

## CHAPTER 2 – *PATH*

In the act of embarking on the *path* towards design and construction, movement is architectonically embodied, in the sense that “the path is that which we follow” (Norberg-Schulz 2000:144). A stop is made at the first station, namely that of the *gallery*, for the purpose of exploring the different research paths that have been made possible by, *inter alia*, practical theology and futures studies. The second station to be visited is that of the *corridor*, which, just like the architectonic design, displays signs along the way that emphasise an underlying connectedness which can be mapped out between the two disciplines. The last station is that of the *thoroughfare*, which postulates the emergence from the interdisciplinary dialogue into subsequent spaces. Together with the *threshold* (chapter 3), these three stations – comprising the *path* – represent the *centre* of the research. Through the indication of the *centre*, a specific emphasis is placed on the central position occupied by the respective two chapters in the research.

### 2.1 *GALLERY*

At the first station on the path of the research, the *gallery* unfolds as a design portfolio, with the emphasis on a historical overview of former and existing designs in the addressing of specific spatial challenges. In the same way that a person pages through a portfolio, or wanders through an art gallery, the accents from practical theology and futures studies represent sketches outlining the history of already-existing designs. In order to accommodate as much as possible of this background in the portfolio, together with as many of the most recent designs as possible, an endeavour will firstly be made to scan the international arena, after which local South African accents will be considered.

#### 2.1.i A practical theological portfolio

Metaphors with architectonic undertones have already been employed in the past in order to portray the character of practical theology. Thus, Viau (1999:ix) tells of a visit to Paris, where a sculpture, depicting an enormous Assyrian bull with five legs, stimulated his imagination and reminded him of “discourses generated by Practical theology.” In his appraisal of this building terrain, Reader (2008:4) also points to the manifold, and sometimes even contrasting, discourses that are accommodated within the field of practical theology, adding that

[it] would not overstate the case to say that this is a contested area where one encounters a wide variety of interpretations and views.

In the discussion regarding already-established building styles, on the one hand, and possible future projects, on the other, an overview of historically developing accents within the field of practical theology is provided.

In his book, *Praktische teologie* (1993), Heitink contributes literally and figuratively to the construction of a practical theological cathedral (Vos 1995:105). Heitink (1993:22-25) uses the metaphor of a cathedral in a masterly fashion, in order to symbolise the development of practical theology. This building consists of three parts, which represent three different stages in this development. Central to the development of practical theology is the scientific theoretical perspective, which is supplemented by the historical interpretative and the practical theoretical perspectives.

For the sake of the completeness of the study, and with a view to the chronological portrayal of the course of the development of practical theology, it is necessary to provide a brief overview of each of the perspectives. For the purposes of the study, I have chosen to begin with the historical interpretative perspective, since “[d]e ontstaansgeschiedenis van het vak is een verstaansgeschiedenis” (Heitink 1993:27). By firstly focusing attention on this perspective, not only will a chronological historical overview be presented, but it will also be possible to identify specific developmental tendencies; and factors that gave rise to the development of practical theology will be formulated.

The elucidation of the subject, the modernisation of society, specific social issues, a modern pluralism in the church and in theology, as well as the history of so-called “pastoral theology” as the precursor of practical theology, are identified by Heitink (1993:27-30) as particular core moments in the historical development of practical theology.

The origin of practical theology as an academic discipline can be traced back to the Enlightenment (Van der Ven 1994:30). Along with that period, the age of modernism also placed the emphasis on continual change (Rossouw 1995:4). As part of the modern paradigm, practical theology was also the subject of continual renewal and changes; and the status of practical theology as a mere contributory component of the training of priests was expanded as a result of, *inter alia*, the philosophical contribution of Kant and, in particular, the theological contribution of Schleiermacher, who is generally regarded as the father of modern practical theology (Heitink 1993:31; Louw 1993:70). In the period following the nineteenth century, during which the natural scientific paradigm was predominant, various direction-giving theories, such as Popper’s critical rationalism (Pieterse 1993:62-66) and Kuhn’s paradigm theory

(Pieterse 1993:66-71; Dill & Kotzé 1997:6-7), contributed to the shift away from the scientific theory of logical positivism, according to which knowledge can be objectively acquired through systematic empirical observation and the detection of specific laws with a scientific basis (Pieterse 1993:56). These theories, in turn, paved the way for the later theories of Husserl, Gadamer, Ricoeur and Habermas, which would change the approach to science for ever. It was Rolf Zeffass who, in 1974, specifically announced that a change of direction had occurred in the paradigm and methodology of practical theology, in terms of which the original logical scientific theory had been developed into a communicative action theory (Pieterse 1993:1).

Although several different theories were closely examined, consensus was reached regarding the conclusion that practical theology should be interpreted as a theological theory of action (Heitink 1993:105; Vos 1995:106). This development led to what Heitink calls the scientific theoretical perspective, which comprises the central component of Heitink's description of the development of practical theology. The crux of this perspective is the development of a practical theological theory of action, with two core moments, namely practical theology as "theological science"; and practical theology as "action science" (i.e., as a "theory of action"), respectively (Heitink 1993:105-106).

It was from the point of departure of these standpoints regarding practical theology as a theory of action, that Heitink formulated a practical theological inquiry, which "op een bepaald punt de spanning van traditie en ervaring thematiseert" (Heitink 1993:106). Heitink formulated this inquiry on the basis of three perspectives, namely the hermeneutic, empirical and strategic perspectives. The *hermeneutic theory of action* proceeds from the assumption that, in order to understand an action, research should be carried out regarding what motivates people to act in a particular way (Heitink 1993:174). In the *empirical action theory*, the focus falls on the possible measuring of different activities in order to determine their significance for practical theology; and finally, the *strategic action theory* focuses on change – and specifically, the way in which it is embodied in the changing of people, as well as in community contexts (Heitink 1993:195-196). It was within the domain of the strategic action theory that the so-called *systems theory* developed. As one of the outcomes of this theory, the field of practical theology was broadened through the inclusion of an ecosystemic perspective; and it was linked to a holistic view of the whole (De Jong van Arkel 1991:61-75).

The last main perspective in the description of practical theology is the practical theoretical perspective. In terms thereof, the different domains of action in practical theology are elucidated on the basis of the foregoing theoretical perspectives. In the development of practical theology as a theological theory of action, it is important to bear in mind that this subject, or branch of study, was not only aimed at proclaiming God's salvation; it was

also meant to be concerned with the concrete reality of the world of everyday living. Pieterse (1993:9) points out that practical theology, interpreted as a theological theory of action, cannot do otherwise than to investigate the concrete, current reality. Taking this given factor into account, therefore, it is clear that the praxis *terrain* is of particular importance to practical theology, and that it attests to the conduction of a search aimed at “tracing the sacred” of the “hermeneutics of lived religion” (Ganzevoort 2009b:1).

