

**OCCUPATIONAL STRESS IN THE NAMIBIAN POLICE FORCE: AN
EXPLORATORY STUDY FROM A PSYCHO-SPIRITUAL PERSPECTIVE**

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TABLE OF CONTENTS	Pages
Abstract.....	vi
Acknowledgements.....	vii
Dedication.....	viii
Declarations.....	x

CHAPTER 1: INTRODUCTION

1.1	Introduction.....	1
1.2	Orientation of the study.....	1
1.3	Statement of the problem.....	3
1.4	Purpose of the study.....	5
1.5	Research Objectives.....	5
1.6	Significance of the study.....	6
1.7	Theoretical Framework.....	6
1.8	Definitions of the key variables.....	6
1.8.1	The Namibian Police Force.....	6
1.8.2	Occupational Stress.....	7
1.8.3	Spiritual counselling.....	7
1.8.4	Chaplaincy services.....	7
1.9	How this research is structured.....	8

CHAPTER 2: LITERATURE REVIEW

2.1	Introduction.....	9
2.2	Definition of the term Stress.....	9
2.3	The Bible and Stress.....	11
2.4	Stress and Illness.....	12
2.4.1	Stress and the Endocrine System.....	12
2.4.2	Stress and the Immune System.....	13
2.4.3	War Related Trauma.....	14
2.4.4	Posttraumatic Stress Disorder.....	15
2.5	Psychological Factors.....	16
2.6	Stress Management.....	16
2.6.1	Spiritual Perspectives.....	16
2.6.1.1	Social Support Groups.....	17
2.6.1.2	Professional Counsellors.....	19
2.6.1.3	Out-Reach Programs.....	20
2.6.1.4	Learning to Handle Anger and Guilt.....	21
2.6.2	Psychological Perspectives.....	22
2.6.2.1	Physiological Resources.....	22
2.6.2.2	Behavioural Resources.....	24
2.6.2.3	Cognitive Resources.....	25
2.6.2.4	Expressing Emotion Resources.....	25
2.7	Summary.....	26

CHAPTER 3: THEORETICAL FRAMEWORK

3.1	Introduction.....	27
3.2	The Etymology of the word “Chaplain”	27
3.3	The Establishment of Chaplaincy in the Namibian Police Force.....	28
3.4	The Motivational Factors.....	28
3.5	The Functions of Chaplains.....	29
3.5.1	Combined Services.....	30
3.5.2	Coming together of Namibian Police Force Members.....	30
3.5.3	Ministry of Prayers and Personal Contact.....	30
3.5.4	Morals and Morale of Members.....	31
3.5.5	Pastoral Care to the Sick.....	31
3.5.6	Memorial and Funeral Services.....	31
3.5.7	Pastoral Work.....	31
3.5.8	Practical Mandate.....	32
3.6	Christian Counselling and Secular Psychologies.....	34
3.6.1	Behaviourism.....	34
3.6.2	Psychoanalysis.....	34
3.6.3	Personalism.....	35
	a) Humanistic Psychology.....	35
	b) Existential Psychology.....	35
	c) Transpersonalism.....	35
3.7	What makes Christian Counselling Unique?.....	36
3.7.1	Unique Assumptions.....	36
3.7.2	Unique Goals.....	36
3.7.3	Unique Methods.....	37

3.7.4	Unique Counsel Characteristics.....	38
3.8	Christian Hope.....	38
3.9	Can Psychology help?.....	40
3.10	Summary.....	41

CHAPTER 4: METHODOLOGY

4.1	Introduction.....	42
4.2	Research Design.....	42
4.3	Population of the Study: Sample and Sampling.....	42
4.4	Ethical Considerations.....	43
4.4.1	Credibility.....	43
4.4.2	Transferability.....	44
4.4.3	Confirmability.....	45
4.5	Data Collection.....	45
4.5.1	Interview guide.....	45
4.5.2	Preparations for interviews.....	46
4.5.3	Conducting the In-Depth Interview.....	46
4.5.4	The Role of the Research.....	47
4.5.5	Communication Techniques.....	47
4.6	Data Analysis.....	49
4.6.1	Data Management and Reduction.....	49
4.6.2	Immersion in the Data.....	49
4.6.3	Data Reduction.....	50
4.6.4	Developing the Themes and Categories.....	50

4.7	Research Ethics.....	50
4.8	Summary.....	51

CHAPTER 5: PRESENTATION OF RESULTS

5.1	Introduction.....	52
5.2	The Full Interview with the Study Participants.....	52
5.3	Participants' Responses on the interview Questionnaires.....	56
5.4	Discussion of the Findings.....	59
5.5	Summary.....	61

CHAPTER 6: DISCUSSION OF FINDINGS

6.1	Introduction.....	63
6.2	Objectives.....	63
6.3	Limitation of the Study.....	63
6.4	Recommendations.....	64
6.5	Conclusion.....	67

REFERENCES.....	71
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APPENDICES

Appendix A: Research Permission Letter from the University of Namibia

Appendix B: Ethical Clearance Certificate

Appendix C: Application to Conduct a Research Study

Appendix D: Permission Granted to Conduct a Research Study in the Namibian Police Force

Appendix E: Proof reading by the Language Editor

ABSTRACT

The aim of this study was to explore the actuality of stress among the Namibian Police Force members by investigating the causes and impact it has on members and the organisation itself. The study identified possible effective ways of coping with stress in the Namibian Police Force. The purpose of the study was to assist and guide the Namibian Police Force members to deal with stress related problems from psycho-spiritual perspectives. A mixed research methodology of qualitative and quantitative approaches was used by means of interviewing twenty (20) police force members as well as a survey. It was vital to combine the two research methodologies because the qualitative approach produces a richer understanding of many social phenomena that cannot be achieved through other observational approaches. The interview guide was used to make the interview easy and to guide both the researcher and the interviewees. The study participants were asked what they thought could be the causes of stress among the Namibian Police Force members. They responded by emphasising the nature of the work in the police force, as well as the conditions in the force. The results of the study show that the professional services needed in the police and provision of study materials should be expanded to the entire force membership. The study was conducted in the Khomas and Kunene regions. The motive for choosing these two regions was that the vastness of Namibia (a total land area of 823, 290 square kilometers) and the limited resources on the part of the researcher. In addition, the Khomas region is the researcher's operational area and in the case of Kunene region, it is one of the areas perceived to have high levels of stress in the country. Another reason for opting for the Kunene region is that the members of the force in this part of the country experience lack of facilities that are the contributing factors to stress levels.

