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WELLNESS
A PHENOMENOLOGICAL
PERSPECTIVE ON ORGANIZATIONAL
AND INDIVIDUAL EFFICACY

Doctoral Thesis presented by
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in accordance with the requirements for the degree
Doctor Philosophiae in the
Department of Psychology in the
Faculty of Economic and Management Science
of the University of the Free State.

Promotor: Dr. Bennie Anderson

November 2006.

*If you have raced with men on foot, and they
have worn you out, how can you compete with
horses?*

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WELLNESS

**A PHENOMENOLOGICAL
PERSPECTIVE ON ORGANIZATIONAL
AND INDIVIDUAL EFFICACY**

CONTEXTUALISATION

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TERMS OF ACADEMIC AND RESEARCH ENGAGEMENT

Working as a human resource practitioner, training manager, management consultant, behavioural scientist, consulting psychologist, arbiter and professor in Industrial Psychology and at various business schools over the past thirty years in South Africa and abroad, has introduced the notion and condition: WELLNESS.

During this time, virtually all top 100 companies in RSA as well as government and para-statal organisations were consulted and facilitated on wellness and unwellness matters in the above-mentioned capacities.

International assignments include engagements in:

- America
- Australia
- Belgium
- Botswana
- Canada
- Democratic Republic of Congo

- England.
- Germany
- Lesotho
- Namibia
- Netherlands
- Swaziland
- Switzerland

Training was received at the University of Pittsburgh, Pennsylvania (1976) in Applied Behavioural Science Techniques and later these programmes were introduced locally.

Originally (1974), exposure to Development Dimensions Incorporated and its phenomenally pertinent Executive Behaviour Assessment competencies influenced and sparked the Executive Wellness domain (Byham, 1974).

Interest in wellness (both individual and organisational) stems specifically from work done with the Human Sciences Research Council (1988). This led to papers presented at the International Stress and Tension Congress in Edinburgh, Scotland (1990) and at the International Psychological Association Congress in Brussels (July, 1992).

Over the past twenty-five years approximately 27 000 managers and executives have been assessed, counselled and appraised. The data emanating was duly recorded and now constitutes the critical mass of

information forming an integral part of the broader body of knowledge and experiential perspectives crystallised, and hypotheses developed.

The Centre for Self-Management and Wellness has been attended by over 800 executives (and partners) since 1988, and is still serving the executive fraternity as a wellness enhancing facility at the Centre for Self Management, Henley-on-Klip, South Africa.

Since appointment as a Professor at the Department of Industrial Psychology, University of Potchefstroom (1982), ninety theses and studies in this broad discipline of individual and organisational health and wellness have been supervised.

Current personal interest and strong professional persuasion is the **Case for Wellness**. Experience as a consulting psychologist, as well as information gathered over the years, confirm the case for universal wellness. The omnipotent influence of the world of work on leaders and workers alike, and the all-pervasive nature of the **Corporate Call**, seem to render astute people vulnerable in this competitive milieu. Executives seem to succumb to pressures at an unprecedented rate, rendering both the individual and the organisation emotionally and psychologically precarious (and even pathological).

The condition of un-wellness and its serious universal effect on personal homeostasis and professional self-management, has evolved as the nucleus of both professional and scientific focus. It is in this context that the work of Bandura (1997) and the formidable pioneering works of Strümpher, since the early eighties, have influenced thinking and contextualisation most profoundly.

Personal philosophical and normative persuasion is one of wellness restoration, appropriate intervention and corporate reformation. In order to arrive at such a constructive intervention and model, it is imperative to isolate iniquities and incongruencies which militate against sustainable wellness and succeeds to corrupt efficacy. The works of Charles Handy (1977, 2001, 2006) have had a profound influence on this personal Wellness inclination.

Manifested behaviours, and situational and interface dynamics, must form the nucleus of evidence and authenticate data. Only actual protocols can serve as the criteria to convince both academic scrutiny and satisfy the pragmatic utilisation of findings. In fact, the utility of any dissertation must satisfy both academic criteria and serve as a body of findings readily implementable by organisations and individuals alike. Within such a utilitarian approach executives have to restore balance and consequential efficacy and their organisations benefit materially.

Latitude and sanction to engage in unconventional writing and reporting must exist. The monotony of theses in general and their potential unproductivity serve as both personal caution and the inspiration to approach this task unconventionally. The tendency to slavishly regurgitate the chronicles and opinions of others must seriously be avoided while still acknowledging relevant wisdom and empirical imperatives. Scripts tend to become (clever) transcripts of scripts merely re-arranging information and semantics as if authentic. To merely translocate the intellects and empiricism of predecessors must never be allowed and most certainly not in this thesis.

As a scholar and author the researcher must be an intellectual *provocateur* by taking issue with convention and challenging all currencies. While respecting the academic statutory prescript and *standard*, the mandate to break new ground with this thesis must be allowed.

The persuasion and inspiration here is not to be academically remonstrative but sooner to challenge **stoic academic status quo** pertinent in the transient executive conduct world.

Moreover, the advent of the *internet* and the world wide web (www) has unlocked every conceivable source of information into a plethora of data, services, and resources. This, particularly, can militate against originality

of thought and crisp and authentic reporting of salient facts and information. A strong case is therefore made for verifiable subjectivity i.e. experiential evidence and applied phenomenology.

The Judeo Christian focus and personal persuasion recognise man as the crown and pinnacle of God's creation in His image, instructed to rule in all spheres of endeavour. Therefore, the demise of man at work, whether self inflicted or situationally consequential, remains a personal charge and professional charter. Ken Blanchard (2006), and Norman Vincent Peal (1990), have influenced a personal normative postulation most convincingly.

A fundamental contribution to, and message for, the executive fraternity to remain mindful of their sublime task to create a conducive world of work where man will flourish both materially and spiritually, must ensue as a consequence of this chronicle. Likewise, a strong message and motivation to the leadership of organisations not to distort normative imperatives in the discharge of duties, resulting in un-wellness.

Ultimately this dissertation seeks to confirm the incontrovertible fact that:

THERE IS A BETTER WAY.

AFRIKAANSE KORTBEGRIP

Persoonlike welstand en professionele geborgenheid is aan die orde in hierdie navorsing en teks soos wat dit die inwerkende gesteldheid van die Suid-Afrikaanse bestuurder/leier raak en rig.

Die professionele werk wat oor die bestek van *circa* drie dekades verrig is, en die raakvlak met 27 000 individuele bestuurders/leiers in privaatpraktyk, by die Sentrum vir Selfbestuur, en as konsulerende sielkundige aan organisasies, dien as die fenomenologiese en wetenskaplike onderbou van die proefskrif.

Die omvang en inwerking van selfverwaarlosing en die gepaardgaande disintegreerende persoonlike en professionele welstand (Wellness) van die kontemporêre bestuurder/leier dien as studie-objek. Die soms pandemiese teenwoordigheid van konsekwensionele bestuurs- en organisatoriese wangedrag word aangeteken.

Die versamelde inligting, as databasis, konsultasies en omgang met vooraanstaande praktisyns wêreldwyd, en navorsing in assosiasie en oorleg met die Raad vir Geesteswetenskaplike Navorsing (1988) het dié model en strategie gevorm en gerig waarmee beraad, afrigting en selfs

terapie aan duisende individue gebied is. Hierdie proses en uitkomst is aangeteken en opgeneem in hierdie teks en word aangebied as voorkomende en remediërende konstruk.

Die aksent lê deurgaans op utiliteit. Die strewe hiermee is om 'n wesenlike bydrae te maak tot dié verwese bestuursgemeenskap wat toelaat dat hul die slagoffers van ongeborgheid en welstandloosheid geword het. Ook is die motief om organisasies te sensitiseer, as sosiale milieu en operatiewe entiteit, ten einde bedag te wees op die kragte wat op bestuurslui inwerk en die gevolglike uitgebreide en wydstrekkende effek daarvan op bestuurslui en hulle primêre raakvlakke – eggenootskap, gesin en breër sosiale verbande.

Deurgaans word kousaliteit, effek, gevolg en ingreep voorgehou as geïntegreerde konstruk sodat die fokus bly op konstruktiewe welstandbou en heropbou en nie net negatiewe konsekwensionele uitwerking nie.

Dit alles lei die besluit en aanslag om in essensie fenomenologies te dink en te werk en kwalitatief te rapporteer. Die werklike populasies (mense) en organisasies bly die teiken en fokus van die produk, sodat effek en toepassing sal vooropstaan en nie slegs empiriese rapportering nie. Kortom, pragmatisme lei die navorsing, konkretisering van inligting die konstruksie van die teks en die aanbieding van die voorstelle, deurgaans met implementeerbaarheid as motief.

Aan die wortel van hierdie spesifieke welstandmodel lê 'n epistemologie se en emotiewe aksent. Die gevoelsdimensies bly bewustelik nie uit nie, ten einde introspeksie, selfontdekking en filosofiese herposisionering te presipiteer by welstandlose individue en delinkwente organisasies.

Daar word terdeë erken en aanvaar dat tyd, moment en omstandigheid beide die persoonlikheid en gedrag van 'n mens, en groeperinge van mense (in hierdie opsig werkgemeenskappe/organisasies), sal rig en lei. Gevolglik is nadruk geplaas op dié gedragslyne sedert 2000 ten einde meer kontemporêr as tradisioneel-histories te dokumenteer. Tyd en ruimte slyp immers sensasie en belewing. Nogtans is die evolusionêre model as die wordingsmoment van die toetredende moderne bestuurder/leier aan die orde.

Die tweede wêreldoorlog met gepaardgaande industrialisering en tegnologiese ontwikkeling het gelei tot 'n oproep tot bestuurstant-identifisering en -aanwending. Die neerslag hiervan was opspraakwekkend en deurslaggewend, soos vergestalt in, *inter alia*, die vestiging en bedryf van verskeie para-statale instellings met internasionale reputasie, privaat ondernemings en sosio-maatskaplike heropbou.

gevolg en selektiewe ontwikkeling as universele ellende vir beide *Blankes* en *Nie-Blankes*.

Swart intelligensia, politieke aktiviste en gemeenskapsleiers is verban, gearresteer, in tronke en in huise weggesluit en derhalwe verwyder van die normale samelewingsbestel. So ook die gekleurde bestuurs- en leierskapstalent wat krities nodig was om die nuutgevestigde industriële en breë ekonomie te help bestuur en bedryf.

'n Onderwysstelsel op primêre, sekondêre en tersiêre vlakke het nie-blankes gerelegeer tot akademiese uitskot. Enkeles is na die buiteland om natuurlike vermoë en aspirasies verder te neem net om *circa* veertig jaar later terug te keer ná die demokratisering van Suid-Afrika.

Die verwerplikheid hiervan ter syde, moet egter erken word dat die plaaslike bestuurslui as boorlinge, in oorleg en assosiasie met Wes-Europese, Britse en Amerikaanse invloed, daarin geslaag het om besondere mylpale te behaal en 'n uitsonderlike werketiek en arbeidadel te vestig.

Hierdie was ook die eerste generasie van welvarende mense. Hulle het migreer vanaf eertydse agrariese aktiwiteite en lewensvorm, gekenmerk aan enkelvoud en eenvoud, na 'n industriële profiel en professionele postuur.

Die pioniers van hierdie proses was aanvanklik òf ongeletterd, òf ten beste primêr en sekondêr geskoold. Maar, dit was hulle seuns en dogters wat hierdie beeld van relatiewe agterlikheid spoedig sou omskep in akademiese voortreflikheid, asook internasionaal erkende tegnologiese en industriële prestasies. Die perspektiewe en publikasies van Frederik van Zyl Slabbert (2006) verskaf besondere sosio-politieke insigte.

Aan die wortel lê steeds die wil om te werk en 'n bestuurs- en leierskapskader wat binne die bestek van vyf dekades 'n etiese model ingegee het aan almal wat wou deelneem. (O'Dowd, 1986). So het die korporatiewe oproep en appèl onverbiddelik deurgekom om buitengewone bydrae te maak en om te help bou aan 'n ekonomie wat sou omwentel vanaf armlastigheid tot welvaart.

Binne die bestek van hierdie etiese paradigma, is dit in ander opsigte verdag. Dit was die bykans onvoorwaardelike bereidwilligheid van ondernemers, bestuurders en leiers om tot hierdie oproep toe te tree en 'n verbintenis te kompromitteer ten koste, en tot nadeel, van hulself. Seuns het hul vaders opgevolg en nageboots. Dogters het aanvanklik hul moeders nagedoen as huisvrouens, tuisteskeppers en (enkel)ouers, net om later hulle talente, en nou ook verworwe kwalifikasies, ekonomies aan te bied. Voortreflike akademiese kwalifikasies is bekom by plaaslike en

internasionale universiteite en konkurrensie het deel van die energie-van-die-dag geword.

Nasionale trots, die strak en ferm oproep uit eie geledere *om-te-handhaaf-en-te-bou* en 'n sterk nasionale preserveringsdrif, het egter ook gelei tot selfverwaarlosing. Stres, huweliksverbrokkeling, gesinsdisintegrasie, progressiewe ontkerstening, die stelselmatige verval van die kerk, politieke verwarring en die uiteindelijke verdwyning van ideologiese entiteite en *figure*, het intrinsieke spanning laat opbou en gepaardgaande morele verflakking presipiteer. (Van Zyl Slabbert, 2006)

Die gevolg was 'n stelselmatige verval in geborgenheid (Wellness) en die intrede van 'n eksistensiële paniek wat die eertydse pioniers nou ontwortel het en ongeborge stem. 'n Voortspruitende krampagtigheid by die individuele bestuurder was 'n onvermydelike gevolg en 'n ongekende aanslag op bestuurstant as 'n noodwendigheid vanuit die handel, nywerheid- en staatskaders.

Wat wel die toets van die tyd (en die moment) deurstaan het, was die arbeidadel en werketiek wat bewustelik ingegee is deur eertydse verbode en gekompromitteerde voorvaders wat die edelheid van werk verhef het tot 'n vlak van bykans 'n heiligheid (Jacobs,1986). Dit was hierdie ingegewe ywer en toewyding wat aan die wortel gelê het van die

heropbou van 'n volk en die vestiging van 'n merkwaardige industriële konstruksie en gepaardgaande infrastruktuurering.

Die paradoks lê gesetel in die feit dat bestuurders (onteenseglik) professioneel en materieel, aansienlik meer vernuftig en aantreklik geword het binne die bestek van vyf dekades in 'n tipiese derdewêreld-konteks. Die gepaardgaande koers en bestek van *uitbranding* en disintegrasie is eweneens opspraakwekkend. Van Graan (1981), het hierdie transendentale *trek* op pad na die verterende stres-sensasie besonders opgeteken.

Dit is hierdie fenomene en die wyse waarop dit op optimaliteit effekteer (efficacy) wat dien as die fokus en motief van hierdie studie en teks.

Gesanksioneerde selfverwaarlosing, onaanvegbare korporatiewe kragte en die oënskynlike negering van die konsekwensionele effek daarvan is die fenomenologiese konstruksie waarin hierdie kousaliteit en indikatore figureer.

Die strewe in hierdie teks is om 'n bydrae te maak tot die bestendiging van die kritiese skaars menslike hulpbron in die algemeen en die bestuurskader spesifiek. Ook, om pertinente aanbevelings en dissiplines aan die Suid-Afrikaanse werkgewende gemeenskap te waag ten opsigte van noodsaaklike kultuur- en leierskapskenterings wat nou as imperatiewe

geïntegreer moet word ten einde verwaarlosing te beperk en om tydig die meriete van geborgenheidsbestuur (wellness management) te erken.

Ten diepste is hierdie studie 'n appèl tot normatiewe bekering op ondernemingsvlak. Dit is 'n omwerking van die fenomenologie van verwaarlosing en verval soos belewend en eksperimenteel gepeil oor die afgelope dertig jaar, tot 'n model waarmee beide individue en organisasies 'n nuwe era en orde van bestuur en leierskap sal ontsluit, gefundeer op die moraliteit van menslike deug. Nog meer, dat dit leiers sal noop tot moreel-etiese ingesteldheid wat verwaarlosing en verval sal teenwerk.

Die Suid-Afrikaanse bestuursgemeenskap beleef 'n ongeëwenaarde behoefte aan, en vraag na, selfbestuur en beroepsgeborgenheid. Die mate waarin bestuurders tans bereid is om professionele hulp in te roep ten opsigte van selfverwaarlosing, onvoldoende selfbehoud en disintegrasie van die selfbeeld, is ongekend en eweneens bemoedigend.

Daar word egter dikwels 'n negatiewe konnotasie geheg aan die *sielkunde* en *sielkundige berading*. Daar word derhalwe deur sekere bestuurslui geglo dat spanning en stres integraal deel is van sukses en dat die mondering (fasade) van beheer, suksesvolheid en behoud ten alle koste voorgehou moet word.

Dit is egter 'n onweerlegbare feit dat bestuurders net *gewone mense* is wat ook worstel met tipiese emosionele probleme, stres, depressie, moedeloosheid en selfverwaarlosing. Bestuurders is nie immuun teen die teisterings van die moderne samelewing nie. Ook, kan hulle nie die kwetsende magte in hulle omgewing ontkom nie. Om 'n uitvoerende posisie te beklee, vrywaar geen mens van spanning of mislukking nie.

Die Suid-Afrikaanse professionele kultuur is uniek in dié sin dat die huidige geslag bestuurders die eerste is wat te kampe het met gevorderde tegnologie, konflikhantering, arbeidverhoudings, volatiele rentekoerswisselings en buitengewone internasionale handelsgeleenthede. Ook dra bestuurslui die verantwoordelikheid daarvoor dat hulle die stukrag was agter die industriële omwenteling in Suid-Afrika wat gedurende die Tweede Wêreldoorlog begin het. Hierdie kultuur en suksesse vereis steeds van bestuurslui om uitsonderlik hard te werk.

Mededinging is uitermate straf en onredelike opofferings moet dikwels (noodgedwonge) gemaak word. Die huidige geslag bestuurders is opgelei in 'n mededingende wêreld, waar die norm bepaal word deur die voorskrifte van die professionele werkomgewing, en nie net primêr deur die diskresie van die individu nie. Die "professie" en die "besigheid" het die belangrikste kragte geword. Die bestuurder lei 'n voorskriftelike lewe en moet dikwels onbevange tot hierdie lewe verbind om te oorleef.

Terwyl die tipiese bestuurder in die verlede nooit trauma en probleme sou erken het nie, is die teenoorgestelde nou waar. Bestuurders begin nou beseef dat hul selfbehoud ook van konsultasie en berading afhang en dat rehabilitasie dikwels professionele versorging vereis.

Dit het die vraag laat ontstaan of Suid-Afrika, met sy beperkte bestuurshulpbronne, dit kan bekostig om toe te laat dat die bestuursgemeenskap weens ongewone werkverwante druk en spanning verwaarloos en oorwerk. Voorkomende strategieë en strukture, om die optimale funksionering van bestuurders te verseker, behoort versigtiger en met meer simpatie oorweeg en benader te word.

Om egter die evolusionêre model van die Suid-Afrikaanse professionele kultuur in die huidige politieke en ekonomiese klimaat te omskep of drasties te verander, is nie sondermeer moontlik of maklik nie.

'n Gebalanseerde perspektief ten opsigte van lewenstyl, waar dit oorlewing aangaan, is 'n filosofiese proses. Dit konfronteer die voortgesette oorweging en evaluering van ('n mens se) lewensgehalte, asook die tydigse identifisering van areas van verwaarloosing en die ontwikkeling van 'n strategiese voorkomende ingreep. Tóg staan besige mense nie maklik tyd af vir dergelike aktiwiteite nie, aangesien die (vals) persepsie dikwels bestaan dat dit nie by die beeld en postuur van 'n suksesvolle bestuurder pas nie.

Ten einde balans te hervestig en welstand te bestendig, moet gehoor gegee word aan die appèl tot beroepsbekering. Hierdie studie streef na die aantekening van so 'n model vir beide organisasie en individu.

Kortom, daar bestaan geen twyfel nie, dat hierdie 'n transformatoriese moment is wat 'n era van tradisionalisme en selfs morele konserwatisme termineer met 'n onverbiddelike korporatiewe oproep om te konformeer. Maar, dit lê ook aan die deur van hierdie bestuursgenerasie om as die pioniers van die 21^{ste} eeu tog ook preserverend in te gryp en om sodoende 'n verwarde, werkende mensdom terug te neem na fundamentele waardes (Chowdhury, 2000). Bestuurslui moet gebring word tot 'n eie inkeer waar voorkoming van *verwaarlosing* en *verniel* ook strategiese imperatiewe sal wees en nie net winsbejag en die optimering van bates nie.

Immers, die fundamentele taak en roeping van enige leier is om mense begeleidend te fasiliteer en om veral kwalitatief verskil te maak. Wanneer leierskap egter self in ***lyerskap*** verkeer, word persoonlike beroepsbekering, en veral organisatoriese inkeer, toenemend kompleks, en persoonlike en professionele geborgenheid, verdag.

NOMENCLATURE AND FUNCTIONAL TERMINOLOGY

Affective	Morality
Ambivalence	Moral Intelligence (MQ)
Behaviourism	Myth
Causality	Nescience
Chaordism	Nihilism
Coercive culture	Noetic
Coherence	Normative Management
Conative	Ontology
Corporate	Organisation Renewal
Consequentialism	Pathogenesis
Culture	Pathology
De-generative dynamics	Phenomenology
De-ontology	Pluralism
Dialectic	Recidivism
Efficacy	Salutogenesis
Embracive Management	Self management
Emotional Intelligence (EQ)	Shifts
Emotive	Situationalism
Empowerment	Spiritual intelligence (SQ)
Epistemology	Stress
Ethics	Symbiosis
Eudaimonism	Teleology
Executive	Total Quality Management (TQM)
Existentialism	Transformation
Fortogenesis	Transience
Fortology	Un-wellness
Health	Utilitarianism
Holism	Valence
Homeostasis	Values clarification
Intellectual Capital	Vicissitudes
Leadership	Virtuality
Lifestyle	Wellness
Locus	Work Life Balance
Modernity	

A nucleus of researchers, philosophers and scientists on the subjects of executive wellness, work life balance, self management and personal prioritising, influenced both focus and context. In this respect the pioneering status and works of local South African *students* have had most profound influence and impact, and they are acknowledged as such:

Prof. Frans Cilliers

Prof. Ian Rothman

Prof. Deo Strümpfer

Prof. Joppie van Graan

Prof. René Uys.

Prof. Marie Wissing

CHAPTER ONE

INTRODUCTION, PERSPECTIVE AND PREAMBLE

CHAPTER 1

INTRODUCTION, PERSPECTIVE AND PREAMBLE

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INTRODUCTION

More than ever the issue of **Self-neglect** amongst executives is recognised as serious professional pathology.

The omnipotence of the world of work and the unprecedented corporate call, strangely yet tragically, render astute executives prepared to answer that professional call often at the expense of more critical personal and professional imperatives which challenge the personal fortitude to live a balanced, integrated life. (Csikszentmihalyi, 2006)

For some reason, **wellness** at this level, and an appropriate self-management culture and discipline, does not regularly feature as a corporate strategic imperative, yet, human capital is still cherished as **the** most important asset at enterprise level. We tend to pander to the virtues of care and concern, and even introduce employee assistance programmes, yet the intensity and severity of executive health decay and collapse rate of senior managers, continue to compound. Handy (2006) certainly vindicates this fundamental truism and places work life balance in conclusive moral context.

Intensive research and experience over the past twenty five years (Strümpfer, 2006) confirm the fundamental desire in all employees not to neglect their health nor their relationships, interests, preferred lifestyles, work life balance and therefore both personal and professional gratification.

Yet, the carelessness with which self-care is practised, assumes epidemic proportions. If not aggressively supervised and disciplined by corporate leaders, and the individual executive alike, it certainly does compound into tragic adversity. As early as 1985, Bandura concluded that "People are producers of their life circumstances. Perceived **self efficacy** is accorded a pivotal role."

The recognition and acknowledgement of a circumspect and disciplined wellness and self-management programme after an encounter is remarkable – but typically too late. Adversity only seems to pre-empt logic and pro-activity after the damage is effected.

Whilst it is acknowledged that hard work, and even compounding additional work in a dynamic South Africa will remain, it is agreed that its erosive and destructive effect cannot be allowed to render astute executives and organisations vulnerable. Moreover, this would become a counter-productive culture which may generate revenue over the short

term, but which will tarnish individual and organisational efficacy ultimately.

One hundred years ago South Africa had just returned from war, battered, bruised, and beaten.

Afrikaners were unified with a nationalistic fervour, patriotism and an enduring devoutness which commanded universal respect. (Louw & Kendall, 1986)

The mineral wealth of South Africa had been discovered. Its beneficiation was effected by overseas talent and entrepreneurship with the local natives providing menial labour. (Berger and Godsell, 1988)

These very natives were of agrarian extraction and disposition. They had no industrial nor commercial experience nor flair and very little, if any, merchant mentality. They were pucker sons-of-the-soil and cherished their farms. These agricultural entities served as the *laboratory* and entrepreneurial milieu where business skills were initiated and their work ethic shaped. They learned the art of bartering and this brought them to an interface with the commercial dynamic presented by Jewish, Portuguese and Greek entrepreneurship. They were at best semi-literate

and therefore industrially reactive. They were primitive but proud, bruised but not totally beaten and clearly a people presenting huge residual capacity to respond to the vocational call.

Two World Wars later, pandemic health afflictions and a fragmented solidarity, saw this proud, and once unified people, stagger from adversity, as well as material and moral depravity, to the threshold of industrial greatness in the late 40's.

It was indeed the post war era which rekindled pride, nationalism and most certainly, an industrial ethic, crystallising *inter alia* in Sanlam, Iscor, Sasol, Eskom, Federale Volksbeleggings, Avbob, in addition to the existing giants Anglo American and De Beers and some other unifying *industrial monuments*, signifying the entry of the South African industrial revolution and all its concomitant vicissitudes.

In this context, South Africa is *circa* 50 years old. During this time the spirit and practice of warfare endured (Louw & Kendall, 1986). The industrial debutantes were conscripted into national service, the era of apartheid enforced global veto, embargo and ridicule and resultant ideological differences fragmented a once unified people into irreconcilable political clusters.

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Ancestors, serving as normative models and sages, inculcated a work ethic and devotion to duty which endured over the decades. Work and working was sublimated to the divine level, and its call to commit, inspired nationalism. This devotion and nationalistic fervour was at the root of the recreation of a once battered nation, now engaged in the establishment of a dynamic industrial threshold. A few natives, emanating from this process and its schooling in industrial thinking and engagement, would become local champions of industry. The rest would constitute the menial and, at best, semi-literate work force from which a remarkable economy would emerge. (Berger & Godsell, 1988)

These pioneers were not sophisticated, and at most, industrially and commercially reactive. Their sons and daughters would later convert this modest heritage and extraction into impressive academic qualifications and the establishment of remarkable technological achievements, even outstanding and competitive at international level.

Within *circa* five decades these once *primitive* people emerged as commercial and industrial debutantes, managers and leaders setting a new standard and order of work ethic driven by the innate ingenuity and collective pride of an unsurpassed nature. It served to unify people industrially and vocationally and liberate talent. These virtues converted into collective endeavour and unparalleled productivity. The attained liberty unleashed latent passions and gradually initiated new wealth and

social sophistication. This all signalling the end of an era of industrial, economic and social retardation and deprivation.

Within this ethical paradigm, everything transformed was not automatically positive. The response to the corporate call came at the expense of themselves. Extrinsic accomplishments were impressive, intrinsic gratification as a consequence rewarding, yet **tarnished well-ness** as a new dilemma. Success at enterprise level generated wealth but corrupted wellbeing and self managed efficacy.

Being ill-equipped in the art and skill of self management and having no residual experience, precedence nor experiential preventative substance, neglect and decay arrived concomitant with success. Sons emulated fathers as hero's and mentors. Daughters initially assisted their mothers to sustain fathers and brothers as breadwinners with devotion and even slavish awe. These females soon liberated themselves from exclusive domesticity, **single parent status** and even subserviency to fully functional and economically active participants. (Louw and Kendall, 1986)

A new work ethic emerged as well as a radically different quality of life. Academic qualifications, both locally and internationally, were obtained at an unprecedented rate and 40 Universities, Technicons and Colleges were established to cater for the academic renaissance.

Competitiveness, globalisation, corporate life and wealth accumulation became an integral part of the mind-set and pursuit of these industrial debutantes.

A new experiential vocabulary emerged. Stress, tension, burn-out, yuppie, employee assistance programmes, executive fatigue, and wellness programmes, became part of the profile and language of success.

This generation of executives became **the pioneers of paradox**. They ushered and sanctioned the era of dualism (Kendall and Louw, 1986). Dual career relationships signalled the moment of **surrogate living**. Modern partners and spouses both work. The raising and maturation of children is outsourced to day care centres, after-school nurturing facilities and lift clubs. Domestic management and care is outsourced to maintenance agencies like garden, laundry and home maintenance services. The affluent employ home managers who are engaged in domestic engineering and logistics, in order to sustain the complex lifestyle of modern families (Whitbeck, 1997).

Ambivalence permeated the lifestyle and conscience of these commercial contestants. On the one hand, the corporate call is compounding in intensity and demand. On the other hand there is a lingering and residual yearning to normalise these iniquities and prescriptive lifestyle. (Popcorn, 1995)

In one generation, South Africa's industrial community has become **too busy**. People are dedicated at work yet personally (excruciatingly) at a loss. Stress has become the **executive octane** which has to generate more energy and output from battered executives. Perfectly normal children crying for attention, help and embrace have to gulp Ritalin because of the now defined attention deficit and hyper activity disorder.

This is not a society that is stressed. These astute and industrial people have become **messed!** (Arthur C. Clark., 1999). The renowned futurist provides more than comprehensive evidence of the modern (future) society possessing the capacity to become scintillatingly engaged in technological gadgetry but tragically disconnected from fundamental worth.

In one hundred years South Africans have evolved from unbusy, unindustrialised and probably, by global standards of intellectual and cultural sophistication and attractiveness, to a condition and culture of **busyness** which is confusing and disruptive. (Coetzee, 2001) It incorporates a lifestyle which is prescriptive and instructional, leaving little latitude for preferential and discretionary living. The world of work has become too serious! It expects from every participant *to-walk-the-extra-mile* unconditionally, *give-a-pound-of-flesh* and to remain prepared to

sublimate this corporate call to a level of import and omnipotence where it can totally usurp personal preference.

The cry of virtually every stressed contestant is: "I am too busy". The obvious rhetorical response must remain: Too busy with what! It is reassuring that the constructive conscience has not dissipated, since the dynamic of moral persecution remains prevalent as neglecting people are acknowledging the effect of this dramatic transience in one generation. (Slevin, 1989).

Organisations are contemporarily busy with the dynamic processes of globalisation, international benchmarking, continuous business process re-engineering, remaining an incessant learning organisation and proactively aligning itself with technological developments via unprecedented innovation and anticipatory imagination, (Peters, 2003). It is indeed the era of the *survival-of-the-fittest* and being that fit, calls for compromise. In counselling, battered executives exclaim: Enough is enough! Of course, that cue pre-empts the challenge of defining enough and begging enough of what? Invariably that definition and debate remains unresolved because of the **enduring magnetism of materialism**. (Handy, 2006)

Significantly, and strangely, people remain willing to perform beyond the realm of the corporate call. The devotion to duty and the unstinting readiness to give of themselves, is not only enigmatic, but in a distorted

sense, desirable. It is this extraordinary effort which turns the wheels of industry and renders organisations competitive and profitable.

Throughout this dynamic, the attractiveness of a balanced integrated lifestyle has not diminished, nor disappeared. The yearning to normalise life and living and to prioritise those imperatives that constitute self management, control and fundamental respect for priorities, still remain. But, this is becoming a philosophical and theoretical passion, and very difficult to operationalise. To achieve a sense of coherence as the pre-requisite for balance, control and wellness in an emergent society, seems potentially insurmountable (Antonovski, 1993).

There can be little doubt that this is also the era of transience, transformation and conservatism now favouring the readiness to conform. A sense of value and virtue is re-discovered and re-engaged as part of executive well-being (De Klerk, 2005).

Executives, as change agents and pioneers, must guard against the demise of these very people who so willingly answer the corporate call in this, the twenty first century with its array of vicissitudes. A spirit and discipline of preservation and responsibility must also prevail in order to stabilise and orientate these leaders and managers in their insatiable quest for success and wealth. They must also remain reminded of the fundamental norms and values which once served as the cardinal criteria

constituting the podium from which this growth and development dynamic was conducted. A different set of fortogenic properties is needed as a coping mechanism in this ever-compounding competitive corporate milieu. (Strümpfer, 2001).

Employers need to be reminded of their fundamental responsibility not to foster the decay and demise of managers and leaders who have fallen victim to corporate stressors and other erosive forces. A balanced perspective anent the pursuit of profit and the accumulation of wealth must supersede this temporal process if organisational wellness is proffered as a value statement.

The fundamental task of a leader also includes facilitating moral dynamics, and to elicit following via credible example and unquestionable substance. When leaders display the very features of ***unwellness***, organisations suffer moral decay as a consequence and the absence of balanced integrated lifestyles at executive level, become problematic. Moral intelligence has arguably become as profound and pertinent as emotional intelligence which once succeeded to trigger sensitivity and caring. (Lennick & Kiel, 2005).

Excessive engagement, commitment and corporate loyalty, in this instance is not positive. It is such slavish sanctioning of the corporate call

which does have dire individual and organisational consequences. In fact, it constitutes the ingredients of **universal unwellness**.

THE EXECUTIVE EMERITII

My father-in-law was a wise and learned man. He was a medical doctor and later specialised in child psychology.

Throughout my curiosity about wellness, he provided fundamental perspectives and inspirational context. It was at his behest that I decided to consult emeritus corporate executives regarding their perspectives on and experiences in wellness throughout their protracted careers. I focused on *old people* in asking the question:

“What do you believe modern executives will need in future in order to cope with their professions, personal and family lives”.

I was later inspired and even driven by the sensations of Mitch Albom in his emotive chronicle: Tuesdays with Morrie. I did not keep a record of all the discussions I had, but I certainly did record and cherish the sage wisdom and counsel of many experienced emeritii.

My paraphrased version of what I was told and learned is tabulated as follows:

Executives Future Wellness Needs:

- Self optimisation and not maximisation.
- Respect for traditionalism and some conservatism as embedded in heritage and extraction.
- Fearless application and maintenance of personal values and beliefs.
- Balance.
- A sense of saturation. Never exceeding limits, particularly wealth.
- A work ethic which allows non-work.
- Strong internal locus of control.
- Early definition of a preferred lifestyle which will minimise regrets.
- Self discipline not to compromise on any finalised priority.
- Knowing when you're in trouble.

My sensation was then, and still is now: “I know this. I agree. Why do I allow nonsense to (often) dictate!”

WELLNESS: HISTORY, CHRONOLOGY AND ESTABLISHMENT IN SOUTH AFRICA

In association with the National Development and Management Foundation (NDMF) the first ever Executive Wellness seminar was presented in Maseru, Lesotho for local managers and leaders in 1970. The impact of *geography on biography* was observed as critical demotivating and stressful criteria for South African managers, deployed at trading posts throughout that mountain kingdom. This actually sparked interest in this field of study and the development of company policy on Wellness for Frasers Lesotho.

The arrival of the Assessment Centre in South Africa, personally transported by its modern day founder and designer, Professor Bill Byham in 1971, formally introduced a measuring instrument for manifested managerial behaviour (Byham, 1971).

Personal training by Byham both in South Africa and in Pittsburgh, Pennsylvania at Development Dimensions Incorporated, led to subsequent interface with Prof. Denis Slevin, the author of *The Effective Executive* and a pioneer in the field of managerial wellness (Slevin, 1995).

As group Human Resource Consultant of Edgars Stores (1972) an Executive Wellness programme was initiated, leading to a private psychological practice (1977) specialising in wellness counseling and coaching.

In 1986 The Centre for Self Management was established at which managers and partners could attend executive wellness programmes, the first of its kind in South Africa. Apart from the specific programme to which delegates were exposed, subsequent corporate consulting appointments on wellness management, work life balance and specific individualised counselling and therapy followed.

Initial reticence against, and even rejection of the wellness programme and concept, gradually transformed into recognition, acceptance and support. Conditions and terminology like Executive Stress, Burnout, Employee Assistance Programmes, Business Ethics and Wellness itself ushered the era of **embrative management** and a readiness by organisations and individuals alike to acknowledge and utilise such preventive and remedial services (Uys & Coetzee, 1988). This transpired because of the specialisation within private practice, stimulated by the preponderance of the **unwellness phenomena** and the rate at which executives were now requesting professional help.

In association with the Department of Human Resource Management of Rand Afrikaans University (1990), and the Department of Industrial Psychology of the Potchefstroom University (1982), a wellness management programme became an integral part of *capita selecta* modules at masters level in industrial psychological education and training.

Later this programme extended to the Graduate Institute for Management Technology (GIMT) as part of the programme of the Henley MBA, as well as the International Centre for Management Development (ICMD), being part of the MBA programme of the Business School of the University of Manchester.

More recently, the Business School of the University of the Free State (2001) incorporated Wellness Management as part of the Contemporary Management module of the MBA programme.

In association with the Human Sciences Research Council (HSRC), a comprehensive study was undertaken in 1988 in collaboration with Prof. R. Uys, proving the relevance of a professional wellness intervention and the recognition of this field of study. Various seminars, articles and presentations followed since these inception years, notably in collaboration with pioneers Proff. Deo Strümpfer, Joppie van Graan, Denis

Slevin, René Uys, Andy Andrews as well as numerous other emerging students and practitioners.

The dwindling efficacy of managers anent normative equilibrium and concomitant homeostasis precipitated this study seeking to define and formulate the phenomenon and its origin, causality and effect in more scientific context.

Since 1972 *circa* 27 000 individual assessments, counseling and coaching sessions have been undertaken amongst RSA managers and leaders. Since 1988, four hundred and ninety formal training/education programmes/seminars were conducted in South Africa of various designs and intensity on the wellness subject. These sessions were conducted at state, para-statal, academic and top 100 RSA companies. Currently, the demand for the wellness intervention exceeds delivery capacity.

This thesis seeks to record manifested managerial behaviour within the definition and context of Wellness used as an applied behavioural template over the years and now as a phenomenological postulate. These encounters constitute the cardinal nucleus of data and phenomena guiding this research.

During the original phase of Wellness management introduction, the population was initially exclusively white male dominated. White females

very rarely featured on formal programmes, and in counseling. Black delegates and clients started featuring on programmes and in counseling and therapy notably since 1994 in a liberated South Africa.

The biography of this population changed dramatically in South Africa over the years, notably since 1990 when the first signals of liberation, democratisation and unconditionality was announced by the then State President, F.W. de Klerk in his *true Rubicon Speech* on 2 February, 1990.

Previously banned, obscure, absent and even ridiculed talented people returned, appeared, permeated and participated inclusively in industry and society alike. Restitution of iniquities followed, regularisation of disparities were addressed, disenfranchised people were liberated with true equal opportunity, and affirmative action introduced a new stratification at enterprise level. Managerial, executive and leadership work and opportunities were now shared and similarly experienced. This introduced a new and contemporarily challenging dimension of Wellness facilitation at enterprise level.

Since 1996 particularly, the *complexion* and compilation of wellness programmes delegates have changed to one of inclusivity and representivity. In fact, it became authentic and therefore credible. The biography and demography of the unwellness profile and complexion, and

therefore the relevance of Wellness intervention, became truly legitimate, in the new South Africa.

The phenomena, causalities and generic indicators which pre-empted wellness intervention originally are exactly the same latterly. It can be stated that unwellness as defined and experienced here does not favour a particular grouping uniquely, nor does it suggest a different remedial intervention. Therefore, an inclusive overall approach was maintained since 1994 in the presentation of both collective wellness programmes as well as in individualised counseling and coaching sessions. Wellness as intervention has not, and must not, be practiced from an anthropological perspective. Where applicable, approach and methodology have been duly guided by unique biographical and demographical characteristics.

It can therefore be concluded that the industrial *laboratory* in South Africa, has become a universal non-discriminating work milieu where both the positive wellness and negative unwellness phenomena will manifest, regardless of the extraction, heritage, creed, race or gender of the individual concerned.

Currently (2005/06) Wellness, in all its definitions and applications, is recognised by, and integrated into, most organisations who acknowledge their altruistic responsibility. Whilst a universal recognition of Wellness as phenomenon and intervention can be claimed, it has been achieved more

by the manifestation of executive need, than deliberate promotion and marketing of the discipline.

WELLNESS: EXPERIENTIAL PRACTICE

In order to contextualise the Wellness phenomenon and its developmental emergence, it is considered pertinent to record the professional and practice profile which has guided research and the recording thereof.

Wellness tuition at tertiary level as Academic since 1980 include:

Universities:

- University of the Witwatersrand Business School
- University of Pretoria
- University of Natal
- University of the Free State
- University of North West (formerly Potchefstroom University)
- University of Texas
- University of Johannesburg (formerly Rand Afrikaans University)
- Da Vinci Institute for Management Technology
- Henley Management College
- Damelin College

- International Centre for Management Development (ICMD)
- Graduate Institute for Management Technology (GIMT)
- Gordon Institute for Business Science (GIBS)

International Forums:

- International Society for Stress and Tension – Edinburgh, Scotland.
- Psychological Society of South Africa – PsySSA.
- International Psychological Association, Brussels, Belgium.
- S.A. Society for Aerospace and Environmental Medicine – SASAEM.
- South African Institute for People Management – IPM.
- Wellness Congress, North West University.