The design and effectiveness of Heitink’s practical theological building were addressed, a few years later, in the Foreword to the English edition of his book, through the accents of the foremost international practical theologians, who pointed out that:

In many countries around the world practical theology is gaining a new shape. It is stepping out of the shadow of being viewed only as the application of findings and guidelines ... Rather, the new practical theology is reminding all of theology of its practical nature (Browning, Fowler, Schweitzer & Van der Ven 1999:xv).

Some of the latest accents emanating from Heitink’s original architecture of practical theological construction can be found in the further construction of the hermeneutic action theory, which links up well, in its turn, with Heitink’s innovative development of three methodological moments for practical theology, namely the hermeneutical, the strategic and the empirical perspectives (Vos 1995:108).

These perspectives are also confirmed from an American point of view: Osmer (2006:328) points out that, since the 1960s, a new understanding and development have become discernible in practical theology:

Practical theology constructs action-guiding theories of Christian praxis in particular social contexts based on four interrelated forms of research and scholarship – the descriptive-empirical, the interpretive, the normative, and the pragmatic (Osmer 2006:328).

In his latest book, *Practical theology. An introduction*, Osmer (2008:4) points out that the basic structure of practical theological interpretation is comprised of the following four core tasks: the descriptive empirical; the interpretive; the normative, and the pragmatic tasks. For Osmer (2008:4), the descriptive empirical task entails the collection of information in order to construe specific patterns, situations and contexts. In the so-called interpretive task, theories from other sciences are deployed in order to arrive at a fuller description and explanation as to why certain patterns and dynamics occur. Regarding the normative task, Osmer (2008:4) points out that theological concepts are used “to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses and learning from ‘good practices’.” The last

movement is found in the pragmatic task, in which decisions are made in favour of particular strategies which will influence the situations that have been described, and which will facilitate a reflective dialogue in the context of this involvement. Naturally, in the context of the model and task of the study, I find personal meaning in the pragmatic aspect as

the construction of models of Christian practice and rules of art ... (where) practical theologians seek to offer guidance to individuals and communities in how they might carry out certain activities or practices (Osmer 2006:329).

In order to sum up the standpoint adopted by Osmer (2006; 2008), it can be pointed out that

... the primary subject matter of practical theology is some form of contemporary Christian praxis. It investigates this praxis empirically, interprets it to better understand and explain its patterns, constructs a theological framework with which it can be assessed critically, and provides models of practice and rules of art for its future conduct and reform (Osmer 2006:329).

Arising from this development of the hermeneutic emphasis in practical theology (Ganzevoort 2009b:4-5), as outlined above, the emphasis – in the South African context – is placed on the hermeneutic aspect, on the one hand, and on the meaning and significance of context, on the other. Typical examples in this regard include Julian Müller's (1996:5) interpretation of practical theology as "the systematically structured, ongoing hermeneutic process", as well as Daniël Louw's (2008:17) assertion that practical theology

reflects on and deals with the praxis of God as related to the praxis of faith within a vivid social, cultural and contextual encounter between God and human beings.

The accentuation of the fact that, within a South African context, too, the emphasis on the contextual aspect is a given – and that practical theology indeed also endeavours to exploit the potential of this emphasis (Vos 1995:108) – is also encountered, *inter alia*, in the later development of Müller's "postfoundational practical theology" (2005), in which transversal rationality is accommodated as an embodiment of an interdisciplinary way of thinking and action that is "always concrete, local, and contextual", but which, nevertheless, also "reaches beyond local contexts to transdisciplinary concerns" (Müller 2009:205).

Along with the introductory perspectives regarding the construction of a practical theological involvement, it is also necessary, at this point, to visit and accommodate perspectives from the growing field of futures studies, as part

of the design and with a view to the further facilitation of an interdisciplinary discussion.

## 2.1.ii A portfolio of the future

It is a given that concepts relating to time, including the future, exist in every community (Rowe 2008:electronic source). Human beings have a common ability to approach the future – which includes specific alternatives and choices, and which is formed by, *inter alia*, structures, perceptions and forces – in a strategic and effective manner (Slaughter 2001:2; Lombardo 2008:15-16).

It is within the context of this assumption that Bell (2008) points out that:

A new field of social inquiry has been created whose purpose is the systematic study of the future. It is sometimes called 'future studies', the 'futures field', 'futures research', 'futuristics', 'prospectives', or 'prognostics', and its practitioners are known as 'futurists'.

The modern history of futures studies was already clearly discernible in the early 1960s (Bell 2008:electronic source), and was defined by, *inter alia*, the seminal work of Bertrand de Jouvenel, *The art of conjecture* (1967). In chapter 4 of this book, entitled "The project", De Jouvenel makes an observation which has a bearing on the (auto)biographical emphasis in the study, by pointing to the way in which personal experiences are linked, and the contextual link with the future that is constructed by means of these links, as reflected in concepts such as design, projection and intention, amongst others (De Jouvenel 1967:25-30). De Jouvenel later follows up this description with a question that is strongly reminiscent of the movement from the personal towards the more general which is present in the design:

We have said enough about particular projects formed by an individual and about the knowledge of the future assumed in their formation; now we must ask ourselves whether men have always behaved as if society were animated by an obscure general wish to give itself a sufficiently known future (De Jouvenel 1967:45).

The consideration of this question posed by De Jouvenel, and the recognition and admission of the fact that the future presupposes complexity, are linked to the development of various research centres on a worldwide basis; for example, the World Future Society and the World Futures Studies Orientation (Bell 2008). A South African perspective is offered at the Unit for Futures Research, which was originally founded in 1974, at the University of Stellenbosch, as a

long arm of economic forecasting – more in particular, as a Unit for Futures Research (UFR) of the University of Stellenbosch's Bureau for Economic Research (Spies 1999:5).

The focus of this Unit did not fall only on the study of economic cycles, but also on the broad processes of change in South Africa. The Unit's activities ultimately led to the establishment of the fully-fledged Institute for Futures Research in 1984 (Spies 1999:5). The objective of the activities of this Institute is the management of knowledge, as well as strategic management; and the focus falls on the following six areas of specialisation:

- Business futuristics and the systems approach to transformation management
- Long-term economic structure studies
- Applied demographics
- Technology foresight
- Socio-political studies
- Energy futures (Institute for Futures Research 2010).

Of importance for the present design is the fact that futures studies are very suitably positioned for the accommodation of an interdisciplinary dialogue, since

[a] broad platform of divergent ideas has been mainly derived from a variety of cultural perspectives as well as other disciplines (Chen 2005:119).

However, there is also a further motivation for the interdisciplinary dialogue between practical theology and futures studies, which lies in the strategic and pragmatic characteristics of these disciplines, both of which do not only investigate the shortcomings in a specific analysis, but also facilitate the creation of alternative worlds – *inter alia* through the use of metaphors (Inayatullah 2008).

