CHAPTER 4 – *DESTINATION*

Thematically, and in resonance with the central metaphor of architecture, the last chapter resorts under the design index of *destination*. In architectonic science, the concept, *destination*, is defined as "that which we reach", and implies "the centre of gravity that assembles" (Norberg Schulz 2000:144). Within this broad category of *destination*, three accents are distinguished in chapter 4, namely *orientation, identification* and *memory.* The use of these three concepts is directly linked to the explanation put forward by Norberg-Schultz (2000:45) in respect of an architectonic correspondence, which is aligned with this proposed design:

> In considering the various moments of use, we have seen that they include precise architectural typologies, such as street, square, facade, and interiors, and that all of these features establish reciprocal relationships. We have also suggested that the aspects have their architectural correspondence. *Orientation*, in fact, refers to space, *identification* refers to concrete forms of the environment, and *memory* refers to the emblematic images of which it is composed. The aspects and the moments are both existential and local structures and, paraphrasing the unity of life and place, they join the individual with his or her environment, not in [a] symbolic and semiotic sense, but as parts of an original unity.

In the architecture of the design, these three proposed concepts of *orientation, identification* and *memory* also resonate, in turn, with the contents of the threefold movement of the interdisciplinary methodology, as proposed in chapter 3, comprising "*evaluative critique"; "engaged articulation*" and "*incursive disclosure*". This chapter is mirrored against the last main movement of the study, namely that of the *foreground*, and calls for specific action to be taken, arising from the ongoing practice-theory-practice dynamics that is present throughout the study. This chapter thus represents a specific moment in the research which hinges on that which has already been pointed out in the previous three chapters, on the one hand, while opening the door to new perspectives and possibilities, on the other hand.

4.1 *ORIENTATION*

As already indicated in the introductory section of chapter 4, a clear image of space is present in the use of the concept *orientation*. In the entering of this space, in the third and last phase of the research design, namely that of the *foreground*, there is an indication that the journey through the design has

reached a specific point. However, this destination does not necessarily imply the end of the journey; and, in congruence with the dynamics of narrative research, new vistas, giving glimpses of new meaning, are already present here. However, this space may also be an indication of a pause before the journey is continued. Both of these accents of meaning are emphasised, in the last chapter of the study, by activities in which the weighing and sorting of information leads to a specific orientation (Van Huyssteen 1999:137). In order to define the *orientation* of space that is applicable to the concerned design, reference is made to three distinctive dimensions, namely *time, place* and *person.* In these respective dimensions of *orientation*, further value-accentuations with a view to the accommodation of the interdisciplinary dialogue are also presented, since a

> transcendental perspective makes us aware of the contingent nature of our locations ... it requires the art of establishing connection among different contingent locations (Giri 2002:107).

4.1.i Time

In the *orientation* in respect of *time*, within the metaphorical space of an architectonic design, and in the context of an associative network of meaning, I make use of the image of a museum. This museum image was facilitated in my mind by the words of Lukken (2002:17), who writes that:

> In onze tijd doet zich het merkwaardige verschijnsel voor dat de deelname aan de christelijke rituelen afneemt en dat tegelijkertijd de monumentale kerken overbevolkt worden door toeristen.

In the quest to find the meaning of these words for a *theologia habitus*, and with reference to "the art of authentic embeddedness" as a value (which was already indicated earlier on) for the nurturing of the interdisciplinary dialogue, the identity of one's own discipline is confirmed; and thus, it can be said that "transcendence does not mean cutting of from the ground where one stands but widening one's horizons" (Giri 2002:108). Precisely for this reason, I approach this *orientation* towards time from a practical theological standpoint, with the emphasis on the image of the church as a museum; but it is also in terms of this very image that I aspire towards the broadening of this traditional interpretation – and also with a view to the integration thereof with the meaning of futures perspectives – by referring, *inter alia*, to recent embodiments of spirituality, as expressed in film and music, for example. In motivation hereof, and in pointing out a new form of religious spirituality, Louw (2008:398) rightly observes that:

> Spirituality has become an important aspect of many texts (written and visual) in secular society. Even if it is not articulated as such, spirituality has become an indirect ingredient in the attempts of postmodernity to link our being human to our human quest for meaning … A new kind of religious spirituality is emerging through the media and the Internet that differs from traditional religious spirituality.

For example, in films – which comprise one of "culture's major storytelling and myth-producing medium[s]" (Johnston 2007:16) – important paradigmatic developments are displayed. Cilliers (2007:10), in concurrence with the French philosopher, Debray, describes the development of the paradigms within which culture was communicated through history, on the basis of three eras or spheres of communication, namely the logo-sphere (oral tradition), the grapho-sphere (the printed media) and the video-sphere (transmission of images through electronic communication). Several researchers have already meaningfully pointed out the possibility of considering the use of films as a prominent medium for the embodiment of a "lived religion" or *theologia habitus*, outside of the museum (Ganzevoort 2006; Taylor 2007; Doubell 2008; Van den Berg & Pudule 2009).

As an idiom of a newer interpretation of the architectonic meaning of *time*, as well as the significance thereof for the mapping out of a relevant spirituality outside of the museum, the world-famous rock group, U2, is cited as an example. In the broader background of the study, which is mirrored against the meaning of the "lived religion" – or, in other words, the proposed *theologia habitus* in the modern-day and future workplace – the use of this group as an example holds special significance. Benefiel (2005:17) makes the following meaningful comments in this regard:

> U2 (the band and the larger U2 community) is not your typical organization, but it clearly manifests the hallmarks of 'soul at work'. Behind the Grammy awards, the concerts, and the music, its members manage to create an identity that transcends the individual and supports the greater mission.

It is for this reason that, in entering this praxis, and in the orientation in respect thereof – and also measured against the already-established significance of a group such as U2 for the interpretation of spirituality in an organisational context, *and* in an attempt to overcome the static connotations associated with a museum – I take cognisance of the words of the leader and main singer of the group, Bono, as quoted by Scharen (2006:9):

> There are cathedrals and the alleyways in our music. I think the alleyway is usually on the way to the cathedral, where you can hear your own footsteps and you're slightly nervous and looking over your shoulder and wondering if there's somebody following you. And then

> you get there and you realize there was somebody following you: it's God (Bono, Lead vocalist of U2).

In the orientation in respect of *time*, therefore, it is important to navigate between the "cathedrals", on the one hand, and the "alleyways", on the other. I will map out the navigation by pointing out at least two movements that facilitate the space between the "cathedral" and the "street" and then illustrating them on the basis of examples from the U2 portfolio.

The first movement is the shift from a Christian-oriented society to a post-Christian-oriented society. The second movement is mapped out in the replacement of a modern world view with accents of postmodernity.

Gibbs and Bolger (2005:17-18) point out that since the 1950s, at least two important transitions have occurred, or have been in the process of occurring, particularly in the West. The first shift – although it has already been further embodied in pluralism and relativism – admittedly signifies a movement away from the Church, but not necessarily a movement away from faith. A typical illustration of this can be found in the following words of Bono of U2:

> I'm not often so comfortable in church. It feels pious and so unlike the Christ that I read about in the Scriptures" (Stockman 2005:204);

and:

> Religion to me is almost like when God leaves and people devise a set of rules to fill the space (Stockman 2005:18).

The second transition that took place in large parts of the Western world, can be seen and heard in the cracks that manifested themselves in the three pillars of modernism, namely technique, ethics and politics (Van der Merwe 2002:153). The tent-pegs of postmodernity, namely the meaning of subjectivity, the limited nature of language, the understanding and interpretation of mystery and the relevance of the context, map out new spaces of fragmentary and intertextual interpretation (Van den Berg 2006:164-181). In these spaces, intertextuality is expressed as

> the result of the collision and influence of everything we have ever heard, read and experienced. Every text is a mosaic or tissue of quotations (Whiteley 2003:162-163).

These are the very same multi-faceted interpretational and semantic possibilities (Scharen 2006:49) that are reflected in most of the lyrics of U2's music. If one grasps something of these multilayered semantic possibilities, then the fact that fans of U2 – as well as the members of U2 themselves – refer to their concerts as "going to church" (Scharen 2006:188), acquires

new significance. It is in this space – or these spaces – that U2's lyrics and music articulate the passages and pathways of a new era for pilgrims, where "mystery and confusion ... sit alongside faith" (Stockman 2005:134).

With regard to the significance of the movements, it is indeed true that, in many parts of the world, the institutional church has lost its former position of privilege, and is often encountered in a marginalised position on the fringes of society (Van der Walt 2009:253). These perspectives naturally also fit in well, on the one hand, within the contours of the nascent movement of the "Emerging Churches" that "remove modern practices of Christianity, not the faith itself" (Gibbs & Bolger 2005:29). On the other hand, the close link between religion and art is also addressed through these perspectives, since both religion and culture "reach for the frontier of the imaginable; both entail an intensification of familiar things; both are risk-filled undertakings" (Hughes 2003:274). The reason for this is, naturally, that

> [n]o one makes meaning in a vacuum. Meanings which are available to one generation are no longer so in the next, and vice versa (Hughes 2003:43).

Of significance for this research design, and in the quest to bridge the so-called "Sunday-Monday-gap", the transition between the Sunday worship service and the "worship service" of life, for example, is eloquently expressed in the following account by Howison (2003:36) regarding the experience of a U2 concert:

> Bono engaged the audience in singing with the refrain. As we sang, one by one the band members left the stage. Seventeen thousand voices accompanied by guitar, bass and drums; then by bass and drums; by drums alone; and finally we sang a capella until the house lights came up and we knew the evening had drawn to its close.

By means of the above accents, I would like to indicate that *time* and the contents thereof pose specific challenges to a valid orientation for a relevant practical theology, and that spirituality – along with the packaging thereof within particular contexts – displays different designs. In order to determine the possible significance thereof, with a view to the facilitation of spirituality in the world of work, I will now enter into the space of *place*.

4.1.ii Place

In describing the meaning of place and space, Reader (2008:32-33) provides a comprehensive discussion of, *inter alia*, the way in which globalisation influences and also informs identity. This is naturally of importance to the research design; and therefore, up to this point, I have also indicated, in

some detail, that within the newer developments relating to practical theology, as manifested in, *inter alia*, a "postfoundational practical theology", and as construed from the standpoint of an epistemology of transversal rationality, a way of acting is implied which places emphasis on aspects of the "concrete, local, and contextual, but at the same time reaches beyond local contexts to transdisciplinary concerns" (Müller 2009:205).