Corporations consulted on Wellness since 1979:

- | | |
|-----------|--------------------|
| ▪ AA Life | ▪ ABSA |
| ▪ ACSA | ▪ African Products |
| ▪ AECI | ▪ Altech |
| ▪ Afgri | ▪ Anglo American |
| ▪ Afrox | ▪ Armscor |

- Altech
- Amplats
- Armscor
- ARS
- Boart International
- Cape Gate
- Ceres Fruit Juices
- Citadel
- Comair
- DBSA
- Deloitte & Touche
- Denel
- Dorbyl
- Edcon
- El Bateman
- Execujet
- Foodcorp
- Inca
- Investec
- JGM
- Karbochem
- Kumba Resources
- McCarthy Holdings
- Momentum
- Murray & Roberts
- Mutual & Federal
- Nedbank
- NSO
- Old Mutual
- Omnia
- Peri Wiehahn
- ATNS
- Atlas Elektronik (Germany)
- Atomic Energy Corporation
- Barlows
- BHP Billiton
- Bokomo
- DBH: Botswana
- De Beers
- Decillion
- Delta Motors
- Dimension Data
- Duncanmec
- EDS
- Eskom
- FirstRand
- FNB
- Gensec
- Impala Platinum
- Industrial Development Corporation (IDC)
- JD Group
- Johnson & Johnson
- Kagiso
- KPMG
- Liberty Life
- LTA
- Mittal Steel (Isacor)
- MSD
- Nampak
- Naspers
- NAC
- Natref

- Price Waterhouse
- Renault
- RMB
- SA Breweries
- SABC
- SA Eagle
- Samancor
- Sanlam
- SAPS
- Sasol
- Sefalana Holdings
- Skorpion Zink (Namibia)
- Steinmüller
- SARS
- Schering
- Silicon Smelters
- Standard Bank
- UCAR
- Union Carbide
- Unitrans
- Wesbank
- Zinchem
- Nissan
- Omnia
- OTK
- Pick-'n-Pay
- Pioneer Foods
- Peregrine
- PSG
- Reclaim
- Rotek
- SAA
- SA Eagle
- Samancor
- SANDF
- Santam
- Toyota
- Tongaat
- ULCO
- Unisys
- Wire World
- YPO
- Zincor
-

Municipalities:

- Boksburg
- Johannesburg
- Pretoria
- Springs
- Vanderbijlpark
- Cape Town
- Meyerton
- Queensburgh
- Sasolburg
- Vereeniging

The recognition of Wellness on the corporate agenda is encouraging. The original reticence to acknowledge this subject and phenomenon by most organisations has given way and recognition to its universal inclusion in executive development philosophies and practices, and organisation renewal strategies alike.

WELLNESS DEFINED

Wellness, in the context of this dissertation includes very specific normative dimensions and excludes those popularised definitions and characteristics within the plethora of Wellness programmes, theories, practices, counseling and even organisational objectives (Seligman, 2003).

In this very clearly demarcated context, Wellness relates to, and seeks to describe managerial, leadership, executive and organisational Wellness as a desired quality of life, enhancing and sustaining a state and condition as variously and popularly defined and referred to as *inter alia*:

- Work life balance
- Self Management
- Holistic Well-being
- Psycho-somatic equilibrium
- Homo-Homeostasis
- Wholeness.

Wellness here focuses on the broad behavioural and emotional consequences as a result of the employer/employee (in this instance manager, leader, executive) interface as experienced at enterprise level.

This definition deliberately focuses on conditional, situational and experiential dynamics in the workplace, luring incumbents to sanction a conformist and prescriptive lifestyle, dictated by extrinsic factors relinquishing intrinsic control determinants in this subservient state, resulting in unwellness.

Wellness, in this specific instance, does not relate to any aspect of wellness centres, spa treatment, purported rehabilitative and therapeutic break-away interventions, retreats or even distance learning and personal mastery programmes.

The definition does not assume nor intimate that the world of work, and therefore the executive workplace and charter, serves as an automatic place or cause of unwellness. This wellness definition, and more specifically the elements of efficacy, relate only to such individuals with whom professional contact had been engaged over the past *circa* thirty years, and more specifically, since 2000. There is therefore nothing universalistic nor generalised stated nor intended in this definition.

This wellness definition is emergent and consequential as a result of executive engagement and not the avoidance thereof. A deliberate circumnavigation of executive endeavour does not automatically result in

the avoidance of unwellness precipitating factors, and thereby disqualifies itself from this definition and so leaving the residue as evidential wellness.

Wellness (as defined here) does not negate the fact that unwellness is deplored by most and the fact that its tangible rewards are high. Furthermore, it does not follow the deductive conclusion that wellness can only be achieved by relinquishing wealth, diminishing ego, excommunicating oneself from *normal* societies nor by assuming an anti-establishment stance. There is just too much evidence of prominent and affluent people who have also mastered the art of comprehensive, and all pervasive, wellness shaped lives and careers. (Branson, 2006)

The virtue of wellness in this guiding definition is best defined as:

- A conscious, considered and preferred life and lifestyle which respects all the concomitant wellness ingredients and unwellness vicissitudes integrated into a unique model which balances personal and professional encounters.
- Such wellness is devoid of any semblance of counter-productive regret or sense of loss. It is a nurtured condition, the consequence of rational decision making, the product of which adds to universal personal and professional gratification.

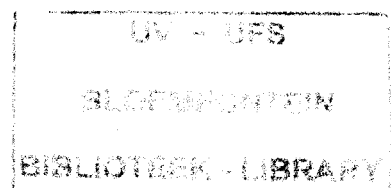
- It is not a superior condition and does not stratify itself. It is a preferred existence, disallowing complexity, intrigue and evasive wellness.
- Wellness is a lifestyle that is not perfect, but *good enough* because it is self chosen and under control.
- Wellness as a condition is regulated by a myriad of factors. A list of universal wellness enhancing criteria and ingredients would embrace virtually all positive and constructive adverbs creating and regulating *happiness*. The advent of positive psychology and the pursuit of happiness as purported by Seligman (2002) influenced this context.
- Wellness, in context here, suggests a balanced, integrated life and lifestyle as experienced by contemporary managers, leaders and executives. (Terms mostly used as synonyms for purposes of ease of recording.)
- In a deductive, if not literary naïve sense, wellness could be defined as that sensorial and experiential condition as the antitheses of everything constituting **un**-wellness. Therefore, a list of all the factors and conditions advancing such unwellness would guide the attempt to define wellness.

- The phenomenological propositions postulated in the foreword, serve as the conditional perspective defining the derived state of wellness. It is that state (both mental and physical) which assumes perspective of, and control over, situational iniquities which tarnish what is desired and pursued as **wellness enhancing**.
- Being well means a condition achieved whereby both personal and professional imperatives assume harmony and reciprocity without distorting the existence and relevance of the other.
- Wellness is an emotion recognising and effectively internalising the vicissitudes which unavoidably predominate in a modern world of realities.
- It is also a condition and impact of homeostasis advancing *normal functioning* in a (mostly) precarious world of work.
- Wellness is the dynamic of **coping**. It is the perspective on, and the skill to integrate variety, incessant change, emotional challenges, situational instabilities and corresponding demands on personal and professional contribution without having an adverse effect. In broader context the notion and relevance of psychofortology (Strümpfer, 2001) influenced this specific stance.

- It is also that mental state and physical substance which possesses the versatility and courage to regularise iniquities, transformational dynamics and other universal challenges into a desired state of situational equilibrium.

Therefore, wellness is not, and cannot be, a static condition given the erratic and consistently transformational nature of the managerial and leadership milieu. In fact, wellness remains a conditional sensation of temporary control and well-being within a world where constant onslaught and challenge seemingly succeed to destabilise balance, control and conventional (job) satisfaction.

From a deeper normative perspective (and personal persuasion) the Aristotelian fundament of eudemonia has shaped this Wellness ideological perspective with its strong focus on the innate human quest and pursuit of gratification and the absence of pain (Honderich, 1995).



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WELLNESS FOCUSED

The term **Wellness** was chosen as the central theme and descriptive context of this study and dissertation, because of its generic capacity yet specific definition. The sensitivity and stigma attached to terms (and conditions) anent psychology, pathology and burn-out were deliberately avoided.

Being a **well individual** at enterprise level would suggest an operationally contented person who reflects such virtues and features. Wellness would suggest both the recognition and internalisation of its constituent ingredients and it then being manifested in balanced behaviour. This focus respects the fact that a momentarily well individual does not possess this condition eternally, nor universally.

An **unwell person** would manifest anguish, imbalance and a yearning for wellness and all its concomitant benefits, although not necessarily initially readily admitted. Unwellness can be experienced but not recognised due to its stealth in penetrating well-being and the enduring state of unwellness being experienced as *normal*.

The definition of individual efficacy argues the index of contentment of the typical executive at work. It would also seek to comprehend the causal factors of such efficacy and more specifically the ingredients which are factored into a desirable Wellness model. The findings of Bandura (1977) defining self efficacy in pursuit of challenges, goals, achievements and relentless commitment to personal and professional objectives, influenced strongly here.

A **well** individual (manager) is free of pathologies precipitated by both organisational intrigue and cyclical economic determinants. And, where such realities would exist, and even predominate, then an inherent resilience and fortigenic resolve, and situational rigor would prevail to combat the destructive force thereof.

In fact, an efficacious individual would successfully withstand anything challenging this preferred and pursued desired physical and mental state and acquire a resource base from where all aspects of in-efficacy (unwellness) will be managed.

Individuals / managers noted for Wellness efficacy possess the following core competencies:

- Understanding, and accepting the self.
- Non-conformist behaviour.

- Personal strategic planning.
- Self management
- Lifestyle definition and discipline
- Protection of personal preferences and priorities
- Normalised ambition
- Realistic fortitude
- Salutogenic resolve
- Situational rigor.

The tendency among astute managers to sanction self-destructing conduct, and endeavours, serve as the antithesis of individual efficacy.

Efficacy defines the consequential impact of either wellness or unwellness on both organisation and individual alike. The inflictive effect of the condition is the point of focus. The preference of the term efficacy to efficiency is intrinsic in the lingering and sustaining nature thereof. Self efficacy, as applied cognitive and motivational energy in pursuit of personal goals, is proposed here as a desired state (Bandura, 1997).

The **phenomenon of wellness** and unwellness as study object is isolated as central theme and as the manifested modern behavioural and performance phenomena of both individuals and organisations. The focus on stress, burnout, executive health, employee assistance, human rights

and an executive health advancing work milieu, must all advance both individual and organisational Wellness.

Both wellness efficacy and unwellness effect are not new as sensations at organisational level. Yet, the compounding effect of modernity in general (Clark, 1999), technology advances, the transient new South African industrial and managerial order and the advent of new and modern life styles all challenge convention and existential *status quo*.

It is the phenomenon of managerial decay and its institutional effect on relationships and self management which emerged as the quintessence of this research. This manifested in a dramatic increase in the call for help over the past ten years particularly, and the gradual waiving of the stigma prohibiting such help eventually.

The decision to record a dissertation in a phenomenological ethic and modality is guided principally by pragmatism and utility. This research must conduit the study object to paper in order to enhance authenticity and advance contemporary relevance. Also, the criteria of readability and implementation (utilisation), both individually and organisationally must become efficacious in itself.

Whilst respectful cognisance is taken of the limited empirical research done within the field, it (deliberately) does not constitute the nucleus of

the study. Due acknowledgement prevails for work performed and evidence recorded by others, but first hand exposure to, engagement in, and interface with managers and leaders in organisational context serve as the currency shaping this text.

The morality of intent here is to make a contribution to **sustainable wellness** and pragmatic efficacy both preventatively and remedially. The unique South African human resource mosaic in general, and the acute managerial and leadership skills shortage specifically, must not be tarnished by continuing institutional unwellness. Therefore, more scientific evidence of the problem is not the contemporary challenge nor priority but, much sooner, a pragmatic operationalised model which can help address the manifested dilemma. Where acknowledged scientific and empirical material on the subject may still be scant, manifested evidence compensate and encourage interventive encounter.

Actuality is currency and experience shapes authenticity. This must remain the persuasion when the urgency for managerial quality of life improvement is so profound. Recording a dissertation about descriptive empiricism only can therefore not suffice. It is the operationalisation of the preventative and interventative strategies which underpin both the construction and the gist of this dissertation. Therefore the emphasis ultimately must favour recommendations which will both encounter and eliminate **un**-wellness conditions.

This is a South African study, aimed at serving and servicing the unique South African leadership and managerial (executive) community. Where theories, principles and findings in quotation and text would assume generic and universalistic application and potential, it must be construed as of secondary impact. The aim and objective is to make a difference **here**. The dissipating effect of inefficacious factors must be recognised in the quest to stabilise South African leadership.

Finally, the body of experience and emergent knowledge and skills accumulated and assimilated focus this dissertation. It is the assembly of this first-hand experience which now seeks to concretise as an authentic South African wellness perspective and instrument. Therefore it must not remain a retrospective chronicle. It must convert into a dynamic instrument presenting wellness as a challenge and preferred managerial health condition.

It has to stimulate pro-spective and preventative discipline fully cognisant of South African uniqueness.

The profundity of the phenomenon of unwellness at enterprise level calls for this study. The recording of the pathologies will necessitate urgent remedial intervention. These are the negative postulates which are challenged and answered.

Wellness is positive and productive. It is this desired conditional and situational efficacy in humans and organisations which guide this thesis.

THE *MISSED* MANAGEMENT

When Peter Drucker (1968) first speculated about the *Age of Discontinuity* circa 38 years ago, behavioural scientists and stoic managers took issue with the notion of impermanence.

Alvin Toffler (1970, 1980, 1984, 1990) shocked his contemporaries since 1970 with *violent* emotional challenges, daunting mind shifts and the initiation of both moral and managerial paradigm transience. The notion of incessant transformation and modernity were postulated as the experiential cornerstones which would regulate both personal and corporate future alignment in the quest to inspire leaders to remain constructively curious about the future and to align organisations within the paradigm of such vision, timeously.

Subsequently, the principles and practice of excellence (Peters & Waterman, 1992), quality management, business process re-engineering, right sizing and various other *faddish* propositions, bombarded management and leadership fraternities, in order to effect that magical material difference. More recently the virtues of the Age of Access (Rifkin, 2000), habits of highly effective people (Covey, 1994) and the sustainable

capabilities for continuing improvement (Garatt, 2000) *inter alia*, have become favourite philosophies underpinning transformation, sustainable growth and the attainment of wellness efficacy both organisationally and individually.

This arrangement of semantics and the astute transcription of earlier philosophies and principles continue to impact on the hearts and minds of business leaders seeking to find that golden recipe which will make the *great enduring difference*.

Every single organisation and its executive leadership continue to pander to the slogan that human resources is the most important asset employed and deployed. The ethic of care and concern for people, human rights, democratisation and humanisation of the work place and the vast spectrum of equity and equality, feature prominently in codes of conduct, ethos statements and values publications.

But, what is patently absent is the **sustainable moral and monetary investment in the ethic of wellness efficacy** via a process of genuine embrative management which seeks to add value to the quality of life of every individual employed and to so enhance the universal sensation of continuous personal and professional wellness. As a consequence individuals have become cynical about moralistic statements of intent due

to the discrepancy between such proclamations and actual implementation.

The missed management relates to the broad spectrum of **normative management**. It is a management philosophy and effect which recognises human dignity. McGregor (1960), acknowledges that human beings respond positively to a spirit of truth and trust and who will participate and produce optimally when allowed to share and own and not only to be paid conventional salary and sterile benefits. People who are **Well** display a very different form of corporate allegiance. Moral intelligence as defined and depicted by Lennick & Kiel (2005) has introduced this vital ingredient in the overall Wellness management integrity.

The advent of the virtual world will never replace the human resource nor humanity (Phillips, 2000). In fact, this feature of operational and technological modernity places a new emphasis on the human factor. The natural modern process of depersonalisation and isolation will not neutralise the need for social interaction nor fundamental human relational needs. People still need attention, recognition, reward, encouragement and ongoing communication. Robotics will not replace humanity. The human being will engineer robotics! Rifkin (2000) states categorically that the attempt to de-humanise might be fierce but the human resolve will remain victorious at enterprise level. Modern people

do differentiate between well and unwell organisations as adjudicated from a situational and experiential perspective.

Normative management (Miller & Delarey, 2005), as the missed management, must recognise the passions of people, the neglected spiritual nourishment required to sustain a genuine quality of life at both personal and corporate levels and respect individual uniqueness both in design and preferred lifestyle. Normative management is sensitive about family life, absence from home, the quality of partnerships and relationships, excessive work, burn out and fatigue and the general positive sensation about human worth and contributive moral utility. Kundle (2000), presents **corporate religion** as the commercial commandments which will dictate a conducive corporate environment.

Organisations are oblivious of Wellness realities if they remain preoccupied with the maximisation of profits only. When they continue to sublimate money above and beyond human beings, then they render the business process morally vulnerable (Blanchard & Peal, 1990).

At its core, the all-time best seller from Stephen Covey (1995), focuses on just this. The reason for its universal appeal must lie in the fact that these virtues of highly effective people have been neglected in the past and is now being recognised by executives who acknowledge that there is

RESEARCH DESIGN AND METHODOLOGY

CONTEXT OF THE PHENOMENOLOGICAL MODEL

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INTRODUCTORY PERSPECTIVE AND RATIONALE

In considering the epistemological context and construct within which to concretise the observed and experienced wellness and unwellness phenomena, two philosophical concepts and principles pre-dominate:

- Ontology
- Teleology

The first has imperative appeal and research credence because of the fact that the ontological emphasis **respects the nature of being** as well as the axiom that everything is relayable to God as the origin of everything.

Teleology concerns itself primarily with the explanation of phenomena **by the purpose they serve, rather than by postulated causes** (Oxford companion to philosophy, 1995).

In observing manifested well and unwell conduct of managers over these years, the culmination thereof begged a philosophical, and research based, fundament with which to conclusively adjudicate such behavioural phenomena and to remain congruent with personal normative persuasions

as a researcher. This was adequately found in the ontological and teleological constructs in a way that it would not preclude any other pertinent philosophical options.

Since phenomenological and qualitative research concerns itself fundamentally with the observation, interpretation, vindication and contextual recording of manifested behaviour, the narrative methodology, in this instance, served as the eliciting instrument. It is from this experiential and observational vantage position that manifested behaviour stimulated the discipline of applied behavioural science, crystallising into hypotheses which subsequently guided the manifold causal questions asked, and later answered as findings.

The philosophies and work of Martin Heidegger (1889 – 1976) presents **Existential Phenomenology**. It seeks to get to the meaning of **lived experience** itself. The exploratory search for an appropriate philosophical model materialised in this work recorded during the early part of the 20th century.

Within this context the constructs, meaning and freedom, have particularly influenced the model within which the case of well and sanctioned unwell, executive behaviour is observed and reported as it continues to shape choice which impacts universal well-being.

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Consistent with the title of the thesis, the perspective on the phenomenology of Wellness efficacy, both organisationally and personally, seeks to record specific behavioural manifestations of executives within the work environment.

The term, and dynamic, **perspective**, is consistent with the philosophical perspectives of Husserl (1901) anent the *being of beings* as both situationally (pre)determined and also self-sanctioned. The tantalising question emerged whether choice is removed as the executive (willingly) engages in executive excesses, and if so, the complex question, why? Also, the eudaemonistic imperative postulated by Bandura (1977) begged the question why unwellness (unhappiness) is seemingly so inviting and ever-rewarding.

The early perspective on the phenomenon of self-neglect, when astuteness, prowess and acumen in virtually all other faculties and disciplines exist in most executives, has influenced and shaped the hypothesis that wellness efficacy is mostly desired but rarely achieved. Moreover, why is apparent unconstructive unwellness engagement sanctioned and preferred as an inefficacious condition when both mind and emotion fundamentally prefer otherwise. In this context the doctrine on inexplicable consequential conduct of J.S. Mill (Audi, 1999) was consulted in an attempt to discover some semblance of logic for such

illogical behaviour. Even deeper, the phenomenology of tolerance and endurance tends to dominate rationality and consequent choice, as if so inclined executives possess an inherent weakness to resist the inefficacious, favouring a penchant for progressive wellness decline. It is this incongruous phenomenon which begs perspective and which initiates research leading to better understanding.

The phenomenon of sanctioned unwellness, and its inefficacious effect, removes cognition and introspection from the equation. When unilaterally succumbing to the prescripts of ever-compounding work life, the acquiescent executive willingly submits to such exploitation. This naturally leads to the phenomenon of paradox as patently inconsistent behaviour/executive conduct, considering the otherwise consistent executive practice of analytical and morally consistent self-expression at work.

An empirical and pure quantitative approach was not considered for this research. The mere statistical recording of manifested phenomena would satisfy the principles and science of reliability and validity but not the pragmatic utilitarian benefits of prevention, cure, rehabilitation and education. The substantive information and evidence of executive Wellness are vested in authentic protocols of counselled executives and the interpretation thereof.

This methodology does not ignore, nor dismiss, a quantitative philosophy and approach to research design. In this instance though, the emphasis remains on preventative perspectives and strategies in the pursuit of **stabilising executive conduct** and regularising organisational behaviour causing unwellness.

The stated emphasis on utility J.S. Mill (Audi, 1995) and pragmatism as research and recommended outcomes, have guided the formulation and design of the research methodology. Also, the magnitude of involvement in, and exposure to wellness dynamics over the past thirty years as practitioner, introduced an expectation from the workplace anent findings as recommendations which impacted prescriptively on research philosophy and practice. This guided and influenced the qualitative and phenomenological approach as the best modality for converting findings for inclusion into corporate wellness philosophy and individual wellbeing.

HISTORICAL RESEARCH PERSPECTIVE

The ignition of what gradually evolved as a holistic wellness awareness and interest, commenced as early as 1970 in Maseru, Lesotho at the behest of the National Development and Management Foundation (NDMF: Now defunct). The requested intervention was for a generic management and leadership seminar in collaboration with the Lesotho National Development Corporation (LNDC) for business and political leaders, focusing specifically on **stress and tension**. The research and works of Louis A. Allen (1964), served as a singular guide during those early times in the quest to understand managerial irrationality and to influence well-being.

This request emanated from observed and manifested (then referred to) *manifestations of managerial irrationality* and situationally inconsistent conduct as a result of job overload, pressure and compounding productivity expectations. Terminology and definitions such as burnout, executive stress, wellness, work life balance and self management did not exist at the time. The phenomenon of unwellness as a consequence of self neglect precipitated by situational demands, certainly did exist and served as a (behavioural) arousal toward this evolving field of study.

The most profound and guiding statement by Allen (1964) contributed somewhat toward formulating a personal context to address the issues then.

“The paradox of organisational growth is the need to preserve individual freedom within the limits of conformity necessary to maintain organisational integrity.”

This initial encounter and intervention led to pioneering work in collaboration with the following institutions and organisations in the quest to demarcate stress and tension phenomena at enterprise level and to define and implement appropriate preventative and curative mechanisms.

- Institute for Personnel Management (since 1969).
- South African Defence Force, Joint Staff courses (since 1977).
- International Stress and Tension Society (1990).
- Institute of Management Consultants (RSA) (1991).
- Special project of Executive Stress with Professor Denis Slevin from University of Pittsburg, USA, Business School (1992).
- Self Management research at the Business School of the University of Potchefstroom in collaboration with the Human Sciences Research Council (since 1987).

- Establishment of the Centre for Self Management and Wellness Programme presentation since 1988.
- Introduction of Wellness Programmes at South African Organisations as per list reflected in chapter one.
- Introduction/presentation of wellness, work life balance programmes at South African Academic Institutions.

During this protracted period of establishing the awareness of wellness, unwellness, holistic self management and work life balance, and treating clients as a consulting psychologist, the nature and protocol of the wellness phenomena continued to change. More significantly, and incisively, the deteriorating wellness of the South African Executive stimulated, and pre-empted, an epistemological curiosity and context in order to comprehend the wellness phenomenon and to attempt its definition.

Some of the **epistemological postulates** which influenced the ultimate definition of this thesis and the concomitant continuing research include:

- Relative unwellness can become pragmatized situational wellness in a unique new and transient South Africa.
- Endurance of existential disequilibrium tends to become part of situational reality at enterprise level.

- Tangible efficacies (outcomes) tend to refute the notion and merit of moralistic wellness propositions.
- Relative unwellness becomes a sanctioned incontrovertible performance state.
- Modern managers are more prone (pre-disposed) toward lucrative unwellness causing criteria than philosophical wellness sustaining virtues.
- Organisations are universally forgiven for the non-conversion of stated wellness intent into strategic and operational discipline.
- The affected parties / entities (partnerships and families) have become remarkably resilient and resourceful to cope, grow and survive despite the affliction of unwellness.
- Technological accomplishment and continuing research and development in all respects, is essentially not concerned about the wellness of *man-at-work* but exclusively about human efficiency which translates into enhanced material wealth.

- Those who pursue absolute wellness as a modality and separate themselves from the typical corporate culture, mostly *perish*.
- Those prepared to negotiate the uncompromising wellness alternative *vow* never to return to unwellness, often suffer relapse.
- There is a lingering yearning within (most) executives for personal wellness reformation but it typically remains suppressed and silent due to the omnipotence of shareholder demands and prescripts.
- The steady growth in wellness reformists confirms that it has become a desired state.
- The addiction to *success* will subdue the quest for more universal wellness.
- Modernity has militated against wellness mindedness.

Whilst it may well be argued that these afore-mentioned hypotheses (and aphorisms) are cynical and subjective, the source and confirmation of these philosophical postulates originate from individuals in counseling. The two dominant sensations underscoring these phenomena are paradoxically, endurance and tolerance. This iniquity begs the question

why and serves to stimulate the curiosity into such executive conduct, and the resultant **unwell** executive and organisational behaviour.

Plato (428 – 348 BC) provides some perspective on this tantalising **Why**-factor as pragmatism and realism seem to constitute the moral admixture of dilemma. Since a competitive, and ever-increasing demanding executive milieu will tend to assume the only authentic conditional status, it will also claim that such a condition and its inherent consequences is **real**. It is to this that Plato argues:

“Realism asserts the scientific point of view that there is a reality independent of ourselves which we can be aware of through sensory perception.” Plato: 428-348 BC (Audi, 1995).

It is this executive numbness as phenomenon, which serves as study object and observable situational manifestation. If sensory perception and honest acknowledgement and response is either ignored or refuted, then clearly the unwell executive remains in a preferred state of **unreality** independent of the desirable self.

This original truism and continuing paradox stimulates the notion of, and focus on, **efficacy** (Bandura, 1977). It is the consequential effect (and even affect) of wellness inefficiency and ineffectiveness, due to these conditions assuming reality significance, which direct the continuing phenomenological research.

CONFRONTATIVE WELLNESS QUESTIONS

- The unprecedented rate and magnitude of self-neglect amongst South African leaders suggests a case for an urgent intervention. Moreover, the prevailing culture which seemingly condones such degeneration and the concomitant pathologies, both individual and organisational, qualify for both diagnostic and rehabilitative scrutiny.
- The causal factors of un-wellness within the organisational milieu must be isolated in order to identify such deterministic criteria as a focal point for both preventative and rehabilitative intervention. More significantly, the question is asked why such conditions and cultures are allowed to prevail, and even compound, in a technological era where human rights, the preservation of life, liberation, emancipation and even unprecedented self-determination is so powerful and current.
- The daunting question is postulated whether, and even why, the world of work and the residual corporate call is so omnipotent that it tends to render astute and resilient leaders *impotent* against this unwellness magnetism resulting in consequential self neglect.

- It is inevitable that, in an emergent economy like that of a transformational South Africa (arguably only fifty years old), first and second generation executives lack the real maturation, substantive depth, experiential substance and normative vision to conduct their career aspirations, personal pursuits and balanced integrated lifestyles efficaciously.

- Is it realistic to contemplate that subsequent leadership generations will improve, having learnt from preceding pathogenic leadership.

- Is South Africa singularly unique or is this a global and universal phenomenon among aspiring and achieving people at enterprise level, either in the first or third worlds.

- What is the consequence of self-neglect, and therefore the absence of an ethic and proficiency in self-management, on the aspirant leadership generation, and also on relational dynamics i.e. marriage, family and social interface.

- The advent of an unprecedented exodus of executive talent from South Africa leaves the skills pool dwindlingly precarious and the deployment of available talent (leaders) stretched beyond reasonable parameters. Is it realistic, therefore, to expect a condition other than the prevailing

phenomenon of decay, given the uniqueness of the South African executive profile and the contemporary impact of the iniquities of the past.

- Is it at all possible to re-engineer the mind-set of existing leadership and thereby effect organisational renewal and normalisation, conducive to improved work place design and wellness culture formation which disallows self-neglect.
- What is the moral obligation of the champions of industry *vis-à-vis* the leadership debutantes and can timeous moral reformation be achieved. Moreover, is the youth susceptible to such cautionary logic. Will they acknowledge the relevance of merits of psycho-forensic rigor.
- Why is it that both personal and corporate adversity seemingly only introduces the introspection from which the merits of wellness pro-activity and intervention emerge. Why is it that this particular anachronism remains the indictment against current leadership.
- Is it true that the inherent powers of capitalism, the pursuit of wealth and sustainable profitability and growth will always supersede the morality of human care inherent in such processes. Is there truly place for self-management ethics of this kind in a pragmatic and competitive

world where the *survival-of-the-fittest* would unwittingly disallow such normality.

- Does it (*de facto*) follow that the current management and leadership population has become so inculcated by the ethic of self-neglect while upholding the corporate charter and the omnipotent call of shareholders.
- The question is fundamentally one of incorporating self-management, salutogenic ethics, conducive corporate culture and balanced integrated lifestyles amongst leaders as an un-negotiable strategic imperative.

Very significantly, these are the questions asked by unwellness victims themselves and not (necessarily) in confrontative counseling. It serves as the quintessence of the phenomenological (qualitative) research model and is a synopsis of volunteered self directed encounter.

THE PRE-EMPTIVE PHENOMENA

This section lists the observations and experiences assimilated during actual wellness, work life balance and self management engagements, individually and collectively.

These phenomena shape the hypotheses and influence the research methodology. The recurrent nature of the phenomena result in these formulations and conclusions which, in turn, influence the instruments selected.

- Escalating occupational wellness tends to erode universal personal wellness.
- The lack of a balanced integrated life is an all-pervasive pathology.
- The quest for normalisation of lifestyle is a universal yearning amongst executives.
- Ambivalence management and incongruence endurance have become distorted core competencies of South African managers.

- Teleological confusion exists amongst the achieving society.
- The epistemology of wellness is challenged by operational nihilism.
- Lingering (sub-conscious) wellness restitutive inclination remains prominent within most currently neglective managers.
- First and second generation industrialised South African executives possess an extraordinary work ethic converting into exceptional devotion to duty and thereby sanctioned decay.
- The era of emancipation, liberation and social egalitarianism has introduced surrogate living and dramatically revised human role functioning.
- The best morally intentioned organisations are still fundamentally driven by material wealth generation and not the morale of its people.
- Many wellness programmes, at enterprise level, are impressively formulated for the benefit of societal adjudication and not as a morally driven normative strategy.

EPISTEMOLOGICAL PHENOMENA

- Ambition and aspiration driven energy exclusively, tend to focus on material achievement attainment.
- Paradoxical manifestations, anent career enchantment and preferred lifestyle disenchantment challenge personal value systems more than ever.
- Prescriptive lifestyle regulated by the omnipotence of the world of work tends to become universally invasive.
- Slavish conformism becomes consequential to the corporate call.
- Immunity of intellect develops against looming vocational and operational disaster when singularly focussed on career success and personal wealth.
- Discounted quality of life, and its amortising effect on relationships, is a predictable outcome notably once relational loss is suffered.
- Wellness recognition, acceptance, internalisation and practice is not a function of intellect but sooner of cognitive honesty and choice.

- Salutogenesis, consequential to deliberate strategic fortigenic resolve, **is** possible.
- The Bill of Rights (chapter two of the constitution of the Republic of South Africa) stipulates in article 23 that everybody has the constitutional right to an environment not adversely affecting health. Yet, thousands report exposure to a morally toxic (unwell) work environment.
- Unwellness must be recognised and acknowledged as a pathogenic state before it stands any change whatsoever to qualify for redress via fortigenic intervention.
- Acknowledgement of the militancy of wellness targeting as a feature of a modern world, constitutes both realistic and pragmatic phenomenology.

CONSEQUENTIAL PHENOMENA

- Compounding regret and guilt emanate retrospectively only when resultant adversity occurs.
- Material gain, moral dilemmas and relational intrigue – a set of conflicting and irreconcilable performance products – constitute the

tantalising factorial imbalance in the pursuit of sustainable wellness perspectives.

- High achievement – low substantive durable yield, seem inevitable if exclusively ego and wealth driven.
- Recognition (and acceptance) of material inability to *finance* quality of life and living properties must permeate the achieving mindset before reformation is considered.
- Values clarification encounter will best pre-empt the rational contemplation of the merits and rewarding of wellness discipline.
- Rationalisation of critical dimensions of neglect will become futile once fundamental honesty is sanctioned.
- It continues to remain difficult to transform conventional organisations into true wellness oriented employers, despite the unprecedented strong focus on normative management.
- Wellness management, as phenomenon and strategic asset, is best maintained by a conducive mentality rather than a legislated strategy.

THE FUNDAMENTAL HYPOTHESES

The hypotheses have evolved over many years essentially originating during and from individualised counselling sessions and facilitated executive committee ethics development programmes (N = 109).

- Organisations possess the innate potential to distort values and individual wellness and gratification as determined by affordability, typical political dynamics and specific dominant personalities.
- Organisations possess the potential and ability to adequately learn to become a preferred employer and hence to engender wellness, fulfilment and sustained profitability.
- All organisations have the fundamental and intrinsic desire to be normatively charged and driven, yet tend to operationalise the antithesis thereof.
- Corporate consciousness is essentially regulated by cash flow and not *moral flow*, while the philosophical belief system would suggest otherwise.

- Virtuality can neither usurp nor replace human emotion i.e. being absorbed into a value system of meaning and belonging.
- Self-neglect as a consequence of omnipotent organisational impact and effect and prescriptive behaviours, has assumed epidemic proportions. Un-wellness confirms the case for normative management and innovative moral leadership.
- Leaders and managers alike are ready to engage in a concerted process of commitment toward self-management and salutogenic reformation.
- Self-management interventions for the restoration of a balanced integrated lifestyle is a fundamental persuasion and preference in every leader and manager.
- Self-neglect contributes toward the depletion of available executive talent.
- Most individuals and organisations will cognitively acknowledge and deplore the adversity of self-neglect and the merits of self-management yet tend to operationally ignore it.

These hypotheses are condensed and crystallised from actual interface situations with thousands of executives over decades of wellness counselling. It materially guided the Wellness inventory compilation as an intrinsic self assessment instrument from which recorded Wellness information is reported (Annexure A).

JUST IN TIME TO BE TOO LATE

The best and most effective wellness reform counselling is conducted in intensive care units (ICU). Patients who find themselves in these high medical care environments, are remarkably receptive of the logic which is both reprimanding and preventative.

Peter, self employed, suffers a massive heart attack^K as a result of compounded work pressure, stress, tension and relational disintegration.

In an attempt to counsel him prior to the dramatic, and life threatening event, he just could not see the lurking danger and health concerning indicators. In fact, he now states that he dared not acknowledge it, since he should then have engaged professional help, but he was not ready then to-be-that-well-yet.

However, his incapacitation and the enduring damage, brings him to the point where he readily invites any and all counselling to prevent recurrence and to entrench lessons learned.

Peter pulls through, returns to work five weeks later and maintains an initial stringent wellness regime.

But wellness intent must also be accompanied by a **constructive memory** about the dire consequences of self neglect and unwellness sanctioned. It is his disregard for, and under-estimation of, his intrinsic unwellness recidivism which subsequently kills him.

- Since the unique situational and psychological attributes constituent to specific sensations only assumes convincing substance once contextualised, the declarative avenue is sanctioned. This allows the respondent to negotiate both content and context beyond restrictive structure and presupposition in order to guide subjectivism effectively.
- The declarative medium of information volunteering, specifically, advances the benefits and sensations of affective and conative factors either inhibiting or liberating behaviour.
- In all instances the inventories designed and applied served as the template within which all commentary, observations and recorded evidence was structured.
- A study into the relevance of self-management and wellness as an intervention to counter the existence and impact of self-neglect and its causes was first undertaken in 1988 (Coetzee and Uys). This research was conducted among South African managers and the findings initiated at the Centre for Self-Management. *Circa* 800 executives (and partners) subsequently attended this programme/clinic.

- As a consulting psychologist, executive coach and human development facilitator to most large organisations in South Africa, and as a facilitator on personal effectiveness for various educational and private organisations since 1984 thousands of executives have been facilitated through this programme of applied wellness. In each instance the wellness inventory (Annexure A) formed an integral part of the intervention.

- Within the context of the qualitative approach of applied phenomenology, this data is presented as the causal construct for self-neglect and resultant unwellness.

- Response data is interpreted and presented as profiles and models for remedial strategies.

- While data capturing is essentially via a narrative methodology, it is utilised to transpose such refined protocols in a format that will contextualise findings and more specifically present outcomes with high utility value. This is a deliberate strategy in order to pragmatise findings into interventions ready for implementation.

A process of tracking by means of continuously assessing the effect of wellness and self-management interventions has been introduced. This is a follow-up strategy to reveal recidivistic tendencies inherent and latent in

by (too) busy and *stressed* people is that the pre-dominant meaningless factors/pursuits assume false significance as the only form of meaning which can exist. Stress, uncompleted work, tarnished relationships, compounding tiredness and burn-out tend to become both meaningful and meaningless. Life assumes the status of this vacuum within which man *happens*, seemingly without any choice. Such people reply:

“I am not living! I am being lived!”

The question remains one of establishing what is meaningful and what is meaningless in order to normalise personal choice and to rediscover a preferred quality-of-life (wellness) model. The discovery by those who pursue the answer to this tantalising question are mostly stunned by the simplicity thereof.

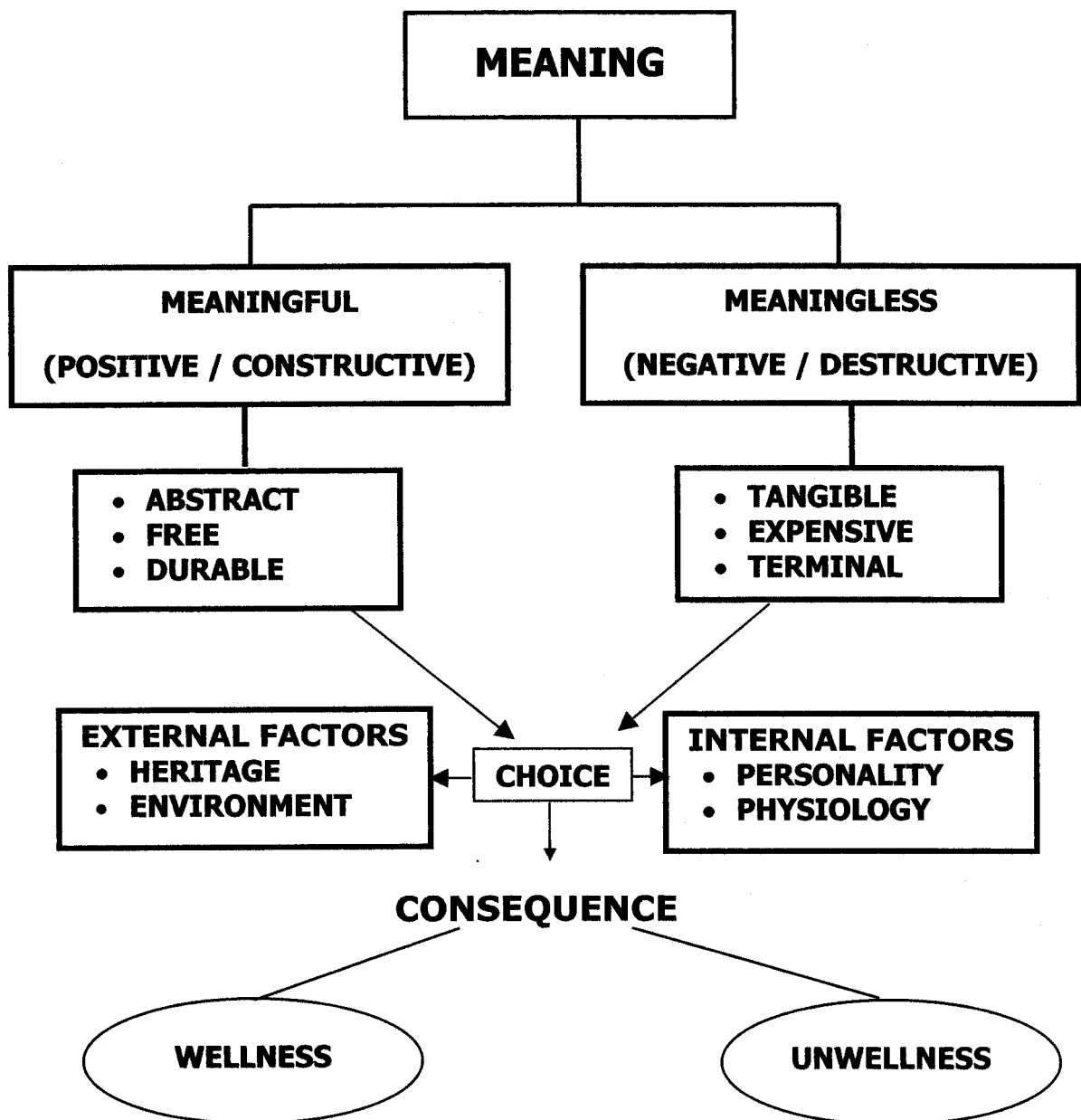
Meaningless life, and inefficacious living and working, are regulated by three questionable characteristics:

- Tangible
- Expensive
- Terminal

In contrast, and as the startling antithesis to the above, *meaningful* is noted and driven by pursuits and products noted as:

- Abstract
- Inexpensive
- Durable

These stated emotions and perspectives on meaning, absorbed into an operational model, served as an instrument and inventory to *check* the nature and effect of choices, culminating in the present state of life's (dis)qualities.