Naturally, there are important accents inherent in the above-mentioned concepts, which can be further considered and turned to account in the ongoing interdisciplinary dialogue. What is of importance for the study, however – and indeed, also for practical theology – is the fact that the task of the futurist is “to bring the decision-maker's world of perceptions towards the world of reality” – which, as Spies warns, “is well-nigh impossible if you cannot escape from your ‘reality’ – from the system that is to be studied” (Spies 1999:7). Consequently, in terms of a perspective derived from futures studies, an inquiry will be conducted in order to determine the degree to which

perception and reality are congruent in the functioning of a so-called “lived religion” in the workplace, since the field of futures studies presupposes “a way of life” and “a way of thinking” (Hines 2002:343).

### 2.1.iii The future of spirituality/faith in the workplace – an *(auto)biographical* perspective

The domain within which the interdisciplinary dialogue between practical theology and futures studies takes place, is that of “lived religion”, as embodied in the future workplace. In this regard, implicit assumptions are associated with the agenda of futures studies for the 21<sup>st</sup> century, in which the releasing and development of human potential and the discovery of new meaning, as well as the attribution of meaning, *inter alia*, are investigated (Slaughter 2008).

In the sketching of an (auto)biographical perspective, a dialogue with co-researchers is embarked upon in the proposed manner. This dialogue is followed by a reflection construed by the researcher. A pivotal question that was put to Group 1, pertained to the future role of spirituality in the workplace. The group’s response to the question was as follows:

- **What, in your opinion, is the future of spirituality and/or religious faith in the workplace?**

*Participants unanimously agreed that the future role of spirituality in the workplace would increase in prominence. In the midst of debates regarding the future of the planet, values are being reconsidered, with questions being asked concerning the meaning of life and work; the creation of a meaningful and sustainable future; business motives that are more sober and realistic with regard to profit; as well as the social and ecological dimensions. Spirituality and religion are fundamental to this new discourse. Spirituality is therefore fundamental to the special virtues that are necessary in the workplace during such a time as this – wisdom; justice; courage; sympathy; temperance; an appreciation of the aesthetic. Therefore, spirituality is perceived as indispensable for the future facilitation of a holistic view of employers and employees. However, participants were in agreement that religious wars on the factory floor are not desirable or permissible. Thus, what is required is not the defence of the Gospel, but rather an authentic evangelical lifestyle.*

- **Reflection**

*From the perspectives of the participating professional group, it becomes clear why the design can easily be placed within the disciplinary dialogue between practical theology and futures studies.*

*It was confirmed by the dialogue partners that **spirituality (and the practice of religion) is indeed fundamental to the new discourse regarding the future of the planet, in which values are being reconsidered, with questions being asked about the meaning of life and work; about the creation of a meaningful and sustainable future; about business motives that are more sober and realistic regarding profit; and also about the social and ecological dimensions.** Participants advocated a **holistic view that calls for an authentic evangelical lifestyle** – without allowing **religious wars** to start being waged on the factory floor.*

True to the narrative character of the research, in terms of a certain reluctance to resort to abstractions, I am cognisant of the possible risk of falling into generalisations. However – without alleging that this description applies to the experience of all businesspersons – the prominence of spirituality in the workplace is clearly indicated on the basis of the composite answer compiled from the responses of the more than ten participants. It is clear that the prominence of spirituality in the workplace should increase in the future, and that it is indispensable for the future facilitation of a holistic view of employers and employees. However, although this is acknowledged as a future development, it is necessary, in the evaluation of the existing construction, to investigate the effectiveness of the designs. This aspect will subsequently be addressed under the movement referred to as the *corridor*.

## 2.2 CORRIDOR

Architecturally, the movement accent in a corridor is expressed as “a continuative passage” (Norberg-Schulz 2000:144). Therefore, in order to accommodate this accent in the research design, it is necessary, at this point, to focus attention on the consideration and description of related dimensions that are associated with the investigation, and which could possibly contribute to the further development of the design.

### 2.2.i Voices from the rooms

Personally, I associate a corridor with the link that binds the different dimensions of a household or organisation to one another. By walking down the corridor, the observer obtains a glimpse of what is happening in each of the rooms; and though each room has its own identity, the corridor binds all the rooms together into a structural unity. The metaphorical architectonic value of the *corridor* will now be articulated – firstly, by means of an overview of the different voices that are audible from the respective rooms of Groups 1 and 2, followed by a reflection offered by the researcher. Further accents will

then enquire into, *inter alia*, the possibility of a reconstruction arising from the interdisciplinary debate between practical theology and futures studies. These perspectives offer a *path* to the following movement that falls under the *centre* of the research, namely that of the *threshold*. I will now report, firstly, on the accents of Group 1, and secondly, on perspectives offered by Group 2; after which the usual reflection will be put forward:

- **Group 1: Is there a place for spirituality and/or religion in the South African workplace and, if so, what examples from your own situation can you mention?**

*Respondents agreed that there is a place for spirituality (provided that it is not fundamentalist in nature) – which should preferably be spontaneous in character. Such spirituality has a strong narrative, rather than a dogmatic character. Accents in terms of which the workplace is assumed to be an open space, where everyone who plays a part therein should be free, were put forward. One participant stated that the workplace is spiritual. As an example hereof, he mentioned that staff often share their experiences within the framework of a common (e.g. Christian) faith, as well as in an inter-religious context (e.g. Christians sharing their experiences with Muslims, and vice versa). In contrast to this, a number of the respondents expressed caution regarding the use of the concept “religion”. Respondents also indicated that it would be important, in further research, to ensure that conceptualisations were thoroughly formulated, on the one hand, and to differentiate between the various concepts, on the other. This sensitivity with regard to the concept of “religion”, according to participants, is related to strong cultural nuances that are associated with dogmatic accents. Some participants pointed out that these accents could give rise to exclusion and a display of power. It is also for this reason that participants indicated that, although religious practices may be encountered from time to time in the workplace, such practices should still be less prominent than spirituality in the workplace. Participants differentiated between two levels that can be discerned in the functioning of spirituality, as exemplified by the following people: (1) People who speak openly about their faith and who wish to bring their work into line with that faith; and (2) people who do not discuss their faith, but who, on the basis of the faith that they practise, endeavour to live out a particular value system/conviction. All of the participants personally agreed that it is appropriate to bring one’s own spirituality into line with business challenges. The value of this approach lies in the ethical conduction of each day’s programme, as well as in the creation of a milieu within which relationships between people can develop, grow and flourish. Some*

*of the participants also indicated that the expression of spirituality is linked to specific geographical distributions in South Africa, and that in certain centres, the functioning of spirituality displays more spontaneity than in the case of other centres.*

- **Group 2: Is there a place for religious faith in your own workplace in terms of your current experience and, if so, what examples from your own situation can you mention?**