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DEDICATION

I dedicate this study to my family, my wife Helena, well known as “Mrs Nego Kangunga”, as well as to our three “Triple Ps” that are Pehovelo, Penna and Pawa. I would like to register my profound appreciation for their support and understanding that studying is the key to success. I remember the lovely words from my wife who used to remind me that “Time is money, don’t forget to finish your document”. For me, this is a clear demonstration that, if you were not there for me, my study would not have been finished. You allowed me to spend enough time on my study, days and nights. To my family, you never complained about my being as busy in the house. I did not pay enough attention to you as a father and husband. You have been patient and did not show you discontent. I am very grateful to you.

DECLARATION

I, Michael Lineekela Linovene Kangunga, hereby declare that this study is a true reflection of my own research and that this work or part thereof has not been submitted for a degree to any other institution of higher education.

Michael Lineekela Linovene Kangunga

Signature.....

Date.....

CHAPTER 1: INTRODUCTION

1.1 Introduction

This thesis focused on the level of stress in the Namibian Police Force, as an exploratory study, on suitable ways to counsel police force members. Chapter 1 gives an overview of the orientation of the study, the statement of the problem and the purpose of the study. The research focused on the Namibian Police Force members, more particularly, in the Khomas and Kunene regions. In this chapter, the objectives, significance, theoretical framework and the ethical considerations are covered.

1.2 Orientation of the study

It has been observed that during the past three decades police work has been internationally recognized as one of the most stressful occupations (Anshel, 2000). In the United States of America, the Police Force's occupational stress is caused by the nature of police responsibilities in dealing with crimes thus experiencing a high level of trauma (Gaulle, Tredoux & Foster, 1998). This is what Lazarus, Delongis and Folkman (1985) call daily stress. Occupational stress in the police force leads to mental and psychological problems based on medical attention (Gillis, 1994). It also contributes to burnout, job dissatisfaction, early retirement, a weakened immune system and a general increase in illness among the police members (Anderson, Litzenberger & Plecas, 2002).

Burnout is a phenomenon experienced by many professional workers including police officers as a result of regular and on-going exposure to stressful situations at work such as crimes and accidents (Atkinson, 1995). When burnout occurs, its victims, no matter who they are, can no longer deal with people or handle daily problems. Willis (2005) emphasized that during burnout the person's relationship with others usually suffers, as they have given up on life.

In African countries, the socio-economic and political turmoil of the past decades has prompted high levels of crime and violence (Gaulle, Tredoux & Foster, 1998). It is estimated that Southern Africa has the highest rates of crime and violence in Africa (Cornelius, 2006). The South African Police Service (SAPS) members have been reported to be among the most highly stressed police officers in the world (Cornelius, 2006). In the police force, stress is aggravated by the fact that the police members experience extremely high levels of trauma (Atkinson, 1995). Otto (2002) points out that when there is an incident such as a crime, a suicide or traffic accident, police officers are the first to arrive at the scene and last to leave, and that is why they often witness the brutality of injury or death.

As a result, police officers suffer from conditions such as severe post-traumatic stress, obsessive compulsive disorder, major depression, panic attacks and suicidal tendencies, as well as ill-health (Cornelius, 2012; Jordaan, 2006). In the Namibian Police Force, members at the border posts are exposed to poor conditions, living in tents during the rainy seasons, and staying far away from their families or spouses for long periods. The Police Force members above 50 years of age experience stress as they feel that they are experiencing the same difficulties as they were in the liberation war during the liberation struggle of the country and were separated from their loved ones or families. Similarly, on approaching retirement age, the same members are stressed by the fact that they cannot afford to build their own houses as their salaries are too low and it is too expensive for them to travel the long distances from duty stations to their homesteads.

When one looks at the incident that happened in South Africa on the 16th of August 2012, when the South African Police force opened fire on striking workers gathered on a hill near Lonmin's Marikana mine, in the North West, killing 34 of them and wounding 78, such actions might have been caused by stress among the Police Force (The Namibian, 2012, p. 7). In that incident Police were threatened by the strikers, and they tried to defend themselves. Another example of where police members experienced high levels of stress was a traffic accident at Okahandja in Namibia on 02 September 2012, whereby four to five cars collided, nine (9) people died, and 18 were serious injured (Shivute, 2007). In such cases, police officers are first to arrive at such scenes and

the last to leave. In such cases, they often witness the horror of injury or death. Consequently, after experiencing all those kinds of problems they need to be encouraged to seek counselling (Cornelius, 2006).

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The Namibian Police Force is not different from other police forces in the world regarding stress experience as described above and their members need to seek suitable counselling. During the informal sessions which this researcher conducted with some of the Namibian Police Force members, they observed that life in the force is much more stressful than life in other organizational set-ups.

In this regard, the research will use the theoretical framework of Carl Jung with regard to the issues of stress, and how to deal with them. According to Jung's "Christian Transpersonalism Approach", the "self-archetype" acts as a guide to "individuation". It calls a person to new experiences and new discoveries, and will help police force members not to get stuck in a life of depression, but to have hope based on counselling (Louw & Edwards, 1997, p. 591).

1.3 Statement of the Problem

According to the research conducted by Afunde (2006), stress is a wide-spread problem, particularly in the Law Enforcement Agencies, and the problem needs to be addressed in order for the affected members to seek psycho-spiritual help. It has been observed that the theory of shadow (prevents painful or unacceptable impulse which our defences hide from our consciousness) hinder the Force members to realise that they need psycho-spiritual counselling (Louw & Edwards, 1997). This research was done as an aid to identify challenges that members of the Namibian Police Force encounter.

However, research on stress in the Namibian Police Force has become an issue of major concern. The members of the Namibian Police Force experience severe stress in the course of their daily

duties, having to deal with crime and criminal activities, low salaries, and lack of resources. In addition, it has also been observed that there is a lack of scientific information concerning stress in the Namibian Police Force. There is also a lack of information regarding the best ways to deal with stress, to discover its effects, and to verify methods of counselling from psycho-spiritual perspectives.

