts of life on levels of wellness and well-being is done at the hand of the second theoretical angle of the study, namely the four-some processual framework of God's grand acts of creation, reconciliation (redemption= cross and resurrection of Jesus), renewal (ongoing renewal of everything) and consummation and fulfilment towards the end (aim and goal) in which we as people and the physical-organic natural world are intrinsically and continuously involved. The main point is that we make sense of these grand acts of God because of us as people and the natural world's involvement in these grand acts. Through our involvement and engagement in our experience of our creatureliness with sin, evil, stress and the idolising of parts of creaturely reality we have an inkling why reconciliation between God, being human and nature takes place, why there is an ongoing renewal process between God, being human and nature and where in a future directed

process of fulfilment God, being human and nature are directed.

The coherence and correlation between God's grand acts and human acts in daily life demonstrated in the emergence of a fivesome awareness as a wholesome person with an awareness of his/her creatureliness (self-actualization of creatureliness), an awareness of his/her sinful tendencies of doing damage to God, oneself, other people and nature, a salvific and reconciliatory enactment of a denial of the sinful self through the power of the cross and an enactment of liberative empowerment through the power of the resurrection, an awareness of being in a continuous renovating process through the renovating and renewal power of the Spirit of Pentecost carrying and guiding the process of the fivesome awareness in experiences of fragments and moments of meaning in our present life in an anticipatory sense about the consummation of all things in the new heaven and the new earth (Van Niekerk 2006: 315-420; Baliah 2007:16-17).

The assumption emphasised in the first paragraph that each field of experience including faith, is carried and circumscribed by a four-some process which in the African-Christian sense includes God, the human self, other human beings and the natural environment by the intersection of two similar but not identical processes. The levels and views of human beings' states of equilibrium in the experience of well-being and wellness through the interchange of everyday roles in society are undergirded by another fourpart processual framework of God's grand acts of creation (creatureliness, that we are being there), reconciliation (redemption= cross and resurrection of Jesus), renewal (daily renovation in self- and mutual training) and consummation and fulfilment towards the end (aim and goal). The central question is to what extent the successive processes of God's grand acts of creation, reconciliation, renewal, and consummation and fulfilment correlated with people's daily lives and in what way are we as people involved and engaged with God's grand acts in daily life.

Thirdly, in chapter 2 words, concepts, beliefs and notions of emotions in the literature settings which impact positively or negatively on professional people's professional-working, faith-believing and societal-rural experiential roles are investigated and reflected on. One-sided orientations which either exclusively concentrate on God, or human life and the human species or on the cosmic natural world are one of the strongest factors contributing to the incoherent and disjointed experience of roles and fields of experience in professional people's lives. Words, notions of faith, concepts, and units of feelings can be acquired from the literature as to how human beings can be made whole or restored to a state of equilibrium, while experiential skills, capacities and competencies are simultaneously acquired from a perspective in which people experience their creatureliness, reconciliation (redemption), renewal and future consummation.

Fourthly, in chapter 2 from a perspective of faith terms and words, definitions and designations, concepts and units of emotions are investigated regarding

- i. Well-being and wellness levels.
- ii. The training and empowering of people in developing coping strategies in their work setting.
- iii. The training of faith leaders and faith counsellors enables them to contribute within the framework of the EAP's to empowerment and training of professional people by assisting with skills development, building of capacities and competencies in professionals' complex areas of work.

In outline form an EAP is to be proposed that integrates the work and programs of faith leaders and faith consultants thereby directly coherently raising well-being levels and performance management of professionals in societal-rural environments. The last aim is to reflect and discuss from a perspective of faith the notions of well-being and wellness of people, thereby demonstrating their life-worlds as interweavement of different roles and interactional relationships in a meaningful wholesomeness of coherence. From a perspective of faith strategies for coping and training of coping skills as well as well-being and wellness levels and performance management have to be reflected on and discussed. The intention of this focal point is to determine the coping strategies to assist professionals to cope and to maintain a state of equilibrium from a faith perspective via the EAP.

In chapter 3, the research design and the execution of the empirical research was discussed. The focal point was on the theory of various measuring instruments and the choice of the best data collection instrument relevant to this research study, the method of data collection which is a postal questionnaire, its structure, advantages and disadvantages as well as how to manage and controlled it were discussed. The construction of the questionnaires and conducting of the pilot study is completed.

In chapter 4, the data collected was interpreted to establish whether there is congruence or discrepancies between the literature study in chapter 2 and what is practically happening about the well-being levels of the professionals in rural and semi-rural areas. It is quite evident from the data collected that the well-being levels of the professionals are not balanced or are not in a state of equilibrium due to the stress and ill-health symptoms displayed in their responses and there is a dire need for the faith leaders involvement in the EAP to supplement the EAP's operation in assisting and caring for the professionals in the rural and semi-rural areas. Chapter 5 will focus on the model for the EAP which incorporated the faith leaders to be used in different companies or department.