*Participants wholeheartedly agreed that there is a specific place for religious faith in the workplace. They also acknowledged that, in cases where directors and employees are adherents of the same religious orientation, this has a strengthening effect on the facilitation and functioning of faith in the workplace. Although some of the participants expressed an awareness of the challenges associated with a multi-religious workplace, numerous examples were cited regarding the way in which religious faith functions in the workplace. Such examples included, inter alia, monthly meetings of the board of directors, operational meetings, morning meetings and end-of-year functions that are opened with a Scripture reading and prayer, as well as interpersonal discussions regarding religious faith. Participants reported that the manifestation of faith not only displays an institutional character, but that it is informed by a personal relationship based on faith. The value of faith in the workplace was emphasised on two levels by participants, namely, in terms of an improved relationship, firstly between staff and their colleagues, and, secondly, with clients. One participant pointed out that a common basis of faith becomes the foundation on which a relationship is built up, and in terms of which potentially difficult situations can be broken down into basic elements, and then be resolved from a particular point of reference.*

- **Reflection**

*It is clear that both groups are in agreement that there is room – or “space” – for the facilitation of spirituality in the workplace, and that this is indeed a space that calls for further exploration and development. However, it is also clear that both of the groups expressed accents of caution in respect of **religious practices that could bring about inter-religious and denominational tension**. The respective participants also confirmed that – apart from personal/pastoral aspects, such as **the attribution of meaning** – practices aimed at the facilitation of spirituality also contribute to the establishment of **healthy mutual relationships between employers and employees**. However, it is notable that participants in both groups indicated that some of*

*these practices are already in place, in a meaningful way. In my opinion, however, there is currently still room – both nationally and internationally – for the further development of empirical research in the description of this phenomenon. This could thus comprise an important future accent in the designing of a structure with a view to the investigation of so-called “lived religion”, as manifested in the workplace.*

## 2.2.ii A practical theological restoration?

By way of introduction, and as part of the background to the research design, existing constructs were visited; and, in keeping with the nature of practical theology as “a critical discipline which is prepared to challenge accepted assumptions and practises” (Swinton & Mowat 2006:6-7), the effectiveness of these respective constructions will subsequently be investigated. This search ultimately leads to accents from the literature study, pointing to a possible new domain of investigation.

Jones (2008:196) envisions a practical theological construction as follows:

It's as if orange warning cones and yellow tape presently encircle our collective thoughts about practical theology and its relation to other fields, under a sign that reads: 'Caution: Construction Work Zone – Enter at Your Own Risk'.

Practical theology represents an evolutionary building process that extends from the original work of Friedrich Schleiermacher (Heitink 1999:24), and which continually enters into the interplay of a number of domains of action and the associated tension (Cilliers 2009a:626-627). Measured against the fact that life is multicoloured and multidimensional, a practical theological reconstruction presupposes life in all its facets. Therefore, a relevant practical theology presupposes a “type (publieke) praktische teologie, dat de nadruk legt op de geleefde religie in al haar verschijningsvormen ... met het oog op onderling verstaan en beter samenleven” (Ganzevoort 2006:151).

In the description of a “lived religion” (Ganzevoort 2006:151), pre-eminence is accorded to a tentative practical theological reconstruction which is encountered at grassroots level, in order to embody a “fides quaerens societatem” (faith in search of social embodiment) (Cilliers 2009a:634). In accordance with the current tendency in practical theology, the foundations for this construction are found on the street, in the methodological crossing of traditional boundaries, in terms of which the emphasis is placed on the discourse within an interdisciplinary domain of study (Immink 2005:266;

Osmer 2008:163; Müller 2009:199-228) in order to facilitate “plausible forms of interdisciplinary dialogue” (Demasure & Müller 2006:418).

In my opinion, it is only within this dialogical process that a relevant practical theological reconstruction can address the challenge put forward by Miller (2007:101), who points out that

with a few notable exceptions, most theologians do not develop interdisciplinary competence nor seek to understand the complexities of modern global economies and develop a constructive theology of work.

It is thus clear, on the basis of the responses of the participants in the study, as well as the above quotations from recent works that were consulted during the literature study, that the manifestation of a so-called “lived religion” in the world of work has not received the attention that it warrants, and that it should indeed be regarded as an important future development within the field of practical theology.

### 2.2.iii A practical theological reconstruction

Recent perspectives put forward by eminent practical theologians in the international arena demonstrate that the existing dimensions of traditional categories of interpretation have become too restrictive, owing to various factors such as the extent of globalisation, *inter alia*. In his evaluation of this problem, Reader (2008:1) points to the significance and implications of so-called “zombie categories” as worn-out and outmoded concepts which, despite the fact that they are still in circulation, can no longer fulfil their supposed functions in a changing world. Osmer (2008:235) illustrates the significance of this factor by pointing to the example of theological schools that are organised according to the old encyclopaedic paradigm, and which are at risk of becoming so-called “shell institutions” which have the same appearance, and seem to fulfil the same functions, as they did in the past, but which, internally,

are no longer capable of carrying out the work that they need to perform ... The shell remains, but the internal organization is not up to the challenges of a new context.

At an earlier stage, Browning (1991:281-282) already pointed out that such institutions (intellectual frameworks?) could become obsolete, for two reasons:

They may be inadequate normatively: They may be theologically and philosophically skewed or deficient when tested against the classics of tradition and the demands of experience. They may also be inadequate

in a second sense: The individuals or groups may not be deeply socialized into these structures. They may be held superficially.

On the basis of the above-mentioned reasons put forward by Browning to explain the existence and functioning of institutions and ways of thinking that have become outdated, it is clear that there are particular levels of tension between, *inter alia*, tradition and recent experience, as a result of the fact that tradition no longer has a bearing on the needs and expectations of individuals. Precisely for this reason, Moltmann (2008:103) points out that

hope for an alternative future brings us into contradiction with the existing present and puts us against the people who cling to it.

In my opinion, a good illustration of the above-mentioned perspectives – reflecting a specific (auto)biographical accent, as well as a sensitivity to the future dimension that is central to this design – is found in the existing category of pastoral therapy in the context of pastoral care and, in particular, the way in which such therapy functions within a South African context. Although it is clear that the South African community has a great need for the services of pastoral therapists, on the one hand, and that there is also a great need for members of the public to be trained as pastoral therapists, on the other, there are specific challenges that need to be negotiated with a view to the future.

Currently, no statutory recognition is accorded to pastoral therapists in South Africa, and this can naturally be regarded as an unfavourable factor, which has an inhibitive effect on the further development of, *inter alia*, academic pastoral therapy programmes. This problematic aspect was further underlined towards the end of 2007, when concern arose, on a countrywide basis, with regard to the future statutory position of pastoral therapy after the promulgation of legislation regarding the exclusive right of psychological therapy (Government Gazette, 19 October 2007, no. 30374 9). The professional domain that comes into question here pertains to

the issue of the professionalization of pastoral counselling ... which places pastoral counselling in the public sphere where other health professionals also operate (Van Arkel 1999:89).