Precisely for this reason, up to this point in the course of the research design, it has been emphasised that, within this space of an interdisciplinary dialogue between, *inter alia*, practical theology and futures studies, as facilitated on the basis of a transversal methodology, acknowledgement is accorded to the fact that all approaches are contextually situated (Inayatulla 2002:479).

In this research, it has already been pointed out that an important beacon in the contextual orientation of place is found, precisely, in the pivotal significance of work in human existence, in which "our human quest for meaning, freedom, the pursuit [of] happiness and the search for a better life" is embodied, and in which what is basically at stake is "life and livelihood" (Louw 2000:35). Therefore, various dimensions of human existence are accommodated within the workplace. Not only does the work-space take up an important dimension of human existence in terms of the amount of time that is spent at work, but it has also already been indicated that the workplace has an important contribution to make in the creation and facilitation of meaning in human life. Even with regard to the economic domain, it has been demonstrated that in the striving after capital growth, "it is human capital that creates financial capital, not the reverse" (Rossouw & Van Vuuren 2009:123).

In the acknowledgement of this factor, important accents are already present, *inter alia*, in the proposed formulation of newer theories relating to pastoral care; and these accents are already accommodated as such in the proposed design. Orientation in respect of the contextual interpretation of human beings in a systemic context is also thereby confirmed, *inter alia*, along with certain anthropological nuances in terms of which a human being is perceived as an embodied soul within a specific context. Precisely in this regard, it is indicated that the world of work also presupposes a specific anthropology, and that the taking into account of this factor is "essentially a hermeneutical problem" (Louw 1999b:157). Watson (2004:175) rightly points out that through work, the individual gives expression to, *inter alia*, a "traditional work ethic combined with a concern with self-fulfilment". The indication of this factor is naturally of importance for a pastoral anthropology, since it is, precisely, an interpretation of the individual human being in terms of his/her recovery (therapy) that is at issue here, as well as the guidance and accompaniment of that person in his/her search for meaning in life

(Louw 1999b:156). It is clear that, if the initial interpretation of the traditional dichotomy between body and soul is followed, the implication that is thereby established – namely that "we are essentially disembodied Souls not of this world ... focused on transcending all the things of the world" (Lakoff & Johnson 1999:564) – indeed has no relevant meaning within the workplace. Precisely in this regard, an innovative pastoral anthropology could play an important role, if it is interpreted as a newer way of mapping out a theological anthropology in which the human being is regarded, in the work context, as "an embodied soul and an animated body" (cf. Louw 2005a:16). Considered in terms of their significance in the context of pastoral care within the workplace, the perspectives concerning an "embodied soul" could thus be interpreted as emphasising, *inter alia*, that my identity should be understood, in terms of my body, as a so-called "bodily identity" (Murphy 2006:141), with "een positieve waardering of beleving van het lichaam" (Ganzevoort & Veerman 2000:90). In order to investigate this accent, the meaning of work as "one of those things in our daily life whose meaning is hidden in the mystery of their familiarity" (Volf 1991:8) will have to be taken into account.

However, despite the numerous possibilities that these perspectives offer for the development of a relevant practical theology that will contribute towards, and facilitate a positive "lived religion" – or, the proposed *theologia habitus* – in the workplace, there is currently a scarcity of documented research in this regard. Within the domain of practical theology in search of social embodiment, this factor thus calls for further research, reflection and implementation.

Therefore, the challenge naturally lies in determining how the orientation between the cathedral and the market square should be facilitated, bearing in mind that not only co-ordinates that have a bearing on the workplace of today should be included, but also co-ordinates with relevant significance for the workplace of the future. Precisely in terms of this stated ideal, the meaning of the dividends arising from the interdisciplinary dialogue between, *inter alia*, practical theology and futures studies is mapped out; and a hermeneutics of critical involvement is sought, in place of a hermeneutics of suspicion (Louw 2000:34). In my opinion, Nash's (2003:73) observation in this regard points the way in the endeavour to bridge the dualistic gulf between business and religious faith, in the embodiment of a *theologia habitus,* as expressed in terms of narratives and metaphors. In order to give shape to the *theologia habitus*, Nash points out that "the language of poetry and use of biographical narrative will be more powerful than the language of theology", with the emphasis on the "personally accessible, and strongly weighted toward the empowering and the therapeutic".

In terms of this perspective, the meaning of metaphorical concepts is embodied in the workplace, not only with a view to the therapeutic aspect,

inter alia, but also for the facilitation of the meaning of the interdisciplinary dialogue in the workplace. On the one hand, important points of departure in respect of orientation of place (context) can thus be found, according to the previous quotation, in a positive theological appraisal of the workplace within the broad systematic context of the new economy, where religious faith and work are not construed as antitheses to one another. On the other hand, there are also the semantic possibilities that are intrinsic to the facilitation of a relevant spirituality, through the use of, *inter alia*, accessible (auto)biographical accents, as embodied in metaphors and narratives. It is in this regard that the words of Swinton and Mowat (2006:5) pose a specific challenge which warrants being mapped out in a meaningful way: "Human experience is a *'place'* (my emphasis) where the gospel is grounded, embodied, interpreted and lived out".

Thus, in the development of such an (auto)biographical practical theology, the emphasis naturally falls on the description of the "lived religion" – *or theologia habitus* – within the context of a so-called "doing theology", in terms of which theology (*and* faith) is not interpreted as a noun, but rather as a verb, with the objective of finding

> a way of doing theology in which we can disengage the old orders and paradigms and engage a contextual point of view (Hendriks 2004:20).

It is precisely in the quest to find the meaning of this "lived religion" within the work environment, and in the determination of possible future meaning in this regard, that – within an interdisciplinary scientific design and domain of transversal rationality – the orientation of place is found at the point of intersection between, *inter alia*, the perspectives from future studies and pastoral care, in which newer accents from positive psychology can even be accommodated as well. In this way, a *place* of encounters is facilitated which, as pointed out by Linley and Joseph (2004:4), is

> unique in the ways that it transcends traditional dichotomies and divisions ... and offers ways of working that are genuinely integrative and applicable across settings.

This design thus aims to enlarge the co-ordinates of the design for the interdisciplinary dialogue between practical theology and futures studies even further, by accommodating several disciplines therein – in view of "the multiplicity, abundance and completeness of human experience", as a result of which "our different discourses do continually intersect with one another at many points" (Van Huyssteen 2009:51).

Dimensions of *time* and *place* were already construed in the description of *orientation* in respect of the stated *destination*. The way in which these

perspectives are accommodated in the meaning of *person* will now be pointed out.

4.1.iii Person

The *personal* plays an important role in an orientation. (Auto)biographical research thus challenges the perspective "that 'works' can be distinguished from lives" (Roberts 2002:92). I have already indicated that, from the framework of postmodernity, the acknowledgement of my own subjective integrity influences the interpretation and meaning of different texts, in my opinion. For this reason – and also for the sake of the integrity of this project – the *personal* is indispensable in aspects of *orientation*, in the broadest sense. Without allowing my own voice to carry too much weight, it is nevertheless important to indicate that the practice and theory of the study are strongly influenced by accents from (auto)biographical research, with a distinct emphasis on the construction of "real life", in which the researcher himself is also involved (Roberts 2002:77). In the design, execution and documentation of the research, my own voice was continually audible to me in the form of accents; and it was also visible in the form of written characters and symbols. The acknowledgement of this factor comprises part of a hermeneutical process, in which I, as the researcher, acknowledge my own subjectivity, and take account of its influence on the process of interpretation in an overt manner, with the establishment of a subjective integrity as the outcome thereof. I visit the existing structures, therefore, on the basis of the assumption that the modernistic ideal of objectivity (Hemming 2001:449; Strauss 2002:586) is not attainable. In the acknowledgement of my own subjectivity (Jonker 1998:1; Nel 2001:10; Buitendag 2002:953; Müller 2002:1), and also of the given factor that it plays an important role in my own theological design, a subjective integrity becomes possible. The term "subjective integrity" not only emphasises that objectivity is a myth; it also accentuates the fact that I acknowledge my own subjectivity. However, I do not only open up the horizon of my subjective understanding to the design accents of others, but also to the possibility that these accents may inform – and even amend – my own interpretation and design (Gadamer 1975:397-447; Lester 1995:104; Müller 2005:86). Currently, emphases of postmodernity, the consideration of the mystery of understanding, the acknowledgement of the limitations of language, and the special meaning of a particular context, comprise important accents for me, in my own professional theological portfolio.

Therefore, during the past few years, I have systematically begun to shed the obsession of modern scientific practice with the acquisition of power by means of knowledge acquired through the fragmentation of information into small and clearly analysable and describable components, in the language of

rationality. This monovalent formulation is corrected in my portfolio by means of the framework of postmodernity, which leaves room for the meaning of mystery (Van Niekerk 2005:64). In the place of pedantry, a space for humility and diffidence has developed – a diffidence that is embodied, for example, in a statement that was once made by Van Wyk Louw: "I hardly dare to speak of God," he said, "since I have so little knowledge of Him" (Spies 2004:1076-1077). The landscape of the *terrain* now has far more to offer, in terms of its contents and accessories, than the kind of phenomena that can be explored in a normative fashion by the limited senses, and which can only be observed and described empirically (Buitendag 2002:949). Ironically enough, this stance of diffidence resulted in the attainment of an architectonic balance which is aptly portrayed by the words of Smit (2002b:135), who states that this vocation (a deeply-rooted inclination towards contextuality within reformed circles) beckons towards a world in which the Bible and the newspaper are read *together*, and in which

> the surprising words of the Wholly Other can be heard, precisely, in the midst of the deep complexities and contrariness of the whole of life itself (cf. Smit (2002b:135).