6.3 FINDINGS

It is significant to mention that quality assistance, care and support to the professionals in the rural and semi-rural areas to maintain balanced well-being levels will never be attained, unless the holistic/wholesome sense-making approach is adopted by the EAP's operation as is mentioned in chapter 2 in 2.4.1 that the psychotherapy, pastoral counselling and spiritual direction are the best way to deal with a balancing of wellness and well-being levels of the professionals in the rural and semi-areas via the incorporation of the faith leaders in the EAP. It is also imperative that faith leaders should be trained or re-trained in the line of counselling and crisis intervention in order to assist the professionals in the rural and semi-rural areas.

6.3.1 Findings based on the first aim of the research study

The following findings were made in this regard:

- Lack of wholesome sense-making approach in bringing about wellness and well-being, results into disequilibrium of wellness and well-being levels of a human being.
- The balance of the twosome spirit and matter or threesome soul, spirit and body, would not address the problem of imbalance wellness and well-being levels of human beings.
- The gap within the theanthropocosmic sense-making approach will always lead to the imbalanced wellness and well-being levels.
- Faith, belief, trust and confidence towards God, human self, other human beings and physical organic environment will serve as the vertex point for maintaining wellness and well-being levels.
- Participants acknowledge that they are created by God and created in Body, Mind and Matter, soul and spirit with other features, fields, modes, dimensions, facets, and aspects of human experience.

6.3.2 Finding based on the second aim of the research study

The following findings were made in this regard:

- The results of imbalanced wellness and well-being levels are physiological malaise and anxiety.
- Participants in this research study from rural and semi-rural areas do experience stress as a result of imbalanced well-being levels.
- Participants in this research study from rural and semi-rural areas do acknowledge that they experience ill-health conditions.

- Educators experience more stressful events and ill-health than SAPS members because SAPS provide more and effective support to its members than Education.
- Sin and evil do damage to God, human self, other human beings and the physical-organic environment.
- One-sided approach or overemphasis of one component in the theanthropocosmic sense-making principle will lead to imbalanced well-being levels.

6.3.3 Findings based on the third aim of the research study

The following findings were made in this regard:

- Participants do overemphasise one-sided sense-making in their lives which is detrimental to wellness and well-being levels of a person.
- When there is too much or too little of either God, or being human or the physical organic natural environment in a person's approach, differential and integrative equilibrium and thus wellness and well-being are not optimally experienced.

6.3.4 Findings based on the fourth aim of the research study

The following findings were made in this regard:

- Interpersonal, intrapersonal relationship among participants brings about balanced levels.
- The relationship of God and physical-organic environment as well as human beings brings about balanced well-being levels.
- The wholesome/integrated counselling approach based on theanthropocosmic principle will restore balanced well-being levels.

6.3.5 Finding based on the fifth aim of the research study

The following findings were made in this regard:

- The EAP in the North-West Education Department is not effective enough for participants in this research study from rural and semi-rural areas.
- Professionals in rural and semi-rural areas are not aware of the EAP's operation.
- The EAP is effective in North-West Department of Safety and Security for its members in rural and semi-rural areas, and members are aware of its existence and operations.
- Professionals do encourage that their local faith leaders be trained to assist, to care and support them throughout their career life.

6.3.6 Findings based on the sixth aim of the research study

The following findings were made in this regard:

- Wholesome needs and need for an integrated EAP has informed the proposal of an integrated EAP to assist participants in this research study.
- An ineffectiveness of EAP's has also encouraged the researcher to develop an integrated EAP model that will incorporate faith leaders and faith consultant.

6.4 RECOMMENDATIONS

6.4.1 Recommendations based on the findings of the first aim of the research study

Based on the above mentioned findings, the following recommendations are made:

- The caregivers should treat professional people's wellness and well-being levels from the holistic/wholesome approach perspective, in the sense that professional people are created as wholesome human beings, so the caregivers should maintain the theanthropocosmic relationship in treating professionals in the rural and semi-rural areas during the time of need.

Motivation

Failure to maintain this relationship in treating the professionals' well-being levels from the holistic approach has led to imbalanced well-being levels, which will ultimate result into physiological malaise and anxiety mood.

6.4.2 Recommendation based on the finding regarding the second aim of the research study

- Participants in this research study from rural and semi-rural areas should be encouraged to maintain a wholesome God-human-and-world approach to counter the overemphasis of one-sided worldviews in their everyday way of experiencing and doings things.