In the identification of this challenge, and as part of research conducted for an assignment in the Master's-degree programme in Futures Studies, I initiated an investigation into the statutory recognition and functioning of the pastoral therapy qualification at South African universities (Van den Berg 2008b:1-36).

A panel of approximately seven professional persons who were directly involved as lecturers in pastoral therapy programmes on a countrywide basis, at the Universities of the Free State, Stellenbosch and Pretoria, as well as the

University of the North West and Unisa, comprised part of the investigation that was administrated on the basis of the Delphi research method.

Participants unanimously agreed that although the qualification was still popular, and although many individuals took the relevant courses for the purpose of personal enrichment, while being fully aware that they would not receive statutory recognition as pastoral therapists, concern still prevailed about the fact that, should there be no change in the official status of the qualification, the danger might arise that pastoral therapy would only be practised for the sake of self-development and possible service to one's closest fellow human beings. Although the possibility exists that pastoral therapists could practise privately, they are vulnerable, and have no legal recourse; and expenditure also cannot be recovered from medical funds. If the qualification in pastoral therapy were to be statutorily recognised, a meaningful contribution could be rendered in the public market, for example in the educational context and in the domain of human resource management. To this end, the qualification would have to be repositioned in the midst of the multiple and diverse "counselling" services that are currently available and popular. In order to achieve this, a multi-departmental and faculty-based approach would have to be followed.

Naturally, these perspectives are important in terms of the negotiability of the existing functioning of the programme, as well as possible further developments. Participants pointed out, *inter alia*, that a large hiatus exists between what happens in practice and the needs of communities, on the one hand, and the legal provisions that do not recognise pastoral therapists, while recognising traditional healers, on the other hand. The SAAP (Southern African Association of Pastoral Counselling) undertook an enormous task in terms of setting standards, and in acting as a kind of "watchdog" in this regard, and should be congratulated for this endeavour; but there are currently no discernible results as yet, in respect of the efforts to achieve statutory recognition. Considered in the context of the strategic, pragmatic and visionary character of the dialogue between the scientific fields of future studies and practical theology, it thus appears that the positive definition and accommodation of this given factor – which offers a statistical description for the further statutory development of pastoral therapy – in a possible new design, presents a challenge.

Therefore, in order to explore potential spaces for the possible further development of such a functional design, it is necessary, in my opinion – with a view to effecting a possible entrance into these spaces – to once again consider the concerned perspectives of co-researchers in the mapping out of specific needs. In the identification of needs in the workplace, the following perspectives from Group 2 (senior management members without any formal theological qualifications) will be put forward, and will then be followed by the usual reflection:

- **Group 2: In your opinion, and on the basis of your own experience, are there any specific areas in the workplace (for example, in the establishment of well-founded ethical decision-making processes; the establishment of resilience among employees; the facilitation of sense and meaning) in which religious faith could play an important role?**

*All of the participants confirmed that religious faith plays an important role in the workplace. However, the work-related circumstances of participants tended to determine the way in which the role of faith was described. Participants from larger companies reported practices ranging from structured religious activities on the factory floor, to the outlining and implementation of values from top-management level to the level of labourers in the concerned company. In one particular instance, mention was also made of a fraud committee that encouraged ethical decision-making processes. A participant employed in the financial sector mentioned the importance of ethical processes and the facilitation of transparent processes, and how religious faith can play a role in this regard. Some participants confirmed the centrality of faith in the taking of decisions, and indicated, inter alia, that at management level, decision-making is based on Christian principles; and that these principles are manifested in daily decision-making processes, for example the act of praying before an appointment to a post is made. Several of the participants also drew attention to the fact that faith plays an important role in the establishment of the necessary support and interest which go hand-in-hand with integrity, as exemplified in the support of staff and clients.*

- **Reflection**

*From the reflections of the participants, it is clear that spirituality plays an important role. **The facilitation thereof within the work environment should take place spontaneously; and the general sentiment is that fundamentalist accents are not helpful in this regard.** There are also important indications that **acknowledgement of spirituality/faith in the workplace facilitates important and positive consequences within the workplace.** The establishment of **well-founded ethical processes** and the **development of personal resilience** are among the postulated outcomes of healthy spirituality.*

Central thematic markers that can be discerned in the respective perspectives of the participants will subsequently be put forward with a view to the further theoretical development of the concerned perspectives. This movement and development will also contribute to the architectonic

development of the *thoroughfare*, which will bring the design to a *central* moment of *threshold* in chapter 3.

## 2.3 THOROUGHFARE

The concept of a thoroughfare refers to the way, or point of access, which is offered by the architectonic space in order to reach another space. This postulated space in the research design is the interdisciplinary dialogue between, *inter alia*, practical theology and futures studies. In the quest for the construction of an “ordinary theology”, with the relevant accent pertaining to that which holds “significance for people in so far as it is ‘meaningful’ to them” (Astley 2002:68-69), an effective design (or designs) is (or are) facilitated and reflected by “changes of discourse and changes of perception” (Reader 2008:1). The development of this discourse is measured against the beacons of the contextual, instrumental and pragmatic (Viau 1999:116). In the development of the pragmatic discourse – in order to find spaces that resonate with the interdisciplinary space – I will initially make use of two central thematic markers that function as dominant factors in the answers of the participants in the project, namely the broader significance of work and the economy in the first instance, and spirituality/faith, in the second instance, as well as the possible relationship between these two concepts in terms of the meaning and significance thereof.

### 2.3.i Work and economy

In order to map out the *terrain* within which the work is to be carried out, as well as to speculate about the future nature of the workplace from the perspective of futures theory, it is important, for the purpose of clear differentiation, to describe three domains within which the economy, business and/or work take shape (Rossouw & Van Vuuren 2009:3-4): Firstly, there is the so-called macro- or systemic dimension, which points to the larger economic framework that is usually influenced, at international and national level, by political decision-making processes. Secondly, there is the so-called organisational dimension that refers, in particular, to the concerned company that functions at international or national level. Thirdly, the so-called micro- or individual dimension can be distinguished. This domain refers mainly to a concerned individual who, in a variety of ways, has a particular standing in relation to a specific company.

Measured against the emphasis on the individual biography, which is already present in the title of the research design, as well as the further emphasis that is subsequently focused on, *inter alia*, the meaning and significance of pastoral care, spaces are explored that are linked, in particular,

to the third of the above-mentioned domains relating to the meaning of the economy/business/work, with the focus on the individual dimension. However, this choice cannot be discussed in an accountable manner if the relevant dimension is not also viewed in terms of a systemic relationship to the other meaning-related dimensions of the economy.