> *It is precisely the creation of meaning within specific contexts that currently poses serious – and often (or so it seems to me) insurmountable – design-related challenges in terms of personality and identity. For as long as I can remember, I was convinced that I should become a minister. The vocational discourse,* inter alia*, was reinforced and legitimised in a variety of ways. In taking account of the influence of a changing and secularised world, in which belief in God is sometimes merely regarded as one option amongst many (Ganzevoort 2009a:6), the designing and mapping out of a functional terrain plan challenges me, both on a personal level and with regard to my task. In the consideration of this factor, the following fragment from my own personal journal is relevant: Having sufficient insight into the architecture of my personality type to realise that relevance and broader contexts and meaning carry accents that are important to me, I often ask myself certain questions, such as: Why am I involved in,* inter alia*, the training of theological students, when the institutionalised church is becoming increasingly smaller? Along these lines, the contours followed by the discourse include a tendency, on my part, to wonder whether there are not other, even better ways in which I, and others, could live out what we believe in. In such moments, I argue that I, and others, devote so many hours, for example, to the training and preparation of students in order to enable them to preach – but what about the fact that the number of people who listen to sermons is constantly diminishing? Naturally, I am aware of the classical theological answers to such questions – for example, that the important issue does not revolve around numbers; or*

> *that the architecture of the Church of the Lord differs from that of the world and its way of thinking; and so on. Naturally, these answers are meaningful; and therefore, I rest assured within myself that the work must still go on; and that I will continue to attempt, albeit with diffidence, to make a contribution in this regard. Nevertheless, I continue to wonder about the proverbial 65% barrier to which I referred earlier on. Are there not also other perspectives that ought to be developed – also with a view to the future? Could the development of a* theologia habitus *for the future workplace possibly render a contribution in this regard?*

In order to place the fragment quoted above in context, and to gauge and weigh up the meaning thereof for a possible orientation, it is important to take account of Ganzevoort's (2006:161) "opvatting van praktische teologie als hermeneutiek van de geleefde religie heeft", in which "voorrang aan de praxis zelf en aan de kennis over God die daar ontwikkeld, gevonden, en geleefd wordt". A specific personal orientation can be found herein, with the emphasis on the meaning of the praxis and the search for signs of God's presence which can be discerned therein.

The following movement entails proceeding onwards, from these orientation-markers, towards the *design* and construction of a *space,* within which the praxis of the future workplace can be accommodated on the basis of the proposed interdisciplinary dialogue. This will be facilitated by focusing on a possible design with specific spatial accents.

4.2 IDENTIFICATION

In terms of the movement of *identification*, Norberg-Schulz (2000:45) refers to "concrete forms of the environment". In the spontaneous development of, and course followed by, the chosen metaphor of architecture within which the interdisciplinary dialogue between practical theology and futures studies is embodied, the following concrete manifestations, or embodiments, are observed and *identified* in the process of the description *and* facilitation of a so-called "lived religion" or *theologia habitus*. In the *identification* of these embodiments, the concrete needs pointed out by Group 2 (believers without formal theological qualifications who are currently serving in senior management positions) play an important role. By focusing, in particular, on these perspectives from the group, I attempt to enter the praxis of the workplace, and to listen, "at grassroots level," to recent expectations, but also projected expectations regarding the future, in order to map them out:

- **What present (and future) needs (if any) can you identify, in terms of religious faith in the workplace?**

Basically, three needs were identified by participants:

i. The need that was most clearly indicated by participants pertained to the fact that colleagues and employees – owing to difficult financial circumstances, *inter alia* – have a need for the facilitation of courage and hope, with a strong and positive religious focus.

ii. Secondly, it was pointed out that senior management members, in particular, have a need for pastoral care. One participant pertinently stated that it would mean a great deal if a minister of religion were to consider visiting senior management members at the workplace.

iii. The third need that was identified is related to the quest for relevant programmes that could be actively managed in order to empower employees and employers to "change Sunday worship to *everyday* worship", in the words of one of the participants.

- **Reflection**

  Dialogue partners, as research partners in a concrete work situation, indicated that colleagues and employees – owing to difficult financial circumstances, amongst other factors – have a need for the ***facilitation of courage and hope, with a strong and positive religious focus****. Participants also spontaneously pointed out the need for* ***personal pastoral contact****, which could take various forms, but which should display a strong emphasis on* ***relevance****. The expression that was used was that* ***"Sunday worship should become everyday worship"****. It is clear that this formulation of the relevant needs reflects an earnest quest that has not really been properly addressed until now, and that the addressing of the needs in question reflects not only a current, but also a future dimension.*

In the development and shaping of a possible framework of interpretation for the facilitation of spirituality in the workplace, I will now refer to Miller's (2007:126) proposal concerning a shared framework with regard to language and values. As far as language is concerned, a search has already been facilitated in the design – but it is a search which is naturally also of importance for future designs, and in which the observation that "[t]he way that language functions is of considerable interest in the study of ordinary theology" (Astley 2002:105) is identified as an important premise. Miller develops this framework on the basis of his research regarding the so-called "Faith at Work" movement in America, in which various individuals and groups are involved. The aim of the development of this framework is to arrive at "a good conceptual framework in which to locate this dialogue", and in which "the Four E's under the categories of ethics, evangelism, experience, and enrichment" (Miller 2007:126) can be accommodated.

Through this proposed design, Miller presents a development of a conceptual interpretation which, in my opinion, can be used as a basis in order to map out possible accents of spirituality in the workplace from the interdisciplinary dialogue between practical theology and futures studies, and to orientate them within this context. Thus, in the creation of a possible design, I strongly endorse the categories proposed by Miller, while further extending them through the inclusion of perspectives from Volf's (1991) theology for work, along with perspectives from my own research, in an effort to contribute to an effective design. In this description, I repeatedly draw on Miller's original explanation, with a view to the effective further development thereof by means of possible further enriching perspectives arising from the interdisciplinary dialogue between practical theology and futures studies.

In my opinion, the architectonic image of *windows* offers the best expression of the movement of, on the one hand, being present in the "room" in which the interdisciplinary dialogue is being conducted; and, on the other, of looking outside, from the vantage point of this room, and identifying specific aspects for the functioning of a *theologia habitus*. In the choice of this metaphor of windows, a specific systemic interpretation that is fundamental to the design is also presupposed. I thus delineate, and align, the development of an effective design in order to give shape to possible accents of spirituality in the workplace, as well as the future workplace, by making use of the metaphor of windows that offer the following view(s):

4.2.i Window 1 – Ethics

The point of departure in terms of the view afforded by this window is that "[e]thics concerns itself with what is good or right in human interaction", with the focus – particularly within the business world – on the "values and standards that determine the interaction between business and its stakeholders" (Rossouw & Van Vuuren 2010:4-5). In the weighing up of "billions of choices and exchanges that take place daily" in a globalised world – a factor "that tends to make ethical business decisions even more complex and at times ambiguous" (Ahner 2007:191) – this view through the window of ethics is focused on the occurrence of economic crime, in order to illustrate the effectiveness of the research design.

In an authoritative review of the incidence of economic crime – comprising part of the findings of the *4th Biennial Global Economic Crime Survey* (2007) issued by PriceWaterhouseCoopers – entitled "Economic crime: People, culture and controls", the following alarming factors are pointed out: It appears that fraud is one of the most problematic aspects of business on a worldwide basis, regardless of the country of origin of the particular company, the sector within which the company operates, or the size of the company. Of the 5 428

companies in the 40 countries that took part in the research, 43% indicated that during the previous two years, extensive economic crime had been experienced (PriceWaterhouseCoopers: Economic crime: People, culture and controls 2007:4).

In the consideration of these disturbing data, it is significant that the first *window* of *identification* opens, precisely, onto the ethical. According to Miller (2007:129), persons and groups of the "Ethical Type" comprise those whose

> primary mode of integrating faith at work is through attention to personal virtue, business ethics, and to broader questions of social and economic justice (Miller 2007:129).

Thus, the emphasis indeed falls on the way in which faith and spirituality contribute towards the establishment of an ethical orientation in the workplace. This accentuation of the ethical is, in fact, also embodied in transversal space, which is facilitated in the dialogue between practical theology and futures studies. For example, in Louw's (1998:268) allusion to the ethical development of character, as manifested in the quality of accountable decision-making processes, a direct link is drawn with, *inter alia*, one of the pivotal questions and challenges arising from the UN's Millennium Project that was mentioned earlier, with reference to the "Global Challenges" that comprise some of the most important questions for the following decade. One of the questions for consideration that are pinpointed in this document is: "How can the capacity to decide be improved as the nature of work and institutions change (*sic*)?" (Glenn, Gordon & Florescu 2008:12-41). This is an example of the challenge which, on the one hand, the research design aims to point out – but which, on the other, it also aims to address by means of the proposal of specific designs.

As an example, and in terms of a more dogmatological interpretation, Volf (1991:83) already pointed out specific co-ordinates within which a possible involvement of this nature could be embodied in the development of a relevant theology of work:

> Since a theology of work has normative ethical implications, its task is not merely to interpret the world of work in a particular way, but to lead the present world of work 'towards the promised and the hoped-for transformation' in the new creation. To be sure theological interpretations of work are not pointless; even less should they be simply denounced as a devious attempt to 'befog the brain with supernatural, transcendent doctrines'. But a theological interpretation of work is valid only if it facilitates transformation of work toward ever-greater correspondence with the coming new creation.

These observations by Volf contribute towards the broadening of the terrain, as proposed in the design, with a view to the construction of a *theologia habitus,* since they focus on *positive* developments within the future workplace, not only by means of dogmatic formulations, but – especially – through the realisation of the contextualisation thereof.

I would like to argue, by means of the contours of this design, that the development of a *theologia habitus* for the future workplace can indeed render a relevant and meaningful contribution in this regard. As already pointed out from the vantage point of the developing field of pastoral care, with specific reference to the meaning of positive psychology, this quest for an ethical orientation would indeed tie in well with the newer framework of "positive organizational behaviour", in which the focus falls on the "morally sound approaches to ethical performance at the self/individual, group/team and organisational levels" (Rossouw & Van Vuuren 2009:129), and in which the objectives and values of the organisation are congruent with those of the individual, with a view to the alignment and internalisation of frameworks of belief (Dehler & Welsh 2003:116). In this possible outlook on the construction of the meaning of a *theologia habitus* for the future workplace, new semantic accents are naturally mapped out, which are also linked to one of the core ideals of futures studies, namely the formulation of "the goals and values people hold, from leaders and experts to ordinary citizens", in order to give shape to the so-called "good society" (Bell 1997:5).