In appraising the model, it would seem, that choice, exclusively favouring the meaningful, would have, as its obvious consequence, eternal happiness, meaningfulness, and enduring wellness.

However, a world and life of realities would militate against such naivety.

An admixture of both the (realistic) meaningful and meaningless ingredients of a *real* world of work will constitute the difference. To compromise choice in the preferred universal prescript of quality of work life results in the negative sensation of ***being lived***.

The Wellness And Self Management Inventory serves as the template for private wellness self-assessment or as the guide for structured counseling. The 101 questions contained in this inventory evolved over a period of eighteen years and serve as the critical mass/nucleus of questions and encounters with which responses are evoked. Currency in experience, continuing organisational, technology, environmental and political and societal changes continue to shape the content and context of the inventory.

The example attached (Annexure A), is the contemporary version. The questions, and responses, more specifically, convert into clusters of data and findings for ease of categorisation and specificity in recommendations.

The clusters identified include:

CLUSTER	FACTORS / INDICATORS
Institutional	Marriage, partnership, family, parental role.
Relational	Social interface and relational maintenance
Occupational	Professional issues. World of work ethic.
Vocational	Career: Growth, progress, ambition, success.
Material	Income, benefits, financial comfort. Wealth.
Normative	Values, norms, principles, ideology, belief structure.
Recreational	Balanced integrated lifestyle, health, fitness, leisure.
Personal	Self concept, success-profile, Identity.
Pathological	"Addictions", misdemeanours, distortions.
Organisational	Corporate constraints, culture and coercive dynamics, progress, status.
Self Management	Time and space management. <i>Freedom, Choice.</i>

Subsequently the causal factors are isolated which serve as critical indicators ultimately functioning as precautionary interventions to be postulated as *punitive* strategies in the set of recommendations.

The effective consequence of each factor, within each cluster, is isolated as the criteria affecting un-wellness and therefore, precarious self-management.

Finally, meaning and choice (self sanction) cannot be divorced in the pursuit of information which will expose motive and intent. If meaningless equates to unwellness, and meaningful to wellness, then the axiom

dictates that sanctioned circumstance assume all-influence over choice. In such instances the individual is subservient to the corporate and situational prescript and still essentially acquiescent to its omnipotence.

EXECUTIVE VALUES CLARIFICATION

Rudy is a 34 year old married man with two children, a son of eight and a daughter of six. His wife is a qualified teacher and he a chartered accountant and actuary. He was employed as a director and head of a specialist division in a noted South African Merchant Bank. It was generally acknowledged that he would be the next CEO.

However, he resigned despite his phenomenal progress, success, potential, talent and accumulated wealth at his age.

He voluntarily reported for discussion / counseling during which he spontaneously revealed his motivation behind this seemingly foolish and irrational act.

The fundamental *driver* behind his decision is the untenable dichotomy between his compounding professional success and concomitant diminishing personal (preferred) quality of life. Rudy stated that he became a public success and a private failure and that the façade had become intolerable.

He was asked to list the aspects which had the most profound impact on his decision:

1. Relationships with wife and children.
2. Personal neglect i.e. own interests.
3. Pandering to the corporate call (professional prostitution).

Similarly, he was asked what he missed most:

1. Free (own) time
2. More balance
3. More joy from wealth.

Feedback to his functional leader (CEO) led to amazement and an immediate sanction to do whatever would please him within the realm of his needs, priorities, etc.

Paradoxically, when reporting back to his wife with this license in hand, it became apparent that the gesture of goodwill and discretionary self management was experienced at best as a moralistic token and never pragmatically implementable. The corporate culture just could not sanction such a radical corporate lifestyle despite the offer from the CEO.

His decision remained irreversible. He took a six month sabbatical, re-engaged with his family, learnt to fly and added two percent to his personal net asset value via his lap-top at home.

Three years later he has still not re-joined corporate life.

The couple have a third child.

ORGANISATIONAL WELLNESS INVENTORY

This instrument was developed, and emerged from, a perspective of symbiosis. The interplay and reciprocal impact of essentially three deterministic criteria, Man, Moment and Milieu, activated this integrative model.

An individual may identify, uphold and continuingly practice the virtues and benefits of wellness, but be exposed to an unwell milieu, and so have self/personal, professional/private wellness indelibly tarnished due to such exposure. Such a *toxic* environment must therefore also, concomitantly, be researched (diagnosed and *certified*) in order to blend both individual and the workplace.

This inventory has been completed by 2 350 individuals since 1996 when it was first learned that the absence of such assessment leaves a serious void in the comprehensiveness of the research (Annexure B) .

The very significant findings of this organisation wellness measuring instrument convert into very specific symbiotic recommendations.

The development of the inventory is more accidental than planned. Individuals in counselling continue to present serious criticism of the employer and the issues of culture and climate and hence the obvious logic to not only assess individual, but also, organisational wellness.

EXECUTIVE ASSESSMENT

Since 1969 *circa* 27 000 executive assessments and counselling/coaching have been conducted.

These assessments formed part of a process and design of capacity measurement and behavioural evaluation against specific criteria. These criteria are dynamic and ever-changing in nature and definition due to varying requirements at executive levels. The contemporary list of criteria is reflected as Annexure G. The influence and presence of the applied behavioural science and the impact of emotional and spiritual intelligence can clearly be noticed.

Each individual encounter has been conducted within the spectrum and discipline of these specific criteria. Basic training in the relevant techniques was obtained via statutory and academic education and training at masters degree level at the University of Potchefstroom toward qualifying as a registered industrial psychologist. This basic training was supplemented and intensively enhanced with training in behaviour observation, interpretation and recording skills by Proff. Jim Robertson and Bill Byham of Development Dimensions, Pittsburgh, Pennsylvania, U.S.A.

All profiles and reports were summarised and integrated with the aim to isolate common denominators and trends notably within the ambit of wellness specifically and normative management issues generally.

Information obtained through this interface is projected against the confrontative questions posed and the hypotheses stipulated. Derivations, interpretations and categorisations follow, all culminating in specific recommendations for sustainable individual and organisational wellness efficacy.

Assessment relating specifically to self management, supportive home life, neglect conscience, conflict areas and issues, and the yearning for lifestyle normalisation, are incorporated as findings.

A causal and consequential model is utilised in order to recommend both preventative and treatment regimes.

THE CENTRE FOR SELF MANAGEMENT

Since 1987, 800 Executive couples were received at the Centre for Self Management, Henley-on-Klip, South Africa, where such partners experience a three day wellness enhancement programme.

The need for this programme was precipitated by various publications, public lectures and international presentations on the subject of wellness, and allied subjects, in order to announce wellness as issue and the Centre for Self Management as facility.

At the inception of each session each delegate would complete the Self-Management Inventory Synopsis (Annexure F), eliciting and revealing significant wellness information constituting the *agenda* for a subsequent private counseling session. This information gleaned and recorded, results in specific focus areas during the programme and is contained in specific findings here.

Subsequent to the three day session, delegates are invited to complete the comprehensive self management and wellness inventory (Annexure A). Whilst not compulsory, the majority of delegates elect to return these completed inventories to the researcher for evaluation, interpretation and feedback.

The critical unwellness manifestations (pathogenic criteria) as well as the dominant wellness fortigenic factors are isolated and recorded as findings.

The Centre for Self Management functions as a residential facility where executive delegates are isolated from typical (normal) life. The programme is deliberately sensorial and philosophical in order to evoke appropriate initial emotion and subsequently revelation.

Participating organisations have preferred a homogenous approach favouring exclusive *clinics* for themselves, excluding *foreign* delegates.

Initial apathy and hesitancy converts into surprising (often alarming) spontaneity and declarative commentary as a sense of commonality and *healing* is discovered.

This milieu is highly effective to construct a conducive situation for wellness orientation and more focused executive self care and to observe both individual and collective wellness focused behaviour and communication. It is inevitable, and mostly found, that wellness delegates request continuing coaching in this *foreign* concept and skill of wellness and self mandament.

PROFESSIONAL COACHING FACILITATION

It is inconceivable to contemplate any aspirant executive being promoted to executive level without any form of accompanying induction and orientation. The professional ingenuity and situational maturity of the

candidate is mostly assumed, trusted and respected to serve as the automatic criteria for such graduation.

Not surprisingly, operational imperatives and prescripts dominate, militating against both positive self-induction intent and professional self management and wellness at this higher level of employment.

The introduction of professional coaching as intervention serves as a fundamental resource to enhance professional effect and with which to conceive and construct an executive wellness and efficacy charter.

With this instrument the executive is empowered to structure self and wellness discipline and secure instrumentation for *better* executive behaviour.

During the coaching interface much information, anent wellness management is gleaned and recorded. Inevitably, during such functional coaching personal/private matters are volunteered and such information discreetly recorded.

Specific, individualised, professional counselling sessions emerge from the various encounters described above.

During such professional sessions very specific unwellness concerns, behavioural manifestations and even intrinsic pathologies are detected constituting another significant source of information.

This information serves as the core of the private phenomenological information, albeit anonymously recorded and reported.

The Self Coaching Inventory is reflected as Annexure C.

COUNSELLING

Specific, individualised, professional counseling sessions emerge from the various encounters described above.

During such professional sessions very specific unwellness concerns, behavioural manifestations and even intrinsic pathologies are detected constituting another significant source of information.

This information serves as the core of the private phenomenological information, albeit anonymously recorded and reported.

PHENOMENOLOGY AND QUALITATIVE RESEARCH PHILOSOPHY

Consistent with the definition and application of a phenomenological and qualitative research philosophy and model, it is important to differentiate phenomena as introduced by manifested and professionally observed executive conduct.

Whilst essentially subjective it is extremely important to record and contextualise observed and experientialised executive behaviour for purposes of demarcation and focus.

This ingredient in the overall research design also serves as a counter-test for the vindication of the other instruments introduced and its findings recorded.

These categories of phenomena are developed, and are synoptically defined and presented to illustrate the impact of both individual and organisational wellness, and unwellness, conditionality.

Chapter Three presents the literary context of this specific research philosophy.

CHAPTER THREE

WELLNESS UNIVERSE AND EPISTEMOLOGY

Freedom is the Consequence of Selfish Choice

WELLNESS UNIVERSE AND EPISTEMOLOGY

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INTRODUCTORY PERSPECTIVE

In this chapter both historical and developmental features of Wellness evolution and organisational and individual wellness efficacy currency are presented.

The chapter assumes a format of a theoretical overview on the subjects of individual and organisational wellness (and unwellness) paraphrased by experiential engagement in this field over the past thirty years.

Whilst it is stated as a philosophical conviction and pragmatic aspiration not to allow slavish transcription of research findings and publications of other authors, it is inevitable, and therefore axiomatic, that the work of noted pioneers be acknowledged and sanctioned to influence this text:

- Antanovski, A.
- Bandura, A
- Baumeister, R.F.
- Seligman, M.E.P.
- Strümpfer, D.J.W.
- Van Graan, F.
- Wissing, M.P.

In all instances, experimental relevance has shaped theoretical context and recording.

This chapter is therefore no academic quest toward literature conclusivity nor absolute inclusivity. It sooner strives to isolate literature and publication pertinence which will sustain the stated imperatives of utility and pragmatism consistent with the objectives of phenomenology

It is true that manifested behaviour (conduct) of managers and leaders originally pre-empted the search for supportive and definitive theory and publications. In the absence thereof theoretical constructs and precepts were consulted and found in philosophical theory and psychological publications. Seligman (2002) and the numerous theories of Strümpfer on salutogenesis and fortitude have featured most dominantly in shaping stance and principle.

As unwellness manifestations compounded, so wellness was depicted, defined and recorded. This was a classical case of vocabulary following evidence but nevertheless conclusively evidenced.

The sub-sections seek to present a *précis* of the relevant wellness and efficacy theories and literature but as a personal contextualised transcript in all instances.

AUTHENTICATING WELLNESS

The world of work is not diminishing in complexity, intrigue and stressfulness despite phenomenal technological advances at enterprise level.

Terms like **industrial insanity**, **commercial chaordism** and even **constitutional cabaret** are used to define the spirit and culture of this industrial laboratory.

Whether relevant or unfair as description, it is true that the changing world of work demands of all participants, attitudes and attributes to cope differently with contemporary demands. Stress will increase, pressure on relationships will compound, self management will intensify and unwellness will tend to predominate, since universal neglect seems a natural consequence as we continue to allow **busyness** to usurp personal and professional choice and control.

Whenever executive committees are engaged in the process of values clarification in pursuit of establishing a code of conduct, this tantalising question confronts the moral fibre of everyone: **What is the fundamental business of business?**

The answer to, and consensus on, the question typically results in:

- To add value to shareholder investment.
- To maximise the utilisation of all resources employed.
- To ensure the delivery of product integrity in the spirit of client centred ethics.
- To uphold the principle and practice of consumer sovereignty.
- To apply a productive social conscience and community engagement.

All of the above exclamations of moral intent do constitute the ingredients of good mercantile morality as well as sound business practice. It features well in any chairman's statement and is typically chronicled in every annual report. In fact it would qualify as sound corporate wellness.

BUT

What about the charge that: **The business of business is to firstly create and sustain a better quality of life for everybody associated.**

(Blanchard and Peal, 1988)

Performance indexes are virtually exclusively focused on ratios of yield and return and not on any moralistic or existential qualitative indicators.

The general welfare, happiness and ratings of joy, and emotional

gratification, would feature clumsily in any corporate statement and even have critics and analysts question the rationality of such an organisation.

Yet, in individual, and private consultation with executives there is universal consensus, and even proclamation, that there must be more to business than merely making money (Handy, 2006).

The challenge is to normalise and integrate the ingredients of **man**, **morality** and **material**. In the pursuit of maximising the return on investment in a highly competitive milieu, it becomes difficult to execute the ethical statement *that the most valuable resource is the human resource*. If the business of business were the creation of a milieu to maximise the sensation of self fulfilment, uninhibited wealth creation, stimulated self growth and uncompromising management with dignity, then such a statement of intent, would not only be unconditionally embraced by every employee, but such an organisation would also emerge as a highly preferred employer. The point here is, that from the employee's perspective, personal outcome expectations are typically, and paradoxically, opposed to those of corporate leadership and shareholders alike (Blanchard, 2001). It is (cynically) stated that the success of any organisation is fundamentally dictated by the *gratification of the shareholder when the dividend is declared* and essentially nothing else! If the corporate result ends in such shareholder acknowledgement and acclamation for the collective effort, then employees have automatically

qualified as committed, loyal, productive, and even *well*. If targets are missed by as little as one percentage point, then typically the business of that business was disappointing if not unsuccessful and the organisation and its people ridiculed as *unwell*.

The first charge of any executive and management committee in strategic debate must surely focus on the question of what its fundamental business truly is. It needs to take issue with the clichés and stereo-typical utterances which semantically appear on paper, but rarely convert into tangible effect. The definitions of vision, mission, philosophy, ethos and purpose need to be challenged by this question:

Once accomplished, does success stimulate organisational and personal wellness and sustain universal well-being?

Therefore, the business of business is *also business* and not only business. If it is not fundamentally business, then it is irresponsible. If it is only business, then it is *vulgar* and it typically does not survive. The synergy of man, morality and material must become a strategic imperative at executive level where the wellness ingredients are respected which fundamentally constitute the real organisation climate and culture. The conducive executive mindset which will recognise the incontrovertibility of this normative challenge, must also become the moral energy that regulates the spirit of wellness pragmatism.

The emergent debutantes from the portals of tertiary education are questioning the conventional philosophies and principles of business. The traditional psychological contract incorporating the *quid pro quo* is disappearing, making way for far more inter-dependence, independence and reciprocity. The historical one-sidedness in the employment relationship is not only being ignored, but in fact aggressively realigned from the *bottom up* (Lancaster & Stillman, 2002). More significantly, the emergent intelligent youth take issue with conventional employment philosophies and practice which continue to relegate people to the level of operatives and mere commercial entities facilitating the wealth of others.

Thirty years ago people at enterprise level were called labour. Ten years later they were referred to as manpower. Ten years after people became human resources. Currently employees are referred to as intellectual capital. The question which emerges is whether such erratic and confused reference to the most valued asset within any enterprise, will ever truly sanction a dignity which will recognise wellness mentality and discipline.

The *busyness* alluded to here focuses on the pre-occupation with, and exclusive focus on the financial conduct of business. It is such singularity which will always exclude authentic and credible wellness as persuasion and practice.

THE WELLNESS / UNWELLNESS INTERFACE

The view that a philosophical perspective on unwellness and self-neglect falls beyond the scope of practical executive conduct must of necessity be reconsidered.

It is often argued that these philosophical aspects are difficult to assimilate for hardy executives who are practitioners of exact sciences, being profit focused, consumer driven and shareholder loyal. It is also true that the average executive does not enjoy being confronted with this emotional *software* and altruistic influencing. The confrontational value of such an encounter does nevertheless lie in stimulating the executive conscience to (re-)consider the nature of personal wellness and its consequential effect. Similarly, the prevailing condition of unwellness.

It is not the aim here to question executive commitment, executive success and achievement, nor the world of commercial realities. It seeks to offer an alternative to unwellness as a logical option. While counter-arguments suppose that self-neglect is the price one has to pay for success and survival, it is an indisputable fact that self-neglect has become pandemic in an achieving society where unwellness is not (yet) generally recognised. It is also variously argued that any person, serious

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about career, success and wealth, should prepare for a degree of self-neglect, loss of control and unwellness.

This resistance to wellness logic cannot be rationalised. Individuals, who are confronted with meaninglessness and who are searching for alternatives, are typically the executives who endeavour to put the philosophy of existence and survival into perspective. They analyse critically by means of self-analysis and situational reflection, in order to attain efficacious self-management and wellness enrichment.

Neglect is typically that process where a person loses control over values, norms, principles and standards which (fundamentally) form the basis and framework for a maintained preferred personal and professional life. Executives in a neglective state, who report for counselling and therapy, experience conflict between what they know and what they do. Because the intellect (constructive conscience) is in conflict with reality, the individual defencelessly submits to the pressures and forces of neglect and the demands of the world of work and its coercive effects.

Managers report that the most dominant effect of neglect is not so much the physical damage which results, but the qualms of conscience and consequential emotional pain. This proves that a person who consciously sanctions self-neglect, does not have an adequate normative rigour and

resolve. Regret usually occurs in persons who know that the opposite of what is happening to them is, in essence, the truth. They actually understand and underwrite the theory of wellness management. It is these very executives who experience the most intense form of emotional anguish, but who are typically not equipped to curtail the process of neglect and destruction. It is the process of achievement, competition, career aspirations and personal disorientation that tend to predominate over intellectual ingenuity and constructive counter-arguments and, the handsome rewards for such slavish engagement.

Normative wellness management consequently becomes the challenge.

WELLNESS SPECIFIC PREMISES

In researching and integrating the magnitude of information gleaned and recorded over *circa* thirty years, a fundamental and definitive construct had to be identified and tested. This process necessitated both extrinsic functional reconnaissance and personal intrinsic evaluation. The congruence of these two discoveries had to culminate in a moral symbiosis, serving as the guiding point of departure and the abiding philosophical persuasion.

At a personal level, the **Judeo Christian Ethic** serves as the guiding imperative. The work and quintessence of Miller and Delaney (2002) argue the spiritual context particularly. Their thesis and focus acknowledges human volition which concludes that human nature can discern between right and wrong and select a desired course of thinking and action. Their specific stance supports personal conviction that spiritual intelligence must serve as the essence of energy and conscience which shape conduct and consequential decision making.

At the extrinsic level, the work and findings of Strümpfer (1990), strongly influenced and guided by Antonovski (1972, 1979, 1984, 1987), reveal salutogenesis being the abiding human ability and potential to achieve

optimal functionality stress management, health maintenance and consequential wellness integration. This particular persuasion influenced the fundamental hypothesis that unwellness is a consequential condition precipitated by choice and sanctioned circumstance and not a physiological pre-destined condition. The pioneering work of J.S. Mill (Audi, 2001), influenced the conclusive theory and orientation that:

..... an act is morally right if, and only if, it produces the **best** consequences of those acts available to the agent.

Satisfying consequentialism holds that an act is morally right only if it produces **enough good** consequences on balance.

Furthermore, considering the ethic(s) of wellness and the unethical nature and affect of unwellness.

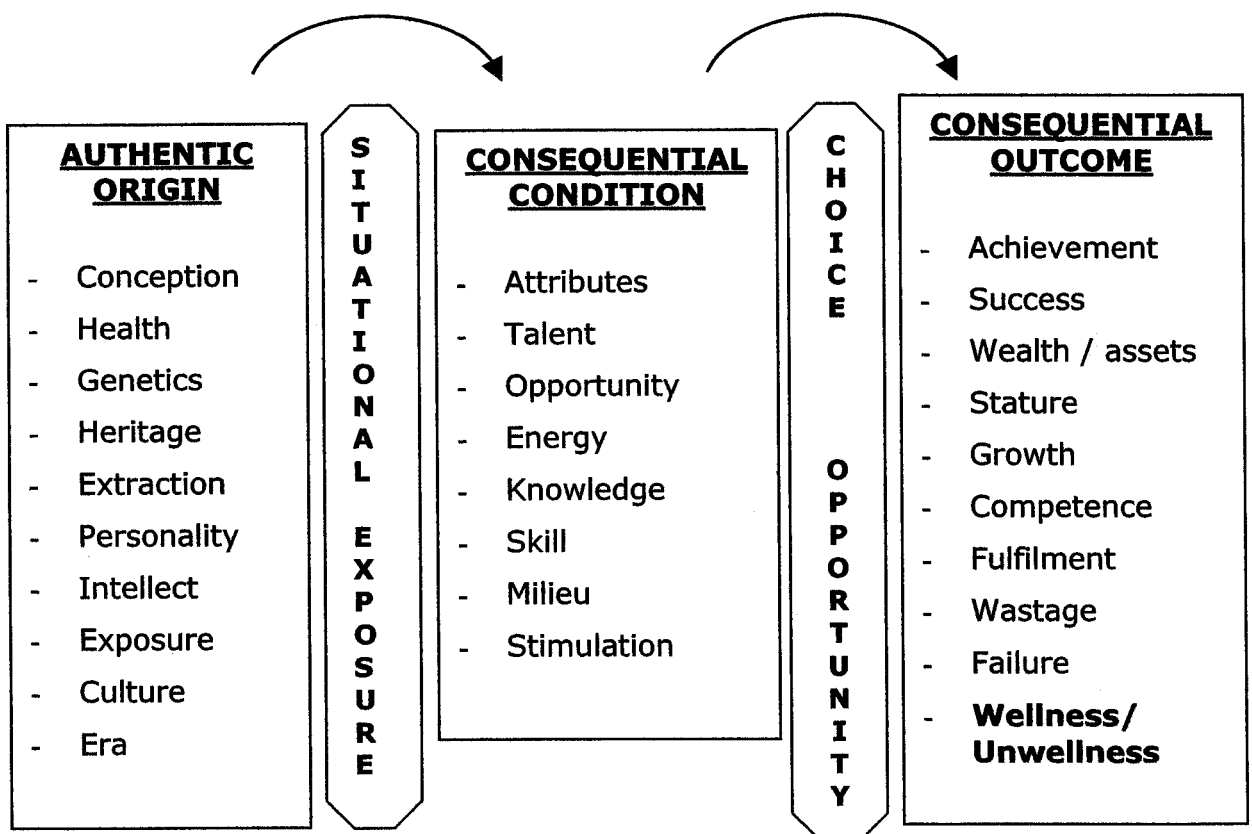
..... the basic moral norm is the principle of utility, that an action is right, provided it **maximizes human welfare** (Audi, 2001).

However, given the complexity of wellness attainment and its productive maintenance, a fortigenic resolve and substance is called for (Strümpfer, 1990). The question remains what the source of such fortigenesis is and how one remains engaged in a demanding and challenging world without fortigenic compromise (pathogenesis). Strümpfer is both realistic and pragmatic in his conclusive and persuasive formulation, and consistent with the utilisation construct of Mill. Moreover it succeeds to underpin the

personal normative model and guiding philosophy shaping the universal wellness definition.

This particular, and indeed powerful deontological maxim, influenced the construction of transcended models and depictions which seek to portray the operational dynamic of the various wellness definitions contained in chapter one.

Authentic origin has a profound and virtually absolute predictive and prescriptive effect on subsequent conduct, sensation and ultimately meaning. This is mostly non-negotiable, pre-destined heritage/design, and pre-emptive consequential conditionality. It is this wellness pursuing journey which is graphically presented here.



This consequence and outcome is obviously affected by a myriad of factors or situational and experiential membranes, through which the individual will *travel en route* to maturity.

The choice of milieu is fundamental in the determination of the wellness sensation. The *luxury* of choice also allows alternatives and even repair and rehabilitation should the match between individual and milieu be functionally incorrect and morally conflicting. In the absence of choice and alternatives the tolerance of unwellness becomes the issue and therefore the inverse variety of fortigenesis.

WELLNESS AS THE ESSENCE OF VIRTUE

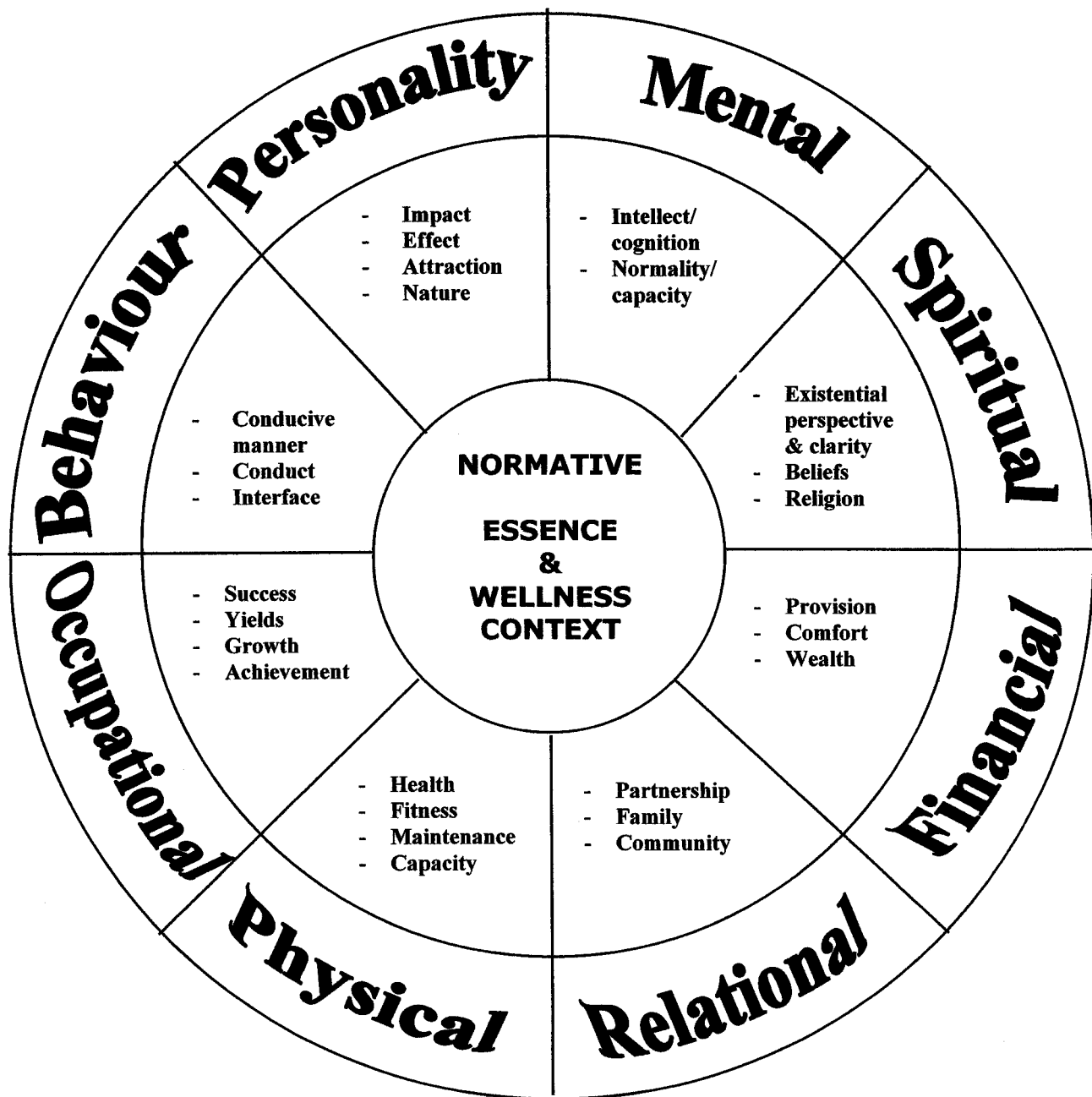
The admixture of philosophical explorations and findings must culminate in some integrative and representative models directing both wellness thinking and its conversion into instrumentality.

The nucleus of the model is **normative essence**.

It is shaped by eight constituent ingredients and reciprocally serviced by its normative nature representing the typical work situation and applications of the average human being. The philosophy and work of G.E. Moore (1933) influenced the design and application of this particular model. He maintained that the central problem of ethics is **What is good**. This specific notion guided the synonymity with well(ness) and the deduction and derivation:

Good \longrightarrow **Well** \longrightarrow **Normative**

Therefore, and by derivation, wellness is the consequence of normative clarity as a conclusive definition by the executive and constructively influenced and ultimately formed by the eight constituent parts:



In its applied format and functionality this model serves as a checklist for any executive with which to identify the detracting criteria, negatively impacting on wellness. Working from the nucleus as the desired end-state, the wellness tarnishing criteria can be identified within the eight segments and a remedial strategy considered.

This diagnostic intervention is triggered by a state of constructive discomfort which stimulates introspective candour and courage.

EPISTEMOLOGY IN MEANING

The very heading of this section seeks to conclusively define wellness (and meaning) and introduces the conflict between idealism and realism.

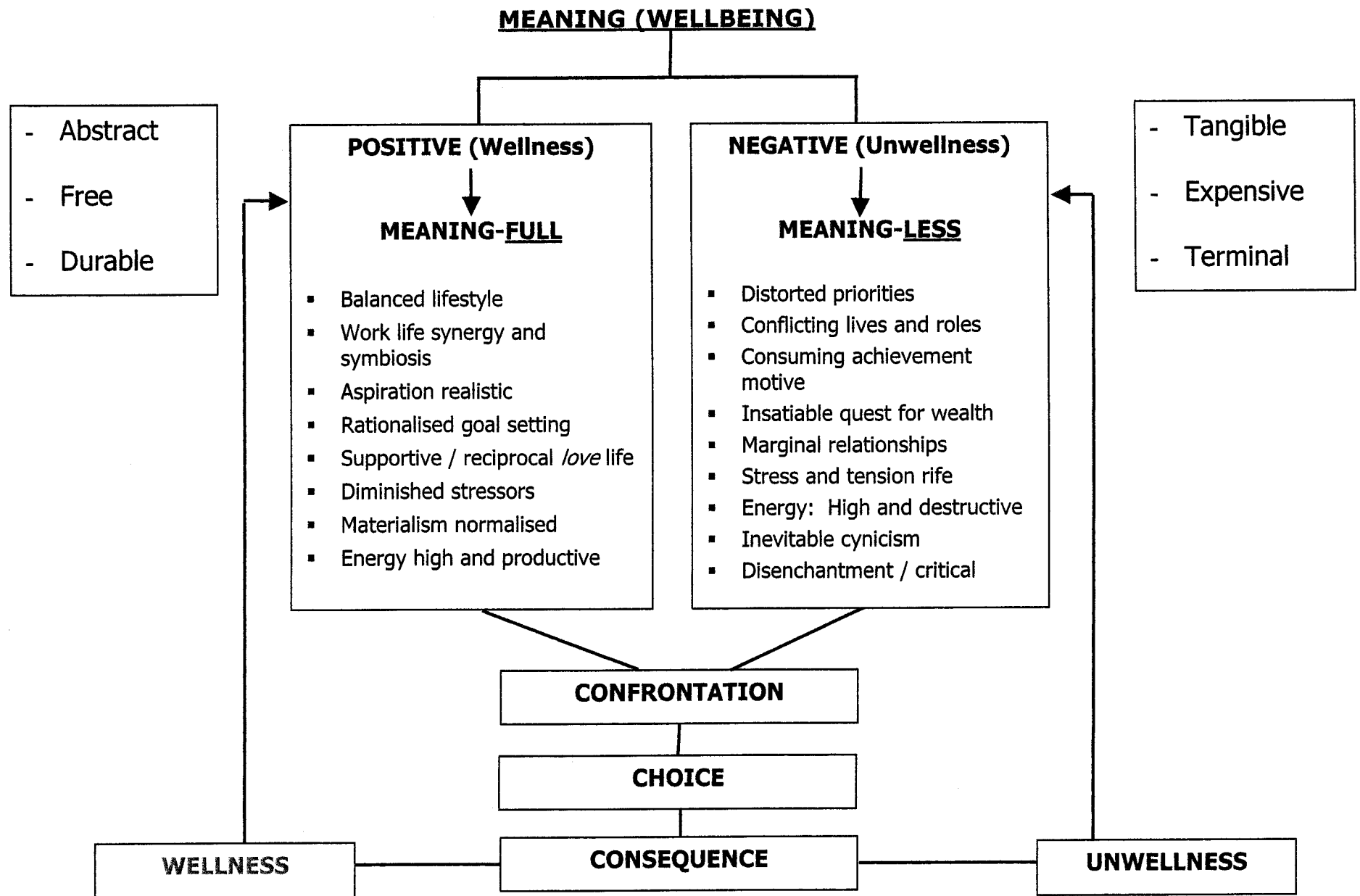
Clearly the experiential essence of both is vested in the heart and mind of the beholder and not in some universal theory only. It is the experiential reality which has most deterministic influence and not any intellectual dynamic.

Based on the profiles and protocols of the 13% wellness converts (*vide* Chapter Four), it is patently evident that through *some* process and journey the meaningless victims transcend to the meaningful with a concomitant shift of emphasis from tangible, expensive and terminal preferences to the enduring abstract, durable and *free* alternatives (refer p 94).

This dynamic journey is described in the meaning sections of the model but not the condition which caused the departure from the meaningless/unwell condition in the quest to normalise meaningless living and working.

The predominance, and omnipotence of meaningless living assumes such invasive effect that it succeeds to contaminate vision on any alternative work and lifestyle. The epistemological context suggests incidental wisdom derived from mostly adversity / loss which succeeds to introduce better choice and hence productive consequentialism (Kant, 1963).

The model presented on p. 129, graphically depicts progressive wellness consequentialism as an evolving dynamic.



The attractiveness of wellness and meaningful experiences is essentially introduced by the **un**attractiveness of meaningless unwellness. But, it calls for a disposition towards such discovery and sustainable mental and physical energy whilst in pursuit of the desired outcome.

The operative modality remains CHOICE. Sadly this ultimate choice intervention is mostly precipitated by adversity or experiences of damaging extremity.

Constructive choice execution will spark a qualitative transience from unwellness to wellness in definitive translocations as depicted below. This translocation is evidence of the normative translocation experienced and reported by the 13% wellness reformists.

FROM	TO
Dissipated materialism	Realistic wealth management
Out-sourced care and help	Personalised nurturing
Derived interface	Strong formative interface
Self-managed discovery	Facilitated maturation
Substitutory peer "family"	Auxiliary group impact
Augmented achievement motive	Realistic vocational aspiration
Challenging values clarification	Strong intrinsic values
Opulent life style	Quantative living style
Normative disassociation	Strong normative focus
Sustainable wealth accumulation	Quality of life investment
Family disintegration	Family maintenance focus
Discomfort with universal uncertainty	Acquiescent acceptance of lot

Such transience is sparked by a conative dynamic and not merely a theoretical or cognitive process. Moreover, the attractiveness of the end state possesses sufficient appeal to convince and therefore attain a conducive experimental pursuit.

Finally, this transformational meaningful exploration becomes an intrinsic awareness, focusing on meaningless preponderance and meaningful depravity as the undesirable antithesis. It is this realisation which makes the self-initiated shift **toward** wellness sustainable criteria, attractive and pursuable.

WELLNESS IN TIME AND SPACE

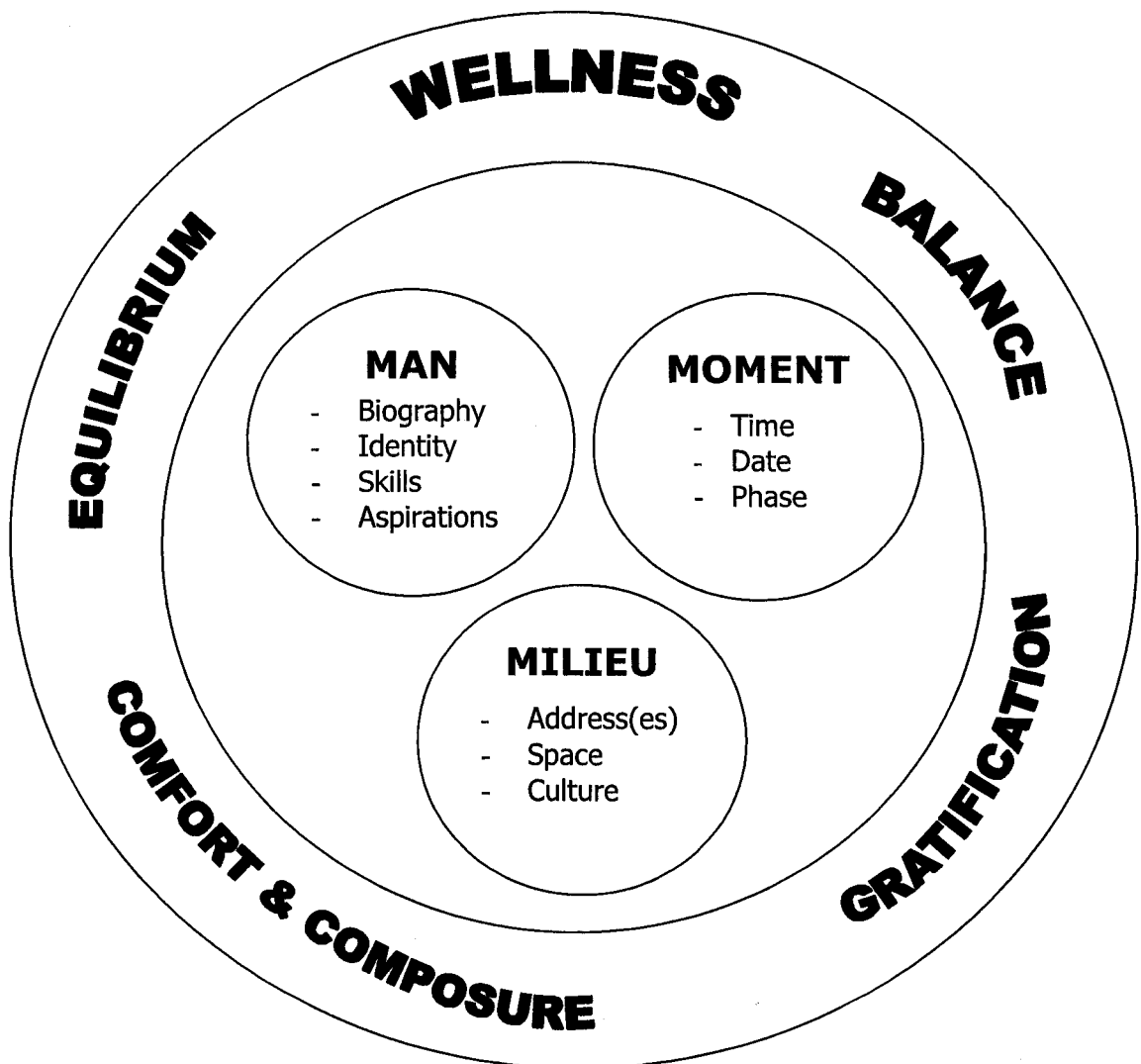
The interplay between **Man**, **Moment** and **Milieu** exercises profound influence on the sensation of complementability and symbiosis of wellness sustaining criteria.

The specific time and space within which the executive finds him/herself, will fundamentally impact on the individual anent freedom of personal and professional expression and engagements, situational sensations and consequential gratification. With freedom, discretion and choice removed, unfocused acquiescence ensues, as well as concomitant conformist decision making.

The ideal is an individual essentially satisfied with the comprehensive **self** at a particular **time** and within a specific **place** (address). Should one of these comprehensive wellness constituting factors become negative, or be experienced as such, then it will exert a universal negative and distortive impact and effect on the other criteria. It is therefore a compounded model, integrative in design and effect and one which insists on its ingredients being mutually inclusive.

Whilst the three constructs are fundamentally significant in themselves as wellness determining criteria, it is their interaction and compatibility

which actually matters. If integrated and harmoniously connected, the natural consequence is the effects reflected in the over-arching and embracive band. When so universally enveloped, the potential for sustained wellness maintenance is enhanced.



Time, evolution, generations and developments will also exercise very specific impact on the wellness of that generation universally and societies specifically. It is interesting to note the changes in ranking of five selected criteria reported and ranked by executives attending executive development and MBA programmes since 2000:

- Industrial Emphasis
- Normative Conduct
- Self issues
- Situational indicators
- Technology.