Since the re-establishment of a Chaplaincy after Namibian independence in 1990, Chaplain Kangunga of the Namibian Police Force (since 2002-2015) observed that the number of ill Police Force members admitted to state hospitals, psychiatric or at residential places were increasing every day, many grieving Force members who lost their loved ones, who needed to be visited and encouraged spiritually and there were also many police force members who are dying and need to be prepared to die peacefully, with faith and dignity. Revelation 21: 4 assures Christians what life in the New Jerusalem will be like: “He will wipe away every tear from their eyes. There will be no more death or mourning or cry or pain, for the old order of things has passed away. The redeemed will no longer have to cope with sorrow and death”. This promised world is a heaven in which pain will not exist (Finley, 2005, p. 251).

Dube (2003) observes that there are increasing numbers of orphans in the world including children of police officers. Those orphans need to be encouraged, spiritually comforted, cared for, loved and put in day care centres. As one orphan in Rwanda with a touch of sadness in his voice said, to Finley during his presentation: “Sir, I have no daddy. Would you be my daddy”? Finley, putting his arm around the boy’s shoulder gently said to the boy; “Son, you have a heavenly Father much better than I”. He will take care of all your needs (Finley, 2005, p. 251).

Police officers at the charge offices and police stations are burdened by a lack of personnel who are capable of taking statements, and by a lack of resources, such as transport, communication radios, office equipment (computers or lap-tops), and so forth. Other stressors at police stations include the overcrowding of police cells, work overload, and working long hours without

remuneration. In such situations, the word of God is needed to ensure them a true rest (to have peace of mind) which is in Jesus Christ as He himself said: “Come to me, all of you who are tired from carrying heavy loads and I will give you rest. For the yoke I will give you is easy, and the load I will put on you is light” (Matthew 11:28 - 30).

1.4 Purpose of the Study

The purpose of the study is to investigate occupational stress among the Namibian Police Force in the two regions, Khomas and Kunene. It looked at the causes of stress among the Police Force members in those stated regions, to see whether the cause emanates from police work, such as low salaries, work overload, being exposed to crimes, injuries, horrible incidents, etc., or as a result of family related problems of the inability of the police officers themselves to handle police responsibilities. It also focused on how stress could affect members of the Namibian Police Force socially, spiritually and psychologically. As a result, as long as police officers are stressed, this will contribute to burnout and job dissatisfaction in terms of service delivery. The purpose of this study is to develop suitable ways for counselling the Namibian Police Force from a psycho-spiritual perspective (Kollar, 2011).

1.5 Research Objectives

The following are the research objectives:

To explore the nature of stress in the Namibian Police Force.

To analyse the causes of stress among Namibian Police Force members.

To examine the possible effects of stress among Namibian Police Force members, and

To discover ways of coping with stress in the Namibian Police Force.

1.6 Significance of the Study

The study will guide the Namibian Police Force members to achieve a better understanding of the causes of stress from a psycho-spiritual perspective. It will contribute toward better coping mechanisms and help the Namibian Police Force members to experience a more abundant life on earth (Collins, 2007), and Police Force members shall have access to this research study in order to enable them live a meaningful life, despite a stress related work. This research will help them to understand life as Carl Jung puts it that “people continue to grow psychologically and spiritually throughout life” (Louw & Edward, 1997, p. 590). Consequently, service delivery of the Namibian Police Force might improve and be more productive, as Force members will be mature enough to handle stress related problems.

1.7 Theoretical Framework

The theoretical framework of this research study is based on the “Christian transpersonalism approach” of Carl Jung. In his teaching, Jung emphasizes the term individuation” which means that people continue to grow psycho-spiritually throughout life (Louw & Edwards, 1997, p. 590). From a Christian point of view, Atkinson (1995) emphasizes the idea of an “inner journey” towards union with God which is encouraged by a transpersonal approach. As a guide on this pilgrimage (trip to a holy place which is new Jerusalem) towards maturity in Christ (Atkinson, 1995, p. 84). It is regarded as a spiritual director, whereby a fellow Christian, lay or ordained, is available for the regular advice, support, bridge-building and reconciliation work, by using Scriptures and traditions, which are crucial aids to distress.

1.8 Definitions of the key variables

1.8.1 The Namibian Police Force

The Namibian Police Force is comprised of men and women whose jobs are to prevent crimes, keep order, and see that laws are obeyed.

As a result of the Namibian Police Force's responsibilities, I agreed with Anshel (2000) who stated that, it has been observed that during past three decades police work has been internationally recognised as one of the most stressful occupations.

1.8.2 Occupational stress

In the Namibian Police Force, occupational stress is caused by the nature of police responsibilities in dealing with crimes, thus experiencing a high level of trauma. As a result, stress leads to mental and psychological problems regarding medical attention. This was measured by using the interview questions during data collection.

1.8.3 Spiritual counselling

The definition of spiritual refers to one's spirit or soul, or of one's religious belief. In other words, it is connected with the soul, the spirit and religion, but not with physical things. Spiritual Counsellors refer to the professional advises that are given to the Namibian Police Force members on how to deal with a personal or emotional problems.

1.8.4 Chaplain Services

A Chaplain in the Namibian Police Force is a clergyperson who is attached and employed by the Namibian Police Force for the purpose of rendering spiritual services to the Members. The roles of the Chaplain in the Namibian Police Force are to conduct spiritual and all related services, and to give advices on spiritual matters among the force members. The Chaplain is expected to perform and refer services. In this case, if a member of the Namibian Police Force, needs an infant baptism for his /her child and the chaplain belongs to a church which is practising the infant baptism, then he/she performs. But, if the member needs immersion baptism, and the Chaplain does not belongs to that doctrine, then he can refer to the right chaplain or to the local pastor to attend to that need of the member.

1.9 How this Research is structured

In order to address the challenges adequately, this research is divided into six chapters. Chapter One (1) is the Introduction to the study as it deals with the orientation of the study; explains the statement of the problem and the purpose of the study. It will outline the research objectives and why is it important to carry out study of this nature among the Namibian Police Force members. The said chapter will focus on the literature review on stress in the Police Force members. It will explain how stress was perceived in the past and how we understand it today.