In terms of the understanding that futures studies are aimed at the facilitation of "a new way of thinking" (Giri 2002:103), and that a *theologia habitus* is developing from a practical theological orientation, it is important to take cognisance of Rossouw and Van Vuuren's (2009:129) observation that people in the workplace could thus be regarded as so-called "positive ethical capital", which naturally articulates, in turn, with the emphasis on spiritual capital and the recapitalisation of the workplace. Indeed, within this accent of so-called positive ethical capital and the domain of meaning that is thereby being unfolded, there are significant unchartered spaces to which practical theology and futures studies could make a contribution.

In this rebuilding or reconstruction process, practical theology could indeed make a contribution to a spiritual recapitalisation of the workplace. However, further research is required for this purpose, in order to address the challenge that Miller (2007:79) poses by pointing out that:

> It would seem that the church would be interested in providing theological reflection and ethical guidance to laypeople on all topics of social importance, including life in the marketplace and the nature and purpose of work.

This challenge indeed fits into the traditional spaces within which practical theological activities are mapped out nowadays, with the emphasis naturally falling on new empirical investigation in the addressing thereof (Ganzevoort 2007:24), and in determining how this normative ethical orientation could facilitate the transformation of the workplace. In the last movement of chapter 4, designated as *memory,* specific proposals are made as to how this aspect could be further developed.

4.2.ii Window 2 – Evangelisation

With reference to the broad religious groupings in the workplace, which are comprised of, *inter alia*, Christian and Moslem believers, Miller points to the traditionally important role and meaning of evangelisation. Although Miller refers to a variety of models in terms of which evangelisation can take place in the workplace, the primary focus in the Christian tradition places

> a high premium on the importance of introducing others to Jesus Christ as Lord and Savior, and helping others to develop a personal relationship with Jesus (Miller 2007:132).

Although the research design confirms that spirituality is an important given factor in the workplace, and although this is also confirmed by the literature and co-researchers, there are certain reservations in this regard. These reservations have a bearing, in particular, on fundamentalist religious expansionism, which is often presented and operated in an authoritarian and imperious manner. Participants pointed out that if *this orientation* were to be accommodated in the workplace, it could potentially give rise to conflict within an inter-religious environment, in which space should rather be created for "a communal spirituality" to be "constituted and invited into the workplace" (Prinsloo 2002:21).

Personally – precisely for this reason – I am hesitant to *only* use the concept of a "lived religion" in the formulation of perspectives for the development and facilitation of spirituality in the workplace, owing to the strong accents of religion and the manifestation thereof.

Research which has already been conducted in the work environment regarding, *inter alia*, pastoral involvement in a multi-religious community, points (in terms of a narrative-systemic interpretation) to the importance of values, for example the principle that individuals should respect each other's religious orientations within dialogues of pastoral involvement, in order to be able to jointly construe new horizons of understanding (Van den Berg & Smit 2006:1081-1093).

However, as part of my own identity, and within the scope of an (auto) biographical emphasis, the accentuation and development of spirituality in the work environment means that I can acknowledge my own identity as a Christian believer. For my own part, and that of co-researchers who all follow a Christian orientation and who have a particular sensitivity to the inter-religious dialogue in South Africa *and* in the world, the following perspectives, measured against this dialogue, can be articulated within the proposed framework of a *theologia habitus*: Firstly, "what 'the Bible' is" and "what 'the Bible' says", depends, to a large extent, on who reads "the Bible" and how this reading construes their interpretation, as pointed out by Smit (1991:183). This leads to a cognisance of the danger that the Bible could be reduced to a mere manual of my own personally constructed image of God, and the "truths" that may be inferred on the basis thereof. In the constant realisation that my concepts about God are continually vacillating, and that God alone is trustworthy, the uniqueness of faith, as against every form of knowledge, is manifested (Lombaard 2006:6). Secondly: When a willingness to realise and be aware of the above-mentioned factor develops, along with the necessary insight in respect thereof, the dialogue partners – in a possible blending of their own horizons of understanding – can arrive at new meaning (Smit 1991:183), in which the Christian narrative does not have to be put forward as the absolute and complete truth – not because it is *not* so, but because it is necessary to come to the realisation that the power and value of the Christian narrative is inherent in the Word itself. This precludes the use of the Bible as a mere modernistic verbal weapon (Geyser 2003:229).

Rather, from this perspective, I am convinced that, in the development of a *theologia habitus* for the future workplace, a change will need to take place in the manner in which the gospel is proclaimed, in terms of which attention will need to be focused on "the project of making the triune God more spiritually rather than doctrinally or dogmatically relevant to believers" (Van der Walt 2009:263). A typical example in this regard, which also gives expression to the (auto)biographical accent in the design, is the following account by Dr Arnold Smit (Van den Berg & Smit 2006:1088):

> As I am currently working, as a theologian, in the private sector, surrounded by the cultural and religious diversity of the South African society, I am often forced to reflect on my theological roots. I was taught to articulate and defend the Christian faith, to witness of that in which I believe. Also, I taught others this way while I was still a minister and was preaching. Now I am in that context about which I had so much advice for others (read Christians) and I realise that it deals with something totally different, namely, to minister mercy to others. This is the test for the question whether others will invite me to listen to their travelling journals. I suspect that I am not being consulted by 'others' because I know 'the Way', but because I try to be a merciful travelling partner.

4.2.iii Window 3 – Experience

Researchers differentiate between three types of orientation regarding the meaning of work for individuals. For some people, the profession that they practise is just a job and nothing more; others regard their work as a career; while still others perceive their profession as a calling or vocation (Seligman 2002:168). In the rapidly-changing world of work (Pembroke 2008:242), however, the fact of the matter is that "dynamic society requires a dynamic understanding of work" (Volf 1991:vii). It is precisely in this rapidly-changing environment, in which individuals often practise more than one, and sometimes even up to three or more different professions, that the traditional interpretation of a vocation will have to be evaluated anew. In accentuating this factor, with particular significance for the sketching of the future workplace, Davis and Blass (2007:39) point out that "career is no longer hierarchical in a single organisation, but rather concerned with milestones related to enhanced competency", and that in this context, "the individual's focus shifts to self-employment and/or careers spanning many organisations and a variety of job types".

In terms of the third proposed category, identified as that of the "Experience Type", it is assumed that the basic spaces within which spirituality can be integrated in the workplace, are to be found, precisely, in the facilitation of questions regarding one's vocation, as well as questions relating to meaning. Miller (2007:135) sums up the possible meaning of this work method as follows:

> [The] primary means of integrating faith and work involves questions of vocation, calling, meaning, and purposes in and through their marketplace professions.

In terms of this interpretation, the point of departure that is followed is that work has an intrinsic theological meaning and value, which is also embodied in the outcome thereof. Among the critical questions that can be facilitated within this space of experience, the following observation, which was made by Volf (1991:vii) in 1991 already, is significant:

> As I reflected on the problem of work over the years I became increasingly dissatisfied with the vocational understanding of work still dominant in Protestant circles. The vocational understanding of work was developed and refined in the context of fairly static feudalist and early capitalist societies on the basis of a static theological concept of vocation.

Only if ways can be found to facilitate these questions in the workplace, on the one hand, and only if dialogical processes can be created in the construing

of answers, on the other, will it be possible to further develop this window of meaning-attribution, through the experience of work. If these conditions are realised, then – as Volf (1991:197) puts it –

> [the] more people experience work as an end in itself, the more humane it will be. If work is to have full human dignity, it must be significant for people as work, not merely as a necessary instrument of earning or of socializing; and they must enjoy work (Volf 1991:197).

In the development of *memory* as the third and last movement of chapter 4, particular attention will be focused on possible proposals in order to make spaces available within which the experience of the workplace can be facilitated. This quest spontaneously aligns itself, in architectonic terms, with the focus of the design, in which – from the vantage point of a transversal dialogue between practical theology and futures studies – a "[caring] for life" and an "enhancement of the quality of life" (Louw 2008:268) are embodied. The following accent put forward by Dehler & Welsh (2003:116) is of significance for the investigation into the so-called new workplace, as defined within the contours of the new economy:

> The new workplace then becomes a place where people not only do work, but create an experience in the context of their work. It is a site for personal experience and fulfilment. When we bring our interior life to work, it changes us. The experience itself provides meaning and purpose – in short, the energy to pursue personal growth. In essence, this is the spirit of the new workplace – the opportunity to transcend the physical and cognitive demands into the world of emotional connection: doing inspired work.

4.2.iv Window 4 – Development

The positive development of human beings indeed plays an important role in the orientation of the design. As a matter of fact, Volf (1991:129) points out that

> [i]ncreasingly, people think that the work place should not only be a place where profits thrive but also where people flourish.

In the last category proposed by Miller, which is indicated as Window 4, perspectives will initially be opened up onto the personal domain; and later, in the further elaboration thereof, also onto the general domain. In the focus on the so-called "Enrichment Type", it is postulated that:

> ... people located in this type [are] often personal and inward in nature, focusing on issues like healing, prayer, meditation, consciousness,

> transformation, and self-actualization … understanding of faith accents, the restorative nature of God's power as a source for healing, spiritual nurturance, and personal transformation. Their view of work is often dialectical, seeing it in black or white terms, as good or bad, as [a] source of personal benefit and reward, or as a place of suffering and pain (Miller 2007:137).

Accents within this domain include, *inter alia*, this personal development and facilitation towards meaningful transformation. In order to develop these accents within the proposed *theologia habitus* which is taking shape, Volf (1991:83) suggests that the transformation of work should not only entail a careful reading of sources within the tradition (such as the Bible), but that the contemporary world of work should also be explored. In line with the design orientation, the critical reflection on the praxis as it is currently perceived and experienced also continually becomes part of this process.

Although this work method proposed by Volf reflects specific meaningful accents, such as, *inter alia*, the negotiated discourse on the meaning of the contemporary work situation in the light of Biblical accents relating to work, the proposed interdisciplinary dialogue between practical theology and futures studies calls for an even more integrated methodology. Precisely in order to accommodate the foregoing perspectives within this proposed methodology, relevant perspectives will now be mapped out, in the last movement of *memory*. In the mapping out of these perspectives, the three identified domains of practical theological activities, as indicated earlier on – namely those of ecclesiastical, community-related and academic involvement – will be reflected (Ganzevoort 2007:24), and infused with accents for further consideration in the future.