SHIFTS AND RANKING

Priority/ Emphasis	1700	1800	1900	2000	FUTURE
1	A	B	C	D	E
2	B	C	D	E	A
3	C	D	E	A	B
4	D	E	A	B	C
5	E	A	B	C	D

- D - Industrial: Wealth, Financial Focus, Enterprise
- A - Normative: Values, Beliefs, Ethics, Governance
- B - Self: Wellness, Self care, Health-Balance
- C - Situational: Nationalism, Patriotism, Employment
- E - Technology: Education, Innovation, Creation, *Tools*.

Significantly *circa* 300 years ago the subsistence lifestyle stratified normative dimensions as priority, and technology last.

Contemporarily, technological and normative imperatives rank highest, clearly highlighting the case for wellness management and maintenance. Whilst it may seem that industrial matters appear insignificant, it merely

assumes this ranking due to its entrenched substance and established pre-dominance.

Maintaining wellness in this world of compounding demands and its unforgiving insistence on deliverables, strengthens the case for wellness sensitivity.

More recently, since 1950, the transformational criteria are more identifiable and current, culminating in a recognition of the neglect pandemic. The pioneering works of Slevin (1984 and 1989) have influenced most profoundly in the emergent executive wellness phenomenon and recommended remedial interventions.

During the same executive encounters, delegates were invited to isolate transformational and deterministic criteria and to record its transient effect in 25 year passages. A transcript within the wellness ethic is reflected on pp. 136 – 138.

1950

1.	Avoidance eradication of poverty / legacy
2.	Acquiring traditional skills
3.	Maintenance of normative priorities i.e. marriage, family, religion
4.	Procuring life long employment (Perk and Dusion forms)
5.	Loyal corporate citizenship
6.	Accumulating wealth (subsistence of discretionary)
7.	Positioning children academically and vocationally
8.	Strong nationalism: Ideology and patriotism
9.	Slavish corporate conformist commitment (loyalty)
10.	Superior work ethic
11.	Six day week
12.	From agrarian to industrial
13.	First encounter with executive stress
14.	Statal and para-statal employment paternalism
15.	Historical affirmative action (White exclusivity)
16.	Global isolation
17.	Family not in tact. Single bread winner. Female/mother at home
18.	Low technology intensity, non-digital / IT era.

By comparison this was an emergent era and commencing industrial age with traditional values and institutions in tact and the beginning of the RSA economic (r)evolution evident. Note the absence of specific focus on, or reference to, wellness.

societal construct noted for its dramatic integrative ethic and **psychology of reversals**.

Remarkably, this dramatic event, as positive and emancipating as it was, did not engender improved wellness (as defined here). In fact it precipitated secondary anxieties and unwellness, both at macro and enterprise levels.

2000

1.	Wealth Revolution.
2.	Academic specialisation W.W.W. learning
3.	Values-clarification re-visited
4.	Multiple jobbing/careers. Opportunity, not qualification driven careers
5.	Corporate disassociation
6.	Individualism sublimated, loyalty self directed
7.	Protection of wealth panic. Affluence becomes a problem
8.	Children normatively influenced and globally positioned
9.	Political and ideological cynicism and aloofness
10.	Psychological / employment contact self focussed
11.	Work ethic powerful but toward self as shareholder
12.	No work week, work day. Output / contribution driven
13.	From industrial – entrepreneurial to innovation and opportunism
14.	Recognition of neglect pandemic: Unwellness
15.	State and government become irrelevant
16.	Disenfranchised become advantaged and <i>visa versa</i>
17.	Global universalism confirms boundary-less world
18.	Family-disintegration. Surrogate lifestyles. Outsourcing of everything
19.	Universal knowledge. Information access becomes portable.

Reflecting on the era up to 2000, the daunting question about 2025 presents itself: What will the compounded effects of the preceding moments and phases bring, notably anent wellness? Will the next generation return to traditional values and composite institutional living or will the competitive world of work disallow such an inclination and preference.

What is true and already evident, is that the next executive generation will be compoundedly more affluent, successful and (sadly) tarnished by the preceding phases and dynamics of personal and professional maturation and growth.

WELLNESS CHRONOLOGY

In counselling the thousands of executives over three decades, it became apparent that the reported and manifested unwellness experiences and conditions are not necessarily singularly nor recently developed. Often the origin is traced back to a much earlier age and set of conditions and experiences.

In an attempt to comprehend this complexity and to focus wellness enhancing (unwellness terminating) interventions, this accompanying Wellness Evolvement Model was recorded.

Either the presence or absence of particular stimuli/factors have a distinct influence on individuals at any one of the ages/stages/phases which may only manifest at a much later moment or situation. Often, it is not the apparent causal criteria in the contemporary situation which produces wellness or unwellness, but the existence of historical events, culminating in an assembly of unwellness particles.

Using this wellness template comprehensively, serves as a useful instrument to detect wellness challenging origins and how to best provide remedial and coping intervention and facilitation.

As an illustrative example / case profile, one could detect that deprivation at Phase 2, and at the age of twelve (commencement of puberty), the now adult executive suffered a broken home and destitute life, because of wayward parents. As a consequence, and the profundity of this traumatic event, the executive becomes obsessed with success, affluence and prominence, allowing the unwellness during Stage 2 and the impact of its experiential dynamic to cause secondary unwellness at Stage 6. If the unwellness manifestations were treated purely and exclusively as Stage 6 phenomena, then the desired restoration of composite wellness may not be achieved.

The philosophy for, and extraction of the model emanates from counselling and therapy sessions with thousands of executives during which diagnostic biographical techniques applied.

WELLNESS DEVELOPMENTAL MODEL

STAGE	AGE	PHASE	PRE-DOMINANCE	CONSEQUENCE
1	1 – 6	Formative	Shaping	Identity
2	7 – 13	Primary orientation	Influencing	Discovery
3	14 – 18	Secondary acceleration	Education	Growth
4	19 – 23	Tertiary integration	Development	Enrichment
5	24 – 35	Apprenticeship	Utilisation	Production
6	36 – 45	Mid-life	Insight	Choices
7	46 – 56	Compromise and crises	Encounter	Perspective and introspection
8	57+	Evaluation	Positioning	Alignment

The following expanded chronological version of the synoptic model clearly illustrates the transient nature of evolutionary and maturational dynamics and its effects on behaviour.

STAGE	AGE	PHASE	ACTIVITY / EXPERIENTIAL DYNAMIC	CONSEQUENCE
2	7 - 13	Primary Orientation	<ul style="list-style-type: none"> - Accelerated transitions - Puberty commences - Taste and style selections - Stratification sensations - Learning regularised - Education institutionalised - Social skills development - Alternatives Experimentation - Talent and potential recognition and reward (or ignored). - Utilisation of virtues and value of phase 1 - Leadership application - Parental status toward mid-life. 	<p>Reinforcement</p> <p>Position & Place</p> <p>Discovery</p> <p>Continuance</p>

STAGE	AGE	PHASE	ACTIVITY / EXPERIENTIAL DYNAMIC	CONSEQUENCE
3	14 – 18	Secondary Acceleration	<ul style="list-style-type: none"> - Independence - Competitions - Choices: School, career, job, university. - Vocational mindedness. - Discovery of ambitions, achievement motive, success and failure - Maturation and coping (or not). - Self-discovery and contentment (or not) - Rebelliousness and experimental drive - Susceptibilities for both intrinsic and extrinsic influences - Critical impact of parental proximity; affect and effect. - Friendships formation and cementation - Selective economically active. - Sensations of exclusivity of relationship(s), choices made and individual endeavour. - Attractiveness/ Unattractiveness, emotions i.e. bursaries, selection, SRC. 	<p>Self confidence</p> <p>Matching</p> <p>Critical Choices.</p> <p>Insight and Introspection.</p> <p>Gradual divorce.</p> <p>Self sufficiency.</p> <p>Self concept.</p>

STAGE	AGE	PHASE	ACTIVITY / EXPERIENTIAL DYNAMIC	CONSEQUENCE
4	19 – 23	Tertiary integration	<ul style="list-style-type: none"> - Independent engagement - Merit encounters - Devotion rewarded - Final phase of <i>freedom</i> - Diversity processing - Discretionary infinitive - Adolescence culmination - Critical alignments - Professional - Career and function - Employer - Address. - Consolidation of beliefs, perspectives, principles, presence and personal presentation. - Strong evidence of tangible and normative heritage and effect. - Qualifications. - Preparation for personal and professional <i>take-off</i>. - Definition of recognition and reward expectation. - Wealth/qualities of life perceptions and commitments. - Victim of naivety. - Non-definition of reality - Pandering to vocational <i>call</i>. - Immunity against caution and example. - Self-neglect commences. - Success. 	<p>Discovery</p> <p>Self establishment.</p> <p>Realism perspectives</p> <p>Disenchantment</p> <p>Competition</p> <p>Loneliness</p> <p>Tests / Encounters</p> <p>Success/Failure</p> <p>Self maintenance</p> <p>Independence</p> <p>Coping</p> <p>Acceleration.</p>

STAGE	AGE	DEBUTANTE / APPRENTICESHIP	CONSEQUENCE
5	24 – 35	<ul style="list-style-type: none"> - Career dominance - Promotion - Seniority - Occupational education (EDP, MBA) - Partnership: Marriage - Family life <ul style="list-style-type: none"> - Complicated logistics - Dual career family effect. - Lifestyle singularity <ul style="list-style-type: none"> - Dominance of work - Absence of variety - Acute ambition - Relationship challenges - Exceptional tangible rewards - Self neglect <ul style="list-style-type: none"> - Fitness - Diet. 	<p>Growth</p> <p>Success</p> <p>Attractiveness</p> <p>Expansionistic phase</p> <p>Corporate attractiveness</p> <p>Acquired Immune Deficiency Syndrome (AIDS)</p> <p>Unwellness Encounters</p> <p>Conscience.</p>

STAGE	AGE	PHASE	ACTIVITY / EXPERIENTIAL DYNAMIC	CONSEQUENCE
6	36 – 45	Mid-way Mid-life	<ul style="list-style-type: none"> - Losses <ul style="list-style-type: none"> - Children - Elegance / posture - Penultimate promotion - Wealth consolidation - Serious mid-life/mid-career encounters - Values clarification - Incisive quality of life decision making. - Slavish continuance - Compounded neglect effects <ul style="list-style-type: none"> - Relationships - Health management - Family - Personal Ethics / Professional conduct. - Routinised / predictive lifestyle - Paradoxes - Stimulation – Routine - Innovation – boredom - Opportunity – Cynicism - Wealth – Insufficiency - Growth – Stagnation - Actualisation – Unhappiness - Professional fulfilment – personal emptiness. 	<p><i>What-is-life-all-about-syndrome.</i></p> <p>Wellness virtues – attractiveness.</p> <p>Constructive – conscience at work.</p> <p>Inability to transform/ fixations.</p> <p>Skilled in unwellness.</p> <p>More success.</p> <p>Distancing</p> <p>Serious life assessment.</p>

STAGE	AGE	PHASE	ACTIVITY / EXPERIENTIAL DYNAMIC	CONSEQUENCE
7	45 – 56	Compromise and crises	<ul style="list-style-type: none"> - Conformist acquiescence. - Wealth entrenchment - Stature / substance consolidation. - Threshold of affordability. - Alternative attractions - Wellness appeal - Era of quantifications - Price of freedom - Costing the future - Sufficiency. - Serious stock taking - Tolerance of status quo - Dwindling energy - Skill-competence-wisdom transition. - Commencement of wellness transformation. 	<p>Radical temptations.</p> <p>Personal irritation due to wellness lethargy.</p> <p>Termination of unwellness (13%).</p> <p>Action.</p> <p>Compounded regret.</p> <p>Considered <i>cop-out</i>.</p>

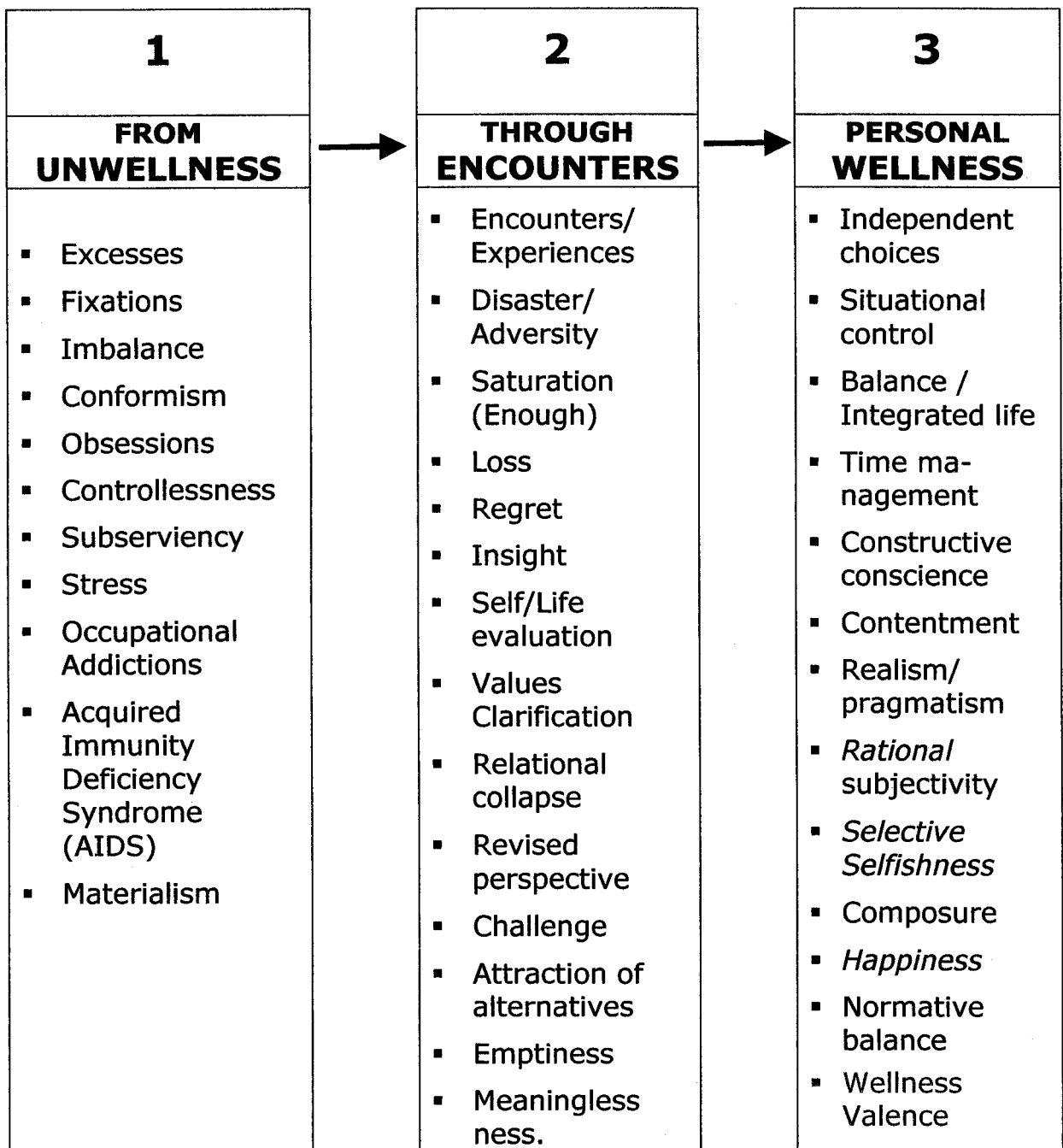
STAGE	AGE	PHASE	ACTIVITY / EXPERIENTIAL DYNAMIC	CONSEQUENCE
8	57+	Evaluation (wellness balance scorecard)	<ul style="list-style-type: none"> - Maturity assessment - Compounded unwellness effects - Historical reflection: Guilt, regret. - <i>Qualitative Auditing</i> (Gap addressing). - Freneticism (Quality Quickly) - Packaged wellness incorporated. - Wellness closure and commitment. - Lure of <i>pension</i>. - Retro-active repair and restoration. - Occupational Eschatology (finishing <i>well</i>). - Susceptibility to wellness logic. - Less pragmatic and objective – more philosophical and subjective. - Pedantic and guiding influence on aspiring youth: Phase 4. - Final unwellness / wellness encounter and decision making. 	<p>Incontrovertibility.</p> <p>Pervasive paradoxes.</p> <ul style="list-style-type: none"> - Success/Failure sensation. <p>Too-much-too-soon: too-little-too-late admission.</p> <p>Establishing meaning.</p> <p>Critical alignments.</p> <p>Planning departure</p> <p>Career termination</p> <p>Quality of life definition.</p>

In analysing the agonising journey from unwellness to wellness, and all the concomitant vicissitudes, it is apparent that conditional determinants and activators change this process of evaluation. The realisations emanating from such introspection trigger restorative wellness seeking energy resulting in improved and desirable wellness.

The cardinal issue in this journey is encounter/confrontation. The philosophical curiosity remains the causal and precipitating insight igniting this constructive discomfort resulting in a disposition allowing such confrontation in pursuit of desired wellness.

This journey is mostly pre-empted by self-diagnosis, admission and then commitment. Acceptance of the pathogenic state (Strümpfer, 1990) with fortigenic resolve may result in salutogenic wellness victory. (Strümpfer, 1995).

Without a resolute and maturely defined conative resolve this wellness rehabilitative journey is doomed. Volition ultimately sanctions considered and inspired action since it is not only the considered will to pursue alternatives but also, and inclusively, the will to encounter obstacles in such endeavours (Kant, 1844), as depicted by the table on p. 152.



This wellness journey is the product of self discovery, due to lingering unwellness impact, and (then) stimulated self growth, ignited by the appeal of wellness virtue.

PRIORITIES AND PARADOX

Prioritising in itself does not constitute a problem. In fact, in a continuing survey amongst managers attending self management and personal effectiveness programmes (approximately 2 000 per year), the same four factors emerge as the criteria absorbing mental and physical energy.

The diagram reflects that the self, partner, family and the world of work fundamentally, and universally, absorb such energies.

The **self** relates to both the operational and the normative self. From a pure ideological perspective one would love others as you love yourself. This means the caring starts with the self and from there permeates others.

Partnership is an institutional process. It is still typically formalised with a vow and cherished as of eternal virtue and value.

Family is the product of partnership and therefore similarly an institutional process. Remarkably, when children are baptised, parents still engage in a vow and confirm commitment to their life long nurturing. The application/execution of such intent sadly assumes a significantly different reality.

The activity of **work** is patently an arbitrary process. It is also discretionary and even potentially terminal.

The ideal rank order is the prioritising of these factors as regulated by chronology and logic. The actual rank order is dictated by circumstance, situational dynamics and affordability. Seemingly work is unimportant in this context. But, it is in fact, ranked as forth **most** important but in the context of the other three institutional dimensions patently less important.

The corporate call can, and typically does, successfully relegate **the self** into the fourth position and sublimates work as the ultimate priority.

It is this paradox which also causes ambivalence and renders managers vulnerable. Within this distortion of priorities lingers the inherent ingredients of stress and unproductive *busyness*.

IDEAL RANK	FACTOR	ACTUAL RANK
1	SELF	4
2	PARTNER	2
3	FAMILY	3
4	WORK	1

- Self: Religion, faith, values, identity, needs, interests, aspirations, hopes, growth, fulfillment.
- Partner: Chosen exclusive companion e.g. Spouse, partner.
- Family: Closest biological family, next of kin.
- Work: Career, job, status, stature, earning(s), wealth, livelihood.

Research and experience have confirmed that, prior to the (typical) mid-career encounter, self-management and sustainable wellness are not only neglected, but mostly ignored (Robbins & Milner, 2001).

It follows that at the age of approximately 25, insight is limited and energy inexhaustible. Conversely, at age 60 energy has dissipated, yet insight has increased and improved.

EMERGENT ORGANISATIONAL EFFICACY

In comparison to efficiency and effectiveness, **efficacy** depicts the condition and dynamic of conducive conditional criteria for optimal performance and relational harmony between all factors in organisational context, and with more enduring (lingering) impact.

In **commercial terms** organisational efficacy would be discerned by *inter alia*

- Return on investment and capital employed
- Maximising share holder interest
- Effecting optimal cost to income ratios
- Minimising inventory investment
- Optimal price earnings ratio.

The **moral dimension** of organisational efficacy would argue the merits of, and selective invest, in:

- Employee assistance programmes (EAP)
- Social investment programmes (SIPRO)
- Reconstruction and development programmes (RDP)
- Empowering disenfranchised contestants
- Adult education programmes (ABET)

- Affirmative action (AA) and employment equity (EE) interventions.
- Wellness programmes.
- Implementation of a Care Culture.

The moral dimension of organisational efficacy contains the corporate conscience that shape and regulate its philosophies and actions. It is that stated set of corporate commandments which become its charter and strategy. Moreover, it is the normative fibre of the organisation which contains its ethical character.

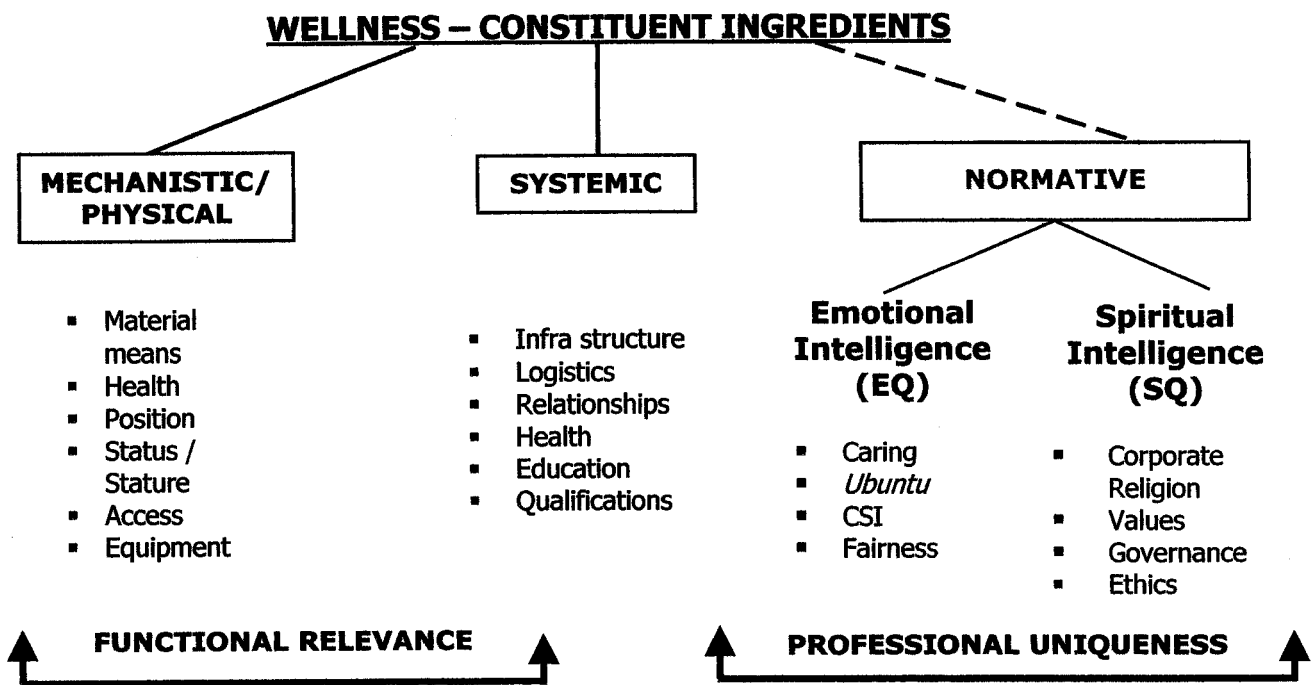
Fundamentally, organisational efficacy sanctions everything which is allowed and disallowed that inculcates a universal mentality of sensitivity for such consistent wellness conduct. This efficacy-mindedness would detect any, and all, variations and deviations from this moral charge and intuitively act preventatively.

An **unwell** organisation cannot become ill as an entity. It is the conduct of people in general, and leadership specifically, which advances wellness and causes unwellness.

An organisation noted for sensitivity to wellness efficacy is successful in providing a conducive health culture within which people can optimise growth and contribution, and where pathologies will be minimal.

For the benefit of contextualising organisational wellness here, the notion of spiritual intelligence (SQ) must be advanced as a desirable organisation culture within which wellness can be cultivated and sustained. This would suggest an organisation sensitive about, and emphatic in, the application of its corporate beliefs, notably recognising the human factor (resource) as the most significant entity deployed in its quest to realise all its objectives.

The graphic illustration of spiritual intelligence (SQ) serving as the centre of wellness, is depicted in the accompanying model, and elaborated upon later.



The contemporary shift, and dynamic transience, is toward the third leg and focuses on the normative dynamics and must predominate in order to enhance the notion and experiential reality of wellness.

As part of the transformation dynamic, **spiritual intelligence** is isolated as an imperative and focus in self-management toward wellness.

Historically IQ predominated as a universal indicator of mental astuteness, comprehension capacity and deductive and cognitive substance. The mechanistic and systemic emphases in organisational endeavour

favour IQ and interventions and processes of an exact and tangible nature.

The nineties preferred the ethic of EQ – emotional intelligence – as the applied dimension of affective constructs and processes regulating altruistic and empathetic behaviour. It was generally recognised as the era of feeling, caring and embrative management. (Goleman, 1998).

Spiritual intelligence (SQ) is the notion and practice of normative leadership (and management) which now (arguably) distinguishes the conventional mechanistic and systemic leaders from the more spiritually facilitating, accommodating and wellness empowering individual. In fact, it is stated that the true champions of industry and leaders of note, will possess and practice spiritual intelligence as a normative application and as acquired knowledge, skill and disposition.

The pioneering work and transformational influence of Stephen Covey (1994) must be recognised as monumental in this context. Lately the addition of **Moral Intelligence** (Lennick and Kiel, 2005) augments even further the pertinence of organisational wellness, and in contrast, corporate toxicity, blemishing executives.

EXPERIENTIAL AMBIVALENCE

The confrontative question remains whether it is generally realistic to pursue a situation and condition of wellness in a multiphase career model and complex modern world of work. In fact, the argument is being proffered by a school of situational realists that the acquired conviction to cope with unwellness is the cardinal issue and not the pursuit of the (utopic) state of wellness only. (Peterson and Seligman, 2004).

Protagonists for this school insist on a philosophical predisposition by executives acknowledging the all-pervasiveness of the corporate and career calls resulting in an acquiescent inclination and disposition which does not remonstrate against, but sooner aligns with the demands of this culture.

This *condition* constitutes the essence of situational and experiential wellness ambivalence. On the one hand there is a call for executive behaviour to (slavishly) acknowledge the apparent incontrovertible and uncompromising nature of executive work. Paradoxically, the impact of this *call-to-conform*, and to be rendered subservient to this work place culture is unanimously refuted by other practitioners who refuse to condone this undesirable executive work ethic.

It is the consequent ambivalence which stimulates unwellness. In this instance cognition is not the fundamental virtue with which to identify or manage the situation better, but sooner experiential and situational dynamics (conviction). Understanding and coping with such seemingly irreversible ambivalence is not the only issue. It is its erosive effect on sustainable wellness which becomes the experiential dilemma and inextricable plight of modern managers.

The ambivalence manifests most profoundly when institutional priorities and imperatives, i.e. family, partnership (marriage), and even personal wellness preferences are consciously relegated (to subservient status) sublimating the paramount corporate call as a consequence.

Experiential ambivalence, whilst essentially a matter of self-sanctioned **choice**, is simultaneously and enigmatically, a non-choice. It is contended to be a dilemma of non-negotiability despite aspirations and (moral) persuasions to the contrary.

The consequential impact and effect of endured ambivalence becomes the critical issue and not the engagement itself. The tarnishing influence on discretionary, and not prescriptive work and lifestyle, crystallises out of the ambivalence experienced. Likewise, the complexity to resist and refute complicates the dilemma of functional freedom.

EQUILIBRIUM AND WELLNESS EQUITY

The logic and appeal of **Balance** is an undeniable axiom within the realm of wellness management and experience. Moreover, it is a focus and pursuit of most persons suffering unwellness as an enduring and erosive lifestyle.

But, absolute balance, and more specifically an artificially maintained state of balance would constitute sterility and an unrealistic and pseudo status. In fact, it would be fair to argue that such a utopian condition cannot be attained (nor sustained) in a world where natural and typical vicissitudes prevail.

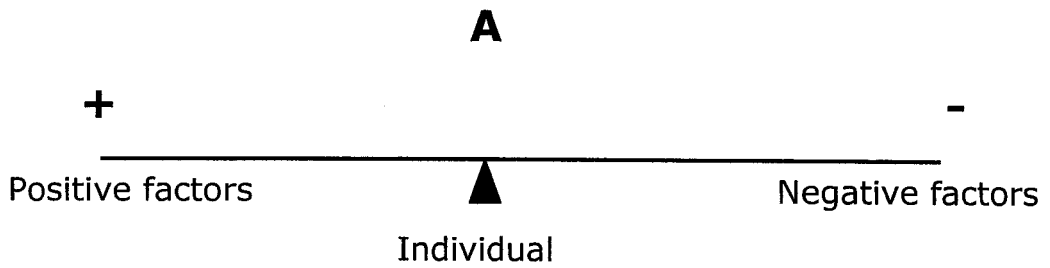
It remains realistic to acknowledge the presence and power of both negatives and positives on the experiential continuum of balance. To negate the presence of this admixture of militating moral factors in the pursuit of a realistically achieved *balance* state, is unrealistic. Therefore, the attainment of a balanced integrated life, recognising and sanctioning complementary constituent ingredients, remains a function of rationality

and logic. The ideal here is a philosophical, pragmatic wellness design. Consequently, reality and functionality are, typically, sooner regulated by situational relevance.

As per the schematic illustration it is true that positive and negative incidents, conditions, variables, and even choices, will tend to distort the desired state of equilibrium into undesirable disequilibria. This is as natural and common as it is disconcerting. In fact, it is regulated by its own unique dynamism typically extrinsic of human intervention. It will dynamically assume its own lateral position and consequently impact on the individual sanctioning undesirable unwellness.

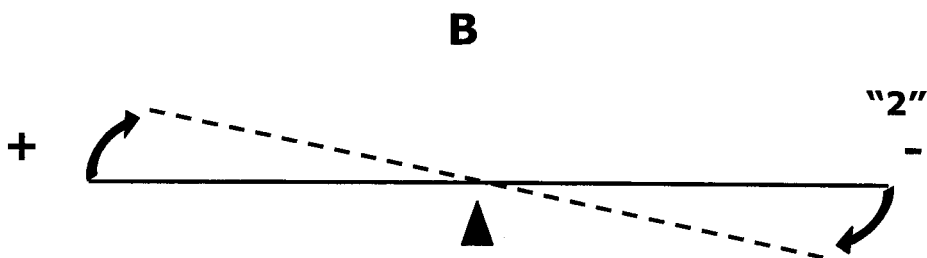
Astute executives are remarkably resilient and resourceful to mechanistically restore imbalances with counter mechanistic restorative interventions. For example, if the balance continuum is challenged by a factor two imbalance events or incidents (Model B), then the first intervention which managers consider and introduce is an equal quantity of mechanistic positive interventions. This restorative material is primarily aimed not at attaining improved wellness but sooner a bold and creative arrest of militant invasive factors. The focus tends to one of short term *fix* and not enduring repair.

EXPERIENTIAL CONTINUUM

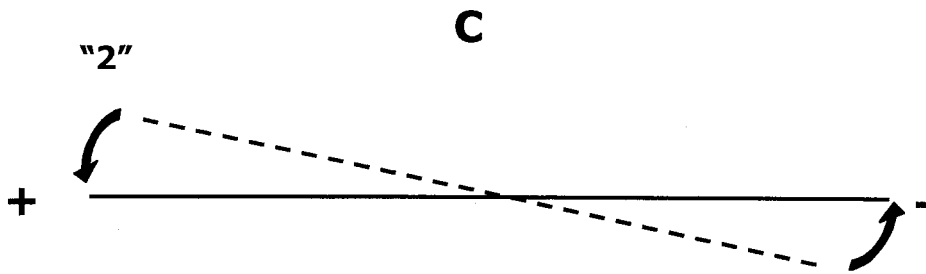


In Model A a state of equilibrium exists suggesting that a realistic mix of positives and negatives exist in the personal and professional milieu of the manager. This homeostatic state would qualify for the definition of salutogenesis.

When typical and unavoidable negatives occur, this balance wellness, equilibrium will *tilt* with the negatives/unwellness dominating in (Model B) by a factor 2.

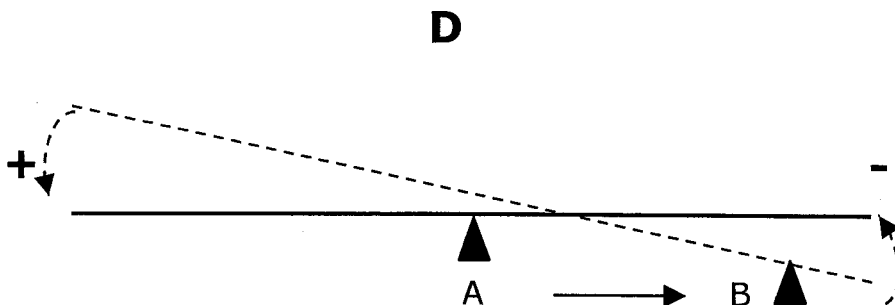


The typical instinctive managerial inclination is to *match* the imbalance causing factors, with a similar investment of effort and energy in order to normalise the imbalance.



The expenditure of unproductive energy in this process of equating volumes of interference is debilitating and ultimately unproductive.

The more mature and sustainable option is to consider a lateral personal re-positioning relative to such imbalancing factors and to alleviate its unwellness enhancing effect so disallowing its opponent gravity as reflected in model "D".



The re-location from point A to point B calls for both an identification of the negative factors and a resolution and resolve fortitude to willingly, and timeously, re-position in pursuit of sustainable wellness.

A typical example would be the corporate call to accept a promotion and transfer with disruptive effect on family life. A considered compromise could rather be negotiated servicing the needs of both worlds. The fundamental issues here may well be ego, achievement motive and not merely the opponent singular question of career management: Wellness re-engineering.

The integration and balance of mental and physical energy becomes the desired state which harbours durable wellness. It will take cognisance of realities in a profuse and diffuse world where incessant transience and transformation will exist and even compound. It will leave so inclined managers less precarious and decidedly more astute to resist and cope with unavoidable unwellness challenges.

CORPORATE RELIGION: THE ORGANISATIONAL OCCULT

The insinuation in the tenor of this accusatory charge would seem to indict the typical South African organisation as an immoral milieu which unilaterally absorbs employees and arbitrarily conforms them to the *corporate call* and prescript. It can further be deduced that the blend of human talent deployed at enterprise level automatically converts into slavish corporate conformism and a helpless denial of personal preference and priority. Even further, it would seem that if personal proprietary anent personal values, and the sublimation of the self above and beyond the corporate call would be upheld, then this could constitute a *career limiting* manifestation.

The courageous and pioneering work of, and publications in, corporate religion of Kunde (2000) serves as the cardinal focus there.

It is the very executive population themselves which create, and constitute this corporate ethic, ethos, culture and conduct. An organisation cannot behave. It is the people within the organisation, both collectively and individually (those with sapiential and otherwise specific power) that become the *behaviour* of any organisation.

The paradox inherent in an objective assessment of this phenomenon would confirm that managers actually endorse and condone the organisational (im)moral failure and conduct by not challenging it and mostly not aggressively changing the reprehensible unwell features thereof.

This constitutes the framework of the corporate religion to which *corporate congregants* pander but not necessarily believe in. It is therefore not a *devout* submission but sooner tolerance and endurance, due to the historical slavish nature of its existence, and its seemingly tamper-free omnipotence.

If this purported corporate religion were to convert into such *commandments* and insist on such a *vow* from its employees, then indeed it would function as an (unwell) occult.

The question remains one of why people of substance, prowess and acumen acquiesce to such a *toxic* culture.

An even more perplexing phenomenon is the tendency of managers, when in collective mode, assembled as teams, committees, projects, etc. conform to a corporate culture which is actually not preferred. Individually and privately executives announce an aspiration and

conviction contrary to that expressed and tolerated within collective context.

When comparing such seemingly conformist conduct with otherwise authentic and formidable executive behaviour, when engaged in typical operational and strategic capacity, then the phenomenon becomes even more daunting. The question here is one of **corporate commandments** assuming such power and import that it succeeds to manipulate tenacious executives into coercive submission. Moreover, what would qualify an organisation to assume such an all pervasive doctrinal effect, rendering people impotent against its absorbing magnetism?

The accompanying case profile on **corporate religion** was presented to 1740 managers of varying status and within a variety of organisations from 1991 – 2004 and requested to respond to this phenomenon of conformist conduct within a coercive corporate culture. During sessions on wellness management and business ethics this assignment was integrated as an attempt to vindicate or refute the singular case recorded here. Eighty four percent (84%) of delegates responded positively, and when charged with the encounters of moral courage and personal conduct regulated by values and beliefs, it was not surprising to learn from the vast majority that the unwritten corporate religion has incisive indoctrinal power.

CHAPTER FOUR

FINDINGS AND CONCLUSIONS

If you work the way you believe, you can believe the way you work

FINDINGS AND CONCLUSIONS

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INTRODUCTORY PERSPECTIVE

The case for wellness is stronger and more positive than ever. The initial culture of reticence and rejection is gradually changing into one of recognition and acceptance.

This positive and conducive emergent corporate culture and individual persuasion is not only attributable to the obvious virtues and benefits of wellness, but the result of the adversities inherent in unwellness. An inevitable philosophy on, and intervention for executive demise, would naturally emerge from stress, burn-out and pathogenesis which compounded and begged remedy. Positive Psychology (Seligman, 2002), Work Life Balance (Handy, 2006), Constructive Self Management (Grant & Greene, 2001), Lifestyle Shaping (Kegan, 1981) and Employment Re-engineering (Slevin, 1981) all emerged as ingredients toward universal quality of life enhancement within which wellness features as an intervention to sustain such quality of work life particularly.

Also, the emphasis placed on this subject by Harvard Business Review (August 2006) and Fortune Magazine (November 2005) seek to publicise wellness as condition and challenge with unprecedented urgency.

But, it is the willingness of contemporary South African organisations to recognise and include wellness at conferences and executive committee

debates and strategies, and to integrate such philosophies and practice as preferred organisation climate and culture which encourage most. There is undeniable evidence that wellness is being recognised as an integral and inseparable part of executive development and maintenance. It's efficacy is yet to be entrenched.

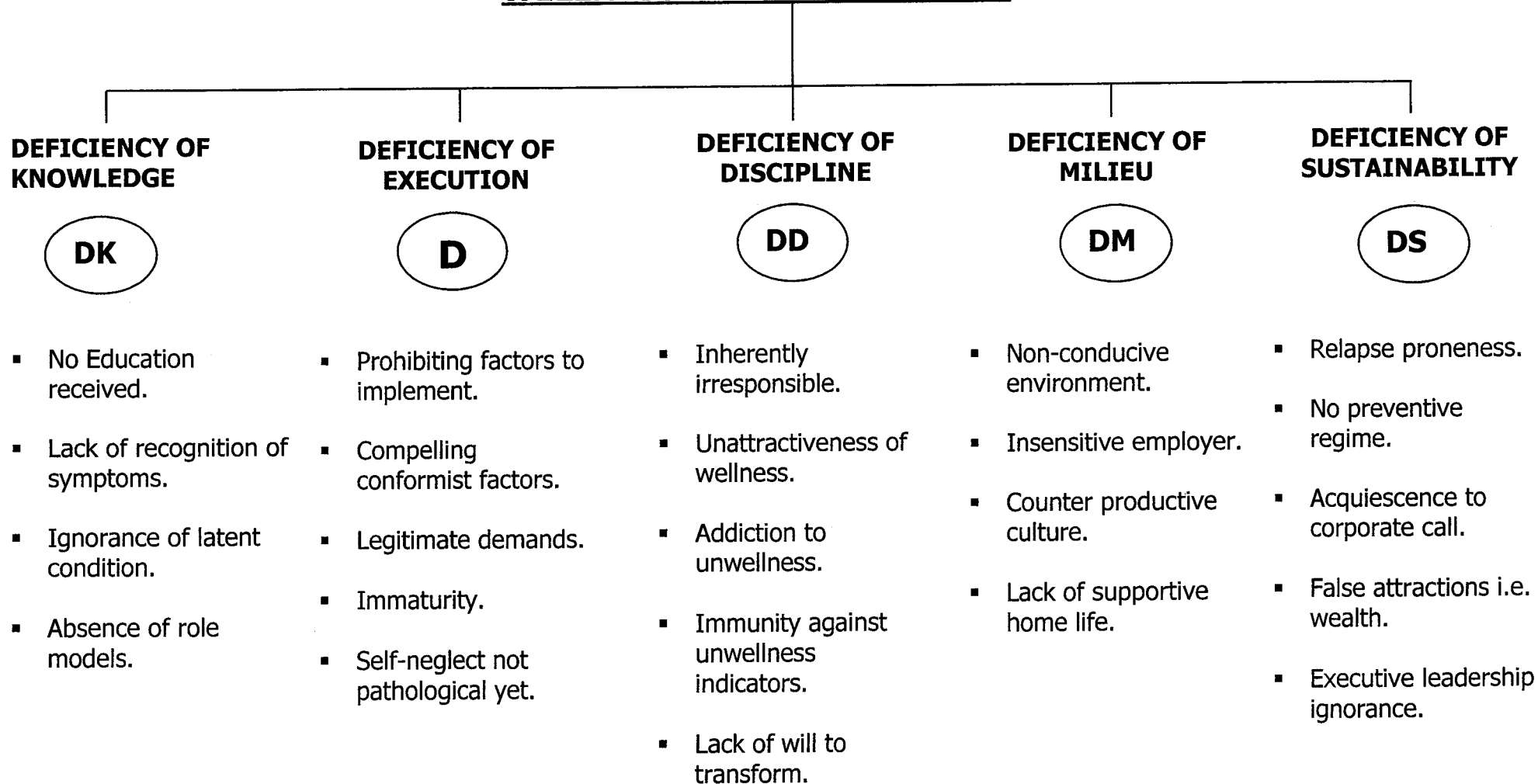
The concept, and existence, of **Wellness Deficiencies** have been identified as key determinants of a positive wellness enhancing environment. These deficiencies relate to both organisation (employer) and individual and have emerged as an inferential conclusion during both organisation efficiency audits and executive counseling.