Motivation

Failure to encourage participants in this research study from rural and semi-rural areas to maintain a wholesome approach in their life and worldview, avoiding the overemphasis on one-

sided worldviews in their way of doing things, will make them fail to cope with life's tribulations and the results will be imbalanced well-being levels or the situation of distress and ill-health due to lack of necessary support and a spiritual home.

- The participants from rural and semi-rural areas should be equipped with methods and strategies to deal or cope with stress. They should also be instilled with the feeling that stress is a positive indicator of human life to anticipate change in life.

Motivation

Failure to equip professionals with such methods and strategies of coping will result in professionals being exposed to the last stage of general adaptation syndrome (stress adaptation stage) namely exhaustion stage and they will lose touch with reality and show signs of emotional disorder or mental illness and finally become prone to all diseases.

- The participants from rural and semi-rural areas should be constantly workshopped on how to maintain a state of equilibrium or homeostasis of their wellness and well-being levels.

Motivation

Failure to workshop them on how to maintain a state of homeostasis in their well-being levels will result in the experience of ill-health and ultimately a high rate of death of the professionals in the rural and semi-rural areas and finally skill drainage due to ill-health and death rate.

- The Department of Education to conduct the comparative study about the wellness programs of the SAPS members in order to cope and improve their EAP's.

Motivation

When the Department of Education has conducted such a study the wellness of the educators will improve for the better and more production will be the results in the workplace.

6.4.3 Recommendations based on the findings of the third aim of the research study

- Professionals in rural and semi-rural areas should be made aware of the danger of narrow humanism that does not consider God's importance and emphasises human

nature against the other components of sense-making (self; others; God and the natural environment) in human life.

Motivation

Failure to make professionals in the rural and semi-rural areas aware about the dangers of one-sided God-human-and-world approaches to life may have the following negative effects:

- a) Professionals in rural and semi-rural areas will think learning and education alone will bring real fulfilment in life whereas they do not, instead they bring more destruction to human nature through the reliance on technological devices.
- b) Overemphasis on one component of the theanthropocosmic sense-making principle leave professionals in the rural and semi-rural areas disoriented.

Overemphasis of any component of a one-sided God-human-and-nature approach causes other components to suffer a total underemphasis. Room should be created for the theanthropocosmic principle within the workplace in order that amongst employees and employers an awareness of God, themselves as human acting subjects, as human beings facing each other and the surrounding physical-organic environment is cultivated. The main aim is that employers must not see employees as objectified tools that have to perform certain jobs for profit and productivity.

Motivation

If spirituality/ sense-making in the workplace are re-introduced employees will perceive their work as gift from God and they will work as if they work for the Lord, meaning that theanthropocosmic principle will be their focal point in their work. The employer will also see the employees as God's people put under their care and the workplace as the physical-organic environment.

- Professionals in rural and semi-rural areas need to be re-oriented in the line of sense-making approach in their workplace in order to strengthen their relationship to one other, self, God and the physical-organic environment.

Motivation

Failure to re-orient professionals in rural and semi-rural areas will cause the professionals to lose love and relationships they have for themselves, fellow human beings, God and the physical-organic environment and ultimately to be totally influenced by one-sided worldviews.

- Through counselling and spiritual direction the impact of a one-sided orientation on worldviews needs to be minimized in order to bring about the balance among the wholesome worldviews from professionals in rural and semi-rural areas.

Motivation

Failure to minimize the impact of one-sided God-human-and-worldviews on professionals in rural and semi-rural areas suppresses their spiritual well-being and their growth and development of their sense-making processes. The ultimate result is ill-health or stress related diseases because the components that are part of the wholesome composition of a wholesome God-human-and-nature view are neglected and dump at the wayside of life.

6.4.4 Recommendations based on the findings of the fourth aim of the research study

- An intrapersonal as well as interpersonal relationship of professionals in the rural and semi-rural areas should be encouraged and strengthened in the workplace in order to create a state of equilibrium for professional wellness and well-being.

Motivation

Failure to encourage and strengthen intrapersonal and interpersonal relationships will result in insecurity, loneliness, hatred and isolation. Eventually stress, depression and ill-health in professionals in the rural and semi-rural areas will be the ultimate experience. Finally energy will be blocked through loneliness and eventually production levels drop to unacceptable levels in the workplace.

- The relationship with God and the physical-organic environment must be constantly maintained by professionals in the rural and semi-rural areas.

Motivation

Maintenance of a healthy relationship with God, oneself, other human beings and the physical-organic environment improves wellness and well-being levels of professionals. People who have a wholesome and dynamic pattern of relationships are able to cope with tribulations of life such being infected by HIV/AIDS better than people who emphasise only one main pointer in life.