Chapter Three (3) will focus on the role played by Namibian Police chaplains who are the spiritual counsellors of the force and, at the same time, will integrate psycho-spiritual in the counselling perspectives. Chapter Four (4) will be the Methodology used to collect the data during the research process which is a “mixed approach of quantitative and qualitative.” The Research design, Population of the study, Data collection, Ethical considerations, Data analysis and Research ethics will be dealt with in this chapter. Chapter Five (5) will focus on the findings from the questionnaires and how participants responded. This chapter will reveal significantly about the practical side of the study, and Chapter Six (6) will be the last chapter of this Thesis and will focus on the discussion of the study based on the findings from the questionnaires from the interview. The limitation of the study will be dealt with, as well as the recommendation and the way forward after this research.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter will present a review of the literature on the concept of occupational stress as well as on counselling. It deals with the definition of the term “stress”, the causes and effects of stress, and the best approaches for helping people change (Collins, 2007). It will integrate the empirical and theoretical insights and highlight the importance of the theoretical aspects.

2.2 Definition of the term “stress”

During the 14th century the term “stress” was used to mean hardship, adversity, or affliction (Willibard, 2003). Willibard (2003) further states that in the late 17th century, the term “stress” was used in the context of the physical sciences, and only in the 19th century was this usage extended to human sciences. Spielberger, Vaggand and Wasala (2003) describe the issue of stress as encompassing three major elements, namely sources of stress that are encountered in the work situation, the perception and assessment of a particular stressor by an employee, and the expressive reactions that are evoked (Spielberger, Vagg & Wasala, 2003). It will also highlight some suggestions as to the primary causes of stress among police officers, such as “extreme or unusual external stimuli that are perceived as threatening factors, failure to cope effectively with short term, sudden stress, and the police stress that is on-going and long-term” (Spielberger et al., 2003).

It is arguable that stressors in the Namibian Police Force are not contradictory to those of other police forces in the world, although stressors are not identical in all situations. In light of the above, in the Namibian Police Force, staff shortages and inadequate equipment, excessive paper work, and seeing criminals go free due to a lack of transport, are regarded as the most severe stressors. Jorgensen and Rothmann (2008) view the same factors as stressors in the South African Police Service.

Hamufungu (2010), in the Annual Report of the Namibian Police, described how many members of the Namibian Police Force resigned, became guilty of misconduct, were medically unfit, or passed away. Hamufungu did not, however, give reasons for the resignations. It is assumed that resignations are one of a number of symptoms of stress. But this is a clear indication that the psycho-spiritual growth (to accept Jesus as your personal Savoir, put the focus on Him through reading the bible, meditation, and be part of the church every Sunday) of the Police Force members has been affected by stress.

The same ideas were also stated by Louw and Edwards (1997), who explained that, for individuals to progress, they need to find ways to experience and nurture their psycho-spiritual life (a life of freedom from fear in your mind, thought and memory, a life that is holy functioning with the truth and honest like Jesus). Atkinson (1995) commented on the psychology of hope that hopelessness, anxiety, pessimism, discouragement, stress and despair are the epidemics in our era, but hope is much considered necessary to nurture psycho-spiritual progress.

On the point of theories (theories in general) there were some differences, according to Collins (2007) there were arguments concerning the influence of the theories in the counselling process. Some researchers argue that theories are of little help in counselling, because they do not have much influence on the actual experience of counselling. On the contrary, some researchers understand that theories can serve a useful purpose. They (theories) summarise what we know and believe, what we are seeking to accomplish, and how we go about reaching our goals. In this research study, extensive details of complexities of human behaviour, the causes of Namibian Police Force members' problems, and the ways that counsellors can help, are explored in detail. Theories help us to incorporate all of these facts into some kind of an integrated, understandable, and useful framework.

Atkinson (1995) also shares on the importance of theoretical aspects on "education" as a lengthy process of integration and transformation, not only of the counselee, but of the

counsellor too. Theoretical approaches guide counsellors as they seek to help Police Force members cope with their problems.

According to Louw and Edwards (1997), the Christian transpersonal approach revealed that people continue to grow psycho-spiritually throughout life, and have to travel through caves deep under mountains (a symbol for the “personal unconscious” or “emotions” that have been repressed as a result of life experiences) and have to meet dangerous ugly creatures (symbol for the “shadow”, which indicates painful or unacceptable impulses). They have to fight with that ugly creature in order to overcome it. Melgosa (2008) shares same notion that people are not in control of fighting with stress, and therefore need assistance, especially from the counsellors.

The particular theory (Christian Transpersonal) indicates that in stressful situations there are risks to be taken, dangers to be met and rewards to be won in such a journey (Louw & Edwards 1997). From a Christian perspective Melgosa (2008) pointed out some biblical weapons in times of stress that people need to get through; they have to cry out to God for help. This perspective on the faith dimension is not particular to Christianity, but to people of all faiths.

2.3 The Bible and Stress

This sub-section will focus on stress from the Christian point of view; stress and depression are more clinical terms and were not discussed in the Bible as such, although the conditions appears to have been common.

Colbert (2002) as a Christian medical practitioner, in his study about the causes of diseases discovered that many diseases have very strong spiritual roots. He believes in the holistic health of the entire person: body, mind and spirit. He emphasizes the link that exists between the three (body, mind and spirit). Gelabert (2007) also supported the three aspects of the human being, but he adds a fourth one, namely the social environment. Colbert (2002) states that much of the

diseases and physical pain we suffer come from the body; often these distresses start in the soul, which encompasses the mind and emotions.

The relation that exists between the body and the mind is inseparable. When the body is affected the mind sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which people suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust; all tend to break down the life forces and to invite decay and death (Mitchell, 1983).

For Colbert (2002), stress is more like a symptom of something much more serious lying beneath the surface of your life. “If you don’t discover the root of your stress, eventually you could end up in disaster” (Colbert, 2002, p. 2). Stress is not something new, according to Psalms (61: 2), when King David wrote, “When my heart is overwhelmed, lead me to the rock that is higher than me”.

2.4 Stress and Illness

This topic will focus on the role played by stress in both mental and physical functioning. Stress increases the risk of different types of physical illness, ranging from digestive disorders to heart disease. The relationship between psychological factors, especially stress and the workings of the endocrine system, the immune system, and nervous system are studied in the field of psychoneuroses immunology (Louw & Edwards, 1997).

2.4.1 Stress and the Endocrine System

The voluminous body of literature on stress text is quite clear about the negative effects that stress poses on humans (Atkinson, 1995). The endocrine system is the glands (thyroid, pituitary) which secrete hormones directly into the bloodstream and thus affect the body. Its function in the body is to deal with the threatening stressor by accelerating the heart rate and by stimulating

the liver to release stored sugar (glucose), making energy available for protecting a person in a threatening situation. Stress hormones are also produced in order to help the body to be ready to cope with future threats or stressors. Once the stress has passed, the body returns to a normal state.