Whenever unwellness phenomena are detected, this template is super-imposed onto the unwellness condition and locality in pursuit of the causal criteria. Five critical deficiencies emerge:

	Condition	Cause
1.	Deficiency of Knowledge	Ignorance, Naivety
2.	Deficiency of Execution	Production and Performance pre-occupied
3.	Deficiency of Discipline	Conative lacking
4.	Deficiency of Milieu	Environmental <i>toxicity</i>
5.	Deficiency of Sustainability	Ignorance of inherent weakness.

Within the ambit of these deficiencies the wellness inefficacious manifestations are best identified, evaluated, summarised and presented in the table which follows:

WELLNESS DEFICIENCY CHART



Since the recognition, and therefore sanctioning of wellness management as an integral part of organisational and individual well-being (*circa* 1988), it has become significant to assess the effect of the respective facilitations in order to adjudicate its relevance and continuing utility.

The process / methodology of tracking delegates and individuals subsequent to sessions, was not successful. Typical post-programme lethargy and typical work related activities and interferences worked prohibitively here.

Therefore, a programme and discipline of follow-up sessions was introduced since 1992 whereby delegates would re-visit annually for *check-up*. As a methodology this intervention was attempted as an integral part of the traditional annual medical assessment. It did not work whatsoever. People became suspicious since the notion of psychological assessment (psycho-analysis) became associated and therefore refuted the attempt.

Participants were sooner prepared to attend a shorter / abbreviated version of the original protracted wellness management programme and then only to initiate a regime of individualised maintenance sessions.

The purpose was fundamentally to sustain effect and to inculcate discipline for continuing wellness self management. To capture comparative data a simple yet incisive inventory was devised.

A synoptic version of the comprehensive wellness inventory (Annexure A) at the outset of the follow-up session served both as a refresher of the original wellness intervention and to gauge comparative information.

Since 1991 one thousand four hundred and three follow-up encounters were conducted both of a collective and individualised nature. In each instance the two inventories constituted the nucleus of the resource base.

The startling finding is that very well-intentioned wellness converts remain in a state of relative unwellness despite concerted input and resultant commitment to the contrary.

13% (thirteen) of follow-up participants report any significant change in wellness management as a direct consequence of the original wellness stimulation and influence.

96% (ninety six) report unequivocally positive on the relevance and imperative urgency of such wellness discipline.

Every single respondent replied in the affirmative about the positive intention to utilise and implement the wellness philosophy and guidelines as stimulated by questions 8 and 9.

In reply to questions 8 and 9 two responses dominate as the reasons for non-compliance and unproductive implementation.

- Work pressure and limited discretionary time.
- Family commitments in the time left.

A tone of desperation emanated from the replies to question 16 regarding constructive suggestions to improve wellness and to remain disciplined in its maintenance.

- Employers must become genuinely concerned about and committed to employee wellness (lingering unwellness).
- Compromised living has become a reality. Education and skills training to cope with this reality has become the fundamental challenge.

Question 17 was designed and included in the inventory to isolate meaningful interventions leading toward significantly improved wellness.

The three outstanding actions taken include:

- Changed job and became less competitive.
- Defined extent of wealth and income required and compromised on irrelevancies.
- Took time-out for enjoyment of personal priorities.

The universal reply to question 18 was positive regarding wellness relevancy in a modern world. Similarly the concern for its sustainability was universally questioned.

The 13% converts clearly endorse the meritorious nature of any wellness improvement intervention, but state emphatically, and categorically, that it originates from a philosophical encounter only leading toward radical decision making.

As part of the follow-up and wellness scrutiny exercise, participants were requested to re-assess themselves on the abbreviated wellness inventory. The single criterion which evoked most incisive self-questioning and volunteered commentary, emanates from question 20.

WELLNESS : EXPERIENTIAL EVALUATION

This short and confrontative inventory lists 20 personal experiences / encounters. By means of a five point scale, mark an • in the appropriate block on the scale next to the question, reflecting your current experience of the specific issue.

SUBJECT	1	2	3	4	5
1. How much job satisfaction / fulfilment are you enjoying in your present position?			•		
2. How much support and empathy do you receive from your partner in terms of your career?		•			
3. What is your relationship / marriage like?				•	
4. How is your quality of life at this moment?		•			
5. Are you satisfied with the relationship and balance between your home and work?			•		
6. What is the quality of your parenthood. Do you fully engage with your children?				•	
7. What is the essence of your continuing self-development – reading, stimulated self-growth, etc.?		•			
8. Is your normative life in place – values, norms, ideology, belief, religion?		•			
9. Do you find time to practice your own interests, choices, hobbies, etc.?			•		
10. What is your stress level like?			•		
11. What is the condition of your physical health?			•		

SUBJECT	1	2	3	4	5
12. What is the quality of your emotional/ psychological health?		●			
13. What is the extent of your personal strategic (future) management? Do you have a <i>road map</i> ?				●	
14. Are you satisfied with your personality/ behaviour at present?				●	
15. What is your estimation of your self-image?				●	
16. Is your progress/success acceptable to you?			●		
17. What is your financial position like?				●	
18. What are your current feelings about RSA?		●			
19. What is your estimation of your social life, i.e. friends, events, recreation, theatre?		●			
20. How would you rate your self-management vs. self-neglect?		●			

Evaluation Scale:

1. Highly unsatisfactory: in crisis
2. Poor and of concern
3. Passable: platonic
4. Better than average yet the typical
5. Totally acceptable and outstanding

1. DECLARATIVE WELLNESS FINDINGS

The Wellness Inventory and Self Management Questionnaire (Annexure A) is being compiled by the body of executives within wellness coaching, counselling and therapeutic wellness engagements. It is a continuing process and therefore an organic inventory, assuming design and content, based on contemporary phenomena, essentially shaped and structured by experiential dynamics from the actual human interface.

The 101 questions included in the inventory at this time, have evolved from wellness dialogue at the critical private interface and constitute the topical wellness currency.

The evaluation, interpretation, derivations made, and conclusions arrived at, constitute the phenomenological construct on which wellness interventions and treatment are based and recommendations formulated in chapter five.

The inventory is uncompromisingly confrontative as it seeks to cover all the pertinent aspects relating to comprehensive wellness. Apart from the regulation biographical, demographical and vocational dimensions, normative, ideological, institutional and relational components feature prominently and comprehensively, in its objective to evoke introspection, self-assessment and interactive debate.

It has been found that completion of the inventory by the individual executive only, is at best partially successful. If dialogue, debate and even encounter does not constitute an integral part of the process of wellness reform, then most participants are inclined towards superficiality and little, if any, declarative openness. Therefore, all participants are encouraged to engage partners (where relevant) in the interest of thoroughness, but also penetrative honesty. But, this interactive approach to the wellness inventory inevitably elicits sensitivity, accusation and even acrimony, whilst the objective remains one of redressing the unwellness iniquities, and the re-establishment of a conducive partnership/ relationship. Therefore, an absolute precondition, attempting to work through the inventory, is one of creating a conducive culture, consisting of a motive to redress unwellness, and therefore a positive restorative inclination.

The biographical data sheet reveals an interesting phenomenon. There is a distinct correlation between age, academic qualifications, wealth and stress/anguish.

Respondents in the age group 36 – 42, married with two children, earning in excess of R500 000 a year, and who possess a postgraduate qualification, suffer from the most unwellness indicators in terms of

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Respondents in the age group 36 – 42, married with two children, earning in excess of R500 000 a year, and who possess a postgraduate qualification, suffer from the most unwellness indicators in terms of

magnitude, but also severity. The natural derivation here, is that there is no correlation between intellect/cognitive alertness, and the ability to manage wellness. But, there is a definite correlation between status, wealth, social standing, career mindedness, domestic complexities, i.e. family intrigue and potential unwellness. Much of what is recorded, and even expected within mid-life psychology and context, is evidenced in the admissions and the declarative revelations of respondents in both the oral and written reports on the wellness inventory.

In an attempt to verify the inventory in terms of validity and relevance, it has been given to a number of groups of *corporate kids* (section 4), when engaged in that research, just to conclude that it is both irrelevant and premature to subject those within the first decade of their formal career, to this specific questionnaire. What is significant though, is that the respondents in the corporate kids questionnaire/inventory, are fully apprised of the unwellness which they witness and *suffer*, within their parents, albeit at an extrinsic level.

As mentioned in Chapter 2, the **emergence of Black executives** and their obvious experiences of unwellness wanted to suggest that culture, as determined by unique extraction, heritage and experience (even deprivation), would call for a totally different set of experiences, and therefore wellness reform. However, exactly the same phenomena emerge and manifestations predominate, negating the anticipation that an

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adjustment in approach would be necessary. It is therefore a universal dilemma, requiring no differentiation, appraisal or treatment.

Exactly the same phenomenon and argument apply to gender.

Whilst it is true that the South African executive domain was historically dominated by males and indeed white males, it is currently increasingly populated by females of all cultures and colours. The experiential dynamics recorded by such female executives again confirm that unwellness does not assume a particular gender profile. The mystery of the deep rooted maternal *instinct*, which continues to predominate, remain singularly unique and mostly misunderstood by employers and even working female executives themselves.

Dual career families and relationships pose very interesting, if not daunting challenges.

This modern family design calls for exceptionally efficient infrastructure, logistics as well as domestic management. During the period 2002 – 2006 178 such dual career partners were interviewed and assessed (at their request) as a consequence of the impact of this dualism on family functionality, relationship maintenance and conscience. In this respect the matter of **surrogate living** featured most prominently, given the fact

that certain fundamental and institutional roles have to be *outsourced* in order to liberate both partners to engage fully and unimpededly in their careers and jobs with the maintenance and care of children adequately provided for within this unique model. Remarkably, all the partners acknowledge the fact that, from the child's perspective, it would be preferential to have one parent as full time parent, attending to children and domestic chores. However, they similarly acknowledge the fact that this is a modernistic and preferred existential model and one on which they are not prepared to compromise. Moreover, the entire group is unanimous in their assessment of the willingness and ability of any child to endure the absence of a full-time parent and to cope with the subsequent lifestyle. This definition and condition checks with the salutogenic and fortigenic definitions and dynamics presented in Chapter 1. The formidable work of Sanger and Kelly (1986) detected these dilemmas in dualism *circa* twenty years ago and continue to challenge the careers and consciences of working parents (May, 2000).

Remarkably, and in stark contrast to the above mentioned, mothers who have elected to terminate careers for a considered period, and dedicate themselves full-time to their roles as home executive and mother, state unequivocally that this **is** the better option, yet undeniably not without sensations of deprivation and a consistent quest for exposure, variety and even occasional external vocational engagement.

The paradox inherent in this process is vividly evident in both the debate, as well as the conduct of parents, justifying and defending their decisions anent this dualism.

A significant phenomenon of the 80's and 90's which has gradually disappeared, subsequent to an initial universal introduction, is the matter and establishment of **corporate crèches**. During that time employee assistance programmes isolated this corporate kids caring facility as an imperative in general, and a tangible demonstration of such care, and hence the implementation at that time of thousands of such facilities. A cursory evaluation of its current status, as well as the number of such corporate crèches still in existence, could only reveal seven remaining throughout South Africa.

There is remarkable consensus on the fact that talented, achievement orientated and successful young married executives, need to engage much social, normative, as well as **functional circumspection as they contemplate family**. This consensus further extends to the statement that any child pervading this existing lifestyle model, will be experienced as *invasive* and calling for a revision of conventional roles and definition of domestic labour and role definition, which may not be that readily forthcoming.

Discretionary time as compared to prescriptive and even dictatorial work life roles, emerge as a major issue and challenge from the Wellness Inventory.

Frustrations listed here, include *inter alia*:

- Frustration as a result of a lack of freedom to be.
- The lack of latitude and discretion *to be absent* due to the culture of incessant presence.
- Vast amounts of accumulated leave and the concomitant lack of discipline to expend such available time in leisure.
- Gradual evolvment of an inability to utilise discretionary time and freedom constructively (rehabilitatively).
- Difficulties in synchronising available discretionary time between the two working partners.
- Remarkably, and in stark contrast even, the rank order within the *executive wish list* reveal that the quest for discretionary time ranks as one of the predominant yearnings and frustrations of executives.

Relational complexities and sexual pathology are assuming even pandemic proportions as ascertained by the wellness inventory.

The research and publications of Dameena Renshaw (1991) of the Loyola Clinic, has convincingly placed this matter on the wellness agenda.

In this respect, the gradual dissipation and even disappearance of a romantic and sensual relationship and lifestyle, culminates in distance and emotional aloofness. The natural result is that such sensuality and sexuality need to be planned in order to *fit into* busy schedules and hence this natural human inclination and desire assuming a stifled and mechanistic dysfunctionality and effect.

It is also found that all aspects relating to sexual dysfunction and frustration are either stigmatised or tolerated, and rarely treated. In the instances where such anguish is revealed, the intensity thereof is such, that it not only becomes a declarative response to the two questions 34 and 38 in the questionnaire, but indeed an earnest call for professional help and rehabilitation.

Significantly, the intervention required is essentially neither physiological nor anatomical, but much sooner relational restoration and as a conducive essential milieu for optimal sexuality.

Many couples report positively in this regard after attending the wellness Clinic during which these issues of sensuality and sexuality are confronted and reviewed. As a facilitating aid a Sexual Status Questionnaire is provided on which very favourable results are reported (Annexure H).

The omnipotence of work and the seeming enticing nature thereof features directly and by implication in the majority of the 101 questions within the inventory.

Respondents are *ad idem* that this omnipotence and apparent coercive force essentially does not exist if not sanctioned by the individual to become so pervasive and controlling.

Whilst not researched and therefore not absolutely vindicated, it seems to emerge from some consultation with respondents showing particular degrees of burn-out and despondency that, at the age of 50, and therefore the completion of *circa* three decades of work life, an amount of 10 years overtime has been worked. Whilst this in itself is astonishing, it is even more remarkable that this excess is essentially never called for, nor demanded by the employer, but volunteered by executives as a result of an apparent corporate call, but far more realistically, a fundamental achievement motive and distorted career commitment. However, the initial blame for such exploitation is projected extrinsically onto the *unfair* employer charged for inflicting such unwellness. On reflection, as part of the wellness encounter, the inverse of this comes apparent and ultimately accepted.

Since the encounter, subsequent to the completion of the inventory and deliberate attempts to provide reflection and perspective, it mostly succeeds to evoke a sense of constructive guilt and conscience, anent sanctioned and protracted neglect over years.

The self ridicule which emerges here, is vested in the question why an astute and generally alert individual would continue to ignore the imperatives which constitute wellness, but at the same time, if ignored, entrench unwellness from which such guilt and regret flow. The three most profound areas of regret and neglect are in rank order:

- Family disconnect.
- Self denied recreation and self management.
- Health neglect.

The continuous adjustment and updating of the inventory, necessitated the inclusion of **the new South Africa, and its impact on individuals and their relation to its effect, notably since 1994.**

Three distinct phases can be emotionally demarcated, based on the nature of the responses. Moreover, the tenor of the dialogue in the question on the issues of quality of life experiences, within the now liberated and democratically structured South Africa, reveal three similar emotive passages.

The initial reaction and sensation, soon after democratisation of South Africa, was virtually irrationally positive and emotionally ecstatic. Phase Two assumed a far more cautionary disposition and even a hesitancy to unconditionally and unilaterally continue to condone everything about the new South Africa as an improvement in comparison with the preceding centuries.

The current sensation is one of extreme concern, not about the merits of the transience itself, but the consequential negatives now experienced, notably in respect of crime, the collapse of infrastructure, the disintegration of logistics, and the clearly apparent features of societal anarchy (Slabbert, 2006).

The relevance of this commentary relates not only to the issue of patriotism, but more specifically career continuance within this society. Deep concerns expressed about the executive *brain drain*, and thereby depleting this critical resource, reflects the quest to normalise this ideological and societal unwellness (as personally experienced) and to normalise this iniquity by translocation/emigration.

The situational consequence here, is the fact that compounded pressure on, and demand for the remaining executive talent, will tend to increase unwellness precipitating factors, and thereby refute the very essence of

both national and organisational reform. Many executives experience this tentative sensation and a lifestyle filled with trepidation and benefits of globalism, not only from a commercial and marketing perspective, but indeed global job opportunity potential.

It is disturbing as it is understandable that some would compromise career and patriotism in favour of personal safety and security and the *equity* of accumulated wealth.

A similar tentativity is also emergent anent affirmative action, employment equity (EE) and Black Economic Empowerment (BEE).

The quite radical change from initial positivity and excitement relating to the empowerment of the previously disadvantaged community, is gradually starting to assume a more tentative and hesitant assessment of its utility and effect, primarily as a consequence of what is mostly defined as societal chaos in general and the selective enrichment of only a few.

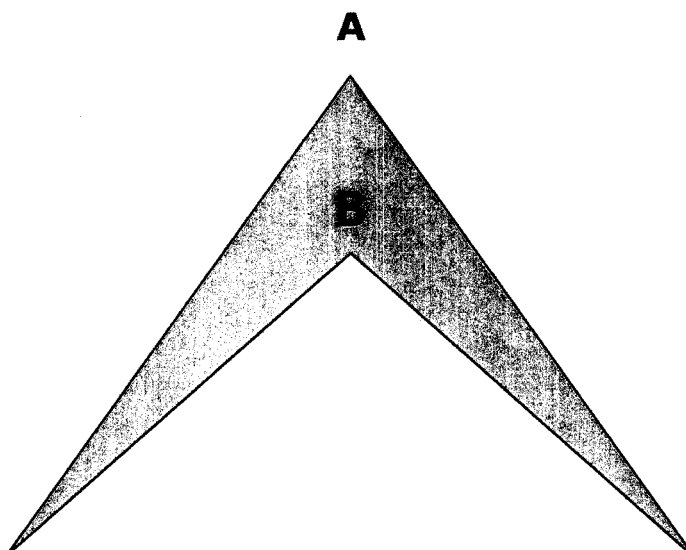
It must be stated that, whilst this is not a universal nor dominant phenomenon at this time, it is assuming such magnitude and effect, that it cannot be ignored within the broad realm of wellness maintenance.

A remarkable emerging feature of personal and professional aspirations, is beginning to manifest. This relates to the normalisation of ambition and in particular seniority and status.

Respondents who discover that considered compromise in this respect will leverage additional discretionary time and so enhance wellness, make such decisions conclusively and similarly announce such decisions irreversibly.

The graphic here reflects the fact that the incumbent self-determines the culminating and therefore terminating point of achievement, status and *success* and not the organisation design, nor the acclamation which emerges from both the corporate public and society at large.

Whilst the conventional top of the hierarchy is reflected here as point A, the wellness convinced and converted individual decides on point B as the ultimate point, as sanctioned by own choice and no other extrinsic factors. As a consequence the shaded area constitutes capacity which becomes liberated by this decision and this can then be filled with discretionary choices, and from this, enhanced wellness will emerge.



It can be concluded that the fundamental findings which emerge from the Wellness Inventory, is one of self discovery (finding), whereas approximately 22% of all *attemptees* report that it became impossible to complete the questionnaire as a result of emergent acrimony between partners and subsequent distress. The majority still report that the inventory essentially facilitates confrontative ***self discovery*** and ***self help***.

As a developing instrument the Wellness Inventory will continue to adopt and adapt in the interest of contemporary relevance.

2. FEATURES OF UNWELLNESS MAGNETISM AND DECEPTION

As part of the follow-up programme and wellness maintenance discipline, 56 relapsed candidates were interviewed during the period 2003 – 2006 in order to establish what the causes for such relapse were as well as the consequential effect thereof on both individuals and organisations.

The result of these findings is best defined under the heading **immunology** since the fundamental reason for relapse and recidivism is not a lack of intellect, insight or conviction, but sooner other ancillary or peripheral matters, which either emerge during the aftermath of the wellness commitment, or re-surface as the realities of the world of work tend to pounce.

What follows, is a list of the dominant causes of wellness immunology and not a rank order based on predominance nor intensity.

Heritage and extraction influences do not dissipate after the wellness conversion.

Many respondents admit that achievement motive, commitment to vocational endeavour and the incessantly prevailing devotion to duty, is actually part of the *DNA* of the aspiring executive. The reasons why wellness is not sustained, and why it is experienced as difficult and complex to continue the initial commitment, is due to intrinsic executive/leadership composure and *design*, resulting in a specific personality, set of aspirations and ambitions and a natural (pre-)disposition, driven by the need to engage and contribute.

Corporate culture is by its very design and existence (and influence) coercive and magnetic.

It is difficult to position within a culture with such behavioural features and attitudinal determinants, ignoring the coercive call. Consequently many originally committed wellness converts elect to remain within the unwellness precipitating organisational culture, just to experience a gradual *lagging* effect as wellness is found, committed to and cherished, yet progressively disconnecting from the performance driven corporate culture. The tendency to reconnect on exclusive corporate terms, seems to be a natural inclination, yet difficult.

Exceptional performance, commitment initiative and sustainable contribution are positively recognised and highly compensated.

The differential nature of such recognition and reward becomes the very fuel that drives the achievement motive and resourcefulness, bordering on insatiability. Whilst the wellness convert admits that the attractiveness of wealth is rationalised during the wellness orientation moment, it does possess the lingering potential to re-emerge as an attraction, particularly when the relative affluence of colleagues remains evident and intimidating. The immunity against this particular aspect is reported to be profound. Consistent vigilance against the trappings of, and lure to return to former unwellness, require particular fortigenic strength.

Without a very clear and concerted definition of status, stature and posture, self-image can disintegrate and disprove wellness.

This point seems to imply that a wellness choice and commitment is commensurate with subserviency and a lack of identity and status. Whilst this is by definition not the case, those suffering from the immunology postulated here, claim that an incessant comparative inclination persists, seeking to relegate the wellness convert to a

subservient and even insignificant status compared to others, unconditionally committed to the corporate call. Self concept identification and maintenance are reported by respondents as particularly problematic to positively maintain.

The peer group influence cannot be negated as an omnipresent dimension of vast social and stratifying effect.

Not only is this aspect reported by the actual wellness convert in respect of the self, but also as a consequence of pressure from home in isolated cases. When material deprivation is experienced as a result of the wellness rationalisation, then such pressures naturally spark a tendency to become immune against the wellness fortitude and *legislation*. This dynamic begs the impact of an integrated domestic model and commensurate supportive home life in order to sustain wellness reform intent and its material effect *at home*.

The nescience which is present in all converts, tend to surface when the omnipotent forces of lingering unwellness are either ignored or disrespected.

This manifestation grows commensurate with an over-estimation of self worth and resilience (salutogenesis) and this admixture of negatives constitute the very vulnerability of any individual.

Therefore, it is inevitable, that cynics and other sceptics alike will question the substance and merits of existence and convincing effect.

Considering the published profiles of desirable attributes of executives, the aspects of wellness are still conspicuously absent (pp. 203-204).

The nucleus of preferred executive competencies and attributes still remain (annually updated via factor analysis):

- Innovation
- Leadership and followership
- Multitasking
- Reinvention
- Mental Energy
- Risk orientation
- Enquiring orientation.

It is still not emphatically stated that wellness, in this expansive sense, should constitute an integral part of this set of preferred criteria. The currently utilised Executive Competency and Attribute profile clearly substantiate this point. The absence of wellness discipline and self management is conspicuous by its absence.

EXECUTIVE COMPETENCY & ATTRIBUTE PROFILE

CHARACTERISTIC	RATING								
	1	2	3	4	5	6	7	8	9
Analytical Ability <ul style="list-style-type: none"> ▪ Deductive reasoning ▪ Mental alertness ▪ Logic and <i>common sense</i> ▪ Cognitive skills and creative thinking 									
Business Mindedness <ul style="list-style-type: none"> ▪ Understanding the business ethic (complexity and singularity), acumen and merchant mentality. ▪ Astuteness in business perspective and the commercial arrangement of dynamic factors ▪ Understanding the <i>big picture</i>. 									
Communication skills <ul style="list-style-type: none"> ▪ Communications sophistication commensurate with level. ▪ Formulating skills. ▪ Creating comprehension. ▪ Arrangement of relevant information. ▪ Communicative style. <i>Vocabulary</i> indicative of culture, exposure and professional maturation. 									
Emotional intelligence <ul style="list-style-type: none"> ▪ Appropriate sensitivity, empathy and interface skills 									
Enthusiasm <ul style="list-style-type: none"> ▪ Mental & physical energy ▪ Inspired achievement motive ▪ Appropriate passion and drive ▪ Realistic goal orientation 									
Independence <ul style="list-style-type: none"> ▪ Decisiveness, situational courage and personal/professional resourcefulness. ▪ Stress tolerance and self-control ▪ Stability of performance (non-erratic) skills in encounter, confrontation and debate 									
Innovation <ul style="list-style-type: none"> ▪ Originality of thought, unconventionalism and non- stereotypical style. ▪ Innovative substance and impact. ▪ Creative thinking 									

CHARACTERISTIC	RATING								
	1	2	3	4	5	6	7	8	9
Inquiring stance <ul style="list-style-type: none"> ▪ Constructive curiosity – Dynamic inquisitiveness, penetrative questioning ▪ <i>General Knowledge</i> 									
Leadership <ul style="list-style-type: none"> ▪ Inspirational effect. Stimulating followership. Initiating direction. ▪ Eliciting Followership ▪ <i>Charisma</i> 									
Managerial Substance <ul style="list-style-type: none"> ▪ Presentation/arrangement of information and facts. Ability to structure and order within contextual relevance. ▪ Managerial maturity 									
Posture <ul style="list-style-type: none"> ▪ Professionalism, dynamism, impact, demeanour and decorum. ▪ Substance, authoritativeness and <i>standing</i> ▪ Self-management. 									
Situational competence <ul style="list-style-type: none"> ▪ Personal and professional presentation. ▪ Anticipatory alertness. ▪ Appropriate behaviour and responses. ▪ Receptiveness and general social conduct. 									
Visioning inclination <ul style="list-style-type: none"> ▪ Prognosticative orientation, transformational dynamic and adaptability. ▪ Exploratory and anticipative stance. ▪ Pro-activity and speculative anticipation. ▪ Intuitive inclination 									

Legend:

- | | |
|------------------|------------------|
| 1. Very poor | 5. Average |
| 2. Poor | 6. High average |
| 3. Below average | 7. Above average |
| 4. Low average | 8. Superior |
| | 9. Exceptional |

It is still enigmatic that unwellness is rewarded and not fiercely repudiated.

If the organisational balance scorecard and that of the individual does not include wellness as a key performance indicator, then such continuing neglect remains. If wellness misdemeanour is not challenged, then the natural derivation is (whether conscious or sub-conscious) to continue with such conduct, given its subtle sanction and reward.

Unwellness is easy since it does follow the course of least resistance.

The immunology against this gravity calls for exceptional fortitude and salutogenic resolve, not only to counter the tendency and effect in itself, but also to endure the often accompanying singular and isolated status of the wellness practitioner.

Since deliberate wellness commitment and practice could also be construed as anti-corporatism, it even further compounds the immunology.

Self deception and an artificially inculcated sense of loyalty and devotion toward others, tend to corrupt the consistent commitment to wellness. The *I-am-doing-it-for-them* syndrome entrenches a false sense of loyalty and familial patriotism, not necessarily called for by the *family*. (Compare the responses of the corporate kids (section 4 – p.229).

The **immunology** defined and depicted here, is clearly not a cognitive matter, but one of situational predominance. It is probably best defined by the condition of executive *aids*, (acquired immune deficiency syndrome), from which so many suffer, despite their stated quest for wellness rehabilitation and normative organisational renewal.

The question remains: Why do astute executives succumb to such immunology whilst acknowledging both the quest for, and the attractiveness of wellness determined well-being? The answer to this confrontation is indeed the subject and challenge of further research.

Consistent with the phenomenological philosophy and its specific application anent the identification, interpretation and recording of manifested behaviour within a specific context, situational evidence and experiential phenomena constitute the body of findings, recorded in this chapter.

On the salutogenic continuum, with pathogenic dilemma on the one extreme, and fortigenic substance on the other, the confusing question **why** unwellness is sanctioned, whilst not preferred, has guided much of the interpretative dynamics leading toward conclusions and findings.

The broad hypotheses stated, do not seek to address the conclusive and redressing logic for this seeming irrational disposition and conduct. Within the subsequent chapter containing recommendations, preventative proposals are recorded in pursuit of a wellness conducive culture and thereby stimulating operational/functional milieu.

It is also pertinent to record that the very nature and effect of executive pathology in itself convert into conclusive findings at the diagnostic phase of conditional assessment and interpretation as well as the formulation of appropriate remedial interventions. Since such isolated and individual protocols had to be corroborated and substantiated as indeed not isolated, but more universally prevalent, these findings conclusively substantiate the residual inherent unwellness tendency within most managers, leaders and executives, yet within a concomitant latent quest for normalised wellness and balanced integrated lifestyle.

During the early stages of wellness facilitation (1988), the initial impact of such interventions and its immediate efficacy was not only negative, but even counter productive. At that time the notion and practice of

psychology was seriously stigmatised, and therefore to be avoided. Its very encounter seemed to constitute weakness and, whilst the terminology did not exist at that time, it did, compared with contemporary parlance and vocabulary, suggest pathogenic vulnerability.

During the subsequent evolving and evolutionary years, both the presence and pertinence of organisational psychology have assumed relevance, significance and remedial efficacy. Sensitisation resulted as a consequence and this has paved the way for philosophies and practices of self management, work life balance, and indeed wellness, to enter the broad spectrum of both organisational and individual health philosophy and maintenance.

A gradual transformation transpired, culminating in the contemporary 13% wellness converts population, vindicating wellness relevance and significance, and entrenching the intervention at enterprise level. Evidence emanating from the Organisation Wellness Inventory (Annexure B) confirms that certain organisations are in fact more wellness inclined and convinced, than individual executives are prepared to condone and admit.

The frequency and intensity of wellness volunteered coaching and counselling amongst executives is extremely reassuring. It must be stated however that the terminology and dynamics of coaching serve as

an extremely pragmatic and useful alternative for disciplines and processes like psychology, counselling, therapy and even **help**.

It is also currently found that the **wellness phenomenon is being exploited** as a contemporary executive retreat facility. The plethora of Spa proliferation, weekend wellness break-aways incorporating team building and strategic planning, and even marital enrichment and spouse programme expansions constitute derivations of wellness care. Whilst such focus tends to assume a more commercial focus than an executive health remedial imperative, it nevertheless still succeeds to promote the existence of unwellness and the benefits of wellness treatment.

It is true that, during the initial stages, when focused wellness interventions were formulated and implemented, **such focus was exclusively on white South African executives**. This historical separatist ideology and practice is well-known and subsequently abolished and banished. The advent of the normalisation of demographic and biographical iniquities, may have suggested a continuance of the wellness interventions, focusing on and favouring the White executive group. Experience and practice have however proved decidedly differently with executives from all spheres of the S.A. executive community, willingly reporting for wellness interventions and focused remedial treatment. Even more significantly, there is no variation or nuance in the nature of the problems and pathologies proffered and manifested and similarly no

adjustment or manipulation of wellness counselling and coaching provided. Therefore, it is a universal phenomenon, regardless of milieu and the biographies and demographics of executives performing in it.

It is true that stress as a sensation, experience and condition, seriously dissipates the potentiality of any individual (Van Graan, 1981).

This has been well recorded over the years and conclusively accepted as a debilitating condition. The expanded definition and context of unwellness, incorporating stress *inter alia*, is therefore compoundedly more severe and serious. Whilst acute stress historically, was often equated with endogenous depression precipitated by situational iniquities, wellness seems to suggest a *softer*, more universalistic condition, requiring more counselling, perspective coaching and situational orientation facilitation, than psycho-medico interventions. This in itself is a positive alleviating phenomenon, which succeeds to advance the case for substantive wellness and to present its treatment less threateningly.

Finally, whilst continuing education, training and development of the management, leadership, executive fraternity, must be viewed as positive, the question must nevertheless, paradoxically, be posed **why it should be necessary in the first place, given the otherwise recognised astuteness, prowess, insight and strategic vision of the typical**

executive. More fundamentally, why do people continue to remain immune for the blemishes, self-inflicted and the consequential demise of both themselves and their careers, when generally recognised as so astute in most other spheres of thinking and performance. Therefore, subtle orientation and indoctrination are methodologies to be used in order to introduce such efficacy and to entrench a sustainable wellness mentality and regime.

Hardened pragmatists challenge the pertinence of wellness education for people who *should-know-better*. Therapists strongly present the case of the hardened executive becoming immune against the logic of self-education and preservation in the interest of balance, perspective, prioritised living and indeed rational wellness maintenance.

CLOSING PERSPECTIVE

An answer to a question that is not found at this time, and which certainly suggests further research and publication, is the universal issue of **where this present wellness phenomenon will lead** over the next number of years. Will the alarming exodus of South African executive talent deposit a load on those remaining behind of such magnitude and effect, that it will precipitate more unwellness as a result of job overload, burn-out and even collapse. On the other hand, will modern organisations, because of the

3. ORGANISATION WELLNESS FINDINGS

The original involvement in, and research on wellness, totally excluded the organisational dimension. Human unwellness predominated as focus, and ignored and excused the organisational milieu as a contributing factor towards unwellness, whilst an acknowledged integral part of wellness creation.

The impact of milieu on homeostasis as confirmed by Luthans (1977), Drucker (1997) and McGregor (1985), particularly stimulated the curiosity about milieu which was later conclusively recorded by Hamel (2000) and Peters (2003).

Accessing these authoritative chronicles introduced both the notion and reality of organisational *toxicity* as a non-conducive environment and unwellness precipitating culture and condition, mostly without the organisation, realising its pathogenic influence.

This realisation initiated the Organisation Wellness Inventory (Annexure B) and the completion of this inventory by the very same respondents who would complete the Personal Wellness Inventory (Annexure A). The paradox which tends to emerge, would clearly suggest that perfectly well individuals could access a work environment, not sensitive to the universal health of employees, mostly not deliberate, but essentially unconscious.

Likewise, well individuals are naively non-aware of such *corporate poison* and hence a gradual disintegration of the health condition and regime, not as a result of individual behavioural irresponsibility, but sooner consequent to organisational wellness lethargy.

The information elicited by the Organisation Wellness Inventory (Annexure B), isolates essentially five clusters of pertinent findings and information.

- **Respondents are critical of organisation who proclaim wellness intent** philosophically and semantically, which is not matched functionally and operationally. It is the gap between moral intent and tangible execution which leaves the capacity for toxicity to develop whilst there is often public acclaim for the intent publicised, whilst the reality proves differently.
- **Of all the organisations listed in the preamble, only 16% have a stated wellness philosophy and policy.** The balance claim sensitivity somewhere within a human resources policy and procedure statement, or an emotional intelligent (EQ) persuasion, which is embedded *somewhere* in a leadership philosophy and emphasis.

Critical employees allude to the fact that wellness is only truly defined and implemented if a commensurate financial budget is evident. In the absence thereof, it is at best panderous intent which succeeds to elicit acknowledgement, but in reality with little or no wellness effect.

- **Many organisations still confuse comprehensive wellness provision and maintenance with coaching.**

Coaching mostly seeks to equip the executive to identify and eradicate impediments which detract from personal and professional efficacy in order to enhance performance and contribution, and in particular satisfy the personal balance scorecard and the key performance indicators. This suggests a one-sidedness where organisational profitability is often sublimated at the expense of the individual, whereas true wellness possesses an uncompromising conscience and commitment towards the employee as a cherished human being, the consequence of which will convert into superior commitment and performance. Respondents agree that when material budget matches the nature and magnitude of wellness intent, then such consistency typically converts into a legitimate and credible wellness regime, benefiting the organisation and individual alike.

- On the positive side, **respondents report that a wellness inclined organisation recognises and practises the rehumanisation of the workplace** and as a consequence would individualise and differentiate in the treatment of all its people. Moreover, it would recognise and not ridicule human fallibility and vulnerability, all in the interest of fair and equitable human resource practice.
- **Organisations are inclined to sooner compromise on wellness, than on products and profitability.** Also, the typical organisation still refuses to identify and acknowledge the relevance and significance of wellness as an integrative component of overall organisational efficiency and indeed a current dimension of continuous organisation renewal. Strategic thinking and planning still insists on excluding wellness as a topical imperative.

The Bill of Rights of the Republic of South Africa, Chapter 2 of the Constitution, clearly stipulates in articles 23 and 28 that every S.A. citizen has the constitutional right to an environment which is conducive to health and that it is therefore unconstitutional, and a violation of human rights, to establish or tolerate anything which causes unwellness! However, wellness is best practiced where the persuasion of the policy makers is not directed and controlled by legislation, but sooner by natural conviction and moral determination.

FINDINGS OF, AND WITHIN, WELLNESS SENSITIVE ORGANISATIONS

It is argued that the culture of an organisation is essentially attributable to the personality and disposition of the executive at any time. The climate of an organization is determined and depicted by the way in which the general workforce responds.

The question remains why certain organisations and its leadership are positively inclined towards genuine care and concern of its people and a commensurate investment in wellness enhancing structure, infrastructure, facilities, processes and procedures. Such a positively wellness inclined organisation will also be sensitive in their selection of executives and policy influencing strategists, so as not to negate nor destroy the wellness orientation and established culture. It is also true that organisations do not have behaviour or conduct, but that such organisational behaviour is noted and defined by the conduct of people.

It is therefore the only source which can be consulted in order to establish its authentic wellness orientation.

In consultation with executives of noted wellness inclined organisations, the following characteristics and features have been noted and are duly recorded.

The Employer of Choice (preferred employer) Survey, conducted in South Africa, also serves as a significant indicator, suggesting that such high ranking employers/organisations of choice and preference, would be regarded and experienced as such by the employees who are consulted in this research. Specific organisations/executives consulted in this regard include *inter alia* Wesbank, Rand Merchant Bank, FirstRand, ABSA, Momentum, Mittal Steel, Sasol, Union Carbide, Samancor Chrome, Metalloys, Eskom, Kumba Resources and numerous MBA student groups at the Universities of North West, Johannesburg, Free State, Henley College and Da Vinci Institute.

It must be stated in this section that the objective is not to report a comprehensive organisational assessment in order to isolate the characteristics of a wellness disposition. But, consultations emanating from the completion of the Organisation Wellness Inventory (Annexure B) does serve as an adequate source of information and the key indicators to conclude accordingly.

The purpose of this section is two-fold. Firstly, the recognition of wellness-positive organisations can serve as both a model for, and inspiration to other organisations seeking to establish themselves as wellness recognised organisations and becoming an Employer of Choice. Secondly the recording of the discernable corporate wellness features, will

assist in shaping and targeting organisation behaviour towards specifics and therefore not only a generic and universal process. Specificity here is paramount in order to focus, but also measure progress via an objective organisation behaviour balance scorecard.

- Any organisation which formulates a wellness philosophy and publishes it as part of overall human resources policy and procedure in this way actually registers wellness intent. In so doing, it not only records its disciplined commitment and strategy, but also exposes itself willing to public scrutiny in general and employees specifically.

- The incorporation of a wellness budget in the overall financial provision within either an Employee Assistance Programme (EAP), or social investment strategy, is the true test for such serious commitment and the difference between philosophical inclination and dedicated implementation. The incorporation of wellness into the annual organisation efficiency audit, will not only reflect the philosophical and theoretical recognition of wellness and unwellness, but also confirm the seriousness of appropriate investment towards both preventative and rehabilitative interventions. When wellness is incorporated into the overall strategic and operational plans/strategies of the organisation, then it is recognised and respected as a functional imperative and this in itself will have effect as a disciplining measure for those inclined to neglect themselves and others. This will all contribute towards a

productive corporate conscience and therefore advance a universal wellness mentality.

- **When executives are held accountable for their wellness maintenance, and if such a regime is incorporated in personal performance management, then this in itself will inculcate self-administered wellness care and maintenance.**

An outstanding example of such corporate welfare insistence, is the Johnson & Johnson organisation, notably at their head office, New Brunswick, New York. When organisation design, job structuring, office lay-out, and overall ergonomics are approached from a fundamental wellness perspective, then such an organisation orientation reflects such constructive concern. In contrast, when there is a total disregard for the wellness affecting, and even unwellness precipitating, dimensions within the above-mentioned aspects, then this in itself will reflect the organisational insensitivity.

- Whilst it is unavoidable that certain technologies, products, processes and even exposure to unwell resources, will by its very nature entail unwellness exposure, **it is the manner in which these features are treated that will translate into a wellness mindedness** and a genuine care for such consequences on human health. If the profit preoccupation disallows such care and investment, it will obviously

convert into compounded unwellness and ultimately become both the identity and reputation of such a callous employer. The provision of executive coaching is an irrefutable dimension of wellness-mindedness.

Principally such a stance towards executive health is in essence a preventative wellness strategy and investment and not a reactive remedial model.