Although the view from any – or even all – of the windows only offers a glimpse of a specific aspect of the development of a *theologia habitus* for the future workplace, it still comprises

> a useful first step toward the development of a scholarly framework and language to help theorize about, analyze, and discuss (Miller 2007:140).

It is precisely in terms of this assumption that the design is mapped out against existing forms in which the four categories, as defined above by Miller, are encountered in the South African milieu. In my opinion, if this proves to be a feasible exercise, it will contribute, precisely, to the development and embodiment of one of the central aspects of futures studies, in which

> [t]he concept of betterment or 'development' is based on the hope that people everywhere will attain an improved standard of living (Malloch 2003:4-5).

4.3 MEMORY

Under the movement of *memory*, and within the philosophical framework of meaning that is offered by the metaphor of architecture, the perspective of Norberg-Schultz (2000:45), namely that "memory refers to the emblematic images of which it is composed", is relevant. Naturally, the concept of *memory* resonates well with the stated concept from futures studies, namely that of a *memory of the future*, in which the emphasis on the importance of that which lies in the future determines the inspiration of this research design.

In considering the character and meaning of futures studies, the concept of *memory for the future* – for this study, too – is important. After all, the aim of this research is to create new designs of meaning, in the light of the central metaphor of architecture. Arie De Geus, as a strategist for Royal Dutch Shell, coined this concept of *memory for the future*. In his book, *The living company* (1997), this concept is defined on the basis of "an innate ability to exploit these crises and turn them into new business" (De Geus 1997:31). Lombardo (2008:2) recently developed this concept further by means of his description of a so-called "future consciousness" as

> the human capacity to be conscious of the future, to create ideas, images, goals, and plans about the future, to think about these mental creations and use them in directing one's action and one's life.

It is thus self-evident that an important contribution from the field of futures studies lies, precisely, in so-called "prospective thinking", according to which

> futurists aim to contribute to the well-being both of now-living people and of the as-yet voiceless people of future generations.

To this end, futurists "explore alternative futures – the possible, the probable, and the preferable" (Bell 1997:42). For this very reason, so-called *"Futuring"* comprises one of five Literacy Types for "Global Leadership" (Hames 2007:183). An example hereof is the well-known Bill Clinton principle, which focuses on so-called "future preference", in terms of which the individual enters into a commitment to guide today's choices and actions for the benefit of tomorrow (Newsweek 2010). This leads, *inter alia*, to the conviction that people who are consistently involved in "vistas of hope" are the creators of their own future, since "[t]he future is waiting for our making, not our taking" (Spies 1999:18).

Moreover, Lombardo (2008:29) points out that although memory creates an important foundation for the development of a *memory for the future*,

> … future consciousness often extends beyond memory and the past. In fact, to believe that the future will be like the past is to remain stuck in

> the past. Experiences from the past, such as traumas and frustrations, can inhibit any new thinking about the future. Yet, one thing we learn from history is that there is always novelty and change; history does not entirely repeat itself. The future will not be the same as the past … individuals at times will abandon, reject, or ignore the past in attempting to create a new and different reality for themselves in the future.

The development of a *memory for the future* thus calls for a creative *and* innovative approach to the future, in full awareness of the fact that patterns that were present in the past will not necessarily be repeated. Therefore, measured against the indicated danger of so-called "zombie" categories, which are present in the form of recognised structures, but which, owing to a changing world, amongst other factors, no longer fully *or* partially serve their purpose, it is necessary, in the quest for a *theologia habitus*, to look into possibilities concerning the mediation thereof in the new workplace. In the mapping out of these possible research co-ordinates, with a view to the further development of a *memory for the future* for this *theologia habitus*, an important description has been put forward by Miller (2007:153), visualising a positive task and development for the role of the church and theological academy. This description also articulates with the identified fields of work relating to practical theology:

> The church and the academy can offer theological resources and practical tools to equip those whose calling is to serve in and through the marketplace. For the church to do anything less is to abandon millions of Christians for five-sevenths of their week, and to abdicate responsibility for and influence over the important sphere of society. Indeed, active participation in the transformation of individual employees, their workplaces, and the overall marketplace may be one of the most powerful means to help feed the hungry, clothe the naked, and welcome the stranger.

This emphasis indeed contains a meaningful link with the tripartition that has featured continually in the study design, and in which the task of practical theology – together with a *theologia habitus* – is also bound up, namely: firstly, the transformation of society; secondly, the church and its officials; and thirdly, the need for empirical investigation and methodology (Ganzevoort 2007:24). The development of a *memory for the future*, with a view to the embodiment of a *theologia habitus* in the new workplace, thus calls for the accommodation of all three of these perspectives.

Therefore, it is clear that the documentation of the research does not, in fact, indicate the completion of a process, so much as the beginning thereof. The nature of narrative research, as indicated by Müller, Van Deventer and Human (2001:76-96), is thereby indicated and confirmed. It is precisely in

this circular process involving an end, but also a beginning, that attention is focused on the development of a reconstruction of a *theologia habitus* that is meaningful for the future workplace. After all, this process is crucial to the character of the research design of this study. For this very reason, the aim of the presentation of this design is not necessarily to offer a particular "solution" or "model", but rather to offer a perspective (or perspectives) for further reflection, within the ongoing context of the uncertainty and change that characterise the future workplace (Davis & Blass 2007:38). This spatiality can also easily be mapped out within the space of postmodernity.

In order to develop and embody this principle of "remembering to remember" – in terms of a *memory* for the future – in a *theologia habitus* for the future workplace, reference will be made to the four movements identified by De Geus (1997:32) with a view to the development of *a memory for the future*, namely: (i) adaptability to the external environment (teachability); (ii) character and identity (persona); (iii) internal and external relationships with people and institutions (ecology); and, lastly, (iv) the development thereof over time (evolution). The proposal is that, on the basis of the interdisciplinary dialogue between practical theology and futures studies, these movements, which are naturally also systemically bound and interwoven, should be used in the facilitation of a design for a *theologia habitus* for the future workplace. In confirmation of this proposal, the following observation by Spies (1999:12) is relevant:

> People who are acting purposefully in terms of their 'projects' (or visions) are participating in the creation of a more desirable future.

4.3.i Teachability

In terms of the concept of *teachability*, De Geus (1997:32) indicates that, with a view to the development of *a memory for the future*, a certain adaptability to the external environment, or *teachability*, is important. This disposition or attitude of teachability entails moments of "bearing or attitude" which, as Keel (2007:225-227) points out, "are not primarily aimed at application but rather implication".

In order to give shape to this quest for teachability, and with reference to a practical theological reconstruction in search of a social embodiment, as expressed in an *(auto)biographical theologia habitus*, a choice is made in favour of the epistemological accentuations of a social constructionist work method (Gergen 2002:283), with the emphasis on the positive accents that arise and develop as a result thereof, and which have already been referred to in the research design (Orem, Binkert & Clancy 2007:40). In the acknowledgment and development of the meaning of the interdisciplinary dialogue between

the construction terrains of practical theology and futures studies, the social constructionist perspective, which postulates that knowledge is born as part of the dialogue, is of particular importance. Practical theologians point out that practical theology "engages in cross-disciplinary thinking" (Osmer 2008:241), and that in this "interdisciplinary domain of study ... we are in constant dialogue with nontheological reflection on religious praxism" (Immink 2005:266). The advantage of the intended building project has therefore already been noted in the drawing-office. As Van Huyssteen (2009:50) points out: "It is often at the boundaries between disciplines that new and exciting discoveries may take place". Some of the possible discoveries that may arise from such a work method have been pointed out by Müller (2009), amongst others, in the formulation of a "postfoundational practical theology" in which transversal rationality offers the necessary space for interdisciplinary work.

In order to achieve this ideal, a stereoscopic perspective is required, with the focus on personal and community well-being, as embodied in a life of faith (Bass & Dykstra 2008:13). It has been pointed out in the research that this stereoscopic focus is informed by a narrative interpretation of reality. In this choice in favour of the narrative approach, expression is given to the postmodernistic "quest for 'wholeness'" (Louw 2008:236), which indeed resonates, in a positive manner, with an interdisciplinary work method. In my view, the significance hereof for the empirical and methodological character of the practice of practical theology lies in the further accentuation of the meaning of narrative structure in the facilitation of the interdisciplinary dialogue. Examples of centres where some of these very possibilities are already being exploited include, *inter alia*, the Princeton University's "Faith and Work Initiative" (Faith and Work Initiative 2010), as well as the Centre for Ethical and Religious Values, which has its headquarters at the University of Notre Dame (Williams 2003:1).

In the visualisation of the meaning of this possible space for the research design, the following perspectives from Group 3 (life coaches) are of particular interest:

- **What aspect(s) of the model of coaching made the greatest impression on you?**

  Participants – all of whom regarded their new work as part of their original vocation – offered various perspectives on, inter alia*, the fact that coaching facilitates the inherent potential in people, as well as the fact that the model is scientifically integrated with training and accreditation, which takes place in accordance with fixed criteria and an established methodology.*

- **Reflection**

  *It is clear from the responses of the participants that their **involvement with people** in the workplace comprises a continuation of their **vocation**, but that this involvement is also a reflection of their **passion**. Participants emphasised the fact that the coaching model focuses, in particular, on the **development of potential in people**. It is also important to take note of the fact that the coaching model is **scientifically integrated** with **training and accreditation**, which occurs in accordance with fixed **criteria** and an established **methodology**.*

In the development of a *memory for the future*, in order to contribute to the facilitation of a *theologia habitus* for the future workplace, the challenge thus lies in reflecting anew on constructions within which the quest for *teachability* can be embodied. In this regard, Miller's (1997:153) exhortation is also taken into account – namely, that the degree to which

> [t]he church and the academy can offer theological resources and practical tools to equip those whose calling is to serve in and through the marketplace,

should also be considered. If this teachability could be successfully facilitated in individuals, it would be systemically congruent with the new accent of the workplace, in which the transformation of "growing numbers of companies into 'knowledge' or 'learning' organisations and their employees into 'knowledge workers'" (Hyman & Marks 2008:192) could take place.

In the mediation which is aimed at achieving the above-mentioned objective, and further to De Geus's (1987) structure for the development of a *memory for the future*, reference will now be made to the role of the so-called *persona*, and how the academy and the church could possibly make a meaningful contribution in this regard, with a view to the future.