Psychotherapy, pastoral counselling and spiritual direction should be implemented in the EAP's in order to restore balanced levels of professionals in the rural and semi-rural areas. Spirituality and Psychology driven with the foursome pattern of God, self, others and physical organic environment serve the goal of transforming the mind and emotion of a human being better than one-sided and reductionist inclined disciplines.

6.4.5 Recommendations based on the findings of the fifth aim of the research study

- The EAP should be expanding its wings to the rural and semi-rural areas via the APO's EAP divisions which are supposed to be established in all the APO's.

Motivation

The EAP will be more accessible and helpful to educators in the rural and semi-rural areas in the Department of Education in the North-West Province.

- People involved in the EAP's should hold advocacy campaigns to increase the number of clients from the rural and semi-rural areas.

Motivation

The failure of the EAP to attract more clients in the rural and semi-rural areas has the following negative effects:

- a) The rate of stress, depression and stress-related illness is not to be reduced.
- b) The effectiveness of the EAP will not be visible and production in the Department of Education will be reduced due to stress related illness.

The effectiveness of the EAP in the SAPS must be intensified and marketed more intensively to newly appointed members of the SAPS.

Motivation

Like professionals in the Education Department professionals in the SAPS are also prone to stress and stress related diseases even though there is a more effective EAP. The EAP should

assist the SAPS members to cope with the tribulations of life via their faith based organisation or church. In addition the EAP has to assist those who experience stress and depression in the workplace and at home.

- Faith leaders are to be trained in order to assist the EAP's operation within their location of operation via the external links.

Motivation

Faith leaders are always available and close to the scenes of crisis. Their location allows them to operate more closely with clients and to provide after-care. The existing relationship between professionals and the local pastor makes the counselling process easier. Faith leaders added spirituality into counselling situations in the workplace and their handling of a crisis in a professional person's life enhance the possibility that a wholesome and holistic solution to a specific problem could be found.

6.5.6 Recommendations based on the findings of the sixth aim of the research study

- A meaningful model for the training and participation of faith leaders in an integrated EAP must be established. This training model will certainly enable faith leaders and consultants to fulfil their roles in early identification of problems, their possible intervention and appropriate referral to correct address in terms of the EAP. Ongoing training will develop faith leaders' ability to make appropriate and timeous referral and to distinguish between making a diagnosis of the client's personal problems and focussing on their role of enhancing the meaning of a professional's job performance. Furthermore the recommended training sessions should cover not only the understanding of the EAP but also the program operation that is the relationship among the program and human resources' operation, the program and the faith community, confidentiality and reintegration of the professional into the workplace and this to ensure the effectiveness of EAP's in the Education and Safety and Security Departments.

Motivation

The establishment of an integrated model of training for faith leaders and consultants in an integrated EAP will ensure the effectiveness of the program within the workplace and at home. This will ensure proper functioning of the program to address the approach of dealing with

wholesome human beings in terms of a perspective led by the theanthropocosmic sense-making principle.

- A relevant training and development program must be designed for training faith leaders effectively within the EAP framework to bring about a wholesome well-integrated human person.

6.5 RECOMMENDATION FOR FUTURE RESEARCH

Although the following topics are related to the phenomenon which was researched in this study they did not receive direct focus in this study, because these issues are beyond the scope of this research. However, it is recommended that they are studied in more detailed in future research studies.

- The continuous operational use of one's awareness of God's grand acts of creation, redemption, renewal and consummation to minimise the over abundance of humanist or materialist human-and-worldviews which ignore the total spectre of God, the human self, other human beings and the physical- organic environment.
- The practical relationship between counselling and God's grand acts of creation, reconciliation, renewal and consummation within a psycho-religious perspective of professionals in the workplace.
- Interpersonal and intrapersonal relationships as the building blocks and designer components of spirituality, faith, belief and trust in the workplace.
- The cooperation of the economic companies/governmental departments and the theological institutions in training faith leaders to assist the professionals during crisis situations within the workplaces.

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ANNEXURE 1

QUESTIONNAIRE

Instructions

1. Your **prompt** response to the questionnaire and immediate return thereof will be appreciated.
2. Please **do not detach** any of the questionnaire pages. The questionnaire consists of forty Three (43) questionnaire and thirty eight (38) statements in the column form with scores to mark your feelings or responses.
3. The questionnaire pages are divided into five colours:
 - 3.1. The yellow page for the instructions.
 - 3.2. The pink page for the aims of the questionnaire.
 - 3.3 The white page for the biographical information's.
 - 3.4. The green page for the general survey.
 - 3.5. The blue page for the health section.
4. Mark your responses in the spaces provided next to the word or the statement/ below the statement or possible response. In **item 11** cross the type and the amount of support you received. In **Health section** cross an appropriate score for your experience.
5. Mark your responses with an **X** using a black pen.
6. All the information you provide will be treated in the **strictest confidence**.