- **Conventional Employee Assistance Programmes (EAP) have officially been in existence for the past 15 years. Such programmes make a significant contribution towards the well-being of individuals.**

The presence and work of EAP counsellors/coaches are now generally accepted as an integral part of human resources care and concern philosophies and strategies.

What is also proposed, is an **Organisation Assistance Programme (OAP)** which will facilitate the introduction and maintenance of organisational wellness. The information obtained from the Organisation Wellness Inventory will indicate to the organisation which aspects of unwellness prevail, what its effect is, and what is required as reported by respondents to such an organisation wellness assessment.

Ideally, such an OAP should form an integral part of the proposed corporate audit and efficiency and effectiveness rating.

- **An organisation which acknowledges both the existence of, and of executive stress, and invests in its prevention but also its cure, is noted as a wellness sensitive organisation.**

Whilst it could be argued that personally induced stress does not fundamentally concern the employer, it is nevertheless true that stress inhibits performance capacity and curtails natural talent and potential. Therefore, a wellness sensitive organisation will take cognisance of the existence and impact of stress as reflected in the executive stress profile as typically conducted during the Self Management and Wellness seminars attended by executives. An organisation that takes cognisance of these manifestations and includes it in EAP/OAP programmes is clearly committed to the identification and eradication of stress inducing factors.

The ten stress categories recorded on pp. 223-224 have emerged from wellness counselling sessions and serve as a template for continuing stress counselling, but also stress origin detection.

EXECUTIVE STRESS PROFILE

Stressor	Source
Choices/Decisions and consequence	<ul style="list-style-type: none"> - Historical - Contemporary - Future
Institutional	<ul style="list-style-type: none"> - Marriage / Partnership - Family / parental role - Home harmony
Financial	<ul style="list-style-type: none"> - Affordability - Wealth creation - Provisions
Interpersonal	<ul style="list-style-type: none"> - Conflict issues - Interpersonal anxiety - Social profile - Relationship disintegration
Normative	<ul style="list-style-type: none"> - Values confusion - Norms / Standards challenges - Faith / Religion issues - Ideological conflict.
Self	<ul style="list-style-type: none"> - Self-acceptance / self-concept - Self-development - Biographical acceptance
Planning and structure	<ul style="list-style-type: none"> - Time management - Work life balance - Prioritised living - Self Management

Stressor	Source
Physical condition	<ul style="list-style-type: none"> - Health - Eating habits / Diet - Recreation - Fitness
Pathology	<ul style="list-style-type: none"> - Alcohol - Nicotine - Obesity - Gambling - Drug dependence - Unethical involvements
Work	<ul style="list-style-type: none"> - Employer culture - Job satisfaction - Colleagues / Work relationships - Progress / success - Status / Stature - Job security - Wellness

- Whilst not generally practiced yet, **there is a growing tendency in enlightened organisations to allow executives periodic sabbatical leave of absence.** Such passages of constructive absence allow the executive to engage in totally unrelated activities dictated exclusively by wellness imperatives, restorative engagements but always **work unrelated** activities.

Executives returning from such sabbaticals, report extremely positively on such excursions and mostly return to work, healed of unwellness conditions and with a revised and rejuvenated job focus and commensurate mental and physical energy to re-engage the executive charge.

- **An employer that places appropriate emphasis and importance on relationship maintenance** is not only positively normatively inclined and driven, but also aware of the fundamental and very significant impact on relationship building, team engagement and appropriate leadership in the workplace. The recognition of supportive home life and the deep respect for the impact of executive work life on family and partnership by any employer, is noted as singularly outstanding wellness characteristics.

- **An organisation which disrespects the personal time of any executive and unilaterally invades this personal space, is not only insensitive, but in fact unfair.**

There is a contemporary tendency to have board meetings on Sundays because of the so-called saturated week. This is a classic example of emergent corporate unwellness philosophy and practice, yet seemingly condoned by executives who admit that they are just too busy to fit all work demands into a productive 5-day week.

In contrast, an organisational wellness orientated employer/chief executive, will principally disallow such practice and legislate against such a consideration.

- As reflected in the wellness inventory, **discretionary time is one of the outstanding aspirations/wishes of contemporary executives.**

Executives have a deep need for recreation, engagement in personal preferences, activities i.e. nature, culture, sport, general leisure, excursions, discoveries.

The only way in which these aspirations and wishes are realised, is if a sensitive organisation will not only respect such free time, but insist that such time provided (leave) is statutorily taken. A truly sensitive organisation will disallow accumulated leave.

- **Social and community investment programmes are tangible engagements, confirming the environmental and societal wellness concern of any organisation, presenting such a wellness conscience.**

Whilst it is acknowledged that no organisation should usurp any government responsibility and activity in this regard, there is no doubt about a supportive and supplementary engagement, so recording a wellness-mindedness and a collaborative disposition. It is generally recognised that, without such private enterprise and government collaboration, the social reconstruction and infrastructural revival of South Africa will not be effected. Wellness in this context is therefore a fundamental quality of life restoration imperative.

- The introduction of **action against unwellness precipitating persons** within the organisation remains the key ingredient within an overall wellness spirit and practice.

Individuals who egotistically thrive on excess need to be *neutralised* in order not to render the organisation *toxic*. Such activities should be culturally and morally disallowed.

- Whilst the debate on **whistle blowing** continues to argue its invasive and potentially immoral motive and effect, there can be no question about its relevance where unwellness is deliberately precipitated and even condoned.

Organisations that discourage such revealing conduct and intervention, categorically state this disallowing unwellness culture and will therefore

protect those who seriously and convincingly seek to reveal and notify any source of wellness.

The importance of a wellness enhancing corporate milieu cannot be underestimated. Whilst wellness remains the fundamental responsibility of the individual, it is similarly true that an un-well environment will contaminate the individual therein, because of its magnetic properties and the natural conformist tendency of individuals.

As with the identifiable properties of an employer of choice, so too the environment must become a workplace of choice as dictated and regulated by the universal constituent ingredients of recognised wellness itself.

CORPORATE KIDS

Our research into the perspective on the world of work experienced by the **corporate kids** has been most revealing and similarly perturbing.

We would structure informal social engagements with 16-18 year old learners. We did not engage in empirical research, but sooner gleaned responses and information via stimuli presented within the context of our objectives.

We were fundamentally concerned about adolescent's experiences of work, careers, employers and lifestyles as experienced via their own unique domestic and parental situations.

Apart from the shattering information obtained, it was the thank you expressed by a nominated spokesperson on behalf of the group during one of the sessions, which has left an indelible impression and emotion.

"Sir, I have been asked by the group to thank you for the week end.

I have however elected not to thank you. I have decided to leave you with an instruction.

Will you please tell our parents that they owe us more than their wealth and their absence !"

4. THE PHENOMENOLOGY OF PROTESTATION

The current executive population have not only been pioneers in many respects, but also custodians of much. Over the past ten years particularly, the rate of liberation, transformation and diverse emancipation have all had immense impact and effect on people and processes alike. The present management constituency experienced unprecedented pressures and helped shape and usher in a new dispensation. Not only was it a daunting task, but it also had profound effect on life and living, notably on immediate family.

Whereas contemporary youth emulate their parents as pioneers there is a distinct change evident amongst these emergent leaders. The youth of today have decidedly different views on vocation, career, jobs, earnings, security, nationalism, quality-of-life and even wealth and assets. This first became evident amongst final year, and subsequently masters degree students, arguing the psychological properties of personal strategic planning.

A **Corporate Kids Programme** was launched with which specific views, (pre-dispositions), aspirations, frustrations and decisions, anent the world of work, was gleaned and recorded.

The methodology decided upon was inter-active, dialogue driven and inventory facilitated. School and university leavers were incorporated in the programme initiated in 1982 on a very cursory basis, but culminating in a dissertation on the subject (Brits, 2000).

The objective here is not to provide an elaborate perspective on all findings, but sooner to reflect the quintessence of phenomena as it impacts on unwellness sensations with the children of working executive parents. More specifically, it seeks to highlight the protestations of the youth against repetition of a lifestyle experienced and which was shaped by the specific world of work of parents.

The inventory utilised, served as a guideline for discussion and discourse facilitation ideally in an informal group dynamic setting. The findings are interpretative in nature but significantly unanimous.

CORPORATE KIDS: WORLD OF WORK INVENTORY

QUESTION		ANSWER
1.	How important is a career and job to you.	<ul style="list-style-type: none"> • A job now is far more important than a long term career. • My career need not only happen in RSA. • A job and career was far more important to my parents than to me.
2.	Is it a matter of urgency for you to commence a career and earning as soon as possible.	<ul style="list-style-type: none"> • Black youth in RSA is far less perturbed about finding jobs than White youth. • Surprisingly White youth are concerned about finding and keeping a job due to affirmative action. Yet actively consider <i>time-out</i> after school and university studies to travel, and work casually abroad.
3.	Do (did) both your parents work.	<ul style="list-style-type: none"> • A dramatic change has occurred regarding dual career families over the past ten years. • "I have learned to cope" without my parents.
4.	What did you learn from your parents about work and working.	<ul style="list-style-type: none"> • Very complementary commentary on aspects like devotion to duty, ability to provide good standard of living. • But, children of achievement driven parents categorically state that they do not wish to work as hard.
5.	What do you regard as the worst thing about your parents' job.	<ul style="list-style-type: none"> • "My father worked too hard and was away or late too much!" This was a very strong reply and accusation. • "My mother started work out of frustration, but she is entitled to work if she wishes." Whilst this was not a universal dominant response, it certainly predominated. • "My parents had to neglect us because of the way they work."

	QUESTION	ANSWER
6.	What did you learn (admire) about your father and mother (where relevant) personally as a worker.	<ul style="list-style-type: none"> • Lessons learned regarding work ethic. • High level of material rewards with which to finance quality / affordable living.
7.	Will you follow in the footsteps of your father and mother as regards job, profession, place of work, etc.	<ul style="list-style-type: none"> • A staggering predominance of the youth with definitely NOT pursue the same careers as their parents.
8.	How has your parents' job(s) impacted on you personally over the years.	<ul style="list-style-type: none"> • The ability to engineer in substitution for absent parents is a dominant feature here. • Parents' jobs have also alerted children to view jobs and careers far more philosophically and qualitatively.
9.	Do you think you as a family benefited from your parents' job(s).	<ul style="list-style-type: none"> • An overwhelming negative reply regarding the impact of parents' jobs on optimal family functioning.
10.	What is your definition / description of the ideal life and lifestyle of working people in a modern world.	<ul style="list-style-type: none"> • The ideal lifestyle for working people (themselves) is reported to be one where discretionary time is regulated by the individual and not the employer. • Self-employment is predominantly preferred as ideal.
11.	What characteristics would you personally want for your career.	<p>The three most preferred characteristics for job and career include:</p> <ul style="list-style-type: none"> • Freedom: Self determination, space • Success: Self fulfilment • Variety: Absence of boredom
12.	Describe a bad employer.	<p>Bad employers are depicted by the following three dominant characteristics / behaviours (paraphrased).</p> <ul style="list-style-type: none"> • Prescriptive autocracy. • Non respect for families • Pre-occupation with own wealth.

	QUESTION	ANSWER
13.	What has been the single outstanding negative about your parents' job(s) / career(s).	<ul style="list-style-type: none"> • The shattering consensus here is the negativity anent sustainable quality of family life. • This strong reply converts into the issue of unwellness !

The conclusive derivation here is that a growing critical disposition exists with the aspirant youth as they consider jobs and careers in the context of the vocational milieu to which they were exposed and subjected. Moreover, the sensation tends to be so negative that it must be avoided in order to structure and improve quality of life.

A wellness-mentality is strongly emergent amongst the next generation of economically active debutants in general and executives specifically. The philosophical and normative stance assumed in debate during the various encounters over the years confirms this phenomenon.

The biographical and demographical profile of university students consulted on career and job wellness issues since 1999 reflect no difference whatsoever regarding the philosophical and preferred wellness rudiments for a balanced life. However Black students are currently significantly more strongly focussed on materialism and tangible reward as a natural consequence of historical disenfranchisement and deprivation.

Furthermore, a much stronger focus on personal and professional efficacious returns prevails within the next generation of executives. Unwellness features and causalities have been detected as a consequence of specific interface with parents' jobs and careers and the resultant influence on wellness.

The protestation is not *violent*, nor strongly expressive at this stage, but nevertheless emphatic. The legacy of the current managerial population is largely ambivalent. In one respect significantly successful and true to the corporate call. On the other hand also a potential generation pioneering unwellness at both enterprise and family levels.

5. THE WELLNESS MAINTENANCE INVENTORY

This inventory has been introduced (since 2003) in order to track wellness Sustainability as well as Wellness Relapse (Annexure C).

Five main themes of wellness maintenance emerge from written commentaries / responses submitted and subsequently vindicated during coaching and counseling interviews.

Significantly all five of the dominant responses (and emotions) proffered, are of an emotive and normative nature and persuasion. Even more significantly there is absolute consensus amongst respondent/participants that an under-estimation of wellness philosophy and reality tend to advance the mentality of nescience referred to in Chapter One.

In the period of three years, since commencing the application of the wellness maintenance process appraisal, 340 questionnaires were completed and followed by personalised interviews.

The following five *issues* have emerged as the dominant wellness maintenance challenging factors / conditions:

1. Gross under-estimation of the coercive influence and indoctrinating power of routinised executive work life.
2. Inconsistent wellness maintenance mindedness. The lack of discipline to incessantly **think** self maintenance and management.
3. Ignoring of preventive maintenance regime and discipline as initially recognised and committed to as an integral part of continuing wellness maintenance plan.
4. The *attractiveness* of the course of least resistance. Convention in terms of conduct tend to dominate (even obliterate, positive intent).
5. Hugely positive commentary anent the positive wellness benefits experienced in instances where maintenance discipline has prevailed.

What has been found here, is the serious consequence of deficient maintenance emphases at the stage of wellness reform education and facilitation.

The fundamental issue is to integrate the maintenance dynamic *ab initio* in order to advance sustainability as a commensurate discipline.

In an attempt to **find** the fundamental reasons for wellness ignorance, and maintenance neglect, the wellness deficiency chart emerged from three inventories:

- Wellness and Self Management – Annexure A.
- Organisational wellness – Annexure B.
- Wellness Maintenance – Annexure D.

The most significant finding here is the fact that not one of the five categories of deficiency emerged as more dominant as a causal factor than any other. But, in dialogue with the 340 participants the deficiency of sustainability (DS) did emerge as the most tantalising issue.

The inferential conclusion tested with the respondents, is intrinsic in the realising and (recommendation) that the integration of organisational and individual discipline in pursuit of wellness sustained efficacy, is an absolute pre-requisite for relapse prevention.

Wellness candidates are provided with this inventory as a checklist with which to identify the areas of wellness focus and intervention as a **self help** instrument.

6. WELLNESS FACTORIAL MATRIX

Over the period 2000 – 2006, 1360 executives were requested to state the three factors which to them would contribute most significantly toward wellness within the context and definition stated in Chapters One and Two. The stated responses were tabulated and ranked according to frequency, resulting in the reflected fifteen factors contained in the matrix. These responses were solicited from MBA, EDP and AMP students at the Business Schools of the University of the Free State, GIBS in Johannesburg, Henley College and Da Vinci Institute.

Very significantly the top three factors advancing and sustaining wellness are:

1. Optimal health management
2. Dedicated relational discipline: Partner and parent.
3. Integrated personal and professional issues.

Similarly significant, the three lowest ranking factors influencing wellness:

12. Effective stress management.
13. Involvement in, and contribution toward community involvement.
14. Financial comfort.

The commentaries recorded throughout the wellness Maintenance Inventory converted into a relapse maintenance matrix. A factor analysis of the completed profiles isolated the dominant criteria resulting in a rank order of import.

- A. Integrated personal and professional lives.
- B. Optimal health management
- C. Effective stress management.
- D. Preferred lifestyle definition and commitment.
- E. Dedicated relational discipline: Partner and parent.
- F. Financial comfort.
- G. Success: Realistic aspirations: Defining **ENOUGH**.
- H. Positive self-image. Fortitude.
- I. Continuing self development.
- J. Situational control
- K. Normative balance.
- L. Freedom of prescription: Choice realisation.
- M. Realistic sense of achievement.
- N. Involvement in, and contribution toward community.
- O. Normalised work ethic.

The derivation from this list is firstly, that all factors except finances, are of an abstract and intangible nature and effect. Secondly, it can be argued that the criteria are essentially of a qualitative nature. Thirdly, the wellness determining checklist is fundamentally philosophical, and therefore normative as a set of life sustaining determinants.

This finding also corroborates the meaning module reflected in chapter three where the constituent ingredients of what is meaningful, is recorded as:

- Abstract
- Enduring
- Inexpensive.

		Integrated Life	Health management	Stress Management	Preferred Lifestyle	Relational Discipline	Financial Comfort	Defining Enough	Self Image	Self Development	Situational Control	Normative Balance	Freedom	Sense of Achievement	Community Engagement	Work Ethic	TOTAL	RANK
		A	B	C	D	E	F	G	H	I	J	K	L	M	N	O		
Integrated life	A	-	x	✓	✓	x	✓	✓	✓	✓	✓	✓	x	✓	✓	✓	11	3
Health management	B	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	14	1
Stress Management	C	x	x	-	x	x	✓	x	x	x	x	x	x	x	✓	x	2	13
Preferred Lifestyle	D	x	x	✓	-	x	✓	✓	✓	✓	✓	✓	✓	✓	✓	x	10	4
Relational Discipline	E	✓	x	✓	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	13	2
Financial Comfort	F	x	x	x	x	x	-	x	x	x	x	x	x	x	x	x	0	14
Defining Enough	G	x	x	✓	x	x	✓	-	✓	x	✓	✓	x	x	✓	x	6	8
Self Image	H	✓	x	✓	x	x	✓	x	-	✓	x	x	x	x	x	x	3	12
Self Development	I	x	x	✓	x	x	✓	✓	x	-	x	x	x	✓	✓	x	5	10
Situational Control	J	x	x	✓	x	x	✓	x	✓	✓	-	✓	x	x	✓	x	6	8
Normative Balance	K	x	x	✓	x	x	✓	x	✓	✓	x	-	x	x	✓	x	5	10
Freedom	L	✓	x	✓	x	x	✓	✓	✓	✓	✓	✓	-	x	✓	✓	10	4
Sense of Achievement	M	x	x	✓	x	x	✓	✓	✓	x	✓	✓	✓	-	✓	x	8	7
Community Engagement	N	x	x	x	x	x	✓	x	✓	x	x	x	x	x	-	x	2	13
Work Ethic	O	x	x	✓	✓	x	✓	✓	✓	✓	✓	✓	x	✓	✓	-	10	4
TOTAL		11	14	3	10	13	0	6	3	5	6	5	10	8	2	10	105	

7. WELLNESS: RE-LAPSE: CAUSES AND CONSEQUENCE

Only 13% of those individuals exposed to wellness intervention, coaching and even continuing sustainable support, successfully manage such an attained wellness condition. This does not convert into 87% of executives being unsuccessful and wellness failures. As mentioned before, executives are still remarkably astute and successful, despite a lingering condition of (even acute) unwellness.

In this section the focus remains on the conditions, causes and consequences of the relapse incidence and frequency within the 13% population of successful wellness converts and practitioners.

As the evidence unfolds, it will be noticed that relapse is not necessarily a weakness, but indeed the counter-powers and magnetism of the *real world of work*, where dedicated executives so readily succumb to the demands of the job and the coercive culture of the corporate milieu.

A fundamental and universal **respect for the lingering unwellness** lure must prevail in order to sustain the acquired conditions of wellness. These forces of unwellness are profound and not to be underestimated, despite the resolve and fortitude displayed in dismissing and terminating

the protracted unwellness and having engaged both the virtues and rewards of desirable wellness.

Eighty-four percent (84%) of wellness converts unequivocally report the virtually incessant tendency to the return of unwellness, not only due to continuing and compounding work pressures, but also due to the lingering willingness to acquiesce.

Thirty eight percent (38%) of wellness converts report an actual relapse, not only to the previous undesirable state of unwellness which gave rise to the acceptance of the wellness conversion, but even a more intense and expansive version thereof.

It can therefore be concluded that **relapse actually intensifies the complexity of unwellness** and so renders the wellness candidate subsequently far more fractious and tentative to re-engage the wellness journey. A mentality of prevailing vulnerability has to be maintained since the powers of the unwellness condition and milieu do not dissipate nor do the properties of achievement motive, success orientation and even ambition.

At the wellness inception stage, there is a distinct dimension of emotion, some irrationality and even romanticism which makes the wellness pursuit

and product potentially more attractive than it actually is in comparison to the high *rewards* of the unwellness state.

It is a fallacy to believe that the decision to embrace wellness similarly reduces natural vocational inclination, work ethic, mental and physical energy and a work dominated life and lifestyle. These properties of the authentic work character actually remain and need to be constantly adjusted and will actually remain in a condition of compromise as wellness *fitness* is progressively achieved. An under-estimation of these intrinsic properties is not only a fallacy, but it is fatal. The wellness convert needs to remain in a mental state of constant guard against the natural inclination, but also the situational attractions as a powerful negative combination for wellness relapse.

Pressures from the domestic environment play a deterministic role in the process towards wellness acceptance and ultimately conversion. The impact of partners, partnership and family is acknowledged as a significant source of moral pressure.

As with any other form of physiological addiction, so too a support system dare not collapse or even reduce in intensity and effect, since it is a given fact that this supportive infrastructure must continue to uphold the sustainable wellness commitment whereas the diminishing or absence thereof, guarantees relapse.

As a consequence wellness and self management programmes at the Institute for Self Management insists that partners/spouses must attend the three day programme for this very reason and benefit.

Continuing preventive maintenance is as critical as the initial encounter, resulting in the wellness conversion.

It is only when the powers of the lure and the recidivistic forces toward unwellness are recognised and respected that the candidate will also identify and respect the pertinence of continuing preventive maintenance. This is best achieved by revisiting the very source and ethic of the original wellness impact, where the collaborative benefits but also conducive peer influences can be revisited and intensified as a source of sustenance.

The acquired and accepted wellness condition, and its consequences of qualitative lifestyle acquisition, but also material compromises, necessitates a mindset which will not remain in a state of comparison, so that **loss** does not predominate, but indeed the virtues of wellness **gain**. All the respondents challenged by relapse, isolate this dimension as formidable.

The irrefutable capacity and capital which the typical unwell work driven lifestyle produces, does contain the potential to effect even the most

resolute wellness convert. Those who do not exercise discipline in this regard are guaranteed to invite relapse.

A unilateral acceptance of the wellness condition and conversion dynamic without contemplating the *affordability* thereof, is not only naïve, but indeed doomed to relapse and return to the previous state.

The issue here is material affordability and not purely moral. The initiated and preferred lifestyle, but more specifically fundamental financial commitments, dictate a base line income level which is unnegotiable. To ignore this reality is to place wellness in jeopardy right from the outset.

It can be deduced from this fallacy that the wellness state and status to be assumed, must also be quantified within a mentality of realism. Therefore, it is incumbent on those facilitating work life balance, self management, wellness and any other vocational and occupational coaching interventions, to stress this vital point so as to circumvent guaranteed relapse later.

Relapse is guaranteed if the original conversion and commitment is only nominal and not absolute.

Here, it must be recognised that the properties and rewards of wellness as an alternative to a confused and stressed state of unwellness does seem so attractive at the time that it totally clouds judgement in realism and sustainability. It is in this state that individuals will unilaterally and unconditionally commit and even sanction irrational decisions like resigning from existing positions, changing address and even rationalising material inventory.

In virtually every instance it has been proven that **radical wellness conversion does not last**. Explosive wellness inclinations need to be contained by those facilitating the introduction of the wellness concept and virtues, and carefully coach candidates so as to eliminate radicality at all cost in order to advance sustainability and eliminate guaranteed relapse.

Commensurate with the above point a tentative commitment, based purely on emotion and unsubstantiated engagement, does not necessarily lead to ultimate relapse, but is in fact within a state of relapse, even at inception.

RELAPSE DYNAMICS

Thirty-eight percent of the 13% wellness converts, sadly experience some form and degree of relapse. Since no comparative figures exist to date, it

cannot be placed in a context of serious, typical or normal. But, what is true and established, is that the rate of return to wellness after a relapse occurrence, subsequent to a wellness conversion, becomes extremely difficult and compoundedly more tentative. What has been learnt since 2002 particularly, is that relapse prevention needs to become an integral part of wellness reform, and not a reactive dramatic intervention at the relapse moment only. This statistic may well suggest that wellness in itself is a purveyor of potential relapse. Regardless of its current magnitude, it succeeds to announce a remedial and sustainable alertness in order to prevent such relapse and therefore to deploy a maintenance strategy, commensurate with the definition and practice of an amended work life balance model.

No factor analysis nor rank order has been recorded of relapse causes and reasons. The following list of causal factors is convincing enough to suggest the severity of the relapse occurrence and effect, and therefore its call for relapse prevention as part of wellness intervention.

- **Most relapsees admit that their moment of wellness conversion, was ill-conceived, situationally precipitated and romantically driven.**

This happens mostly during a moment of vulnerability, acute experiential distress in the work place and the superficially assessed attractiveness of the alternative lifestyle presented.

Such frivolity pre-empts irrationality essentially driven by unrealistic expectations and therefore designed for disaster. Inexperienced and irresponsible wellness facilitators need to focus very seriously on such vulnerability in order to authenticate wellness inclination and decision making, and therefore to guide such candidates through the complex process in order to discourage *im prompto* decision making and commitment.

- **Without a serious consideration for adjusted lifestyle, some form of relapse is guaranteed.**

When mesmerised by the attractive features of the idyllic alternative, and the costing of its affordability, a unilateral decision is often taken. This in itself suggests that relapse prevention is conditioned by thorough planning, anticipation, projection and of course considered compromise. In this regard incisive and very thorough assessment and deliberation is required in order to review all the vicissitudes and permutations of the intended wellness / lifestyle adjustment, so that realism will pervade emotions and decision making and not merely the

trappings of the romantic alternative. The authentic self must never be under-estimated.

The profundity of heritage, extraction, exposure, and in particular work and lifestyle have had a prescriptive impact and directive effect for many years. To deny these forces, is to flirt with relapse.

- **The wellness adjustment decision and strategy can never be a singular process of contemplation and decision making, notably for executives with partners and families.**

If selfishly and singularly approached and concluded, and thereby excluding the family, continuing support, and in particular tolerance of specific compromises and often deprivation, cannot be expected. What can be expected is gradual and compounded disenchantment, ultimately pre-empting the relapse, since the family tend to *prefer* the previous culture and condition, mainly due to the ex-communication of themselves from the initial communication/conversion point. Supportive home-life is a critical component for relapse prevention.

- **An operational/organisational milieu which is essentially hostile to the philosophy and virtues of wellness and therefore its converts, will undeniably cause relapse because of such a non-conducive corporate culture.**

Relapsees report that it is not the virtue, nor attractiveness of the newly discovered wellness-dominated lifestyle which become suspect, but the energy required to continuously resist the subtle corporate call to transgress.

Remarkably, when organisations are challenged, in the form of executive committees during strategic and ethical planning sessions, then such charges are not only denied, but refuted. It is therefore a natural deduction that without a conducive milieu for sustainable wellness maintenance after reform, relapse prognosis and incidents are tragically negative.

8. THE PHENOMENON OF ADEQUACY

This is arguably the most definitive and daunting encounter in the entire wellness reform dynamic.

The principle challenge here is to **define enough** financial resources to sustain the preferred wellness lifestyle. This challenge immediately also introduces selective compromises in an attempt to quantify the material value and affordability of the wellness lifestyle adjustment.

Whilst many potential wellness converts argue the case for no compromise on, or a reduction in, financial and material status, it is absolutely and conclusively recorded by the 13% who successfully engage wellness, that some form of selective compromise is imperative and an inextricable constituent ingredient in the wellness reform process.

This compromise also constitutes the most *painful* wellness sanction and hence the fact that many respondents report an initial experimental phase during which the virtues and benefits of the wellness enhanced work life model, are adjudicated and the compromised lifestyle and its effects experienced and assessed (materially quantified).

The notion of *enough* also relates to enough success, enough achievement, enough endurance of iniquities and enough tolerance of the missed life and lifestyle which is actually and fundamentally preferred.

The typical defensive argument proffered here, is the emotion of *cop-out*. Those who successfully define enough on the one hand and recognise and respect insufficiency of the qualitative dimensions, conclusively state that it is not a *cop-out*, but *owning-up* !

From a pure philosophical perspective, respondents confirm that one can never reach a point of saturation anent **enough joy, emotional and social equilibrium and a sense of moral sufficiency**. But, it is possible that one can suffer the sensation of enough of the absence of joy, personal and professional gratification and the absence of a meaningful lifestyle.

RATIONALITY AND NOT RADICALITY

Executives who find themselves in an acute state of meaninglessness, are often tempted by the presentation of the wellness features and attractions to consider radical and even *im prompto* decision making in order to terminate *status quo*, and to engage the apparent liberating features of the wellness driven lifestyle as an instant alternative.

The two most dramatic actions in this regard found, are:

- Summary resignation from the present executive position
- Relocating to an (idyllic) alternative address.

In most instances executives who engage in this radical process also allow themselves a sabbatical after vacating the executive position, during which they intend to reflect, reposition and then supposedly re-engage a continuing alternative wellness dominated career.

Unfortunately, such radical interventions are driven by irrationality and romanticism. It is typically devoid of reality and therefore fraught with potential disaster.

Those who commission this wellness conversion process rationally, acknowledge the principle of gradual reform with minimal physical upheaval, constantly respecting the evolutionary nature of wellness adjustment to take logical shape and effect.

There is also an alarming correlation between radical action and guaranteed re-lapse, due to the discovery of realities and invariably the soon-discovered unaffordability of the idyllic option already committed to.

EGO MANAGEMENT

Status, standing, substance, recognition, corporate applause and even power base are all ingredients vested in the recognised posture of the typical executive. Slevin (1988) records convincing evidence that even sub-conscious ego can contaminate vision and self mastery.

To relinquish these trappings of executive status, is for many executives an unattainable reality and therefore a non-negotiable option.

Those who successfully engage wellness reform, denounce these extrinsic executive features by acknowledging that actual worth is determined by intrinsic substance and deeper normative virtues and not any form of societal embellishments or recognition which constitute import or stratification of position.

A significant percentage of the 13% state unequivocally that through the process of wellness reform, they discover the reality and benefits of equality, egalitarianism and the difference between human capital and humanity.

Consistent with this argument, it must also be stated that an executive position *per sé* is not necessarily commensurate with an egotistical state and consequential sublimated executive conduct. Very often, this status

is awarded by the surrounding societies and not exuded, nor demanded, by the incumbent.

Respondents confirmed that without a willingness to relinquish false power, status and station, the wellness option remains unattractive and therefore unattainable.

WELLNESS STRATEGIC PLANNING

Without converting intention and persuasion to tangible planning, the intended wellness reform remains philosophical and aspirational only.

Respondents confirm that, only once an actual wellness *roadmap* is recorded, does it assume the properties of pragmatism and reality.

Wellness engagement is not merely a notion, but a purposeful pursuit guided by careful planning and consistent and progressive assessment. Therefore, it has to assume the status and format of a wellness charter which will not only guide the reform dynamic, but also isolate the intermediate steps. Here both the Wellness Inventory and the Self Coaching regime have significant guiding and sustaining effect.

In this respect the Wellness and Self Management inventory plays a significant role. Not only does it ignite the wellness awareness discovery

and further qualitative pursuits, but it also forces the wellness candidate to diagnose, dissect and then record personal wellness potential, which ultimately possesses the potential to convert into the wellness charter.

IMMEDIACY

Respondents confirm the productive vision from a longer term and futuristic perspective on wellness accomplishment to a more contemporary and immediate action strategy and wellness decision making.

The sensation evident here is that the properties of a preferred balanced integrated lifestyle are no longer postponed, but incorporated with a sense of urgency and immediacy.

The predominant persuasion here is that professional fulfilment and personal gratification must not become an eventuality but sooner an actuality.

AFFORDABILITY

The tendency to quantify wellness in terms of financial affordability remains the most potent argument, but also preventive issue. This argument not only relates to sustainable lifestyle and the means to redress the impositions of basic livelihood, but also the financing of

unforeseen incidents, notably protracted age and the concomitant costs. Health care and future medical aid provision dominate here.

The wellness converts actually also recognise and debate the compounding cost of **not** sanctioning wellness reform, notably in terms of its erosive effect on well-being and health in general.

When the affordability arithmetic predominates in this area of quantifying affordability, then the wellness decision making threshold is not only postponed, but mostly nullified.

HEALTH MANAGEMENT REGIME

The population of 13% wellness reformists acknowledge the significance of disciplined health management, notably in the areas of diet, exercise, fitness and serious lifestyle reform. Also, the tendency to engage exercise is evident in this category.

The tendency and willingness to join fitness and exercise clubs and so institutionalise training and health management, is a common phenomenon amongst wellness converts.

The relapse rate here is sadly disturbingly high. Both Virgin Active and Planet Fitness report that approximately 45% of all members are inactive.

9. WELLNESS CONVERSION CAUSALITY

Consistent with the philosophy and methodology of phenomenological research, the manifested behaviour of individuals who attended the Centre for Self Management and wellness Clinic since 1988, was tracked, evaluated and recorded. This information was obtained via volunteered follow-up programmes, both formally, but also during self-initiated and requested counseling and coaching interventions.

The initial outcome of executives attending the Self Management and Wellness Centre, was negative and counter-productive. Clearly delegates experience the challenges and the sustainable commitment towards wellness objectives and discipline initially insurmountable. The consequence was a negative stance but also a recidivistic consequence.

This necessitated a substantial adjustment in both the philosophical and didactical approach in order to educate delegates on the complexities of challenge, commitment and sustainable self-management, making the programme material a secondary issue. In this regard a fundamental adjustment included a pragmatic presentation of the psychology of abstinence, not as a painful dimension of compromised living and a radical

realigned, if not excessively conservative, lifestyle. The emphasis shifted to the attributes and attractions of the accomplished new state after the willing internalisation of wellness has taken effect.

Candidates who have attended the wellness programme, have sanctioned clearly identifiable and effective wellness enhancing activities and life and living regimes. Since 2003 there has been a very significant increase in wellness converts from a very static 7% during the preceding 4 years, to a rapidly escalating 13% (2006) level currently, serving as a very positive prognostication for the future.

One of the major contributing factors here is the fact that stigmatisation historically attached to work of this nature, is gradually dissipating. In this regard, the authoritative Harvard Business Review (2005) articles on executive health, have had a profound impact in engendering a more realistic and protagonist stance amongst executives worldwide. The statement that ***it is OK to be not OK*** is succeeding to remove the notion and stigma that unwellness and weakness are equated. In fact, it is now universally stated and increasingly accepted, that the real corporate hero's are those executives who acknowledge the existence and impact of their personal unwellness and who challenge the iniquity of organisational wellness fearlessly.

A further significant manifestation is the virtual insistence of a significant percentage of the wellness treated population to become more declarative in their counseling and coaching interface. The experience here is that executives increasingly elect to debate the total context of their sanctioned unwellness, its impact and effect on optimal work and living and the appropriate interventions for its alleviation. Such dialogue is not only constructive, but also a further guarantee for personalised wellness maintenance.

The specific isolated wellness enhancing causes include:

- **Recognition of negatively compounding state and status** and effect of unwellness, notably over a protracted period, leading towards an admission that help and intervention is required, serves as the most powerful pre-emptive condition and motivation.
- It is only when such constructive discovery transpires that individuals will not only seek and sanction help but also **publicly avail themselves for such wellness treatment.** The prerequisite here is introspection and a salutogenic resolve, which will dismiss continuing unwellness. Simultaneously, the features and attractive properties of the converted wellness life and lifestyle are already evident and available through a process of exposure thereto and education therein.

- Sadly, **adversity pre-empts wellness enhancing interventions.**

It is the recognition of the loss of quality of life, but also life itself, which does have the most profound and even dramatic and radical impact on unwellness termination.

Terminal illness and the death of a loved one feature most prominently in this regard.

- **Job loss** through whatever form of retrenchment constitutes excruciating adversity.

The surprising admission in this category remains the fact that, after the wellness conversion itself, such individuals invariably admit that it was the adversity that caused the insight and new perspective that they rue the fact that unwellness was sanctioned and endured during the preceding phase and that a painful *calamity* only succeeded to shape realism and entrench the comprehensive attractive wellness virtues.

- **Values clarification** introspectively initiated by the daunting confrontation of priorities.

The unacceptability of a prescriptive lifestyle, fundamentally dictated by the omnipotent occupational ethic and lifestyle, becomes compoundedly more intolerable. Strangely enough, an objective and honest evaluation of this apparent condition, also reveals some alarming paradoxes. Most significantly, in the context of honest values clarification, respondents admit and agree that the employer is not necessarily the *villain* insisting on a work ethic and devotion to duty, resulting in universal unwellness. In fact, in 2% of cases only have executives alluded to the iniquity where the employer insisted on conduct which could be defined as unfair. In these instances the dominant issues were the cancellation of leave arrangements in order to address unforeseen crises and secondly projects and missions which necessitated the presence of the executive and that such absence conflicted with other personal arrangements, resulting in relational intrigue and anguish at both partnership and family levels.

Remarkably, executives at approximately 50 years of age and with the first three decades of the economically active life completed, have worked approximately 10 years over-time voluntarily (as

mentioned before). The more significant and alarming aspect of this phenomenon is the fact that all respondents (100%) admit that this was never called for or insisted upon, but voluntarily rendered in pursuit of the corporate objective.

From a values clarifications perspective, the anomaly and even enigma is in the fact that such accumulated worked time credit is not stored/reserved as such for the particular incumbent and hesitatingly taken. Furthermore, respondents agree that there is a general hesitance to unilaterally *take* such time, given the fact that the universal perception exists (and even persists) that such conduct would be disallowed. In this dilemma a further paradox predominates namely, that when all executives are questioned about this phenomenon, they all agree that hours worked does not constitute the nett worth of an executive and that physical presence is not insisted upon whatsoever.

- In this context, **honest introspection challenges the conventional culture, ethic and executive work style**, resulting in a far more honest and self determined work ethic and devotion to duty, based on the wellness imperatives which emerge from this moral encounter. Wellness converts admit that some form of education, counseling, guidance and even work life balance coaching, became

not only necessary, but fundamental to the insight which pre-empts such conversion.

- The philosophy and practice is advocated that with every responsible physical medical/health assessment, which should be conducted at least once a year, **a wellness assessment/diagnosis should also be included in order to constitute holistic health evaluation and not only the physical side.**

Again, the issue here was not the logic of the proposed process, nor the desirability and utility of the outcome, but much sooner, and even elementarily, the issue of stigma. Seventy percent of respondents/converts openly acknowledge the incisive significance of such wellness counseling and the complementability of the physical and emotional/psychological/wellness combination towards enduring holistic wellness.

Moreover, the interdependability of these two deterministic ingredients towards sustainable health maintenance and management, become an irrefutable fact and self-management strategy.

- **The involvement of the partner** is vital in the pursuit of an integrative wellness management strategy and discipline.

Since the wellness defined and advocated here essentially enhances work life balance, relational normalisation and socio-cultural enrichment, it becomes logical and imperative that the partner will not only support the process, but indeed also benefit from its results and effect.

Having realised the significance of this dynamic, the Centre for Self Management and wellness insists that partners will accompany executives for the two and three day programmes. Wellness commitment and management therefore becomes an integrative but also joint wellness venture focusing unashamedly on constructive conscience, reciprocity but also mutual supervision in instances of neglect and transgression.

- **The appeal of the desired alternative lifestyle must be presented as a realistic option and alternative and these features unconditionally accepted but also sanctioned as a strategy.**

Respondents admit that the initial appeal of this alternative lifestyle profile seems unattainable too, romantic and even unrealistic. It is only when this ornamental feature of the alternative is reduced to

pragmatism, and attainability, that it elicits authenticity and commensurate energy to pursue.

What is particularly significant here, is the comparative stance which is assumed when the alternative is sanctioned to become dominant and preferred and the existing unwellness condition insignificant and even reprehensible.

- **A philosophical inclination** is not only inevitable in the initiation of the wellness conversion process, but it also constitutes its continuing maintenance.

It is this epistemological recognition and acceptance which results in the existential perspectives alluded to before and which serve as a constant reminder of the discipline required for wellness maintenance and future sustainability.

One of the problems encountered is the fact that most executives are exact scientists who prefer the quantifiability of concepts and processes in order to express such endeavour in terms of net worth. It is only when such philosophy is acknowledged as pertinent and fundamental for the igniting of wellness in theory **and** in practice, that it is similarly accepted that quality of life is in essence philosophical and not fundamentally a tangible issue.

▪ **Wellness converts succeed to define sufficiency.**

This definition of sufficiency does not equate exaggeration nor excess, but indeed sufficiency and adequacy within the context of the philosophical model which drives the wellness conviction. Enough, as presented here, relates to wealth, status, achievement, success, and even technological prowess.

Very significantly, the definition of sufficiency and even its attainment does not imply stagnation, nor a premature closure on both personal and professional growth. It actually challenges excesses and unproductive capacity and volume, which has no bearing on the properties that add selected value and which will underpin the wellness regime which is now preferred.

Those who accomplish an acceptable definition of sufficiency and assume a condition of contentment and even compromise on irrelevancies, clearly reflect a composite occupational personality, which excludes irrelevancies and unproductive excesses, thus leaving both mental and physical energy exclusively focused on substantive priorities, consistent with the clarified values and priorities.