However, when stress is repeated, the body regularly pumps out stress hormones and mobilizes other systems, which overtime can positive charge the body's resources and impair health. Chronic and repetitive stress can damage many bodily systems, including the cardiovascular system (heart, arteries and the immune system) (Louw & Edwards, 1997). In their research Pienaar and Rothman (2005) observed that when the body fails to cope effectively in short term, it can result in sudden stress which may lead to long term, chronic stress, which may in turn inhibit the body's immune system, leading to a collection of medical illness and disease. Then long term stress will result in burnout, reduced motivation, poor performance, and eventually, the person may leave their work (drop out from the police profession).

2.4.2 Stress and Immune System

Colbert (2002) defines the immune system as the body's system of defence against disease. Its function is to assist the body to cope with diseases on its own. The body consists of millions of white blood cells, or leukocytes, regarded as foot soldiers of the immune system. The functions of the white blood cells are to kill pathogens (producing disease) such as bacteria, viruses, and fungi, worn-out body cells, and cells that have become cancerous. The white cells also produce antibodies, specialized proteins which attach these foreign bodies, destroying them and making them inactive. They are the soldiers of the body and fight against the body's enemies.

He further stated that occasional stress may not damage our health, but chronic or repetitive stress can weaken the body's immune system overtime. A weakened immune system increases susceptibility to common illnesses, such as colds and flu, and possibly increases the risk of developing chronic diseases, including cancer. Colbert (2002) further elaborated that the body

will be more prone to bacterial, viral infections, allergies, and many illnesses. Traumatic stress, such as exposure to earth quakes, hurricanes, or other natural disasters, or terrorist attacks, or other forms of violence, can also dampen immunological functioning. “Stress would demonstrate dramatically that the thoughts of our minds affect the health of our bodies” (Mitchell, 1983, p. 49).

According to Louw and Edwards (1997), too many chemicals in the body can also damage the body’s immune systems. Chronic stress can also prolong the healing of wounds and a negative emotional state such as anxiety or depression, is a source of emotional stress that also contribute to longer healing.

In the study of Louw and Edwards (1997), it reported high levels of daily stress such as pressure at work, showed how low levels of antibodies in their blood streams fend off cold viruses. In another study, Colbert (2002) says that people exposed to severe chronic stress, lasting a month or longer (for example, unemployment or problems at work or with family members or friends) were associated with a greater risk of developing a common cold after exposure to the cold virus.

Mintle (2002) states that for social support, a stressed member is advised to express emotions through writing about a stressful or traumatic event. This exercise can enhance psycho-physical wellbeing, and can also boost immune system responses. It can also reduce symptoms in asthma and arthritis patients, and is regarded as effective therapy. The point is that, if one is just keeping the thoughts and feelings of traumatic events tightly under a conspiracy of silence as a stressful burden, the autonomic nervous system will damage and weaken the immune system, and as a result, it increases susceptibility to stress related disorders.

2.4.3 War Related Trauma

The terrorist attacks in America on September 11, 2001, changed everything in the lives of the residents in Washington. They felt secure in their homes, offices and other public places before

the attack, but after the terrorist attacks, there was a big concern about their safety and security (Mintle, 2002).

In the same way many police officers had directly experienced traumatic events such as the attack on Cassinga in Angola by South African forces on 4 May 1978, where six hundred Namibians lost their lives. Some lost body parts, (like arms, legs, eyes, etc.) and some lost their loved ones. A similar awful event had also taken place at several occasions at various places, especially in the war zone areas. Some of the members of the Namibian Police Force are war survivors, and some experienced prolonged, maladaptive stressful reactions, such as post-traumatic stress disorder. The war events in various occasions could affect the Force members emotionally in one way or another. The Force members ability to recover from the war or calamity will be determined by the maturity of individual and the resources of counselling at their disposal. They need psycho-spiritual support (to be taken care and be given psycho-spiritual healing and counselling), time, and a strong belief in God. This is a challenge that comes in the form of potentially traumatic experiences, such as life-threatening physical assault, or witnessing disturbing images of death.

2.4.4 Posttraumatic Stress Disorder

Nevid, Rathus and Greene (2006) define posttraumatic stress as “a prolonged maladaptive reaction to a traumatic experience”. It can continue for months, years or even decades. Stress disorders are mostly diagnosed in soldiers exposed to combat, rape survivors, victims of motor vehicle and other accidents, and in people who have witnessed the destruction of their homes and communities by natural disasters, such as floods, earthquakes, tornadoes, or technological disasters, such as railroad or airplane crashes.

Factors such as direct exposure to the attacks in New York City and Washington, and the time spent viewing television coverage of the attacks were linked to high levels of posttraumatic stress disorders symptoms (Nevid, Rathus & Greene, 2006). A similar situation was experienced

directly by the ex-plan SWAPO (South West African People Organisation) fighters and ex-SWATF (South West African Task Force) soldiers who now comprise a number in the Namibian Police Force members. Some of them spent many years in guerrilla fighting, directly exposing them to the deaths of their comrades. Others spent days and nights chased by military vehicles and helicopters, sleeping in the bush, suffering under cold and heavy rain, going without food and water for several days, sometimes surviving on unusual food, staying many years away from their families.

2.5 Psychological Factors

HIV/AIDS (Human Immune Virus/Acquired Immune Deficiency Syndrome) is one of the sicknesses in Namibia that has negative effects to stressful life among Namibian Police Force members. It is a disease caused by the human immunodeficiency virus (HIV). It attacks the person's immune system, leaving him or her helpless to fend off diseases it normally would hold in check. It is one of history's worst epidemics and the psychological factors in physical illness. The infected people often develop significant psychological problems adjusting to living with the disease.

2.6 Stress Management

The previous topics have elaborated on the seriousness of stress in the Namibian Police Force, and dealt with the negative impact it has on the individuals as well as on the Force at large. This topic will elaborate on some techniques of coping skills from the psycho-spiritual perspectives (the way how things are understood from the psycho-spiritual thinking).

2.6.1 Spiritual Perspective

It is noticeable from various studies mentioned that minimising the intensity of stress in the Police Force is a huge task. There is much to be done, more than instituting infection control policies. One can begin to manage stress by developing renewed system that sees God as the one in control of their life.