I therefore ask you to be **honest and frank** in responding to questions. You will not be identified and as a result there is no way in which your image as the respondent to this questionnaire will be tarnished or damaged.

REFLECTIONS ON THE WELL-BEING LEVELS OF PROFESSIONALS IN THE RURAL AND SEMI – RURAL AREAS – A FAITH THEORETICAL PERSPECTIVE.

The aims of this questionnaire are as follow:

1. Establish from the professionals in the rural and the semi-rural areas the reason for imbalanced well-being levels within them.

- 2.To determine from the respondents of this questionnaire the impact of the worldviews on their well-being levels.
- 3.Establish from the respondents of this questionnaire how does the Employee Assistance Program assists them.
4. Determine from the respondents how can the faith leaders and groups contribute to the treatment provided by the Employee Assistance Program.

BIOGRAPHICAL INFORMANTION:

In order to have the most success, we would like some biographical information. Write your answers in the appropriate space or mark your answer with an X (where applicable).

The first questions are voluntary
you do not have to fill the details if you wish to remain anonymous

A. PERSONAL DETAILS.

1. Name:

2. Age:

3. Respondent's gender:

Male

Female

4. Which of the following qualifications do you hold to practise in your profession?

(Mark with an X in the space provide below)

Grade 12 /std 10 + Diploma	Grade 12 + 4 years Higher diploma or degree	Grade 12 + 5years Diploma + Hons Degree	Grade 12 + 6 years Hons degree + Masters degree.

B. INFORMATION ABOUT EMPLOYMENT.

5. Name of your department:

6. Which of the following location do you work?

ATEMELANG

KHUNWANA

GANALAAGTE

MOKOPE

KOPELA

SIONE

DIRETSANE

MAFUFUTSO 1 & 2

DEELPAN

SHALENG

DELARAYVILLE

SANNIESHOF

OTTOSDAL

7. How many years of working experience do you have in your work:

8. Name of the institution you are working for:

9. Number of years in this institution:

10. Post level in your workplace:

LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
LEVEL 5	LEVEL 6	LEVEL 7	LEVEL 8

11. What kind of the contract are you service in:

PERMANENT	TEMPORARY	FIXED TERM
-----------	-----------	------------

12. TYPE AND AMOUNT OF SUPPORT YOU RECEIVE:

	TYPE OF SUPPORT	AMOUNT OF SUPPORT

					YOU				
					VERY LITTLE (1)	VERY MUCH (5)			
12.1.EAP	INSTRUMENTAL	EMOTIONAL	INFORMATIONAL	SPIRITUAL	1	2	3	4	5
12.2.MANAGER	INSTRUMENTAL	EMOTIONAL	INFORMATIONAL	SPIRITUAL	1	2	3	4	5
12.3.IMMEDIATE SENIOR	INSTRUMENTAL	EMOTIONAL	INFORMATIONAL	SPIRITUAL	1	2	3	4	5
12.4 COLLEAGUES	INSTRUMENTAL	EMOTIONAL	EMOTIONAL	SPIRITUAL	1	2	3	4	5
12.5 LOCAL SOCIAL WORKER	INSTRUMENTAL	EMOTIONAL	EMOTIONAL	SPIRITUAL	1	2	3	4	5
12.6 PASTOR	INSTRUMENTAL	EMOTIONAL	EMOTIONAL	SPIRITUAL	1	2	3	4	5

C. INFORMATION ABOUT RELATIONSHIP:

13. Marital status of the respondent:

Single Married Divorced Separated

14. How satisfied are you with your current relationship (marriage/single)

Very dissatisfied	1	2	3	Very satisfied	4
-------------------	---	---	---	----------------	---

15. How many hours do you spent on the activities related to your profession?

per day?

16. How many hours do you spend on the luxurious activities per day?

D. RELIGIOUS COMMITMENT:

17. How many hours or minutes do you spent on communicating with God through prayer or meditation?

18. How many hours or minutes do you use to read Holy Scripture per day?

19. Over the last three months, roughly how often have you attend the Church or worshipping sessions?

E. RESPONDENT'S HEALTH AND STRESS.

20. Have you encountered any major stressful events over the last six (6) months that have had an important effect on you or your work?