4.3.ii Persona

The term *persona* is used by De Geus (1997:32) to refer to the character and identity of persons as bearers of the *memory for the future.* It is a given that – in contrast to Karel Schoeman's (1995:21) recollections in his novel, *Die uur van die engel* – ministers can no longer be described as persons who are clad in black, with the solemn and rigid bearing of a marble column. During a time when reflection on the person, identity and office of the minister of religion is important, particularly in the light of the emphasis on the traditional division of the field of work of practical theology, with the focus on the work of the church and its officials, the quest to determine the role of the so-called "redundant profession" (cf. Heitink 2001:255) in the future workplace is important. It is

clear from the answers of co-researchers that there is still a need for the role of a spiritual professional; but it is doubtful whether this role should be marginalised to that of a person who merely leads prayer meetings at work in terms of the kerygmatic model, seeing that:

> Het lijkt er op dat het niet meer aan de gelegitimeerde vertegenwoordigers van de religieuze traditie voorbehouden is om het spreken over God te bepalen (Ganzevoort 2006:34).

In the exploration and consideration of a work method aimed at the embodiment of a more positive *and* relevant *theologia habitus* within the postulated co-ordinates from the interdisciplinary dialogue between practical theology and futures studies, with relevance for the workplace, an endeavour is made in terms of the hermeneutics of the "lived religion" to arrive at an understanding of how people and groups, "in their concrete situations", conduct themselves in a manner that "communicates affirmation, preserves the cohesion of selves and identities, and builds on strengths" (Browning 1991:284). This quest is closely linked to the quest for the facilitation of optimal functioning in individuals and within organisations (Linley & Joseph 2004:4).

In this regard, various models have been developed in the recent past, which have a bearing on the further development of the relevant hermeneutical character of pastoral care, as embodied in the workplace. A good, recent example of such a model, which also falls within the environmental context and experience of most of the participants in the study, is the development of so-called life coaches. As already indicated, this development is also embodied in the perspectives of Group 3 (life coaches). The following perspective was put forward by this group:

- **What made you decide to become a life coach? In what type of coaching are you currently involved?**

  Participants indicated that being involved with people through coaching is part of their vocation, and that it offers a model within which they can live out their passion for working with people, within a business environment. Through this involvement with people by means of coaching, people are assisted, in a holistically integrated manner, to live out their humanity, thus confirming the insight that human beings are the determinative factor in the business environment. Participants are involved in various coaching models, including:

  * Life coaching (Relationships; spiritual guidance or "consciousness" counselling; or personal leadership, etc.)
  * Business coaching (Leadership and career integration)

* Executive coaching
* Team coaching
* Participants are also accredited with various professional bodies.

- **Reflection**

  *The reflection relating to the responses of the co-researchers from the group of life coaches points to important perspectives in terms of which participants confirm that **coaching** – which is also perceived by the group as a **vocation** – can assist people, in a **holistically integrated manner**, to live out their **humanity**; and this also confirms the insight that **people are the determinative factor in the business environment.** Life coaching is conducted in a **structured** manner; and **different** embodiments thereof are encountered within the domain.*

In the weighing up and further development of the domain of the new, evolving field of life coaching, by means of a relevant pastoral orientation, it is clear that not only could this profession undergo further development; but it could, in fact, also make an important further contribution to the development of *a memory for the future*. Measured against the particular impasse in which pastoral therapy currently finds itself in South Africa, as referred to earlier in the study, this development would indeed open up new vistas of possibilities.

Therefore – on the basis of the perspectives of the co-researchers – the designated *persona* for the development of a *memory for the future* for the proposed *theologia habitus* of the future workplace, is not necessarily identifiable in terms of the office of a minister of religion. Rather, models reflecting the new development, involving the training of life coaches, should be further exploited, if the objective of entering the future domain of the new workplace is really to be attained in practice. If these persons are perceived as the facilitators who encourage other individuals to manage their own learning and development in order to become more self-confident in respect of the acquisition of new knowledge, skills and abilities (Klasen & Clutterbuck 2002; De Haan 2008), the necessary space within which individuals can be exposed to a *theologia habitus* for the future workplace, can be sketched. Even the further development of so-called executive coaching, for example (Chapman, Best & Van Casteren 2003), as referred to by the co-researchers, could then be regarded, in terms of a future development, as "a service provided to those in business who want individual assistance to enhance their performance, skills, and achievement" (Kauffman & Scoular 2004:288-289), and to which practical theology and, in particular, newer developments in pastoral care, could make a specific contribution.

In order to weigh up newly-chartered semantic moments from positive psychology, *inter alia* – along with methodological developments as embodied in, for example, appreciative inquiry (Reed 2007) – within this category of *persona* in the development of a *memory for the future*, the accommodation thereof in the academic curriculum of practical theology warrants earnest attention.

In my opinion, it is only in the careful consideration and weighing up of the above-mentioned factors that the possibility arises for the development of a relevant *theologia habitus* for the future workplace. This proposed future development of life coaching ties in well with, *inter alia*, existing narrative work methods in pastoral care, in which there is an inherent potential for the opening up of new horizons through the use of, *inter alia*, journal entries (Janse van Rensburg 2009:222), as well as film and music (Cooper 2009:226). Apart from the further academic development and accommodation of these perspectives within a practical theological domain, there are also possibilities for the overcoming of the statutory impasse pertaining to pastoral therapy in South Africa, which was pointed out earlier on. Currently, there are no formal statutory directives, on a worldwide basis, for the functioning of life coaches; and by means of involvement in the developing dialogues in this regard in South Africa, amongst other countries (www.comensa.co.za), practical theology could indeed render a pro-active contribution to the future, in which

> [t]he dual accountability towards church and state must be properly negotiated to ensure that we do not lose our distinctive identity, but are able to respond to the needs in the society (Van Arkel 1999:107),

and in which this dual accountability is mapped out.

4.3.iii Ecology

The concept of *ecology* as a prerequisite in the development of a *memory for the future*, is used by De Geus (1997:32) to refer to internal and external relationships with people and institutions (ecology). The interpretation of these relationships entails an emphasis on systems theory, which in turn can be mapped out within the domain of futures studies. In this regard, Spies (1999:12) points out that "[c]hange is systemic, therefore systems thinking should form an integral part of all futures research programmes" (Spies 1999:12).

The epistemology that can be discerned in the design should thus be interpreted, precisely, against the background of the following perspectives that give rise to a systemic interpretation: Newton already introduced a linear epistemology to the world during the 16th and 17th centuries. According to this epistemology, reality is atomistically fragmented; and a linear cause-effect scheme is endorsed (Müller 1994:25; Gouws 1995:7). The origin of the later

systems theory can be traced back to the reaction against the Newtonian paradigm of linear causality. Du Plooy (1995:29) writes that at the beginning of the twentieth century, Max Planck, Albert Einstein and Heisenberg pointed out that wholeness, patterns and relationships between parts are important. Concepts such as holistic and ecology were used for the first time. As a result, the father of General Systems Theory, Viennese biologist Ludwig van Bertalanffy, developed and formulated the insight that the whole of the system is more than the sum of its parts (Müller 1991:93; Senge et al 1999:138). General Systems Theory grew, in opposition to the Newtonian paradigm, from a holistic approach in which the starting point is not the parts or components, but the whole (Müller 1994:25). Cybernetic epistemology (Keeney 1983:16), in a further development, comprised a reflection on General Systems Theory. However, cybernetics aims to draw the focus away from the different objects, in order to place the emphasis on patterns between the various parts, resulting in, *inter alia*, "a network-centric view of life" (Stalder 2007:172). Senge (2006:73) therefore rightfully indicates that

> Eventually, systems thinking form a rich language for describing a vast array of interrelationships and patterns of change. Ultimately, it simplifies life by helping us see the deeper patterns lying behind the events and the details.

In the further development of the architecture of the design, it appears that this systemic interpretation plays a determinative role in, inter alia, the perception of globalisation as

> the increasing interwovenness of political, economic and social forces that determine people's lives on the planet in a decisive manner (cf. Louw 1998:19).

A further development is found, *inter alia*, in the ability to establish links between hermeneutics and systems thinking – an ability which has been augmented, in particular, during recent years. Jürgen Habermas's communicative action theory is an example of a theory in which an attempt is made to effectuate a link between hermeneutics and systems theory (Müller 1996:13). Over the course of time, social constructionism was developed, placing emphasis on the construction of meaning through language – which indeed resonates, in turn, with later perspectives from an (auto)biographical accent, pointing to, *inter alia*, the limited nature of language. In this regard, the concept of "architectonic competence" is used to express the principle that in a professional design, the latest well-founded techniques, on the one hand, and the reflection of an own personal accent, on the other, should be present. It is precisely in terms of this interpretation, with the emphasis on the relationship between, *inter alia*, systems thinking and hermeneutics, that the necessary space is created for the weighing up and negotiation of the meaning of a

narrative interpretation in the development of an (auto)biographical *theologia habitus* for the future workplace.

It has already been pointed out, earlier on in the research, that the absence of a comprehensive theology of work characterises the challenge of creating a *theologia habitus* for the future workplace. Volf (1991:25), who advocates the development of such a theory, points out that "the first step in developing a theology of work must be to study the present reality of human work". In view thereof, and against the background of the discourse of the interdisciplinary dialogue between practical theology and futures studies that has been embodied in the design, I will restrict myself by referring only to technological development, as one aspect of an *ecology* that needs to be taken into account in the embodiment of a *theologia habitus* for the future workplace.

This development and change, which is presupposed by the so-called technological revolution, is facilitated by

> ... five enabling technologies and slowed by an enabling issue. The enabling technologies are those of computer technology; communication technology; materials technology; energy technology; and biotechnology ... The enabling issue is environmentalism, which is acting as a constraint on some areas of technological development (Reader, Executive Summary 2008:3-4).

From the foregoing, it is thus also clear that an understanding of technology entails much more than, for example, mere knowledge regarding technological development in the field of information and communication technology, as observed, for example, in the use of cellular technology. In the quest for a generic description of what is meant by the term *technology*, I subscribe to the definition provided in the Executive Summary of the Master's Programme in Futures Studies (Reader 2008:4-3), which indicates that:

> Technology encompasses the creation of capabilities by the systematic application of knowledge, through a process of invention, innovation and diffusion.