- **Whilst it is generally true that most wellness converts tend toward a radical intervention, due to the emphatic nature of their insight and readiness to convert, it is similarly true that radical interventions are unproductive and do not last.**

Therefore, the seeming attractive properties of the alternative, must be counter-pointed by reality and pragmatism in order for such a wellness excursion to be enduring and meaningful.

Moreover, in instances where individuals do unilaterally and compromisingly engage in the alternative, the relapse rate, but also terminality thereof, is guaranteed.

Realism, gradual *drift* towards wellness and in fact a controlled and accompanying process of unwellness *detoxification* results in enduring success. In this respect, it is advocated that the wellness interventions are initiated within the existing work and domestic space since such consistency succeed to cement the true ingredients and virtues of the sustainable wellness to follow.

- **Considered compromises within the abstract domain (as referred to above), are not sufficient. Very specific considered compromises must also be introduced in tangible and material dimensions.**

This is an area of major sensitivity, given the fact that preferred lifestyle, luxuries and even symbols of wealth and success become an integral part of image, identity and ego state and hence the complexity of relinquishing these embellishments. Such wellness converts manifest an enlightened perspective on nihilism, which in turn exposes real worth.

But, the successful wellness converts rationalise and normalise these matters within the context of the genuinely preferred lifestyle and work ethic.

- **The Wellness Inventory as a diagnostic and self-administered instrument and discipline, insists on the realisations and perspectives to be recorded on paper in order to constitute any semblance of potential to become strategy.**

Without this discipline in place, the wellness orientation and aspiration is rendered suspect and even fictitious. This is a major issue for most people engaged in this wellness pursuit, because of the difficulty to convert the philosophical orientation and psychological perspective to a recorded strategy, serving as a *roadmap* going forward. Without this discipline, moral wellness intentions are immediately rendered suspect and ultimately

vulnerable. It is erroneous to consider and contemplate that wellness commitment is an attitude only and that this would suffice in order to entrench commitment and ultimate success. There is a remarkable correlation between the tangible recorded version of wellness intent and its ultimate success. If not in writing, future wellness strategy and direction is doomed!

- **Those converts who are enduringly successful, are individuals who immediately commit to the wellness reformation without postponement to some ideal future date or condition.**

Whilst it is accepted that immediacy does not call for radical nor dramatic terminations, it is the commensurate and supportive mindset which is formulated and implemented, from which the practical and realistic interventions follow through.

By postponing the decision to consider wellness and its concomitant interventive disciplines is a guarantee for its non-realisation. Whilst it remains realistic to respect the continuant current processes and commitment, those who are successful in their conversion to wellness, are successful in defining the threshold of the next phase of qualitative living immediately when brought to such insight through the wellness encounter and interventions.

- **For many wellness delegates and clients, wellness is unattractive because of its apparent unaffordability.**

Many (if not most), find costing the future and affording freedom most daunting confrontations. The notion of *happy but poor* as against *wealthy and unhappy* is an extremely delicately poised and emotionally challenging concept. Moreover, many individuals who embrace the virtue of wellness but never succeed to move beyond its restrictive parameter, admit that they had become skilled in being unwell and fear the process and compromises called for by the wellness definition.

The measurements and reward of wellness are not tangible and most certainly not material initially. Again, the precarious nature of relinquishing a world within which the individual was skilled, competent and comfortable to an abstract philosophical world, where happiness, joy, contentment, balance, perspective and relational restoration become the outcomes, is hugely threatening and uncomfortable.

Only those who dedicate themselves to not only comprehend this dynamic, but indeed pursue its rewards, succeed to convert unwellness into wellness and subsequent well-being.

- **Whilst the wellness realisation and commitment to change is essentially the product of a normative introspection and philosophical focus, there are also distinct tangible interventive decisions and strategies which are engaged to ensure sustainable wellness.**

This relates specifically to a health management regime in terms of diet, fitness, specific cultural engagements, stringent time management and the conviction and discipline to learn to say no to irrelevancies and inconsequential. Such resolve creates capacity for informal living and lifestyle.

Respondents also confirm that they succeed to discipline the employer by announcing their wellness preferred lifestyle (in a non-confrontative spirit and manner), indicating irrevocably that certain imperatives and priorities are non-negotiable.

Surprisingly, employers mostly respect such a revised set of terms of professional association and personal engagement. Not a single executive has reported that they have been threatened with dismissal because of such resolve. The precondition here, is that such an announcement is never made in an antagonising or accusatory manner, but clearly and emphatically subjective and individualistic as driven by wellness resolve.

- **With the wellness model in place, successful converts report that an immediate preventative maintenance programme, as well as a re-lapse management strategy, was formulated and entrenched as part of the wellness *legislation* which is acknowledged as an inherent ingredient in the overall wellness approach.**

The admission here is one of acknowledging the fact that initial wellness converts find themselves in the precarious position of vulnerability during the early days of wellness commencement and that such vulnerability needs to be respected, because of the inherent lure of the unwellness domain and lifestyle. Here, the respect for the recidivistic powers and inclination emerge as part of the respected self management strategy.

- **Without a public announcement the wellness orientation and intent remains private and non-recognisable.**

Apart from the educational benefits for the surrounding audience, it is the courage to engage in such revelation and principle that entrenches the decision and positive lingering effect. Converts also report that, by making such a public declaration, this typical initial cynical audience and sceptical colleagues become the co-custodians of the commitment and should any deviation from the wellness

regime occur, then such a critically inclined audience will not only comment, but question the authenticity of the change and so contribute positively to potential relapse prevention.

- Finally, those who have successfully engaged a wellness conversion and consistent practice, engage in **educating the employer in general and aggressively influence organisation behaviour specifically towards wellness philosophies, strategies and models in order to expand its attractiveness, appeal and implementation for everybody.**

They seek to dispel the concern and negativism about wellness potentially detracting from effectiveness and profitability by revealing the dualistic benefits achieved at both personal, but also operational levels. They further convincingly engage educational and persuasive conduct to illustrate that wellness is not a feature of weakness but in fact heroic strength.

Wellness for such positively disposed converts is not a contrived process of corporate disassociation or operational cynicism. In fact, it is a reconsidered set of terms of engagement and morality of alignment as driven by the normative insights of both emotional and spiritual intelligence. The disallowing of unwellness, whether organisationally generated or self sanctioned, is of the essence here

and certainly no manifestation of reformatory rebellion. It is the careful display of the benefits of the wellness alternative which are discharged in credible conduct which will enhance its credence, but also advance its expansion throughout the organisation.

CHAPTER FIVE

RECOMMENDATIONS

The art of being a complete and happy human being may be likened to a process of creative self sculpture.

Béran Wolfe, 1937

RECOMMENDATIONS

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CRITICAL CONTEXT

The nature of this chapter on recommendations is essentially a compendium of acute concerns and considered proposals which have emerged from the myriad of interfaces with both individual executives and organisations (collective groups of executives).

In essence, these proposals are in pursuit of improving wellness efficacy. The tenor of this chapter is not a further philosophical construct, but sooner a finite and even confrontative encounter, which will emphatically improve wellness. This pragmatic stance also assumes a restorative approach with which damage can be identified and remedied, and from which a preventative and proactive mentality and strategy can be assumed.

As variously stated in chapter four on findings, moral intent regarding wellness does not summarily convert into material effect. It has been categorically established that informed and enlightened executive leadership in most contemporary organisations, will openly acknowledge and support wellness as virtue and ideal. However, the discrepancy between such intent and ultimate tangible experience thereof serves as the essential challenge.

To find the requisite mental and functional capacity to introduce wellness, is essentially a mechanistic matter. Without this tangible provision and intent, converting into true emotional and spiritual intelligence, any wellness philosophy and strategy is doomed. Moreover, throughout this thesis, the emphasis remained on utility and implementability, and this profoundly shapes this chapter on recommendations.

In instances where the proposals and recommendations assume a prescriptive and even confrontative tone, it is unashamedly done in order to advance a spirit of urgency and non-compromise. In a sense, wellness strategising needs to be observed in the context of this accompanying model which illustrates the universal, integrative nature of wellness management, obviously, and fundamentally, focusing on spiritual intelligence. In simple parlance: "You can only be it, if you believe it!"

The proposals and recommendations recorded must be adjudicated by the criteria of realism and positive effect. If implemented and experienced purely from a moralistic perspective, or at worst, contemporary trend and even *behavioural fashion*, then this would be entirely counter-productive and negating the principles of efficacy. In this regard, the properties of wellness and the experienced benefits thereof, must shape the proposals/recommendations recorded, always acknowledging the dynamics of implementability.

In constructing this chapter, the spirit of positive recommendations is challenged by prevailing nihilism, due to the fact that currently only 13% of executives exposed to wellness reform, engage in such amended conduct. This phenomenon tends to instil a disposition of despondency and even cynicism. But, the challenge remains one of expanding this critical mass of wellness reformists. Similarly, the over-arching spirit of constructive recommendation, is to continue to exploit the current **wellness goodwill** which is prevalent at enterprise level and therefore not to succumb to the predominance of unwellness.

Efficacy implies a lingering and lasting effect of an intervention which seeks to undo *status quo* and to place in this void enduring virtue to the contrary. In this respect the alarming relapse rate as a manifestation of unsustainability, could also compound the sense of despondency and the spirit of nihilism. Again, the culture of this chapter strives to counter wellness maintenance lethargy in its recommendational quest to continuously remind wellness candidates of their inherent vulnerability.

Finally, albeit somewhat presumptuous and advisory, the recommendation is emphatic that fundamental respect and appreciation should prevail for the wellness which is being affected in both mentality and action, and that those wellness beneficiaries should now emerge as the purveyors of wellness reform for both organisation and individual alike.

WELLNESS SPECIFIC RECOMMENDATIONS

- **Wellness is a strategic imperative**

Whilst Wellness has been recognised as an integral part of executive health and professional maintenance, it is essentially still conducted in an *ad hoc* and reactionary manner. If unwellness were to be expressed in monetary terms, it would assume a far more tangible and convincing status and thereby strategic significance. But, since declining wellness is abstract and intangible, it does not enjoy the prominence nor recognition it deserves in the overall regime of executive Wellness management and maintenance.

- **Wellness should feature as an integral part of executive performance management.**

It is an indisputable fact that self management is far more complex and difficult than any other form of extrinsic management and leadership. Whilst many executives are astute and responsible in the management, guidance and embrative care of others, the unfathomable concomitant mentality and degree of self neglect is startling (Uys and Coetzee, 1988).

It is recommended that the expansive subject and dynamic of wellness and self care become prominent in the construction of every executive position charter (job description) as well as key performance indicators (KPI) and therefore universal performance management philosophy and practice. It is only in this way that wellness will assume the prominence it deserves and the pandemic of self neglect promoted as a collective challenge. This will also prove the incontrovertible fact that a corporate culture, advancing wellness and insisting on the obliteration of unwellness causing factors, does add value universally, and is therefore a desirable culture and intervention.

- **Unwellness is a disease**

It would be irresponsible and improper to announce unwellness with sensationalism. This would merely evoke resistance for, and avoidance of, proper engagement in wellness normalisation. But, the recommendation holds that unwellness possesses addictive properties, as witnessed in the apparent immunity of executives against its lure. The surprising factor here is in the fact that unwellness is never a desirable state, yet a sanctioned condition. In this respect the benefit and advantages of wellness need to be far more powerfully communicated and propagated as a desired state. Moreover, it is recommended that every responsible corporate charter should contain

legislation, advancing executive wellness (and banishing and even *punishing*) the existence and perpetuation of unwellness. Such *legislation* should become an integral part of the universal moral intelligence of every organisation.

The emotion and action which the HIV Aids pandemic has evoked, is a useful model to emulate. Whilst this disease threatens life, executive unwellness tarnishes the quality of life in general and the meaning of work life specifically. The question must be asked whether there is any differential status or impact between these two pandemic diseases.

In order not to isolate wellness excessively, so as to diminish prominence and sensationalism, it is recommended that wellness be incorporated in every organisation renewal strategy and intervention.

- **Whilst personal health and professional wellness management still remain the prerogative and persuasion of every individual executive, it similarly remains the conviction and moral concern of every responsible employer to disallow apparent unwellness and its dire consequences.**

In keeping with the spirit of human rights, any individual also has the right to be wrong. But, when such adverse executive conduct tarnishes the collective corporate ethic, the leadership culture and

consequentially the executive substance/resource of the country, then it should not be allowed.

It is therefore recommended that executive wellness, in an appropriate formulation and philosophical predetermined context, be *legislated* as a pre-condition for employment and as a desired management and leadership regime.

- **It is responsible self care to engage in at least an annual wellness medical check-up at executive level.**

In fact, it is recommended that this be doubled, so that such health assessment be conducted on a semester basis.

The recommendation here is that holistic health / wellness assessment should apply. Unfortunately the conventional medical assessment relates essentially to mechanistic aspects, focusing on coronary, pulmonary, renal and haematology assessments. The recommendation here is strongly focused on psychological, behavioural, mental, moral and lifestyle assessment, not as an ancillary regime, but indeed integrative. This will constitute holistic health and wellness assessment. This will also assist in the destigmatisation of such evaluation and even its counselling.

- **The education and orientation on wellness must not commence at a senior level.**

It should commence at a much earlier stage, when vocational, occupational and inspirational values and focus are defined and cemented. So often an unwellness destined work ethic and career orientation is assumed, even at school and university levels, with the result that the unwellness consequence is already guaranteed.

The fine balance between a realistic achievement motive, concomitant with a balanced integrated lifestyle, is advocated here, and not a negative cautionary disposition which will impede ambition and achievement.

- **It has been proven that wellness reform is best achieved if not singularly approached, but indeed the partner engaged.**

If prevention and cure becomes a collaborative process, the benefits of reciprocity and mutuality, are achieved, whereby supervision by partners, over partners, is affected and any dimension of delinquent executive conduct detected at *intimate* level. The ideal culture therefore is one where the organisational milieu prohibits unwellness and the domestic ethic sustains wellness, fundamentally as a holistic existential persuasion.

- **With the continuing strong emphasis on mentorship, coaching, counselling and even executive education, it is recommended that wellness feature prominently on such agendas.**

In fact, the condition of wellness should become a universal pre-condition for any other form of professional and occupational development. Such wellness would constitute the conducive template for whatever else follows.

It also follows that such coaches, counsellors and mentors should be trained in the wellness agenda as part of their own moral intelligence.

- **It is good wellness strategy and practice to constantly conduct an Organisation Wellness Audit, focusing on the identification of unwellness causality, as well as the non-conducive wellness milieu.**

This proposed checklist is strongly recommended as an applied preventative instrument (Annexure H).

It is recommended that this inventory becomes a cardinal component in the universal corporate performance appraisal. This instrument will expose unwellness delinquency and the specific wellness challenges.

INSATIABLE EFFICACIES

(THE POST-MASLOWIAN PHENOMENON)

Achievement motive, the insatiable quest to attain and dogged career mindedness exist amongst successful, yet stressed managers and leaders.

The motivational theory of Abraham Maslow (1943) places dedicated human energy in the pursuit of reward and gratification in a strong hierarchical dynamic and graphic format. Need fulfilment through fundamental tiers of existence and subsistence to an ultimate state of actualisation denote levels of ***motivational graduation***, once each level's need requirement has been satisfied and saturated.

The question remains what happens next? Moreover, what is the nature of the lingering impact of each level once attained and fulfilled and hence sanctioning *graduation* to a subsequent higher level of performance and existence.

Before this answer is attempted, it is relevant and significant to argue the case of the commensurate and concomitant importance of the ingredients at each level for the *preferred* life and lifestyle of the typical achieving and successful manager. The reason for this charge is the fact that many managers are highly motivated but decidedly unwell.

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As per the expanded diagrams of Maslow's theory of motivation, the importance and impact of each need accomplished, assumes an inverse and opposite importance. Hence this recommendation to re-visit personal self motivation and in particular professional motive and intent.

For any human being challenged by subsistence and survival base level motivation, the drive will remain dominant to sustain this (re)source. For the successful and affluent manager the means to secure physiological essentials becomes relatively unimportant compared with the impact of fulfilment and the amount of money, energy and emotion invested therein. It follows that budgeting for *food* and the appropriation of material resources to acquire and sustain this fundamental ingredient relegates to a level and status of relative unimportance. But, the process of and investment in, sustaining fulfilment and thus remaining actualised in a transformational and competitive world, tends to become all consuming.

Motivated / dedicated energy is still discharged by the pursuit of needs. Hence, the fact that in the pure (original) Maslow model physiological needs predominate in impact and volume, whereas for this successful manager, affordability negates this factor.

If, hypothetically, a level "A" existence prevailed for a particular individual with no potential to graduate beyond this base level as reflected in the graphic on p. 294, then this state would constitute absolute wellness if

readily attained and sustained. This hypothesis would suggest that those in the (financial) position to procure physiological well-being readily would enjoy similar wellness. The phenomenon of unwellness among self fulfilled managers, having secured all the means to finance an above average lifestyle, confirm the contrary.

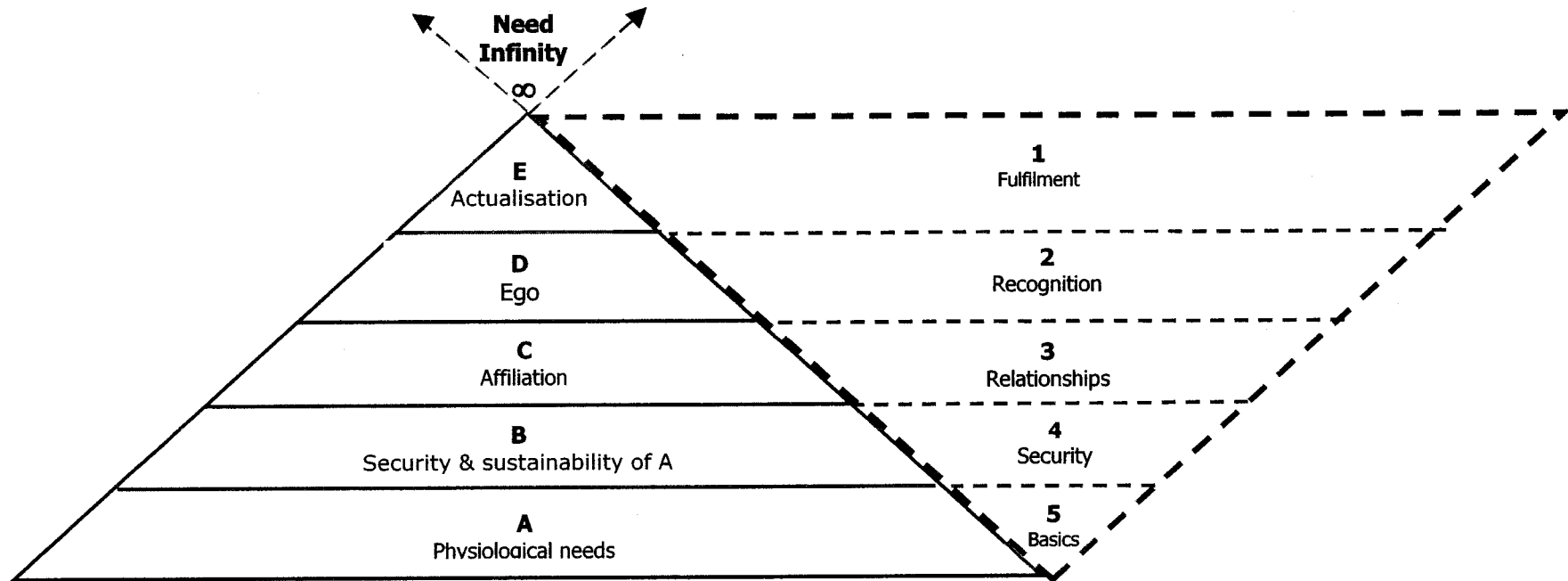
It is in this context that the infinitive operates. Fundamental needs still have to be satisfied but now at a different level and unconventional nature. For example, basic food is no more the currency but elaborate and expensive fare because it is affordable and fits the social profile associated.

In counseling, and even intensive therapy, distressed managers report that they have everything but experience little meaningful. They can afford the price of much but know the value of little.

The recommendation encapsulated here, is one of contrasting the status of motivation with the state of wellness. Too often a sensation of high motivation and achievement is contrasted by self-effacing and erosive unwellness.

The expanded inverse adaptation of the conventional Maslow Model seeks to present the paradox.

Conventional Maslow Motivational Wellness v/s Unconventional Situationally Motivated Unwellness



Conventional Maslow Motivational Wellness

- A. Physiological needs: Food, water, sex, dress
- B. Security and sustainability of A: Shelter, freedom, safety
- C. Affiliation: Love and affection; Partnership and relational exclusivities
- D. Ego: Recognition, *applause*, status; Esteem, stature and posture
- E. Actualisation: Fulfilment; Completeness; Comprehensive accomplishment.

Unconventional Situationally Motivated Unwellness

1. Insatiable higher needs: Low level of sustainable fulfilment; Station and status at this level is both temporary and temporal.
2. Ego, attention, recognition, importance, position, social stratification, alliances, fraternities and *connections* matter.
3. Relationships, affection, romantic and exotic lifestyle and even relational variety remain important.
4. Concern about security not a fundamental need: Resources to procure security abundantly.
5. Energy, emotion and resources appropriated for basic need provision relatively insignificant: Easily acquirable.

EXECUTIVE EMPHASES

Leaders / managers ought to perform their task at a cognitive, conceptual and facilitating level (A), as reflected in the model presented on p. 296. They should not engage in operational detail (B) and certainly not immerse themselves in actual execution, but sooner direct energies, efforts and processes. They are paid to think and (lately) to feel.

In this model it clearly reflects that at the entry level to management, the mechanistic and operational focus dominates and the conceptual component remains at a minimal level. As one progresses to executive level, a reversal of emphasis must take place. Naturally, the emphasis on business remains constant.

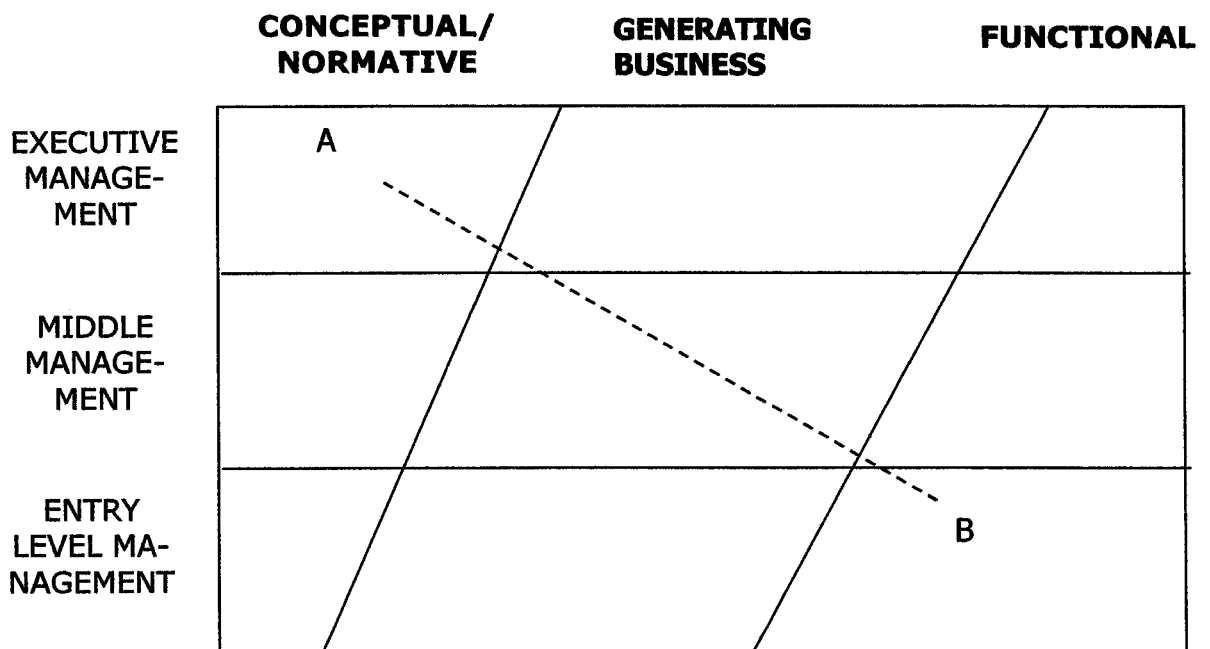
However, in actual context and real situations, South African Executives work equally hard in both (A & B) the conceptual and operational areas thereby eroding substance and reserves compoundedly. This indicator (dotted line) is unfortunately also the confirmation of distorted emphases and therefore a warped work ethic and tarnishing wellness.

Acknowledging the dilemma is not the issue here. Aggressively changing the pattern and the deliberate insistence on the appropriate rearrangement of energies and executive input, will effect the desired

change. This is not an intellectual process but the combination of recognition and aggressive reformation.

Wellness efficacy is regulated in the conceptual and normative areas where the virtues of wellness are objectively and rationally adjudicated and its de-merits refuted.

This appropriate executive emphasis necessitates an initial introduction to normative imperatives at executive level in addition to the other operational responsibilities. With such alertness in place the executive charter will acknowledge wellness as priority and responsibility. Significantly, it already features in the Wellness Self Coaching Inventory, Annexure C, p. 16.



The recommendation here is to ensure that corporate decision makers and normative culture shapers are apprised of this model and its emphasis, in order to advance a pragmatic wellness philosophy and its enduring efficacy.

WELLNESS INTELLIGENCE

To become wellness inclined, convinced and *intelligent* (MQ) an organisation and its executive need to graduate to a level of such moral conviction (Lennick & Kiel, 2005).

Whereas such inclination, historically, tends to render executives and organisations *soft* and inappropriate, the very reverse of this *label* now applies.

Preferred employers (employers of choice) are now adjudicated by discerning potential employees to possess and practice such wellness philosophy and fibre.

It is recommended that all aspirant managers and leaders on their way to the executive levels and corporate effect, be inducted into these moral **imperatives of intelligence** (MQ) as part of their shaping in order to maximise both organisational and individual wellness efficacy.

QUOTIENT	DEFINITIONS	EFFECT
IQ	<ul style="list-style-type: none"> ▪ Cognitive adeptness ▪ Mental alertness ▪ Deductive reasoning ▪ Interpretative logic ▪ Analytical Ability 	<ul style="list-style-type: none"> ▪ Sound reasoning ▪ Fact finding ▪ Problem Solving
EQ	<ul style="list-style-type: none"> ▪ Empathy ▪ Feeling ▪ Caring ▪ Embrasive leadership ▪ Sensitivity ▪ Inspirational impact 	<ul style="list-style-type: none"> ▪ Relational efficacy ▪ Affective influence
SQ	<ul style="list-style-type: none"> ▪ Fundamental values verification ▪ Ethics ▪ Belief system / Corporate religion ▪ Conscience construct ▪ Moral re-alignment ▪ Wellness sensitivity. 	<ul style="list-style-type: none"> ▪ Values Vigilance. ▪ Normative philosophy ▪ Conducive culture formation. ▪ Work Life Balance.
MQ	<ul style="list-style-type: none"> ▪ Moral Organisation renewal ▪ Rehumanisation of work ▪ Balanced Life and living ▪ Dignity for all. 	<ul style="list-style-type: none"> ▪ Conducive moral culture ▪ Universal Integrity ▪ Pragmatised Values ▪ Moral Vigilance ▪ Wellness Efficacy.

Proper Executive Development should never be considered complete if not also incorporating this syllabus and subsequent assessment and rating.

TIME AND SPACE EFFICACY

The omnipotence of the world of work variously manifests in the amount of conscious time expended in the work place. It is this economically active milieu which not only demands the majority of mental and physical energy, but also tends to invade private time and space. The amount of time apportioned is not easily a self determined fraction of total time available, but sooner the inverse of this ideal situation where the executive ideally determines such time appropriation for work. As the demand for executive commitment increases, it tends to pervade the portion of discretionary time to the extent that the consensus now resembles the following time distribution.

EXECUTIVE WORK PROFILE

	1990		2006	
	Hours	%	Hours	%
Work	11	46	12	50
Sleep	7	29	7	29
Discretionary time	6	25	5	21
Total	24	100	24	100

The equally significant and alarming feature of this time distribution over the three broad portions, is the fact that free/discretionary time is willingly reduced in favour of, and credited to, more work allocated time. This begs the penetrative and agonising question, namely what will be sacrificed at personal level. In posing this question to executives who attended self management and wellness programmes during 2004/5, the alarming and unanimous answer recorded is:

- Family maintenance.
- Health and fitness management.
- Informal social intercourse.

On the question, how will the organisation absorb and expend this additional executive time, the following is recorded:

- Increased interface time – meetings.
- Increased span of supervision and control.
- The twelve hours will become thirteen hours.

Again, it would seem that the organisation is the *villain* in this equation of time allocation and absorption. But, remembering that executives willingly release such additional time, it would be unfair to assume such an accusatory stance.

FINAL PERSPECTIVE

A contemporary *shift* in the whole wellness, self management, work life balance and personal maintenance phenomenon and discipline, seems to favour the integrative concept of **Wholeness**.

Whereas it could be argued that this definition and depiction is just further semantics and vocabulary, it is nevertheless recommended as a useful integrative, and even, unifying theme.

But, regardless of definitions, and even contention, wellness is actuality and qualifies for serious attention as both a personal self care and organisational imperative.

The phenomenon of wellness immunity teases the psychology of inevitability. The fact is that people blessed with talent, wealth and success, tend to be the very candidates who suffer from stress, burn-out, role confusion, and relational intrigue. Add to this cluster, virtue, ambition, aspiration and achievement motive, and it seems to constitute the ideal candidature for unwellness and constituent properties of inauthentic happiness.

The psychology of inevitability invites a cognitive sensitivity toward vulnerability. Status and affordability can never justify the means nor

rationalise the end state. What is needed, is **authentic executive fortitude** to recognise the inevitable *traps* which lurk and lure and the concomitant willingness to succumb.

Ultimately, the entire notion of the wellness dynamic becomes a transactional matter with a price to pay. It would seem that the forces that regulate **this price** become the properties of the psychology of inevitability. When reward is sublimated at the expense of **good process** and pursuit, quality of life is compromised. If preferred quality of life becomes non-negotiable, then it seems to compromise occupation and career.

Wellness efficacy insists on sustainable positive effect and value, shaped by considered compromise. Extreme career commitment and excessive corporate citizenship are actually negative components within this wellness construct. And yet, it seems to be a favoured attitude and condition by most.

The psychology of inevitability begs a cognitive alertness for the inescapable tarnishing effect of unwellness, often masquerading as wellness and so contaminating an authentic corporate culture. There can never be any credence in, nor defence of, distortion of quality of work life, be it sanctioned by the individual or perpetrated by an inconsiderate employer.

CHAPTER SIX

WELLNESS QUESTIONS, CHALLENGES AND CONCLUSIONS

I think, therefore I am. (Des Cartes – 1596 - 1650)

I think not, therefore I'm damned. (Most)

WELLNESS QUESTIONS, CHALLENGES AND CONCLUSIONS

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WELLNESS QUESTIONS

This concluding section seeks to summarise those questions and concerns expressed by individuals and collective leadership alike regarding wellness implementation programmes and strategies and its functionality. It also serves as an epilogue for the entire text from which further research challenges will emerge. It also confirms that the emergent and developmental nature of wellness is not a conclusive matter yet.

Whilst on the one hand wellness is increasingly recognised as a desired state of well-being and holistic health (even existential efficacy), it is similarly still questioned for its relevance and functionality in a modernistic work milieu and ethic. Even further, the fact that only a fragment of executives exposed to wellness education, training, development and inspiration, actually engage in some dimension of wellness rehabilitation, has served as cause for concern and even apprehension.

The following questions are pertinent:

- **Is unwellness, as experienced and defined, not a manifestation of executive behavioural normality.**

The question here is whether it is realistic to expect anything other than unwellness as a consequential condition and status, given the nature of the executive challenge in South Africa, notably as a result of the scarcity of such talent and therefore the excessive burden endured by executive incumbents. Here, the significance of realism is factored into the entire wellness equation, seemingly suggesting that some degree of unwellness must remain a *de facto* condition for any executive. Moreover, the charge remains that it is naïve to expect absolute wellness as defined and purported here, whilst simultaneously engaged in compounding executive performance.

- **It is strongly questioned why the definition of wellness should incorporate the fortigenic properties of managing and coping with relative unwellness and not as a set of attributes to either withstand or ignore the inevitability of unwellness.**

Given the nature and size of the executive job at hand, and the uncompromising call for a superior devotion to duty, it is suggested that executive resolve should be bolstered by such salutogenic ingredients, not only to maintain and sustain wellness achieved, but also to cope with unavoidable intrinsic unwellness.

- **To sustain national gross domestic product at a macro level as well as profitability at micro enterprise level, it seems to be an incontrovertible fact that unwellness will remain an integrative part of the executive *fabric*.**

The concern expressed here is the fact that a projected real growth rate within the economy of the stated 6%, the maintenance of the current low interest rates, the disciplined consumer spending, the favourable balance of payments and the enticement of foreign investment, will all depend on executives unconditionally committed to their charge and therefore again the recognition of unwellness as a *natural* erosive feature of executive engagement. These respondents advertently suggest that absolute wellness is contrary to the grand economic call and unrealistic to expect, notably within the current buoyant South African economy. But, must economic and financial buoyancy automatically corrupt wellness virtue?

- **Superior occupational and vocational commitment is an irreversible condition within every executive so conceived and inclined.**

It is argued here that achievement motive, ambition, aspiration, evolved work ethic and even entrepreneurial flair, are predetermined

and fixed and will therefore always allow some degree of unwellness as part of the overall occupational and vocational regime. Achievement motive and performance willingness are congenitally predetermined and will always invite some degree of concomitant unwellness.

- **Any individual has the constitutional right to be wrong as determined and regulated by the Bill of Rights, Chapter 2 of the Constitution of the Republic of South Africa.**

Therefore, no employer has the right to insist that employees have to be well in order to be employed or to sustain employability. The analogy proffered here is that any person who elects to destroy health, not only has the right to do so, but is also provided with the capacity and facility to engage in such unwell conduct as is the case with smoking at enterprise level. But if such persistent unwell conduct impacts negatively on others, then such behaviour constitutes unfair labour practice and a violation of constitutional rights as well.

- **A rhetorical question asked, challenges fundamental reasons why any astute, health and safety conscious and quality driven executive would not only sanction, but in fact endure an unwell lifestyle as a stark paradox.**

The challenge lies in the education and investment made in wellness enhancing interventions, clearly with minimal preventative and even remedial effect. The argument further extends towards a compromised philosophy and stance whereby investment should sooner be made in individuals helping them to cope with unwellness, as compared to influencing unwell inclined individuals to consider wellness.

- **In an endeavour to comprehend the unwellness precipitating milieu and circumstances, the question is posed whether unwellness only manifests in Western cultures where capitalism and free enterprise regulate commercial and industrial endeavour.**

This charge extends further into the question whether unwellness is a natural consequence of wealth, affluence and success and even ownership in the form of equity. Does it follow that depravity minimises unwellness and that affluence will precipitate unwellness, since poverty is mostly not a choice. This question becomes particularly pertinent in the third world.

- **Will the average (and typical) shareholder necessarily endorse the practice of wellness.**

Is it not the only, and fundamental, objective and aspiration of any investing shareholder, purely and singularly to maximise on such investment and not the self sanctioned damage (unwellness) it may cause individuals employed in the application thereof?

The notion exists that shareholders' conscience will not extend as far as concern for excessive dedication and resultant self neglect, whilst administering shareholder funds. Does the shareholder really care about human wellness, or purely about investment returns?

- **In the same vane, it is an inexactitude, and even erroneous to argue, that organisations that are unwell are less effective and profitable, and that organisations depicted and noted for its wellness are automatically more well and profitable.**

In fact, this charge seems to favour the debate that any organisation, driven by commitment and devotion, to the extent of self sacrifice, becomes extremely successful and will invite not only favourable investment, but even ignite take-over and joint ventures, because of recognised success and attractiveness. This will happen, regardless of the wellness index of the people on the state of morale and morality.

- **The emphatic statement is deposited as a moralistic counterpoint to the wellness philosophies and practices**

promoted in this text, that no organisation/employer will insist that any executive deliberately neglects or damages personal priorities and preferred lifestyle.

This argument includes *inter alia*:

- Family disintegration
- Marital/partnership neglect
- Parental disconnect
- Fifteen hour workday
- Compromised leave and time away
- Health neglect
- Politicking engagement
- Stress suffering
- Wellness addiction and pathology tolerance.

Why do executives naturally and willingly sanction such unwellness?

These are some of the open-ended questions which evoke reflection on wellness and challenge the pragmatism with which it dare to be addressed and unwellness redressed. These issues listed also constitute a challenging agenda for further reflection and research in the quest to find the ideal definition and set of interventions for individuals and organisations alike.

The prevailing question remains **why** unwellness becomes so invasive where human talent and organisational effectiveness fuse. Can it reasonably be argued that these ingredients constitute the critical *mix* for decay.

Whilst wellness is advanced as preferred organisational culture and individual desire, the admixture of the two is not yet optimised. But, cognisance has been taken by organisations and individuals alike and some wellness sustainability effected. In this dynamic process of gradual conversion, the phenomenology of wellness **is** assuming due recognition.

FINAL PERSPECTIVES AND CONCLUSIONS

The Psychology of inevitability respects the dynamism of transformation and transience. It also acknowledges the virtues and functioning of modernity and the fact that contemporary existential currency will dictate preferred lifestyle, ethics, and even societal conduct (Toffler, 1970).

It is pragmatic to recognise the mechanism of this contemporary modernity and its influence and effect universally, but also modern organisation behaviour specifically.

Conventions, traditionalism and historical virtues, will be challenged, transformed, reshaped and even abolished as futurism, and the alignments to cope, assume different shape and form.

Within this fluid and mobile milieu organisations will continue to exist and function, become more technologically astute and increase in compounded profitability and efficiency.

But, the question in this thesis is about efficacy, endurance, and real value.

The apparent erosive effect of progress on individuals and organisations is unashamedly moralistically presented. It is the cost of such progress and success which is transposed on the continuum of wellness and unwellness. Also, the question is posed whether everything that is new, is necessarily better?

It is indeed this epistemology which features in this broader context of choice and sanction. On reflection, it is the noetic and teleological dynamics which emerge as both interesting and confusing constructs in human choice. It culminates in the paradox between what is theoretically **so** right and practically so wrong!

In the quest to understand why anyone would sanction demise, deterioration and the derogatory impact of unwellness, the paradox assumes prominence. Clearly, the answer is not found in human cognition, but apparently sooner in the absence of timely and appropriate contrition.

This continues to remain the dialectic dilemma!

There is no question that hard work will become even harder work. Executives will develop more capacity, more analytical thinking, deductive reasoning, executive leadership and corporate effect. Concomitantly they will develop the resolve to cope with more compounding stress, dualistic

lifestyles and even the disintegrated family. They will acquire personal and professional logistics to sustain their compounding lifestyles and to assist in administering their domestic commitments. The occupational world will become more invasive and technology more prescriptive as the shareholder becomes more demanding and the consumer dictatorial.

The incontrovertibility of the contemporary trend to sanction unwellness as *part-of-the-deal* is sadly apparent. And, whilst executive intellect would acknowledge the significance and unaffordability of unwellness tolerance, the sanction to endure and continue sadly predominate.

It is this phenomenology which has to remain the focus of those who acknowledge the tragedy of demise and the sadness of acquiescence.

It may well be argued that it is counter-productive to challenge trend but far more pragmatic to conform. However, if a slavish acceptance of trend and tendency should prevail, then the valance of quality of life should similarly be negated. That would constitute teleological fraud.

This is the age of incongruency, paradox and ambivalence. Individuals blessed with talent, ambition and skills, and organisations with profitability, market share and growth, are the greatest sufferers from unwellness. It is this phenomenon which most profoundly challenges the virtues of universal wellness as a preferred life and work style and conducive corporate culture.

Does this paradox mean that the experience of joy, happiness, gratification and fulfilment calls for a sacrificial orientation and decision making. Is it necessarily self deprivation and compromise in order to secure that desirable condition of absolute wellness in a world of contemporary realities? Or, is this not perhaps the real virtual world, calling for a selective alignment and a similar acknowledgement that *this* is actually the Age of Continuity.

Martin Seligman (2002) unashamedly and very convincingly propounds Authentic Happiness as part of positive psychology. He refers to our existing signature strengths which will continue to kindle kindness, originality, humour, optimism and generosity. Wellness suggests an inherent considered *selfishness*, which will not disallow these features and virtues, as it insists on securing more joy and happiness.

Ultimately, wellness remains a matter of choice. It is the individual logotherapy of Frankl (1959), which challenges such existential choice. This functional logic will place work in realistic context and the experience thereof in constant pragmatic perspective. This will result in the contrast between preferred personal values as it challenges mechanistic mercantile imperatives. Again, a matter of choice.

EXECUTIVE WELLNESS AND SELF MANAGEMENT INVENTORY[©]

Copyright: Prof. J.J.L. Coetzee

johann coetzee



human development consultant

STRICTLY PERSONAL

Dear Participant,

This inventory is designed as a self-appraisal via a process of introspection and critical personal and professional assessment.

The purpose of this information is to identify areas of both good and bad self-management in order to construct a model/instrument for improvement toward desired wellness.

It is an instrument that deliberately excludes scales, rating and ranking charts and statistics. It allows you to record your situation and condition experientially so as to provide your unique **experiences and feelings** to guide the recorded responses.

There is obviously no correct or even preferred/response to any question. It is the authenticity and uniqueness of your information that constitute the essence of an appropriate wellness intervention.