YES	NO
-----	----

20. Over the last three (3) months, how would you rate your overall health?

GOOD	all right	POOR
------	-----------	------

22. How many times have you being to the doctor over the last three (3) months?

23. How many times have you being to your traditional Health practitioner (Ngaka) over the last three (3) months?

24. How many days per year do you take leave from work?

25. How many of your leave days taken are the sick leave days?

26. How many times per day do you take your meals?

--

27. How balanced is your diet per week?

Well balanced	Balanced	Poorly balanced
---------------	----------	-----------------

28. How much do you spend on your meals per month?

29. How many hours or minutes do you spend with your friends?

--

30. How many hours or minutes do you spend on the community activities like church, political organization and the recreational organizations?

--

31. Do you belong to any trade union?

YES	NO
-----	----

32. Are you a member of the medical aid scheme?

YES	NO
-----	----

33. How frequent do you consider quitting the profession?

1	2	3	4	5
Frequently				Never

34. If you do consider quitting the profession, what are the three main reasons for this decision?

1.....

2.....

3.....

35. What are the factors that prevent you from doing “your best” in your current job?

1.....

2.....

3.....

36. Is there any provision for stress management activities in your institution of work?

YES	NO	I DON'T KNOW
-----	----	--------------

37. Is there any provision for staff counselling in your workplace?

YES	NO	I DON'T KNOW
-----	----	--------------

38. Is there any provisional time for prayer or meditation in your workplace?

YES	NO
-----	----

39. Do your Local Ministers of Religion or Pastors provide you with pastoral counselling at your workplace?

YES	NO
-----	----

40. Have you ever thought of your Pastor as a potential counsellor?

YES	NO
-----	----

41. Would you encourage that, your local Pastors to be trained to assist you with Counselling during times of needs or troubles at workplace and home.

YES	NO
-----	----

42. Are you aware of the EAP within your Department?

Yes	No
-----	----

43. Is the EAP in your department effective enough to assist you during the time of need?

YES	NO	I don't know
-----	----	--------------

GENERAL SURVEY

The purpose of this survey is to assess how you view your well-being levels and what are your reactions to your well-being levels. The following are statements concerning the well-being levels related feelings. Please read each statement carefully and decide if you ever feel this way about your well-being levels. (Well-being levels in this study the researcher refers to the mental level, Physical level and spiritual level). If you never had these feelings **MARK** [0] next to the space provide opposite to the statement. If you have this feelings then indicate how often you experience these feelings by **MARKING** with an X the number that will describes your feelings best how often you experience this feeling. Number range from (1 – 6)

SCALE

0= Never	1= very vague	2= vague	3= moderate	4= strong	5= very strong	6= extremely strong
-------------	---------------------	-------------	----------------	--------------	-------------------	---------------------------

	STATEMENTS	SCALE						
1	I feel that humanity can redeem himself without God's interference.	0	1	2	3	4	5	6
2	I feel that God at all is irrelevant to Professionals life.	0	1	2	3	4	5	6
3	I feel philosophical position stresses the autonomy of human reasons.	0	1	2	3	4	5	6
4	I feel humanity does not need God to lead a fulfilled life.	0	1	2	3	4	5	6
5	I feel humankind's development towards perfection is controlled by him.	0	1	2	3	4	5	6
6	I feel humanity can be saved by knowledge and education.	0	1	2	3	4	5	6
7	I feel the application of psychology is important.	0	1	2	3	4	5	6
8	I feel emotionally drained from my work.	0	1	2	3	4	5	6
9	I am bursting with energy and spiritual well-being in	0	1	2	3	4	5	6

	my work.							
10	Working all day without prayer is really a strain for me	0	1	2	3	4	5	6
11	I feel strong and vigorous in my work when I start it with prayer	0	1	2	3	4	5	6
12	I feel burned out from my work.	0	1	2	3	4	5	6
13	My work is a divine call.	0	1	2	3	4	5	6
14	I feel strong and full of life and energy in my work.	0	1	2	3	4	5	6
15	I always persevere at work, even when things do not go well.	0	1	2	3	4	5	6
16	I doubt the significance of God in my work.	0	1	2	3	4	5	6
17	I feel happy when my attention is totally (mind, physical and spiritual) focused on my profession.	0	1	2	3	4	5	6
18	I feel strong and full of life and energy in my work.	0	1	2	3	4	5	6
19	In my life I can comfortably deal with stressful situations and I easily recover from such situations.	0	1	2	3	4	5	6
20	I enjoy devoting all my attention and energy to my saviour.	0	1	2	3	4	5	6

YOUR HEALTH

SCALE:

1= NEVER	2= RARELY	3= SOMETIMES	4= OFTEN
-------------	--------------	-----------------	-------------

Over the last three (3) months have you experienced any of the following symptoms or change in behaviour?