In his well-known book, *Flat world*, Friedman (2006:8) writes that the architecture of the world has changed in the wake of, *inter alia*, the significant developments brought about by various kinds of communication technology, as a result of which more and more people are now able to come into contact with other people across the world.

Niemandt (2009:625) refers to this factor as the "Globalization 3.0" phenomenon, in terms of which individuals and groups can be linked, integrated and empowered in networks, from the basis of a "flat-world platform". The significance of this for the architecture of human existence is naturally far-

reaching – not only for individuals, but also for large organisations and the church. Castells (2006:381) sums up the situation by referring to

> the new social structure of the Information Age, which I call the network society because it is made up of networks of production, power, and experience, which construct a culture of virtuality in the global flows that transcend time and space.

In the foregoing description of the influence and significance of technology in the informalisation of society, resulting in the formation of the "network society" in which participation is no longer determined solely by membership or physical presence, "maar door entree (inloggen) en communicatie" (Ganzevoort 2006:34), the nature of relationships is being defined anew. Naturally, further spatial adjustments thereof are also possible, with the focus on, *inter alia*, the economic aspects. Stilwell (1994:2), for example, refers to the "systematic application of knowledge to resources to produce goods or services." It is self-evident, however, that this view of technology presupposes a specific focus, which is challenged by Cooper (1995:12), for example, who writes that:

> If technology helps to narrow our conception of mind so, according to a related charge, does it serve to narrow, to the point of exclusion, our perspectives on the world about us.

Schuurman (2003:13) therefore rightfully warns that, whereas modern-day society is regarded as being technologically advanced, it should also be regarded as a secularised society, which indicates that

> the prevalent spirit in our culture is technicistic, which is to say that the spirit of technology pervades the whole of culture,

and that it even exerts an influence over the church, to which people are only committed on a temporary basis (Ganzevoort 2006:34). This influence is not only encountered at the institutional level; but the significance of this technological development has also left its mark on the design of the private-life domain.

In order to articulate this warning in a concrete manner, Cooper (1995:18) points out, for example, that intimate personal human relationships become eroded in a technological society, in cases where the selection of a friend or partner is left solely to the choice made by a computer – thus becoming, at most, an expression of clinical information-processing.

Not only does this technological development lead to the erosion and disintegration of personal relationships and intimacy, but a spiritual vacuum simultaneously arises, in which human beings

> experience the great benefits of science and modern technology and marvel at their accomplishments while at the same time questioning the presence of God in this world (Schuurman 2003:9).

Spirituality, which is inherently linked to the investigation of the above-mentioned questions, presupposes a "dynamic view of God's purposeful action in evolution", which "resonates with our lived spiritual experience of God's continuing and purpose-filled influence in our lives" (Russel 2005:337). Within this dynamic design and development of a *theologia habitus*, questions which also correspond with the indicated challenges of the Millennium Project can be accommodated. Questions such as the one put forward by Louw (2002:348) – i.e., "How does technology and telecommunication preserve the earth and safeguard it against violent exploitation?" – articulate with some of the "15 Global Challenges", in which the following questions, *inter alia*, are posed: "How can sustainable development be achieved for all while addressing global climate change?" and "How can policymaking be made more sensitive to global long-term perspectives?" (Glenn, Gordon & Florescu 2008:12-41).

> *In all honesty, from the perspective of my own position and work, and although my day's work is defined by the use of e-mail, answering my cellphone, and sending text messages (SMSs), the contents thereof do not reflect sounds or tones that directly address the challenges mentioned above. Could this – I wonder – be ascribed to the fact that, for large portions of my day and my work, I am engaged in solving the wrong problems in just the right way? Is this not, precisely, part of the problem contributing to the Sunday-Monday "gap"? The truth must be faced; and even though I am engaged in dialogues with co-workers in the workplace, as embodied in the document, I actually don't know all that much about this particular world. Therefore, this design should indeed offer suggestions as to how, in the development of a* theologia habitus*, space and volume could be provided, with a view to offering a further description of,* and *involvement in, a future workplace.*

It is within this domain, and in the embodiment of the interdisciplinary dialogue between practical theology and futures studies, that methodological challenges map out new semantic possibilities (Osmer 2006:343). An example hereof, which also serves to illustrate the meaning of *ecology* in the construction of a *memory of the future*, is the design proposal that is found in the futures-study method of the so-called "Real-Time Delphi" (Glenn, Gordon & Florescu 2008:55). According to this methodology, it is possible to design and present principles that are fundamental to a qualitative work method, in such a way that concepts such as "spirituality", "faith" and "workplace", which feature in the present design, could be considered anew by participants within the domain of "real-time" technology, as a further embodiment of the interdisciplinary dialogue between theology and futures studies. In accordance

herewith, participants could take part by filling in an online questionnaire relating to the theme(s) under investigation. The answers could be upgraded – both numerically and qualitatively – on a "real-time" basis, as participants provide answers. Participants could be further encouraged to revisit the questionnaire as often as possible. During each visit, participants would receive the opportunity to inspect their own answers, as well as the updated and processed answers. It would also be possible for each participant to apply a further revision thereof (Glenn, Gordon & Florescu 2008:55).

The accents of the interdisciplinary dialogue between practical theology and futures studies are strongly articulated within this domain of technology, and access to new vistas is effectuated. Without alleging that the "Real-Time Delphi" model would be the only way in which the proposed interdisciplinary dialogue could be continued in the construction of a *theologia habitus* for the future workplace, it does, in my opinion, offer perspectives for a creative and evolutionary development in terms of methodology. It is, precisely, the exploration and embodiment of this dynamic and evolutionary development in methodology that positively informs the manner in which the praxis in practical theology is visited, by means of specific perspectives from the scientific field of futures studies.

The importance of the negotiation of these factors for the future workplace is accentuated in the following comments put forward by co-researchers from Group 1, comprised of professionally qualified theologians:

- **What place does the Christian faith occupy, together with other religions, in the South African workplace of the 21st century?**

  The secularisation hypothesis is dead. There is just no way in which the workplace and religious faith could be separated. The question is, what would be the nature of this faith, and what impact would it have on the workplace? (Sometimes this impact can be very direct in character, such as in the case of Islamite banks or Christian Unit Trusts.) In this regard, the Christian faith must guard against fundamentalism and the absolutisation of personal preconceptions. The Christian faith must also learn to reach out and co-operate on the basis of values that it has in common with other religions. Instead of an offensive or defensive strategy, this faith should learn to develop a spontaneous delight in the values of the Christian gospel and to live out this gospel freely in the workplace, while preserving a respect for other religious traditions. What is necessary, is that the Christian faith should contribute to the attribution of meaning in the workplace. From the vantage point of a Christian ethos, faith assists in facilitating a particular approach to the workplace. It is in this way that hope, ethics and value can be offered to people in the work environment.

- **Reflection**

  Looking back, it is striking that, in the formulation of the question to the so-called professional group, I inadvertently placed ***spirituality and faith*** *side by side as* ***synonyms****, without this factor being noticed by myself, or by any of the ten participants. However, it is clear from the Reflection that the workplace and faith cannot be separated; and this confirms the centrality of the meaning of the research aimed at the embodiment of a* theologia habitus *for the future workplace.* ***The outward manifestation of the living out of spirituality/faith in the workplace should not be embodied in an offensive or defensive strategy, but should be developed through a spontaneous delight in the values of the Christian gospel, so that this gospel can be freely lived out and put into effect in the workplace, while retaining respect for other religious traditions.*** *Specific possibilities for the facilitation of the* ***attribution of meaning in the workplace*** *can be found in this approach,* ***in which hope, ethics and value*** *can be offered to* ***people in the work environment****.*

4.3.iv Evolution

The last movement identified by De Geus (1997:32) as a prerequisite for the development of *a memory for the future*, is that of *evolution* or *development*. In this regard, the evolutionary and innovative character of the research design that is in search of new and untapped space, is also accentuated.

Possibilities relating to the development of the design were sought in the meaning of the interdisciplinary domains of study, from the overlapping co-ordinates of, *inter alia*, practical theology and futures studies. In this regard, the quest for the facilitation of the *most* positive and sustainable outcome is understood in the broadest possible terms. Pivotally, and also as an expression of this quest, with a view to the development of a *theologia habitus*, Louw's (1999a:2) definition of pastoral care is endorsed:

> Pastoral care refers to that approach which aims to address these important issues of life in a meaningful way from the perspective of the Christian faith. Pastoral care aims to assist people and to offer them hope on the basis of the conviction that God's faithfulness comprises the content of faith, and that God has fulfilled his promises relating to the salvation of mankind in Christ's crucifixion and resurrection (the eschatological perspective), as well as the conviction that life is lived in the presence of God. Pastoral care aims to interpret God's will in terms of the question regarding the meaning of life, and vice versa, *so that people can live in joy and hope* (*own emphasis*) (*own translation*).

The quest of pastoral care for growth and salvation, and the new, developing field of positive psychology that has a bearing on this quest, are of particular significance in this regard. From the envisaged outcome of pastoral care, namely "that people can live in joy and hope" (cf. Louw 1999a:2), as well as that of applied positive psychology, which is described as "the application of positive psychology research to the facilitation of optimal functioning" (Linley & Joseph 2004:4), new spaces of action are mapped out.

By way of illustration of the meaning of the foregoing, the focus falls on the significance of the narrative approach for, *inter alia*, pastoral care as a subdiscipline in practical theology. In the accessing thereof, further links with the field of futures studies are postulated, and the further development of the design is mapped out.

In the endeavour to arrive at an understanding of the narratives of others, First-Order Cybernetics comprised a revolutionary development, which was a reflection of the change in the philosophy of science, in which a systemic interpretation was already present. However, it was only during the early to mid-eighties that therapists began to work within the context of Second-Order Cybernetics (Müller 1996:80). According to Zimmerman and Dickerson (1994:234), Second-Order Cybernetics entails, *inter alia*, a purposeful movement away from any causality and positivistic explanations, towards a position in which not only the therapist's inputs, but also those of the client, are regarded as being of value; and the therapeutic point of departure entails working with that which is presented by the client. Third-Order Cybernetics comprises a further elaboration of the foregoing, placing the emphasis on the "inter-subjective and consensual nature of knowledge" (cf. Müller 1996:81). *Language* fulfilled a key function in the development of Second- and Third-Order Cybernetics, particularly as articulated in the narrative (Zimmerman & Dickerson 1994:234). Müller rightly points out: "The modern approach had to make way for the postmodern, and the cybernetic for the narrative" (cf. Müller 1996:80).