It is precisely in the negotiated discourse relating to the foregoing that cognisance is taken, in terms of an overview, of the meaning and significance of the so-called new economy. This “new economy” developed during the last quarter of the twentieth century, on a worldwide basis. Core concepts in the context of this economy include, *inter alia*, information, globalisation and networks (Reader 2008:103; Castells 2000:77). Reader (2008:103-104) expounds his understanding and interpretation of the new economy on the basis of the following three characteristics:

First it is informational in that the productivity and competitiveness of all agents in the economy (firms, regions or nations) depend upon their capacity to generate, process and apply knowledge-based information. Secondly, it is global as the core activities of production and consumption, as well as their components (capital, labour, technology, markets, etc.), are organized on a global scale. Finally it is networked because it is through networks that competition is played out on the global stage.

However, the meaning and significance of the negotiated discourse in respect of the new economy leads to the actualisation of the link between the new economy and the changing nature of work (Reader 2008:113-116). As already indicated in chapter 1, it is a given that “[w]ork, in all its forms, lies at the foundation of this concept of human existence” (Anderson 2005:13). In the accommodation of an interdisciplinary dialogue within a practical theological reconstruction in which accents from the scientific field of futures studies are important, Manuel Castells’ observation is significant: “Work is, and will be for the foreseeable future, the nucleus of people’s life” (Castells 2000:468).

In the endeavour to trace the “sacred” in the hermeneutics of a “lived religion” (Ganzevoort 2009b:1) in which the *terrain* of praxis is given pre-eminence, the challenge for this research design, in my opinion, relates to the way in which access can be secured to the current, as well as the future world of work. The domain for the possible interaction in this regard is delineated by Reader (2008:99), who points out that

[t]he boundaries between politics, economics, social and cultural values are inevitably blurred and it is only within that complexity that religious insights and critiques can play a role in the debate (Reader 2008:99).

Although Marty (2003:31) refers to the indissoluble link between the religious/spiritual nature of the human being’s existence, and his or her work,

Anderson (2005:11) points out that in a globalised world, “[t]he economic meaning of work becomes increasingly distant from its spiritual meaning”.

In the exploration of possible spaces in the design, the objective is, precisely, to visit various possibilities ranging from the experience and expression of spirituality/faith in the workplace, to the meaning and significance thereof for the future workplace. However, there is also a need to further concretise these broad perspectives in order to also take account of the personal aspect, for example by investigating the validity of a traditional and static interpretation of one’s vocation (Volf 1991:vii), within the contours of the new economy in which individuals often practise more than one profession in a lifetime (Davis & Blass 2007:39).

### 2.3.ii Work and spirituality

For the professional architect, there are a number of principles that play an important role in design. Principles such as *orientation*, *topography*, *circulation*, *climate* and *building regulations*, *inter alia*, play a decisive role in the design. After the visit to the *terrain* and the critical evaluative dialogue relating to the already-existing practical theological *construction*, it is important to determine the orientation of the proposed *reconstruction*. With this object in mind, the following story told by Ted Benson, the owner of Benson Woodworking in Alstead, New Hampshire, is significant:

On one day in October of 1988, I had an epiphany. I was standing inside our shop at about 8:15 in the morning ... I was getting a little bit heated, because some people were coming in late. Well, pretty soon there came in one fellow, and I looked at him, but I couldn’t say anything. I saw ... I saw death of the human spirit on his face. The passion was gone ... It meant nothing (Anderson 2005:i).

Although, at that stage, Ted’s business was prospering, he realised that the workplace had lost its meaning for him and for his employees. Pivotal to the design, and with reference to the previous chapter, the argument will be put forward that

one way to enhance the spiritual dimension of the workplace would be to nurture an attitude closer to ... approaching work itself as a way of manifesting meaning in our lives (Anderson 2005:iii).

In the exploration of the meaning of “spirituality” – a term originally derived from the Latin, “spiritus”, with the emphasis on that which gives life – the following perspective of Schneiders (2005:26) is relevant:

[S]pirituality is an anthropological constant, a constitutive dimension of the humanum. Human beings are characterized by a capacity for self-transcendence toward ultimate value, whether or not they nurture this capacity or do so in religious or non-religious ways.

The design thus proceeds from the assumption that spirituality is a given that must be accounted for in the anthropological and contextual consideration of the human being. Thus, the design does not aim to theoretically explore the concept of spirituality, but rather to investigate the place and role of spirituality in the workplace, in a pragmatic manner that is in keeping with the nature of the research. It is precisely in the context of the manifestation of a “lived religion” that the occurrence of spirituality in the workplace is being investigated.

Therefore, during the literature study, I took particular note of indicators which have already provided signals, from an economic environment, articulating the meaning and role of spirituality. The meaning of spirituality can be mapped out according to the following perspectives, most of which are derived from research that was conducted as part of various MBA studies:

In respect of the already-acknowledged given factor that spirituality addresses, in particular, the holistic well-being of the individual, Honiball (2008:15) points out that “[s]pirituality is associated with general well-being including life satisfaction”. In the semantic co-ordinates in terms of which spirituality is viewed as a deeply human constant which “encompass[es] questions about life’s purpose, humanity’s hopes and fears” (Coetzee, 2008:3), spirituality is mapped out as “that inner desire or ability of everyone to seek, know and respond to the Transcendent” (Lakey 2007:18). In his interpretation of spirituality, Honiball (2008:11), in turn, emphasises the engagement with the self and with the world, and highlights the way in which spirituality facilitates the “finding [of] a higher purpose or meaning in life”. It is precisely in terms of this given factor that the emphasis on spirituality confirms that it offers a specific substructure to the life of the individual, from which positive values develop for various circumstances (Lakey 2007:49).

From the literature study, the following indicators of a contemporary spirituality within the work environment are identified in synoptic fashion by Fernando (2007:10): The denial of the proposition that rationality is the only source of knowledge; the emphasis on subjectivity and interpretation; a highly pluralistic character; the emphasis on a personal God and individualised and eclectic worship practices, as distinct from institutionalised religious practices. This individualised approach finds expression in a personal journey that is lived out on a daily basis, through the integration of world views and epistemologies that were formerly in opposition to one another.

In this investigation of how the concept of spirituality functions pragmatically within the business environment, two aspects came prominently to the fore:

firstly, a distinctive description of spirituality which, in typical postmodern fashion, renounces dogmatic truths and is more interested in the facilitation of meaning; and secondly, the general recognition of the meaning and value of spirituality in the workplace.

The fact that the spiritual is a constant anthropological given, on the one hand, together with the significance thereof for the workplace, on the other, determines the agenda for the further design. Biberman and Whitty (1997:135) already pointed out, a decade ago, that:

In the postmodern future, humankind's eternal search for meaning will require not only reinventing work and the workplace but also a renewed sense of the deepest intentions behind human activity.