According to Mintle, the benefit of being a Christian is that one will have a relationship with God who hears and wants to be involved in your life, and desires to be intimate with you. The Namibian Police Force members are encouraged to take God on their desires (to be depend on God), and get to know Him. “When you do, you will find Him to be the greatest resource of all when it comes to managing stress (Mintle, 2002)”.

Mintle (2002) also warns his readers not to rely solely on their own abilities to get through difficult times, but to be dependent on God in all things, recognizing that He is the source of their strength and the strength of their lives. He says: “Don’t fight daily stress alone. You have a champion who wants to head the battle” (Mintle, 2002, p. 31).

2.6.1.1 Social Support Groups

From such a religious perspective social support groups help to create a supportive work environment. These (Chaplaincy, Social Workers and Medical officers) need to be established in the Force country wide. Offices such as that of Social workers, that deal with psychosocial related problems, offices of the Chaplaincy – responsible for the spiritual matters and the offices of the Medical officers – for physical health of the members. Currently, Chaplaincy and Social Workers’ offices are only in operation in the Force in the Khomas region but not active in other regions.

Afunde (2006) in his book on suicide concluded that religious people were less suicide prone than those who do not adhere to religious systems, due to the point that (believers) integrated people into groups. In groups people felt less lonely and isolated, and suicidal thoughts were softened among them. This prompted the Office of Chaplaincy to think about the introduction of the Religious Support Groups to be established in the Force. This will help members of the force to share their personal problems with others (Afunde, 2006). This was also recommended (verbal communication) by Cloete and Mukundja (2001) who stated that the better the support system of

the members internally as well as externally the healthier it will help the employees to deal positively with stress.

The support groups can lessen or totally eliminate the negative effects of stress. In support groups members can believe that they are cared for and loved, esteemed and valued. They can also feel that they belong to a network of communication (Louw & Edwards, 1997). Spielberger, et al., (2003) observed that individuals who lack support from family, friends and the community have more symptoms of physical and psychological ill-health than those with support groups.

The support groups can be regarded as a healing community and will be characterized by intense commitment to the group. It will focus more on healing of psycho-spiritual maladies. This can also be regarded as therapeutic groups in which they help each other by providing support, guidance, and encouragement that might be helpful in difficult situations.

Collins stresses that such groups need not to be limited to counsellors meetings with each other and with trained counsellor. It must encompass families, study groups, trusted friends, professional colleagues, and other force members. It can also assist individuals facing the daily challenges of living. “The chief purpose of these healing groups is to support those who feel weak, healing to troubled individual force members, and guidance and courage during crisis caused by stress (Collins, 1988, p. 20)”. In other words, the purpose of the religious support group is for burden bearing, and to promote meaningful relationships. It will also be responsible to see how problems can be reduced or eliminated especially in the Namibian Police force.

Clinebell (1996, p. 143) suggests that for the support group to be more successful it needs “to use religious resources such as prayers, scriptures and devotional literature.” “The text from scripture is part of the empowering process in which the believer’s entire being is revealed before God in obedience to his Word” (Louw, 1994, p. 100). The support group aims to help its members to

have changed their life situation, either physical, economic or interpersonal and thus contribute to weakening disturbances and frustrations in their lives.

2.6.1.2 Professional Counsellors

Next to the social groups that are needed to deal with stress related matters are the professional counsellors. As it was already stated in Chapter 1, the Namibian Police Force is the second in largest employee in the country compared to the Namibian Defence Force and Prison and Collectional Services. Currently, the force has only two ordained pastors in the entire country, and 33 chaplain assistants. It is obvious that Force members are experiencing problems which stress their lives and they don't know how to deal with them.

The suitable approach of counselling in the Force is to employ more professional counsellors such as ordained pastors (chaplains), Social Workers, as well as Psychologists in the entire country. One office is just like a drop in the ocean and cannot reach to all stressed members. Professional Counsellors need to be deployed in each region so that they can handle and attend to members' problems on time. The Namibian Police Force members need to be advised to seek medical treatment on time as Louw puts it "Should people seek help in time, much can be done and medical science could act preventively, should they keep denying the symptoms, the consequences could be fatal" (Louw, 1994, p. 46).

As a result members can be in what Louw calls the suspecting phase of uncertainty and denial and keep on ignoring and denying that nothing is amiss. Ultimately they can engage themselves in alcohol abuse as the way of consoling (perhaps) for themselves. But if there is a professional counsellor, s/he could advise and refer them to where they can find help.

2.6.1.3 Outreach Programs

Third, outreach programs ought to be developed within the Namibian Police Force. Collins (1988, p. 100) discuss about the helper-therapy principle that people need to reach out to others for assistance. He states that those who reach out to help others are the ones who benefit and are helped the most. “To eliminate stress and depression among the force members, a caring community needs to be established and introduced to them”.

In the Namibian Police Force a programme called “Marriage Enrichment Program “was introduced in 2002. It was organized on a monthly basis, whereby topics on marriage were selected and presented by experts. Invitations were circulated in the surrounding area of the Khomas region. Married couples and those who were interested to listen attended in large numbers. Couples who experienced crisis in marriage were also invited to share their experiences with others and tell their failures as well as their successes.

This is one of the suitable approaches of counselling and most of the participants articulated their appreciation for the program and participated spontaneously. They revealed that “marriage enrichment programmes “are very good for them, as they are able to speak out their painful experiences of life and share it with others. Some of the attendants further stated that they learned that the problems encountered in marriage are not for them alone but shared by many.

As a result this taught them to be patient and learned to alleviate crisis of stress and be able to bear those marriage problems meaningfully. Louw (1994) puts it aptly: “People are often unable to alleviate such marital problems, but they can change their attitude and disposition towards it. Such a change is possible depending upon one’s degree of maturity, faith content, normative frame of reference and support system.

In such an outreach program several courses can also be introduced like the training program for managing and coping with stress. The program of coming together and sharing painful experiences with others will help the members of the force to alleviate stress.

2.6.1.4 Learn to Handle Anger and Guilt

The fourth aspect on religious perspectives is dealing with stress related issues specifically on handling anger and guilt. This is a major cause of stress and frustration in many people's lives. "When anger is fully expressed, it can end up in murder" (Willis, 2005, p. 37). Anger is very dangerous, Cain was angry with God, because He felt that God had not respected his prayer and sacrifice, but accepted the one for Abel his brother. As God is untouchable or cannot be seen physically, Cain turned his anger against God on Abel, whose relationship with God was excellent. Cain's anger was fully expressed as he murdered his brother Abel (Gen. 4: 3-10).