For the purposes of the design, it is important to realise that the narrative approach has an empowering and enabling effect in terms of listening, the absorption of information, understanding, comprehension, interpretation, as well as the integration of information on more than one level through the use of both the conscious and the subconscious mind (Pearce 1996:xi). Thus, Stroup (1981:79) points out that a story is a description and explanation of life, and that we "*live through stories"* (Freedman & Combs 1996:32).

A further way in which the narrative approach can be turned to account, lies in the fact that it offers individuals the opportunity to "rehearse potential solutions until they achieve insight and new direction" (Pearce 1996:xiii). Change takes place when a story is reconstructed, through retelling and

re-interpretation, until it opens the way for new insights that are followed by change (Müller 1996:102). The story itself is thus the agent of change that "allows people to bridge the gap between what is and what should be" (Pearce 1996:xiii).

In deploying the meaning of human experience as a direction-indicator on the narrative path, it is important to take cognisance of the meaning of the narrative for human identity, and of the structure that is offered by the narrative with a view to understanding human actions. In the *fusion* of different narratives, the objective is not merely to effectuate a meeting between various narratives, but also to display an involvement in, and openness towards the life stories that participants reveal to one another. In my opinion, these perspectives are indeed accommodated in the methodology of (auto)biographical research that is mapped out in the design.

With regard to the possible meaning of this construction of perspectives in relation to the development of a *theologia habitus* for the workplace, therefore, it is a good idea to make an exploratory inquiry into the possible significance of the narrative accent for the field of future studies, with a view to the furtherance of the interdisciplinary dialogue, in which the vantage points of the various disciplines stand in a complementary relationship to one another.

In this regard, the aspects that were emphasised by Group 3 (comprised of the so-called life coaches) in their responses to the following question, are of significance:

- **What possible role do you think coaches could play in respect of the facilitation of spirituality within the workplace?**

  Participants were all in agreement that, according to their own experience, coaches can play a very important role in the facilitation of spirituality in the workplace. Participants expressed the opinion that sessions during which individuals are assisted to discover their highest motivations and aspirations are – precisely – spiritual in nature. For this very reason, life coaching can create an awareness of the presence of spirituality in the everyday, mundane aspects of life, thus corroborating Maslow's notion that self-actualising individuals sanctify life. Apart from this individual emphasis, coaching also plays a positive role in the organisation, as well as in the different systems within which the workers function.

- **Reflection**

  Spirituality is regarded by the participants as an important given factor in the facilitation of the ***highest motivations*** *in individuals. It is striking that the notion of an actualised* theologia habitus *is concretised in the*

perspective of the life coaches, who pointed out that, by means of ***life coaching, an awareness of spirituality in the mundane is created, and that self-actualising individuals sanctify life.***

- **In your opinion, what contribution to coaching is made by the new, developing field of positive psychology, *inter alia*?**

  Positive psychology's focus on finding "happiness", "meaning" and "optimal functioning", rather than only on pathology (in contrast to the dominant perspectives in psychology), has a clear influence on life coaching. Moreover, the new domain of positive psychology offers empirically-based research results that are significant for the new field and profession of coaching.

- **Reflection**

  In the potential semantic contributions of positive psychology, I perceived new possibilities that articulated and resonated with an accent of my own, in my own personal life. In the careful consideration of the developing domain of positive psychology, I observed aspects that displayed similarities with the quest for a ***transformational model****, as embodied in the social manifestation of practical theology – but also with the scientific orientation in the field of futures studies, in the pursuit of the best possible alternatives, with* ***"happiness", "meaning" and "optimal functioning"*** *as important markers. I was also freed from the perception that this was merely another variation of Norman Vincent Peale's "positive thinking" that became popular during the sixties; and I saw that the perspectives in this regard were indeed being built on strong* ***empirical foundations****.*

In turning these perspectives of the life coaches, as co-researchers, to account, there seems to be a strong connection between, *inter alia*, the domain of the transcendental, and the developmental perspective of positive psychology. As indicated, the development of so-called strengths in the personality contrasts with the minimising approach of traditional psychology.

In the facilitation of positive psychology, three pillars are distinguished, on the basis of which the theory of positive psychology is built up (Hackey 2007:213): The *first pillar* is shaped by the positive subjective experience of the past, present and future. The *second pillar* comprises the investigation of individual and positive characteristics as expressed in terms of, *inter alia*, so-called virtues and strengths. The *third pillar* has its roots in the investigation of positive institutions and communities.

For the purposes of the research, reference is made to these three pillars, in particular, on the basis of which the study of positive psychology is

construed. Naturally, there is an emphasis on a specific individual facilitation of the individual's experience, perceptions and strengths within such a proposed model of positive psychology; but it is embedded within the broader, positive systemic interpretation of organisational culture (third pillar).

In the presentation of perspectives on how spirituality could be concretely facilitated within the workplace, some of the perspectives from Group 1 (persons with professional theological qualifications who are currently serving in senior management positions outside of the church) can be put forward in terms of the following framework:

- **If you are of the opinion that the spiritual dimension should be actively managed, for example as a component of a company's wellness programme, what would be the best vehicle for this purpose? For example, should spirituality be facilitated on an individual basis at various levels of the company (for instance, by making use of the services of so-called executive coaches at senior management level), or should it rather be facilitated in a group context entailing voluntary association and participation – or should both approaches perhaps be used?**

  Participants agreed that the following principles are important markers in the negotiation of spirituality: 1) acknowledge the need of people to anchor their work in spirituality in an authentic manner; 2) leave room for spontaneous sympathy within relationships (this process should comprise part of the culture and the manner of working of the people who are employed in the organisation, and, preferably, need not be conducted by persons from outside the organisation); 3) leave it to coaches to assist staff members to integrate what is important to them in their lives and work in terms of religious faith and spirituality. In a group context, the challenge may lie in not allowing the dialogue, in a democratically constituted group, to lapse into a mere shallow discussion of ethical guidelines. In terms of a starting point for the process, many of the participants indicated that their preference in this regard would be to start with executive/senior managers and groups. However, the point of departure should, at all times, be the accommodation of, and respect for, the spirituality of workers, and not the active management thereof.

- **Reflection**

  It is clear that co-researchers, from their position as professional, theologically qualified persons, on the one hand, and as persons currently occupying executive posts in various companies and organisations outside of the church, on the other, place emphasis

> *on* ***the facilitation of an authentic spirituality (which does not merely entail, for example, the presentation of ethical guidelines), which is facilitated within relationships in a spontaneous manner.*** *A possible work method that was indicated with a view to accommodating such a process, would be to start off at the level of* ***executive/senior managers****, where so-called* ***executive coaches*** *could provide guidance to* ***individuals*** *in this regard. It should be noted that this reflection is based on the responses of executive coaches who are personally involved, in a subjective manner, in the concerned professional category.*

In the development and description of positive psychology, "happiness" is interpreted as an expression and product of a positive definition of life in one of three possible ways (Seligman 2006:233-235): Firstly, in the so-called "Pleasant Life", which presupposes the Hollywood interpretation of happiness, the quantification of sensory happiness is implied. Secondly, in the so-called "Engaged Life", the focus falls on the identification and deployment of specific strengths in the individual. Thirdly, there is the "Meaningful Life", which "consists of identifying your signature strengths and then using them to belong to and in service of something that you believe is larger than you are" (Seligman 2006:235). However, it is clear that the focus on happiness, with reference to the second and third definitions mapped out above, does not imply a hedonistic interpretation (Hackey 2007:212), but rather "a complete human life at its best" (MacIntyre 1984:149). In this regard, Peterson (2004:4) rightfully points out that:

> We write from the perspective of positive psychology, which means that we are as focused on strengths as on weakness, as interested in building the best things in life as in repairing the worst, and as concerned with fulfilling the lives of normal people as with healing the wounds of the distressed.

For perspectives relating to the proposed research design, with a view to the facilitation of a *memory for the future* as an important aspect of the development of a *theologia habitus* for the future workplace, it is important that the development of positive psychology, as embodied at the individual level, but also with a bearing on a broad systemic interpretation of the workplace, should be accommodated. A futurological perspective (Louw 2008:31), which is central to the redefinition of existing constructions, and in terms of which positive values and accents are emphasised, is thereby accommodated and embodied. In the development of positive psychology, important principles that are fundamental to newer qualitative research are indeed present. Thus, for example, it is precisely the principles that underlie positive psychology that make a contribution to the establishment of the "Appreciative Inquiry" method

(Reed 2007), in terms of which perspectives (*windows*) for the facilitation of spirituality, in their turn, come into play, and fulfil a complementary role in relation to the life coaching model. In this regard, an important movement away from the pathological model – a movement which is pivotal to the quest that is undertaken in the research design – is mapped out, in which

> [t]he emphasis on strength is intended to encourage a move away from the paradigm of pathogenic thinking and to link health to a sense of coherence, personality hardness, inner potency, stamina or learned resourcefulness (Louw 2008:31).

It is in this vista or outlook which is being fashioned through the development of *a memory for the future,* that the exhortation of Henk de Melker, the main character in *30 Nagte in Amsterdam,* finds embodiment:

> Keep yesterday behind glass. Today is an hourglass; take it one grain at a time. If you do so, you can control time ... *and* yourself, within that time. As for tomorrow, and the day after – don't trouble yourself about that. The vistas of an unrealised future ... (cf. Van Heerden 2009:121).

4.3.v Step 4

By opening up perspectives during the entrance into the chamber, not only is a new space accessed, but windows onto new perspectives are also opened up. It is then that the ideal that was set at the beginning of the design is realised, in the attainment of an understanding of "[t]he coexistence of architecture and life" (Norberg-Schulz 2000:45). In the development of a *memory for the future*, a *theologia habitus* can be facilitated, with a view to the facilitation of a spiritual recapitalisation in the future workplace. It is then that the design makes space available for a *theologia habitus in the future workplace.*