STRICTLY PERSONAL & CONFIDENTIAL

NAME (Optional): -----

GENDER -----

DATE OF BIRTH: -----

AGE: ----- AGE OF YOUR SPOUSE/PARTNER: -----

MARITAL STATE: Married: _____ Since: _____
 Divorced: _____
 Never Married: _____

	CHILDREN (Please specify):	Age	Gender	Status (eg. scholar, married, etc)
1				
2				
3				
4				
5				
6				

PLEASE DESCRIBE YOUR OWN BROTHERS AND SISTERS:

	Brother/Sister	Age	Profession	Qualification
1				
2				
3				
4				
5				
6				

WHAT DO YOUR PARENTS DO / OR DID THEY DO: _____



SCHOOLS ATTENDED: (Last school first)

	Name	Std passed	Achievements Attained
1			
2			
3			
4			
5			
6			

POST-SCHOOL QUALIFICATIONS ATTAINED:

	Institution	Qualification	Direction of Study & Majors
1			
2			
3			
4			
5			
6			



AFFILIATIONS AND MEMBERSHIPS (List 5 most important):

	Institution	Status
1		
2		
3		
4		
5		

SPORTING ACHIEVEMENTS:

Level	Sport type	Level of Achievement	Year(s)
School Level			
Post School			
Present			



REMUNERATION / PARTICULARS OF EARNINGS

Gross income annually: R _____

1. Salary (cost to Company): R _____

2. Perks:

2.1 Vehicle R _____

2.2 Housing loan/subsidy R _____

2.3 Study bursaries R _____

2.4 Entertainment Allowance R _____

2.5 Pension Benefits & Insurance R _____

2.6 Medical R _____

2.7 Profit Share R _____

2.8 Shares Scheme Options R _____

2.9 Travel Allowance R _____

2.10 Other R _____



IN THIS SECTION OF THE QUESTIONNAIRE YOU ARE REQUESTED TO ANSWER EACH QUESTION IN AS MUCH DETAIL AS POSSIBLE AND TO MOTIVATE YOUR ANSWER:

1. Are you satisfied with your choice of career?

-

2. Are you happy with your choice of employer?

3. Do you derive job satisfaction from your work/post/function?

4. Do you feel that your talents and potential are being used to the full?



5. List and discuss 3 dominant frustrations that you are experiencing and enduring at present.

6. Which 3 "joys" give you particular job satisfaction?

7. Do you work (too) hard?

8. What is the cause of you working too hard?

9. What is the result/effect of this hard work?

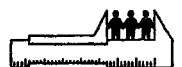


10. If you could start again with a different career, would you and what would it be?

11. What prevents you from doing so?

12. Do you feel like "getting out", selling everything and *moving*?

13. What prevents you from doing so?



14. What do you typically devote your day to?

Activity	Percentage of time
Meetings	
Consultation with people	
Administration	
Negotiation	
Logistics (travelling, etc.)	
Strategic thinking	
Self Development	
Recreation	
Computer Focus (e-mail)	
Other	

15. Why exactly does this particular profile/time allocation exist?

16. How would you prefer it to be?



17. What does your typical day look like:

What time do you wake up? _____

What time do you get up? _____

What time do you go to work? _____

How long do you drive to work? _____

What do you do in your car (usually) _____

What time do you usually arrive at work? _____

What time do you leave your place of employ? _____

What time do you usually arrive home? _____

What time do you go to bed? _____

18. List in order which are the first 3 things you do when you arrive home:

1. _____

2. _____

3. _____

19. Do you go elsewhere or attend to other commitments after work? How often and at which institutions?

20. Is it necessary? Why?



21. Do you belong to associations from which you would like to resign?
Name the organisations.

22. Why do you belong to these associations? How did it start?

23. Do you belong to a (sport) club(s)? Which and why?

24. Do you play sport regularly and with whom? Which sports do you practise?

25. Do you take part in any sport with your partner?

26. Do you attend organised sports events, Wanderers, Loftus, Newlands?



27. How often do you go to events alone with your children?

28. Do you attend your children's school functions, both academic and non-academic? And how often? Do you have any guilt feelings about this?

29. Do you know the following information about your children (complete):

Child	Date of Birth	Std	Subjects	Teacher's name
1				
2				
3				
4				

30. How often do you and your partner do things together (on your own)?



31. What do you prefer doing together?

32. How does your partner feel about your employment, employer and method of work? Describe in full how you this situation affects you.

33. What is the quality of your married life / partnership in general? Please give a full situational sketch.

34. How has it progressed over the years? What has gone wrong if so?

35. Discuss the following in full - positives and frustrations - within your marriage/ relationship:

(a) Quality of partnership / relationship i.e. support, understanding, caring etc.

(b) Romance



(c) Communication

(d) Sexual life

- Quality of your sex life:

- Do you find your sexual relationship fulfilling?

- If not, give reasons and your ideal

- What do you think the reasons for your sexual problems are (if any)?

- Were you ever involved in an extra-marital affair? What gave rise to this?

(e) Describe how you would like to experience your intimate life relationship.



36. Classify the following 4 factors in actual and ideal order as applicable to your life and your feelings. These are the factors which demand both your mental and physical energy and attention:

ACTUAL		IDEAL
	SELF	
	SPOUSE	
	FAMILY	
	WORK	

37. What determines this specific order?

38. What is your normative life like:

(a) Are you a believer? _____

(b) How do you practice this belief / religion? _____

(c) How has your career / work affected your faith? _____

(d) What is the ideal situation? _____



(e) Do you find sufficient time to practice your belief / faith?

(f) What aspects in your normative life need attention?

(g) Do normative issues have a place at work and does your workplace allow it?

(h) Can you work according to what you believe?

39. Which 3 things in your life would you (most) like to change and why?

(a)

(b)

(c)

40. What is preventing you from doing this?



41. What do you have the most qualms of conscience about and what is it doing to you? Name three dominant issues:

42. Do you do any of the following?

	Since	Consumption	Any marked consequence /effect
Smoke			
Drink			
Obesity (over eating)			
Other substance abuse/addiction			

PLEASE REMEMBER TO ANSWER IN FULL AND TO MOTIVATE YOUR ANSWERS!

43. Do you read (regularly) – what and when?

44. If not, what prevents you from reading?

45. Do you experience continuing personal development? What do you do for personal growth?

46. What does your time management/use of time look like? What frustrates you in terms of "time"?



47. Are you (mostly) up to date with your work? Do you get through your work?

48. Do you use your leave well. i.e. on your own terms and your own preferences?

49. How do you use your leave?

50. Does your family go away without you sometimes?

51. Do you go away without your family eg. fishing, hunting, overseas?

52. Do you take work home?

53. Do you sleep over weekends?



54. Do you fall asleep in front of the TV?

55. Do you eat out at work? How regularly?

56. What are the consequences for yourself and for your partner?

57. Is your partner proud of your achievements (discuss fully please)?

58. Do you get the support from home that you think you deserve?

59. Is your partner jealous of any of your colleagues : male/female?

60. Does this cause problems?



61. Do you and your partner discuss your career/work intimately and sympathetically?

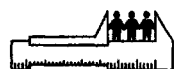
62. Is your return home from work at the end of the day affectionate, sincere and embracive?

63. How many things do you/do you not share with your partner and why?

64. Is your partner's work/career (if relevant) an irritation or threatening to you?

65. Do you feel you have to conform to your peer group at work to be acceptable?

66. Do you do things at work which are contrary to your convictions? Give examples.



67. Are you satisfied/happy with your qualifications? Is there any aspect of inferiority here?

68. Are you jealous of others and, if so, why?

69. Do you feel threatened by anyone at work?

70. Are you satisfied with your progress at work to date? Motivate please.

71. Are you planning for your retirement (already?)

72. Do you long for retirement? Do you want *out*?

73. What are you planning to do on retiring?



74. Do you have a personal strategic plan **now** and for the future?

75. Would you like to leave your present employ, but you cannot afford to? (Golden Handcuffs).

76. Discuss what "success" means to you.

77. What role does ambition play in your life? Mention something about ego and disappointment as well.

78. What is your relationship with your superior/boss? How do you manage this relationship?

79. What role does money (material possession) play in your life? Can you afford your life(style)



80. Is your personal financial position desirable? Discuss fully eg. overdraft facilities, sufficient cash investments, assets, etc.

81. Do you have to supplement your salary/income with loans and overdraft facilities in order to live/survive?

82. How big is the financial discrepancy between your actual and required income?

83. Which things would you like to finance, eg. new vehicle, alterations to the house, schools, holiday, etc. but it is not possible?

84. Do you experience stress/tension at present?

85. How are you aware of it? What are the symptoms? What is causing the stress?



86. What are the consequences/effects of the stress? What is it doing to you?

87. Are you using any medication and for what?

88. Have you been in hospital during the last five years? Reason.

89. When did you last have a medical check up and what were the results?

90. Have you ever been for personal counselling or for an emotional check-up to a professional person/psychologist? Please motivate the reason and what the results were.

91. How do you feel about the statement (fact) that total health should include a psychological check-up? Please motivate your answer.



92. How regularly are you away from home? Do you sleep away? How does it impact on you?

93. How does your partner/family feel about it?

94. How many kilometres per month do you drive for your work other than to work and home?

95. How often a year do you fly for work reasons, local and overseas?

96. Have you ever received any training/guidance with regard to Wellness and Self-Management? Please explain.

97. Did it have an impact and what is the result?



98. Would you feel "shy" about requesting or using such advice or help if it were made available continually?

99. How do you feel about South Africa in general and about the future specifically? Please discuss in detail.

100. What impact does the new RSA have on you?

101. Please supply any other information relating to or affecting your wellness past, present and future.



ORGANISATIONAL WELLNESS

INVENTORY[©]

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human development consultant

ORGANISATIONAL WELLNESS INVENTORY

INTRODUCTION AND PERSPECTIVE

The purpose of this inventory is to assess the state and status of wellness within your organisation as experienced by yourself at this time.

The objective of the exercise is to establish whether your organisation/employer is sensitive to the concept and practice of **wellness** and what factors either advance or impede wellness within your working milieu.

The product/outcome of the assignment is to index organisations in a way which will make **wellness** part of the logic and syllabus of a dynamic and caring **learning organisation** for the benefit of all employees and the employer.

METHOD

You will notice that each question requests you to record your actual experiences and not merely a mark or symbol on a continuum/scale. We need **your** sensations recorded as you genuinely experience, feel, react and even endure.



There is no right, wrong, appropriate or even absurd answer/response. Your genuine reaction to each question/situation posed is important and will greatly contribute toward the development of a **wellness model** for your organisation.

DEFINITION

Wellness is defined and described as that condition/sensation experienced in the workplace which advances both personal and professional gratification. The definition focuses on the ingredients positively affecting and effecting a desired lifestyle and work life balance.

Organisational wellness is the collective set of conditions i.e. policies, procedures, practices, personalities, politics and performances which enhance individual wellness and constitute the moral terms of (continuing) association.



BIOGRAPHICAL PARTICULARS

- Field of Activity, i.e. Mining, IT, Banking:

- Nature of Organisation i.e. Distribution, Manufacturing:

- Primary Product:

- Typical customer:

- Number of Employees: _____

- Age of organisation: _____

- Major share holders: _____

- Your position in the organisation: _____

- In which division: _____

- Your length of service: _____



WELLNESS INVENTORY

Please comment and motivate comprehensively:

1. Does your organisation have a wellness philosophy/policy? i.e. EAP programme, etc.

2. Is it dynamically implemented and maintained.

3. Have you personally benefited from this programme.



4. Would you say you work for a caring organisation. Please motivate both yes and no.

5. Do you find that your organisation states that it cares for its people, that the human resource is the most important asset, yet ignore this morality in practice.

6. Is your organisation's conscience regulated by its fundamental values or by cash/affordability.



7. Is the corporate leadership noted for its emotional intelligence or purely profit pursuits.

8. Is the work ethic morally realistic or merely philosophically correct.

9. Do senior people generally work realistically hard or too hard.



10. Is your employer/organisation sensitive to your personal life.

11. Is it possible to have a balanced integrated life while being employed here.

12. Can you be an optimal parent and partner and remain employed on the present terms, conditions and prevailing work ethic.



13. Would you run this organisation differently if you were CEO in respect of **wellness** and what you change/implement.

14. If you were to define/describe your organisation as **well**, what would the three outstanding positive features be.

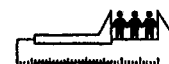
15. If you were to define your organisation as unwell (sick) what would the three outstanding negative factors be.



16. Has your organisation changed significantly over the past five years: In what respects.

17. Have you had to change simultaneously and what has the effect been on you.

18. Has the advent of the new RSA played any role in this organisational wellness assessment.



19. Would you say your organisation cares more about shareholders, customers or employees and in what order.

20. Does your company suffer from corporate politics and what is the effect of such politicking on you.

21. From an ethical perspective does your organisation behave *appropriately*.



22. Do you have to violate personal norms and standards in order to *fit-in*.

23. Can you live your preferred lifestyle while being employed here. Or, do you have to conform and compromise. Also, why do you tolerate this unwell organisation.

24. Do you and colleagues discuss these wellness issues. Is it a subject which readily features.



25. Can one experience both job and personal satisfaction at this work place.

26. What is your organisation specifically doing to advance both organisational and individual wellness.

27. Does your organisation conduct culture and climate surveys and what is the outcome and effect.



28. Are you personally more **well** now associated with your present employer/organisation than before with another organisation or division.

29. What would you expect from an organisation noted for its wellness sensitivity.

30. Do you and your partner have the same sentiments about your employer. Would he/she rate the organisation as wellness sensitive.



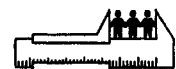
31. Do you predict that your organisation will become worse or better as regards wellness and why.

32. Which organisation, in your estimation resembles ultimate wellness. What influences this status/reputation and what is its effect.

33. What will the impact of virtuality, house and office re-designs, the nature of work and the psychological conflict be on organisational wellness issues. State your predictions and preferences for the future.



34. Any other wellness matters / comments:



WELLNESS

SELF COACHING INVENTORY[©]

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WELLNESS SELF COACHING INVENTORY

Talent, performance, success and even stature mostly serve as the criteria for progress and promotion in the world of work. Consequently such candidates become supervisors, middle managers, executives, team leaders, cluster facilitators and even mentors.

Supervisors, managers and leaders are rarely professionally groomed nor inducted into these important roles. Because of natural attributes, potential and situational astuteness, it is envisaged that they will induct themselves to become situationally astute and cope.

In reality it never happens that way. Work demands and other operational priorities tend to pre-dominate, leaving this vital process neglected and universal competence assumed.

An Executive Development Programme or MBA later does not rectify this original void. It typically comes too late, considering the importance of a model and a *road map*, with which to think about, anticipate, position, formulate and then engage in this new executive capacity and role.

This is by no means an all-inclusive list of philosophies, practices etc. It is sooner an inventory and checklist containing some reminders and pointers with which to audit management and leadership philosophy and tasks.

Also, only the actual item / process / skill is recorded and not the comprehensive definition. Use own / existing body of knowledge for the relevant context within which to assess and rate current status.

Refer to each category and the key ingredients and rate present status and then the action / strategy you believe you need to introduce in order to improve your professionalism.

Ultimately, this instrument only seeks to confront leadership and management alertness and professionalism in formulating an own unique model with which to impact effectively on both people and processes.

This inventory serves as a reminder and stimulant to either anticipate appropriately, or to re-think strategically and tactically the way in which you elect to perform your managerial and leadership function.

Whilst intuition, instinct and valued experience constitute useful ingredients for this task, it just is not good enough. We have to **think** about this role and think about it innovatively and *innervatively*.

Most importantly, this inventory focuses on Wellness as desired state and the strategy with which to acquire and maintain work life balance. This is arguably the most neglected dimension in the executive charter.

Finally, the information recorded in this document constitute the *agenda* for continuing professional coaching.

PHILOSOPHIES AND PRINCIPLES & PRACTICES

In this section you are to assess your philosophy on each subject, your current level of knowledge and applicable skill level in order to function independently and professionally. This is recorded in the Present Status column. Now, construct a remedial/developmental intervention in Column 3.

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Management Philosophy		
Leadership		
Performance, productivity and profits		
Organisation Design (Job evaluation)		
Organisation Structure (Status, Titles)		
Empowerment (Trust), Autonomy (Independence) & Devolution		
Affirmative Action, Employment Equity		
Values		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Social Involvement / Investment		
Strategic Thinking & Planning - Vision - Mission		
Team: <ul style="list-style-type: none"> ▪ Optimal functioning ▪ Compilation (Variety) ▪ Self Directed ▪ Collective focus v/s conventional team building ▪ Independence and individuality ▪ Spirit ▪ Character(s) ▪ Meetings 		
Motivation: <ul style="list-style-type: none"> ▪ Role modelling ▪ Followership ▪ Inspiration ▪ Techniques / processes ▪ Conducive milieu 		
Style: <ul style="list-style-type: none"> ▪ Charisma ▪ Inter-face impact ▪ Contact, Consultation ▪ Communication (techniques and tactics) ▪ Effecting lasting impression ▪ Dynamism ▪ Unconventionality 		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Supervision: <ul style="list-style-type: none"> ▪ Empowerment ▪ Outcomes focus ▪ Trust ▪ Self Management/ Supervision ▪ Reporting / Information management ▪ Performance Management ▪ Controls 		
Culture: <ul style="list-style-type: none"> ▪ Spirit / Climate ▪ Critical indicators ▪ Pride ▪ Commitment / Citizenship ▪ Morale 		
Compensation: <ul style="list-style-type: none"> ▪ Philosophy ▪ Determinants ▪ Owning and sharing 		
Growth Management: <ul style="list-style-type: none"> ▪ Education ▪ Training ▪ Development 		
Customer / Client orientation: <ul style="list-style-type: none"> ▪ Consumer ethic & behaviour ▪ Service ▪ Branding ▪ Product Profile & Integrity ▪ CRM ▪ Merchant mentality 		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Self: <ul style="list-style-type: none"> ▪ Aspirations ▪ Ambition ▪ Wealth focus ▪ Development ▪ Image and impact ▪ Balance/Work-home life ▪ Partnerships ▪ Life Style ▪ Strengths, Weaknesses ▪ Development areas ▪ Stress issues <ul style="list-style-type: none"> ▪ Burn-out ▪ Work load 		
Reporting: <ul style="list-style-type: none"> ▪ Format ▪ Meetings ▪ <i>Paper!</i> ▪ Technology 		
Professionalism: <ul style="list-style-type: none"> ▪ Posture ▪ Style ▪ Dress ▪ Biography and CV <ul style="list-style-type: none"> ▪ Qualifications ▪ Associations ▪ Membership ▪ Experience & Exposure ▪ Publications ▪ Public appearance ▪ Reputation 		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Normative issues: <ul style="list-style-type: none"> ▪ Personal philosophy <ul style="list-style-type: none"> ▪ Life ▪ Living ▪ Work ▪ Values ▪ Norms ▪ Ideology ▪ Conduct ▪ Ethics 		
Self Concept / Image: <ul style="list-style-type: none"> ▪ Aspirations ▪ Competitiveness ▪ Development ▪ Achievement motive ▪ Work Ethic ▪ Wealth focus ▪ Status needs ▪ Power needs 		
Human Resources: <ul style="list-style-type: none"> ▪ Philosophy ▪ Performance ▪ Productivity ▪ Empowerment ▪ Diversity ▪ Compensation ▪ Education, Training and development 		
Organisation: <ul style="list-style-type: none"> ▪ Development ▪ Behaviour ▪ Design, Titles ▪ Structure / levels ▪ Transformation ▪ Change ▪ Strategic Management ▪ Culture ▪ Exco, Manbo, functioning 		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Functional Skills: <ul style="list-style-type: none"> ▪ Conflict Management ▪ Interviewing ▪ Counselling ▪ Fact finding ▪ Problem solving ▪ Analysis ▪ Oral presentation (speech making) ▪ Written Communication ▪ Inspirational Skill (motivation) ▪ Diplomacy ▪ Negotiation ▪ Computer literacy ▪ Media facing ▪ Emotional Intelligence 		
Information Management: <ul style="list-style-type: none"> ▪ Specific info needed ▪ Feedback philosophy ▪ Controls ▪ Reports ▪ Meetings ▪ MIT ▪ Paper 		
Upward Management: <ul style="list-style-type: none"> ▪ Managing principals ▪ Relationship establishment ▪ Alliances ▪ Public Relations <ul style="list-style-type: none"> ▪ Share Holders ▪ Analysts ▪ Media ▪ Diplomatic skills 		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Business Perspective: <ul style="list-style-type: none"> ▪ Expansive inclination ▪ Growth orientation (M & A) ▪ Conservatism / risk ▪ Governance / conformism ▪ Understanding the (big) picture ▪ Opportunistic inclination ▪ Austerity mindedness 		
Unconventionality: <ul style="list-style-type: none"> ▪ Managing presence ▪ Managing <i>mystery</i> ▪ Creating surprise ▪ Celebrating achievement ▪ Contact, consultation & communication with people ▪ Personal note writing ▪ Reminder recording ▪ Observation / alertness / internalisation ▪ Unpredictability ▪ Follow-up system and discipline ▪ Birthday, achievement, incident recognition 		
Recreation: <ul style="list-style-type: none"> ▪ Cultural activity ▪ <i>Time-out</i> ▪ Sport ▪ Fitness ▪ Toys ▪ Memberships 		

SUBJECT	PRESENT STATUS	STRATEGY / ACTION
Wellness: <ul style="list-style-type: none"> ▪ Work life balance ▪ Supportive Home Life ▪ Priorities ▪ Self Management ▪ Aspiration ▪ Damage ▪ Regrets 		

SELF ASSESSMENT AUDIT

From the section on philosophies and principles, isolate the ten most significant (serious) areas of personal and professional challenge and record here a remedial and developmental intervention and endeavour to rank the ten criteria in order of greatest effect.

No.	Challenge Area	Action
1.		
2.		
3.		
4.		

No.	Challenge Area	Action
5.		
6.		
7.		
8.		
9.		
10.		

**CARRY-ON STRATEGIC AND TACTICAL INFORMATION
(DAILY INFO PROFILE)**

Item	Status	Action
Share price		
Sales / Turnover		
Total Debtors		
Total Creditors		
Head count		
Bank Balance:		
- Current		
- Investments		
- Money banked / received		
Inventory		
Deals clinched / lost		
Cost of business per day, per month		
Critical outstanding issues		
Key contacts		

Being informed and current as regards everything happening in your organisation is vital for effective leadership and informed decision making.

The management information system must be able to supply this information incessantly. Secondly, it should ideally become *carry-on* information.

PROFESSIONAL AIDS AND SKILLS

- Computer utilisation
 - Data Management (NB!)
- Dictaphone utilisation
- Secretary / PA discipline
 - Professional Alignment
 - Empowerment
 - Office structure and rhythm
- Diary management
 - Methodology
 - Discipline
- Critical Incident noting
 - Carry-on note pad
 - Other
- Managing surprise (Methodology / techniques)
 - Preparation
- Reminder management
- E-mail discipline
- Free time (daily).

POSITION CHARTER FOR EXECUTIVE (EXCO)

SELF ASSESSMENT FOR EXECUTIVE MATURITY AND READINESS

KEY PERFORMANCE AREA	DEFINITION
1. Strategic Management	<ul style="list-style-type: none"> • Visionary Management • Future Management • Conceptual Management • Environmental Scanning • SWOT Analysis.
2. Tactical Management	<ul style="list-style-type: none"> • Corporate Positioning • Facilitating • Caucusing • Lobbying • Alliance Management.
3. Organisation Design	<ul style="list-style-type: none"> • Structuring • Division of Labour.
4. Management of Growth and Size	<ul style="list-style-type: none"> • Expansion Management • Downsizing and re-sizing • Retrenchment Management.
5. Budgetary Management	<ul style="list-style-type: none"> • Supervision over budgetary process and budgetary discipline • Profitability management / return on funds employed • Cash flow.
6. Conflict Management	<ul style="list-style-type: none"> • Conflict resolution interventions at both corporate and departmental levels • Conflict intervention and restitution intervention.
7. Crisis Management	<ul style="list-style-type: none"> • Crisis intervention at a corporate level and not at an operational level.
8. Statutory Management	<ul style="list-style-type: none"> • Anticipation, assessment, review and alignment with legislation, constitutional issues and legal issues.
9. International Alignment	<ul style="list-style-type: none"> • Liaison with international agencies, affiliates and potential alliances.

KEY PERFORMANCE AREA	DEFINITION
10. Policies & Procedures	<ul style="list-style-type: none"> • Setting of corporate policies and procedures and the supervision of its formulation, introduction and disciplined execution.
11. Corporate Image Management	<ul style="list-style-type: none"> • Public relations, customer orientation and external liaison to be defined, supervised and practised on a differentiated basis according to the significance and impact of such liaison.
12. Diversification	<ul style="list-style-type: none"> • Definition and strategizing for the benefit of timeous diversification. • Pursuit of joint ventures • Outsourcing of functions, activities and processes where appropriate.
13. Human Resources	<ul style="list-style-type: none"> • Setting of Human Resource policy in general as well as Human Resource Development Policy & Procedure specifically • Supervision over staff morale and productivity (collectively).
14. Marketing	<ul style="list-style-type: none"> • Aggressive creation of a marketing mentality/ culture • Maintenance of a strong customer orientation / membership sensitivity • Inculcation of a universal service mentality.
15. Organisation Development	<ul style="list-style-type: none"> • Establishment of an incessant learning organisation culture and strategy • Responsible for organisation development interventions, e.g. technology development, information management improvement, demographic alignment, employment equity, etc.
16. Personal Wellness	<ul style="list-style-type: none"> • Self Management • Neglect detection and remedy • Work life balance

EXECUTIVE RANKING CHART

CATEGORY	STANINE % OF POPULATION	PERCENTILE	DESCRIPTION	RANKING	
				CURRENT	FUTURE
1	2	98	Global Executive.		
2	6	92	Corporate/Conglomerate CEO.		
3	9	83	Executive: Corporate integrated function. Multi-disciplinary.		
4	16	67	Senior Management. Potential and skills for junior executive level. Strong leadership skills		
5	34	33	Middle management: General Management. Generic Talent.		
6	16	17	Junior management Singular operation/function.		
7	9	8	Supervisory management.		
8	6	2	Very low level of management & leadership substance.		
9	2	-	No potential. Misplaced.		

LEGEND: ✓ Current ranking
 × Future / projected ranking in 3 years

WELLNESS MAINTENANCE

INVENTORY[©]

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WELLNESS MAINTENANCE INVENTORY

In order to appraise the relevance and effect of the Wellness programme which you attended, will you kindly complete this simple inventory.

The purpose is to identify the specific conditions and factors which made it possible for you to utilise the material. Similarly we need to detect the conditions and militant criteria which tend to neutralise positive wellness intent and its practical implementation.

You will notice that this inventory requires of you to record your responses with commentary and not only stipulate statistics. We need to obtain from you both positive and negative causal factors as the unique phenomena existent in your world.

This is an anonymous inventory except where you specifically request feedback.

WELLNESS MAINTENANCE INVENTORY

	PERSONAL QUESTIONS	REPLY
1.	How much time has elapsed since you first attended the wellness programme	
2.	Personal status – married etc. <ul style="list-style-type: none"> ▪ Has this status changed since the first encounter. 	
3.	Size of your family now. <ul style="list-style-type: none"> ▪ Has it changed since first encounter. 	
4.	Does your partner also work <ul style="list-style-type: none"> ▪ Has this changed since first encounter. 	
5.	What has changed in your career i.e. employer, position, location etc.	
6.	Do you still live at the same address.	
7.	Did you engage in any further formal education since.	

8.	Did you benefit from the original Wellness Programme attended. Specify.	
9.	Did you leave the programme with the positive intention to utilise and implement its virtues, guidelines and instruments, or not.	
10.	Was it generally possible to execute your Wellness intentions.	
11.	What have been the two most difficult <i>things</i> to change and maintain.	
12.	<p>Have you experienced any relapse.</p> <ul style="list-style-type: none"> • What caused the relapse. • Have you rehabilitated since. 	
13.	Is your work environment hostile or supportive regarding your Wellness commitment.	
14.	What benefits can you report regarding your (new) Wellness regulated lifestyle.	
15.	What were the main factors influencing your Wellness commitment.	

16.	What suggestions can you offer to better sustain the maintenance regime and to ensure a better return on Wellness efforts.	
17.	What have you specifically changed, introduced etc. relating to lifestyle in general, work and career management or any other pertinent intervention following from the wellness management programme attended.	
18.	Do you believe continuing wellness management is relevant in a modern/ contemporary world.	
19.	Any other comments on Wellness maintenance.	

SELF-MANAGEMENT

EXPERIENTIAL EVALUATION[©]

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SELF-MANAGEMENT : EXPERIENTIAL EVALUATION

This short and confrontative inventory lists 20 personal experiences / encounters. By means of a five point scale, mark an **x** in the appropriate block on the scale next to the question, reflecting your current experience of the specific issue.

SUBJECT	1	2	3	4	5
1. How much job satisfaction / fulfilment are you enjoying in your present position?					
2. How much support and empathy do you receive from your partner in terms of your career?					
3. What is your relationship / marriage like?					
4. How is your quality of life at this moment?					
5. Are you satisfied with the relationship and balance between your home and work?					
6. What is the quality of your parenthood. Do you fully engage with your children?					
7. What is the essence of your continuing self-development – reading, stimulated self-growth, etc.?					
8. Is your normative life in place – values, norms, ideology, belief, religion?					
9. Do you find time to practice your own interests, choices, hobbies, etc.?					
10. What is your stress level like?					

SUBJECT	1	2	3	4	5
11. What is the condition of your physical health?					
12. What is the quality of your emotional/ psychological health?					
13. What is the extent of your personal strategic (future) management? Do you have a <i>road map</i> ?					
14. Are you satisfied with your personality/ behaviour at present?					
15. What is your estimation of your self-image?					
16. Is your progress/success acceptable to you?					
17. What is your financial position like?					
18. What are your current feelings about RSA?					
19. What is your estimation of your social life, i.e. friends, events, recreation, theatre?					
20. How would you rate your self-management <i>vs.</i> self-neglect?					

Evaluation Scale:

1. Highly unsatisfactory: in crisis
2. Poor and of concern
3. Passable: platonic
4. Better than average yet the typical
5. Totally acceptable and outstanding

SEXUALITY WELLNESS

QUESTIONNAIRE[©]

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SEXUALITY WELLNESS QUESTIONNAIRE

Sex and sexuality are sensitive issues and often the source of serious relational conflict. If neglected and ignored, it will cause unwellness havoc in the strongest of relationships.

This inventory has been compiled as a result of hundreds of sex guidance encounters and guidance sessions with executives and partners. It does not seek to educate non-remedy at this time, other than stimulating honest appraisal of intimacy completion and its repair all in the interest of improved and maintained wellness.

This inventory is best utilised as a joint venture between sex partners.

By debating and recording actuality (current condition) in column two and then a sex wellness strategy in column three, the best results are guaranteed.

SUBJECT / THEME	PRESENT STATUS	REMEDY / ACTION
1. Decide timeously to talk about sex in your relationship. Develop a sex vocabulary.		
2. Never tolerate external disqualifying influences to good sex e.g. excessive work, friends, T.V.		
3. Discover the <i>Sex Magic</i> of your partner and practice those as sexual stimulants, e.g. telephone call, special gifts, time away "surprises".		
4. Plan sex. Busy people must consider a sex schedule.		
5. (Re)learn to cuddle, caress, feel, touch, massage. Discover the EZ of your partner.		
6. Utilise the sexual aids which you need to enhance your sexual pleasure. Obtain agreement first.		
7. Experiment with sexual practices/ discoveries e.g. foreplay, style and position variations.		

SUBJECT / THEME	PRESENT STATUS	REMEDY / ACTION
8. Structure regular review and discussion sessions re sexual status (sex auditing).		
9. Plan special sexual places and moments e.g. week ends, dining out.		
10. Engage in activities outside the home and work. Variety in life style serves as a sexual stimulant.		
11. Study your partner's sexual style and preference and respond accordingly. Sexual rhythm will flow from this sensitivity.		
12. Learn to listen. Hear the unsaid. Respond to the sexual nuance.		
13. Never insist on sex. Seek professional help. Admit your sexual problems (hang-ups).		
14. Never engage in sex if it is not sincere. Sexual integrity is vital for relationship building.		

SUBJECT / THEME	PRESENT STATUS	REMEDY / ACTION
15. Common courtesy, sensitivity and anticipation are vital ingredients for sexual communication.		
16. Sex does not work as the instrument for conflict resolution.		
17. Sex is just reward for a sexual interpersonal relationship.		
18. Try not to go to sleep with sexual frustration. It destroys tomorrows!		
19. Continue to study/ learn about sex. Sex is insatiable in theory and practice.		
20. Remain in love. Work at a romantic life style.		
21. Spend time together enjoying one another. Often in the nude - without sex.		
22. Love is not always sex. Sex is not always love. Understand and practice the difference.		

ORGANISATION UNWELLNESS

INDICATORS[©]

(NON-CONDUCTIVE MILIEU)

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ORGANISATION UNWELLNESS INDICATORS

CHARACTERISTIC	RATING					COMMENTS
	1	2	3	4	5	
<ul style="list-style-type: none"> ▪ Unhealthy competitiveness (vindictiveness) ▪ The quest for status, growth and power. 						
<ul style="list-style-type: none"> ▪ Accumulated leave (omni-presence) ▪ Reticence to be absent 						
<ul style="list-style-type: none"> ▪ Ever-expanding voluntary working hours. 						
<ul style="list-style-type: none"> ▪ Relationship disintegration. Partnership collapse. ▪ Infidelity ▪ Office affairs 						
<ul style="list-style-type: none"> ▪ Unethical conduct. Frequency of forensic investigations. ▪ Lure of corporate crime. 						
<ul style="list-style-type: none"> ▪ Alcohol and drug abuse / dependence. ▪ Temptations. 						
<ul style="list-style-type: none"> ▪ Excessive investment in luxuries. ▪ Symbols of success. 						
<ul style="list-style-type: none"> ▪ Concealing of stress and tension. ▪ Masquerading composure. ▪ False image management. 						

CHARACTERISTIC	RATING					COMMENTS
	1	2	3	4	5	
<ul style="list-style-type: none"> ▪ Mechanistic commitment only. 						
<ul style="list-style-type: none"> ▪ Focus on human capital not humanity. 						
<ul style="list-style-type: none"> ▪ Budget Yes – Bother No. 						
<ul style="list-style-type: none"> ▪ Inevitable / inter-personal conflict / aggression. ▪ Loss of self-control ▪ Personality disintegration. 						
<ul style="list-style-type: none"> ▪ Greed inclination. ▪ Comparative wealth influences ▪ Absence of "enough" parameters. 						
<ul style="list-style-type: none"> ▪ Paradoxes: Profits / returns despite pathologies. ▪ Unwellness rewarded. 						
<ul style="list-style-type: none"> ▪ Profit pre-occupation. ▪ Cash-before-culture ▪ Pandering to investors ▪ Sublimation of shareholder. 						
<ul style="list-style-type: none"> ▪ Moral charity begins (and ends) with consumer, and not <i>at home</i>. ▪ Relegation of own people ▪ Disregard for own Human Resource ▪ Focus on Human Capital – not humanity. 						
<ul style="list-style-type: none"> ▪ Ignoring of family life. ▪ Insensitivity for private relationships ▪ Invasive corporate stance. 						
<ul style="list-style-type: none"> ▪ Meetings early, late and over weekends. ▪ Disregard for private relationships. 						

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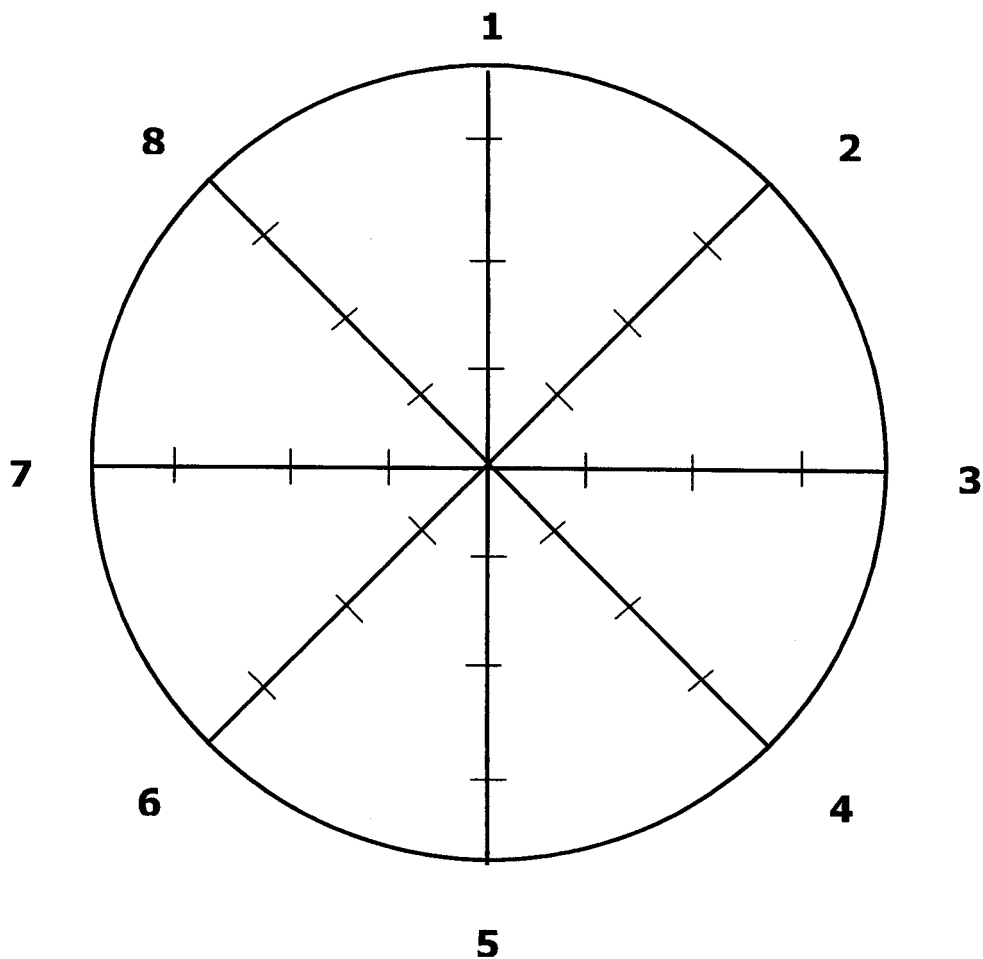
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SEX AND SENSUALITY



1. Variation / Experimentation
2. Frequency
3. Romance / Play
4. Communication / Openness
5. Spontaneity / Enthusiasm
6. Initiative / Surprise
7. Quality / Orgasmic quality
8. Eroticism / Love

✓ = **Present Status**

x = **Ideal**

PROFESSIONAL SELF ASSESSMENT[©]

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ORGANISATION UNWELLNESS INDICATORS[©]

(NON-CONDUCTIVE MILIEU)

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<ul style="list-style-type: none"> ▪ Meetings early, late and over weekends. ▪ Disregard for private relationships. 						

CHARACTERISTIC	RATING					COMMENTS
	1	2	3	4	5	
<ul style="list-style-type: none"> ▪ Conferences excluding partners. ▪ Exclusive celebrations ▪ Absence from home syndrome. 						
<ul style="list-style-type: none"> ▪ Low on compassion, care and support. ▪ Tokenism and no genuinism ▪ Semantics dominate actions ▪ Care lacks credence. 						
<ul style="list-style-type: none"> ▪ Recognition and reward of wellness delinquent conduct ▪ Pandering to neglect as model. ▪ Unwellness sustained, not repudiated. 						
<ul style="list-style-type: none"> ▪ Fear of wellness regime eroding profitability. ▪ Profit, and not people pre-occupied. ▪ Lack of courage/persuasion to experiment with wellness. 						
<ul style="list-style-type: none"> ▪ No legislation against unwellness. 						

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CONSULTATIONS

ON

**WELLNESS, WORK LIFE BALANCE &
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Prof. Bill Byham, Development Dimensions, Pittsburg, Pennsylvania.

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Dr. Dale Doreen, Concordia University, Canada

Dr. Francois Hugo, FNB

Prof. Kananashvili, Pavlov Institute, Moscow.

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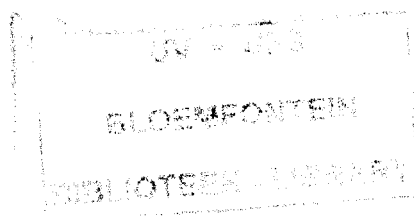
Prof. Denis Slevin, Pittsburg University.

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Prof. Joppie van Graan, University of Potchefstroom.

Dr. Rassie van Niekerk, Emeritus Minister.

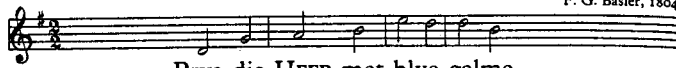
Prof. Helena van Zyl, University of the Free State.



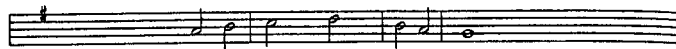
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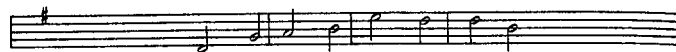
F. G. Bäbler, 1804



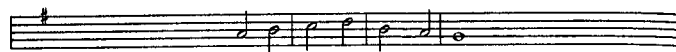
Prys die HEER met blye galme,



o my siel, daar 's ryke stof!



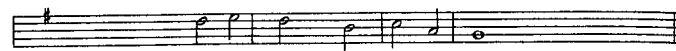
'k Sal, solank ek leef, my psalme



vrolik toewy aan sy lof



en Hom, wat sy guns my bied,



altd groot maak in my lied.