Some of the force members slide into distressed conditions as a result of their minds still on past injustices or past failures. They spent several years in the war as ex-PLAN fighters (People Liberation Army of Namibia) or ex-SWATF Soldiers (South West Africa Task Force). During the liberation struggle, those fighters were promised that if they liberate the country they will be given certain amounts of money, and had high expectations such as farms and high positions in the government.

But now after independence things are not as they were expecting them to be. They found themselves dwelling in informal settlements in uncomfortable "kabashus" (informal houses) as they cannot afford to purchase houses, or receive lower salaries, etcetera.

This is a clear indication that the mind of such a member is still dwelling on the past and present injustice. Collins (1988) advises that people who fix their minds in the past to ask God to help them forget the past, they also forgive those who have sinned against them, and forgive

themselves. The notion of Reconciliation (A concept which develops from the realm of human personal relationship, it is the renewing of warmth and trust after a period of hostility and conflict. In this context, it refers to peace making between the conflicting groups Ex-PLAN fighters and Ex-SWATF soldiers plus the nation itself in order to forgive one another and forget about the past (Atkinson, 1973, p. 724-5) which was affirmed by the Founding Father and the First President of Namibia, Dr Sam Nujoma is a welcome gesture. It will be responsibility of the Chaplaincy office in the Force to teach members about reconciliation and to admit their anger or guilt, and show how these can be achieved. The Apostle Paul helps us to understand reconciliation as an important concept why Jesus Christ has to die. Romans 5: 8-11 describes us as being in war type conflict with God, and because of His love, God forgave us. The more members learn how to handle anger and guilt the easier it would be for them to forgive and prevent stress and depression in the Force.

Hunter (2005) recommends that “the utilization of faith dimensions such as confession, forgiveness, grace, empowerment, presence, and the value of each individual person can be powerful beliefs in establishing more healthy faith systems into one’s daily life because these provide the Christian with distinctive and encouraging perspectives in confronting life’s demands” (Hunter, 2005, p. 1990).

2.6.2 Psychological Perspective

The Namibian Police Force members need not be helpless victims of the illness caused by stress. The psychologists brought forward some of the resources of stress management which can be of great help. Some are mentioned below.

2.6.2.1 Physiological Resources

Hunter (2005) states that the human body is equipped with impressive physiological, restorative, and healing mechanisms which can be activated to combat stress. These are the God-created

health resources which are elicited when humans act to establish certain conditions. The autonomic relaxation response is the body's means of reversing the 'fight or flight' response and leads to a reduction in blood pressure, heart rate, muscle tension, and other stress reactions.

This can be regarded as the body's own biological tranquilizer. If there is no relaxation in the body, higher levels of physiological arousal ascends which leads to illness. Relaxation resource refers to meditative prayers and specific relaxation exercises (Hunter, 2005). Louw and Edwards (1997) believe that relaxation training methods help us to lower our levels of physical and emotional tension. They also introduce the example of relaxation programs as follow:

Choose a quiet room and a time when you are unlikely to be disturbed, and wear nothing or very light clothing.

Lie on your back on the floor or a firm surface.

Tense the muscles in your right foot and ankle. Wriggle your toes. How does it feel? Clench the muscles and release them several times. Notice and remember the difference in sensations between the clenched and unclenched muscles.

Repeat the exercise with your left foot and ankle.

Tense the calf muscles, first one and then the other...

Then move up to the thigh muscles and carry out the same exercise. Notice how tension in the thighs affects the knee caps and the knees.

Now move to the muscles of the buttocks and anus. Notice once more the difference in sensation between tension and relaxation.

Work upwards, taking in the muscles of the abdomen, of the chest, and of the back of the shoulders, working on each group in turn.

Now work on the biceps, the forearms and hands.

Lastly, move to the neck, the jaw, the face and forehead, and the scalp.

Otto (2002) suggests the next step of the skill to be applied when in stressful situations in everyday life. For example, while waiting for question papers to be handed out during examinations, students often feel highly stressed and confused. The best way is to use

meditation, or take a few slow deep breaths in the exam hall, in that way they can reduce their anxiety and tension.

Depression and pain can be significantly reduced through biochemical alterations in the brain resulting from increased physical exercise, at least three times a week. In addition, the World Book Encyclopaedia (1992) mentions that stress can be reduced by thinking about stressful things in a different way. For example by accepting events as they are, rather than as they would like them to be. All of the body's metabolic process requires a balanced diet, regular exercises and proper nutrition in order to sustain a healthy body.

2.6.2.2 Behavioural Resources

Hunter (2005) on this topic of behavioural resources started with the gaining of specific behavioural skills such as assertiveness, time management and effective communication that can enhance stress management as follows; these include aspects of parenting, employment functioning, socializing, or response to intimacy. Therefore, programs for developing behavioural skills can be implemented in the Namibian Police Force through self-direction or professional coaching.

Ivancevich, Konopaske and Matteson (2005) introduced the stress management program as follow:

To identify and modify work stressors.

To educate employees in modifying and understanding stress and its impact, and to provide employees support to cope with the negative impact of stress. Some of the targeted, corrective programs include:

Training programs for managing and coping with stress.

Redesigning work to minimize stressors.

Changing management style to include more support and coaching to help workers achieve their goals.

More flexible work hours and attention paid to work/life balance and needs such as child and elder care.

Better communication and team-building practice.

Better feedback on worker performance and management expectations.

In addition Louw and Edwards (1997) defined suitable types of managing stress through exercise including jogging, aerobics, yoga, martial arts and sporting activities such as squash, tennis, and soccer. They further stated that for the exercise to be effective in reducing stress, a person should select an exercise s/he experience as pleasant and enjoyable to him/her;

Exercise regularly every day if possible (at least three times a week).

Exercise sessions should not be shorter than 20 minutes;

It must provide an adequate intensity of aerobic physical activity;

Do not overdo exercise, because it can also lead to exhaustion and burnout (Louw & Edwards, 1997, p. 654).