	STATEMENTS	SCALE			
		1	2	3	4
1	Lack of appetite or over eating	1	2	3	4
2	Indigestion or heartburn	1	2	3	4
3	Insomnia – sleep loss	1	2	3	4
4	Headaches	1	2	3	4
5	Panic or anxiety attacks	1	2	3	4
6	Muscular tension / aches and pains	1	2	3	4
7	Feeling nauseous or being sick	1	2	3	4
8	Tendency to drink more alcohol than usual	1	2	3	4
9	Tendency to smoke more than usual	1	2	3	4
10	Constant irritability	1	2	3	4
11	Difficulty in making decision	1	2	3	4
12	Feeling or becoming angry with others too early	1	2	3	4
13	Constant tiredness	1	2	3	4
14	Feeling unable to cope	1	2	3	4
15	Avoiding contact with other people	1	2	3	4
16	Mood swings	1	2	3	4
17	Unable to listen to other people	1	2	3	4
18	Having difficulty concentrating	1	2	3	4

Thank you for your time. May the Gracious Lord Bless you abundantly and makes you well.

L.J. Modise

ANNEXURE 2

P .O.BOX156
SANNIESHOF
2760
01. DEC.2005

ATTENTION : COMMISSIONER SEDUMEDI
THE AREA COMMISSIONER
MOOI RIVER
S. A . POLICE SERVICE
PRIVATE BAG X 802
POTCHESTROOM
2520
SIR

RE: REQUEST TO RESEARCH IN YOUR AREA OF OPERATION FOR DOCTORAL DEGREE IN THEOLOGY.

I would humbly request you to grant me permission to research within your area of operation in the following Police stations namely Sannieshof, Delerayville, Ottosdal and Atamelang Police stations. The study I am conducting is within the faculty of Theology in the department of Systematic Theology with the University of South Africa under the supervision of Prof. C Landman. The title of the Thesis: REFLECTION ON THE WELL- BEING LEVELS OF THE PROFESSIONALS IN RURAL AND SEMI-RURAL AREAS.

The aims of the research are as follows:

Aim 1: To determine the relationship between the well-being levels and the Doctrine of humankind creation.

Aim 2: To determine from the literature and to identify reasons for imbalance state of well-being levels of the professionals.

Aim 3: To investigate to what extent do worldviews contribute to the imbalanced well-being levels in professionals

Aim 4: To determine from the literature how these well-being can levels of the professionals brought to the state of equilibrium.

Aim 5: To determine how Religious can / faith leaders and groups can contribute to the EAPs.

I hope that commissioner will assist me in this regard to conduct this research in your area of operation for the sake of the employees within this area, for their wellness and well-being health working relationship as well as receiving the helping hand from the religious leader who is outside your working jurisdiction. I will be happy if you can give me the permission during this month because according to my plan of action I intended to send the questionnaires and to start with the interviews from the faith and social services within you area.

I attach the copies of the acceptance letter to verify that I am studying with unisa for the mentioned course.

Thank you for your co-operation, may God bless you and your areas of operation for the health conditions and the wellness.

Yours sincerely

.....

Rev. Leepo Johannes Modise.

Cell: 0827009461

ANNEXURE 3

P .O.BOX 156
SANNIESHOF
2760
01. DEC.2005

ATTENTION: Mr Mbipha
The APO Leader Greater Delareyville
Education
P/ bag x 345
Delareyville
2770
SIR

RE: REQUEST TO RESEARCH IN YOUR AREA OF OPERATION FOR DOCTORAL DEGREE IN THEOLOGY.

I would humbly request you to grant me permission to research within your Area Project office in the schools within your four clusters which will be selected randomly. The study I am conducting is within the faculty of Theology in the department of Systematic Theology with the University of South Africa under the supervision of Prof. C Landman. The title of the Thesis: REFLECTION ON THE WELL-BEING LEVELS OF THE PROFESSIONALS IN RURAL AND semi-rural AREAS- A FAITH THEORETICAL PERSPECTIVE.

The aims of the research are as follows:

Aim 1: To determine the relationship between the well-being levels and the Doctrine of humankind creation.

Aim 2: To determine from the literature and to identify reasons for imbalance state of well-being levels of the professionals.

Aim 3: To investigate to what extent do worldviews contribute to the imbalanced well-being levels in professionals

Aim 4: To determine from the literature how these well-being can levels of the professionals brought to the state of equilibrium.

Aim 5: To determine how Religious can / faith leaders and groups can contribute to the EAPs.

I hope that the APO leader will assist me in this regard to conduct this research in your area of operation for the sake of the employees within this area, for their wellness and well-being health working relationship as well as receiving the helping hand from the religious leader who is outside your working jurisdiction. I will be happy if you can give me the permission during this month because according to my plan of action I intended to send the questionnaires and to start with the interviews from the faith leaders and social services within you area.