In terms of the assumption that in

the increased interest in the intersection between spirituality and work ... a new emerging paradigm in thinking about the world and work (Coetzee 2008:6)

is being constituted, this factor is noted, for the purposes of the design, as a future global development; and provision will naturally be made accordingly, with a view to the continuation of the interdisciplinary dialogue between practical theology and futures studies. In confirmation of the emphasis in the research design, Nel (2008:1) points out that

[s]pirituality in the workplace is more than just a new or passing trend to increase profits. It is fundamentally changing the nature of work.

### 2.3.iii Resonance

Janse van Rensburg (2000:1-2) uses the metaphor of a painting to indicate that, in order to be feasible, paradigm, epistemology and methodology should display congruency. In the proposed interdisciplinary dialogue between practical theology and futures studies, with the aim of establishing the design of a reconstruction, a new paradigm of interpretation, a new epistemology of investigation and a new methodology of procedure are mapped out with accents of architectonic symmetry.

It is a given that inquiry is important, on the one hand, and that such inquiry displays a direct relationship with the choice of a paradigm, on the other hand. The contents and nature of the research question indeed determine how the search for the answer(s) will be conducted, and also how the answer(s) will be formulated. I will sketch some of the first "sounds" of the resonant formulation by focusing, *inter alia*, on *capital* and the possible multilayered interpretation of this concept, as expressed in the metaphorical notion of *spiritual capital*.

The contemporary interpretation of the concept “capital” can be traced back to Karl Marx’s monumental, three-volume work on the political economy of the period between 1867 and 1894 (Guest 2007:183). The metaphor “capital” evokes associative networks of meaning (Judge 2008), with strong, dominant accents of financial portent (Odendal et al. 1994:494). However, as Guest (2007:183) points out, it is important to take note that

capital is not merely defined by the material in which it is embodied (for example money or commodities); rather, it has value by virtue of the fact that it is involved in a particular process, the process of producing surplus value.

The intrinsic meaning of the metaphor, “capital”, is therefore important in the ultimate disclosure of the contents of the concept of “spiritual capital”, and implies, *inter alia*, “surplus value” emanating from particular social processes.

This concept of “spiritual capital” developed from recent research on social capital (Metanexus 2008), which displays strong associative links with – and developed from – the concept of “human capital”, which was already used in 1961, in the American Economic Review, by the winner of the Nobel Prize in the Economics category, Theodore W. Schultz (Malloch 2003:3). Subsequently, the concept of “social capital” has been further developed by various theoreticians during the past 50 years, such as Bourdieu and Coleman, amongst others. Currently, the name that is, in all probability, most strongly associated with the interpretation of social capital is that of Robert Putman (Guest 2007:184-185). In the exploration and unfolding of the meaning of social capital, Zohar and Marshall (2004:39) offer a meaningful perspective for the relevant design, as follows:

As opposed to mere material worth, social capital also measures the raised quality of life in a society. In the corporate world, social capital has come to mean specifically the wealth accrued by the quality of the relationships in an organization – how well people communicate, how much they trust each other and their senior executives, how they function as teams, whether the emotional intelligence of the group is high, whether there are effective networks of acquaintance and cooperation, and the like.

Wepener and Cilliers (2006:787) point out, *inter alia*, that despite the various existing definitions for social capital, researchers unanimously agree that the horizontal or so-called “bonding” dimension, which postulates associations between people, social networks and associated norms, must be complemented by a vertical or so-called “bridging” component that encompasses the spiritual and religious, amongst other aspects. Linked to the metaphor of *economic*

*capital* that contains a strong accent on profit, however, is the assumption that, in the establishment of this creative domain of tension between profit and the spiritual, the understanding and interpretation of spiritual capital is about much more than mere economic profit. Zohar and Marshall (2004:31) are thus correct in their understanding of spiritual capital as:

... not monetary wealth, but it argues the possibility of making a profit – perhaps even more profit – by doing business in a wider context of meaning and value. It can generate profit that both draws on and adds to the wealth of the human spirit and to the general human well-being.

Precisely for this reason, the act of taking cognisance of, and further exploring, this concept of spiritual capital is an integral part of the language of the discipline of futures studies. In taking the pivotal significance of the spiritual for futures studies (Ziegler 2008:electronic source) as my point of departure, the research will thus be directed by the further investigation into the meaning of the concept of spiritual capital and the facilitation thereof for the purpose of, *inter alia*, seeking and finding meaning in the workplace. In this regard, I proceed from the premise that:

The study of ethical foundations of future studies includes the many empirical studies of the goals and values people hold, from leaders and experts to ordinary citizens ... It includes the construction and justification of some objective standards of value judgements by which values and goals can themselves be evaluated (Bell 1997:5).

Through the acknowledgement and consideration of the fact “that obtaining material goods only goes so far in meeting one’s needs”, it is clear that the quest for the meaning and facilitation of spirituality lies “beyond income for human fulfilment, meaning and purpose” (Hicks 2003:38). Added to this is the given factor that the workplace – owing to a variety of reasons, including the amount of time that people spend there, as well as the influence of the workplace on the individual’s daily existence – has understandably become “the location where most people now find meaning” (Honiball 2008:3). In his study, Honiball (2008:25) goes on to point out that this search for meaning in the workplace displays a link with the rising interest in spirituality. In the concerned field of research, the focus falls on the possible meaning of spirituality, particularly in the workplace. De Witt (2005:117) points out that spirituality is a growing phenomenon, particularly in the developing world, owing to the fact that it

provides a sense of meaning and purpose in the lives of individuals experiencing alienation or an existential vacuum in an otherwise insecure world.

### 2.3.iv A spiritual recapitalisation?

Firstly, on the basis of the Reflection compiled from the answers of the co-researchers, it is clear, on the one hand, that spirituality (and not so much religion, as such) is a given that must be taken into account in the workplace; and on the other hand, that spirituality can also facilitate the attribution of meaning, as well as the development and establishment of ethical decision-making. These perspectives are indeed also confirmed by accents from the literature study. Thus, Hicks (2003:62) points out, *inter alia*, that “more work is needed to develop the parameters for inclusion of spirituality ... in the workplace”.

Secondly, in the accommodation and facilitation of spirituality in the workplace, it also appears, from the perspectives of the participants, that the nature of the workplace has changed dramatically. In the so-called new economy (Reader 2008:103-104), the focus falls, in particular, on the addressing of a holistic understanding of the individual in a globalised system or network(s) of life (Louw 2000:46; Taylor 2008:77; Niemandt 2009:627-628). On the basis of this weighing up and reviewing of the meaning of the so-called new economy, Osmer (2008:17) points out that, since practical theological interpretation is contextual in nature, it “thinks in terms of interconnections, relationships, and systems.”

The co-participants also indicated, thirdly, that ethically empowered individuals and organisations are being earnestly sought after. Ironically enough, this quest is the outflow of a market-driven capitalistic economy in which, despite financial success,

there is a decrease of loyalty to the business, a loss of informal trust (social capital) between the staff, and indeed a weakening of the institutional knowledge ... This may have a direct impact upon the well being of the employees (Reader 2008:107).