I attach the copies of the acceptance letter to verify that I am studying with unisa for the mentioned course.

Thank you for your co-operation, may God bless you and your areas of operation for the health conditions and the wellness.

Yours sincerely

.....

Rev. Leepo Johannes Modise.

Cell: 0827009461

ANNEXURE 4

P .O.BOX156

SANNIESHOF

2760

01. DEC.2005

ATTENTION: Mrs Letlhogile

Health Tswaing Sub-District Director

P/ Bag x 567

Delareyville

2770

SIR/MADAM

RE: REQUEST TO RESEARCH IN YOUR AREA OF OPERATION FOR DOCTORAL DEGREE IN THEOLOGY.

I would humbly request you to grant me permission to research within your Health District of operation in the hospitals and clinics within your area of operation which will be selected randomly. The study I am conducting is within the faculty of Theology in the department of Systematic Theology with the University of South Africa under the supervision of Prof. C Landman. The title of the Thesis: THE REFLECTIONS ON THE WELL- BEING LEVELS OF THE PROFESSIONALS IN RURAL AND SEMI-RURAL AREAS- A FAITH THEORETICAL PERSPECTIVE.

The aims of the research are as follows:

Aim 1: To determine the relationship between the well-being levels and the Doctrine of humankind creation.

Aim 2: To determine from the literature and to identify reasons for imbalance state of well-being levels of the professionals.

Aim 3: To investigate to what extent do worldviews contribute to the imbalanced well-being levels in professionals

Aim 4: To determine from the literature how these well-being can levels of the professionals brought to the state of equilibrium.

Aim 5: To determine how Religious can / faith leaders and groups can contribute to the EAPs.

I hope that the Director and her department will assist me in this regard to conduct this research in your area of operation for the sake of the employees within this area, for their wellness and well-being healthy working relationship as well as receiving the helping hand from the religious leaders whom are outside your working jurisdiction. I will be happy if you can give me the permission during this month because according to my plan of action I intended to send the questionnaires and to start with the interviews from the faith leaders and social services within you area.

I attach the copies of the acceptance letter to verify that I am studying with Unisa for the mentioned course.

Thank you for your co-operation, may God bless you and your areas of operation for the health conditions and the wellness.

Yours sincerely

.....

Rev. Leepo Johannes Modise.

Cell: 0827009461

ANNEXURE 5

P.O.Box 156

SANNIESHOF

2760

01. DEC. 2005

Enq : Rev. L. J. Modise
 Tel. No : 018 6840031 (work)
 Cell : 0827009461
 Fax : 018 6840031

.....

Dear Respondent

DOCTOR OF THEOLOGY (DTH) DEGREE RESEARCH: MYSELF

Many people become too busy to take time to contribute to projects that aim at developing them and the communities they serve, but often do find time to avail themselves to activities that ruin their lives and make them regret forever thereafter

You are different from the above lot because you always, despite all odds, find time to **promptly respond** to important research questionnaires aiming at developing you as a professional and your workplace. The community and the workers in your workplace can count on people of your calibre.

You may be surprised as to why you have been selected to participate in this research as a respondent. I am sure you will agree with me when I point the following attributes in you, which you never thought would ever be recognized:

- You have been called by God as a professional. That is why you are practising in your profession.
- You like using your time in important research projects like this, because you know they contribute to scientific knowledge and therefore to human resources development.
- You value research projects as you know they contribute in influencing the policy makers and practitioners like yourself to take informed decisions based on scientific research.
- You consider the achievement of researcher like me not as a selfish advantage, but as a way of sharing knowledge.

You should have by now realised how special you are to the society you would always like to be upheld in this highest quality esteem by all, including myself.

Please find enclosed the following documents:

•The questionnaires with the following sections:

A self-addressed and postage stamped envelope which you will use to return the completed questionnaire. The questionnaire will take you **20-30 minutes** to complete, a time I think you will realize as an investment.

After completion of this research, I will send you a summary of the research report. I am sure you will highly value the receipt of the report as a special respondent. This would probably be by the end of April 2007. **Remember, your response like your vote, is a secret. You are not forced to tell anybody that you have responded to this questionnaire.**

Thank you for your attention and anticipated speedy response.

May the Grace of God the Almighty abide with you always and makes you well.

.....

Rev. L.J. Modise

DTH. DEGREE RESEARCHER

UNIVERSITY OF SOUTH AFRICA

ANNEXURE 7

RESPONSE FROM AREA COMMISIONER MOOIRIVER SAPS

ANNEXURE 8

RESPONSE NORTHWEST DEPARTMENT: HEALTH RESEARCH CO-ORDINATOR

ANNEXURE 9