The addressing and handling of this challenge will indeed require further attention, particularly in view of the fact that “[a]nother concept that is closely intertwined with spirituality is ethics” (Honiball 2008:13). Indeed, this ties in well with one of the “15 Global Challenges” identified as part of the Millennium Project, namely: “How can the capacity to decide be improved as the nature of work and institutions change (*sic*)?” (Glenn, Gordon & Florescu 2008:12-41). In the quest for perspectives relating to these challenges, a “practical theological hermeneutics of meaning interpretation” (cf. Cilliers 2009a:635) is given utterance.

As part of the indicated research agenda, it is anticipated that it will be possible to carry out further construction on these threefold, but interwoven, aspects – with a certain amount of diffidence – within an interdisciplinary

dialogue, in order to arrive at a possible spiritual recapitalisation of the workplace. The emphasis falls on a modest and tentative approach, bearing the stamp of Ganzevoort's assertion that:

Mijn opvatting van praktische theologie als hermeneutiek van de geleefde religie heeft een zekere bescheidenheid in zich. Ik geef namelijk voorrang aan de praxis zelf en aan de kennis over God die daar ontwikkeld, gevonden en geleefde wordt (Ganzevoort 2006:161-162).

It is precisely in the context of this praxis of the workplace that, for the purposes of the article, I now refer to the metaphor of recapitalisation, as put forward by Taylor (2008). In his elucidation of the meaning of the concept, recapitalisation – a term originally coined by Douglas Rushkoff (1996:221-240) – the following important factor is emphasised by Taylor (2008:185-186):

Recapitalisation, however, is neither the abandonment of orthodoxy nor the rejection of a heritage with its classic expressions of faith. It is not even a denial of the accomplishments and expansions of the church in modernity. Rather, it is the seeking of a return of the gospel in the new situation.

Recapitalisation thus presupposes that a previous interpretation of capital has become outdated, but that the relevant interpretation can be imbued with new content accents. By way of background information, and also in further motivation of the consideration of the concept of recapitalisation as a suitable metaphor for the reconstruction of relevant practical theological perspectives for the workplace, the research agenda is further expanded through a consideration of the contents, role and significance of the shaping of human values and objectives, as articulated, *inter alia*, in the concept of "spiritual capital" (Zohar & Marshall 2004:31; Guest 2007:181). In the associated domain of meaning that is construed by the metaphor, "capital" (Guest 2007:183-184), a terrain is portrayed in which business is conducted "in a wider context of meaning and value", and where such an approach to business

can generate profit that both draws on and adds to the wealth of the human spirit and to the general human well-being (Zohar & Marshall 2004:31).

Thus, in the metaphor of recapitalisation, some of these newer accents are nuanced for the workplace, on the one hand – especially when these accents are considered in terms of the recovery from a recent world-wide economic crisis and the concomitant questions regarding the deficiencies of a capitalist system. On the other hand, the concept of recapitalisation indeed

points to the reconstruction of specific practical theological co-ordinates for the workplace, in terms of which

[d]joining theology in the present situation means recapitulating the radical break ... with the emergence of the post-modern, and the facilitation of the return of God (Taylor 2008:193).

It has been argued that, in order to achieve this, it is not necessarily imperative to take leave of the clerical and ecclesiological contexts and backgrounds that inform practical theology; but that it is, in fact, necessary to reconstitute these contexts with a view to the needs of society (Cilliers 2009a:635). Miller's (2007:12) challenge, namely to offer a space within which – in view of the growing influence of the economic sphere on human beings – the quest of employers and employees for a relevant spirituality in the workplace can be realised, is then addressed in the development and description of a “lived religion”. In order to sound out the foregoing theoretical perspectives against the insights of co-researchers from the respective discussion groups, the following perspectives from Groups 1 and 2 are put forward:

- **Group 1: Should religious faith merely be acknowledged as a given in the workplace, or would you say that it should be actively managed, for example as part of a personnel wellness programme?**

*Participants pointed out that the answer to this question would be influenced by the nature of the concerned enterprise, amongst other factors. However, all of the participants confirmed the importance of the availability, either of spiritual guidance to colleagues and/or employees, and/or of opportunities for the presentation of spiritual gatherings. Nevertheless, participants also emphasised that the utilisation of such opportunities for guidance, and the attendance of such meetings, should take place on a voluntary basis, and that the management of different religious orientations in the workplace poses significant challenges to a particular personnel wellness programme. However, participants also stressed that such programmes should not be artificially contrived, and that the character thereof should be visibly reflected in everyday management. One participant also placed a premium on the need to ensure that the accommodation of such programmes would not have a detrimental effect on the work ethos of the enterprise.*

- **Group 2: Should spirituality merely be acknowledged as a given in the workplace, or would you say that it should be actively managed, for example as part of a personnel wellness programme?**

*Participants agreed that a fundamentalist and/or rigid type of spirituality would not be likely to be promoted. Rather, what is envisaged is a more spontaneous facilitation of spirituality, where the focus falls on one's approach to life and to one's work. Some of the participants pointed out that, in such a case, spontaneous development would possibly occur within this space, in which individuals would be able to organise themselves in accordance with specific activities. Some participants were of the opinion that the question contained an unnecessary assumption that spirituality should be included in a peripheral context in a wellness programme. Personnel managers and persons who deal with the welfare of staff should rather be trained to appreciate the importance of spirituality in people's lives, and to facilitate a space within which people can lead integral lives – including in the workplace. What should then be managed and facilitated, is not the experience of meaning, but rather, opportunities for bringing meaning back to the workplace. If it is appropriate, the inclusion of spirituality as part of an overall wellness programme is not problematical, according to participants. In conclusion, one of the participants asked the following pertinent question: Since gymnasiums are built for physical health in the workplace, why not also create spaces for meditation, with a view to spiritual health?*

- **Reflection**

*It would appear that the co-researchers unanimously agree that the facilitation of spirituality/religious faith in the workplace should display a spontaneous character that is confirmed by the integrity of the concerned practice. **Thus, it is not the experience of meaning that should be managed and facilitated, but rather, opportunities to bring meaning back to the workplace.** The accommodation of these activities can be developed on a non-coercive basis, and with a view to the further support of the particular character of the concerned organisation.*

### 2.3.v Step 2

From the foregoing perspective, it can be inferred that a need exists for a design that addresses the development of the facilitation of spirituality in the modern-day workplace – but also in the workplace of the future. The challenge, then, is to ensure that the space that facilitates the design will answer to this

need. Therefore, in this research design, and in taking account of the meaning and role of spirituality in the workplace of the present day, but also that of the future, I propose the concept of a *recapitalisation* of the workplace. The subsequent *threshold* movement in chapter 3, as the last moment resorting under the *centre* of the research, is placed within the domain of transversality, with further indications as to how it can be facilitated for the benefit of the field of study.