2.6.2.3 Cognitive Resources

As indicated earlier, an essential element of eliciting stress is a negative imbalance in the cognitively perceived demands of a situation and one's coping resources. Hunter (2005) states that this imbalance results from unrealistic or irrational beliefs concerning the situation, for example "this is a terrible, hopeless dilemma"; other people's thoughts, that is "people are dissatisfied with me"; or self-evaluation for example, "I should always be able to make people happy". The crucial element in managing stress is through learning to restructure one's self-talk in a realistic and yet positive framework" (Hunter, 2005, p. 122). Cognitive techniques of stress management focus on changing labels or cognitions so that people appraise situations differently (Ivancevich, Konopaske & Matteson, 2005).

2.6.2.4 Expressing Emotions Resources

Louw and Edwards (1997) teach that unexpressed emotions lead to tensions and other stress symptoms. While unexpressed anger can contribute to the development of hypertension and unexpressed grief can result in fatigue, depression and physical aches and pains. It was also observed by the psychologists that it is risky for people to bottle up/keep back emotions, it is recommended to find ways to express emotions by finding someone to release their emotions.

Psychologists often suggest expressing emotion in private. There are many ways in counselling and psychotherapy to help people express blocked feelings. Privately expressing the anger you feel towards a commander or your immediate supervisor or someone you are angry with can help to relieve much of your tension. Expressing grief for a person who has died can also relieve stress symptoms. Spielberger et al (2003) contend that by expressing feelings associated with trauma, individuals typically report a reduction on the amount of stress they experienced. Jordaan (2006) believes that positive childlike emotion is a solution, such as jumping, skipping, and lying on the ground/floor kicking. Laughter or humour in general, is also a good way of relieving avoiding stress.

2.7 Summary

This chapter covered the theoretical and conceptualization framework of the study about stress in the Namibian Police Force. It elaborated more on the differentiation between psychology and theology and how stress could affect a person physically, psychological, emotionally and spiritually. After reading from this chapter one could learn coping techniques to deal better with life despite stress. This chapter will also guide the stressed Namibian Police Force members to have access to counselling from the psycho-spiritual perspectives. It contributes to the eradication and minimizing of stress among the Namibian Police Force members' perspectives. It has also demonstrated the integration of theology and psychology in the study of stress in the Namibian Police Force.

CHAPTER 3: THEORETICAL FRAMEWORK

3.1 Introduction

This chapter focuses on the spiritual services which are rendered by the Namibian Police Chaplain. The said office serve as the back bone of spiritual counselling in the force, and writing a thesis on counselling in the Namibian Police Force members without mentioning the chaplain or spiritual services could be regarded as incomplete. The chapter describes the role played by the Namibian Police Chaplain in terms of Christian Transpersonalism theory. It also integrate the psycho-spiritual on the counselling process

3.2 The Etymology of the word “Chaplain”

In defining the term “chaplain” Afunde (2006) starts with the story of St. Martin of Tours (335-397) who gave up his career as a soldier until his conversion and baptism. St. Martin was a compassionate fourth century Roman soldier. One day while he was walking in the street, he met a shivering beggar on a cold winter night. Due to the fact that (St. Martin) did not have money in his pocket to give that beggar, he took off his cloak and slashed it into two pieces and gave half piece to the beggar. Later that night St. Martin had a vision in which he saw Jesus Christ wearing the half-cloak. From there he was converted and baptized into Christianity, as a result of his vision. “Ultimately, he left the army and devoted his life to the church; he became the patron saint of the French Kings of the Middle Ages” (Afunde, 2006, p. 1).

The etymology of word “chaplain” reads as follow: “St. Martin’s cloak or Chappella was carried into battle by the kings as a banner signifying the presence of God. But, since the Chappella was a scared relic of the church, a priest went along as custodians. The keeper of the cloak or cappellanus, also tended to the King’s religious needs, and from his office was derived that of ‘Chaplain’. The depository for the cloak became the “Chapel” the place of worship” (Afunde, 2006).

The term “chaplain” seems to be a new terminology in the ears of many Namibian Police Force members. During the period of 2013-2014 years, the researcher asked several Police force members about ‘Chaplaincy and Chaplain Services’. The researcher observed that it was not a familiar term in the force, but if you ask them about ‘Pastor’, ‘Reverend’ , ‘Priest’ or ‘Father’, then they understand it very well.

Therefore, this sub-section will focus on the introduction of Chaplaincy and the role of Chaplains in the Police Force, which is to transform the lives of the members, as Atkinson stated “for regular advice and support” (Atkinson, 1995, p. 84). Through this service, a pastoral care, improvement on the member’s social and psycho-spiritual welfare will be the main objective. It will also elaborate more on the necessity of psychological and spiritual counsellors to see how the two are related to one another.

3.3 The Establishment of Chaplaincy in the Namibian Police Force

According to the official document (2000) of the Namibian Police Force, “chaplaincy” previously existed within the Namibian Police Force before Namibian independence. It was, however, terminated shortly before Namibia’s independence due to the fact that they were in fear of the new black government (“Nujoma’s government”) as one of the Senior Officer stated. It is against this background that the Inspector-General of the Namibian Police Force (by that time Lukas Peter Angula, 2000) directed the Human Resources to investigate and make recommendation to his office regarding the re-establishment of Chaplaincy in the Force.

3.4. The Motivational Factors

The official document of the Namibian Police Force addressed to the Management (2000) elaborated on the motivational factors which led to the establishment of the Chaplaincy in the Force. Before the establishment of the above mentioned office, Human Resources consulted the following neighbouring countries such as Zambia, Zimbabwe and Botswana to see whether they

have Chaplaincy in the force. It was found that not all the above mentioned countries maintained Chaplaincy services in their Police forces at that time, like Botswana. However, at a Namibian Police Senior Officers meeting, some officers supported the idea of re-establishment of the Chaplaincy, on the following grounds:

The Namibian Police currently lacks some professional services, mainly that of prevention and treatment of psycho-social malfunctioning such as alcohol and drug dependency, as well as marital, family, emotional and behavioural malfunctioning. These factors have a negative impact on job satisfaction and promotion of physical health and discipline as well as the efficiency and quality of work by members”.

Members usually spend long hours at work and therefore it has a definite impact on their reactions towards their situations and people.

Police work is seen as one of the high-risk jobs. The total social functioning of a member can and is influenced by policing, hence it will be important to have a person in service that can be approached to solve such problems.

The Namibian Police Force consists of members of various denominations. However, it is experienced that in most cases a funeral could not be held constantly, since local pastors/priests are not readily available.

The availability of pastors in the Force could therefore alleviate affected families difficulties and hardships through consolation and spiritual counselling.

The families of deceased members also experienced lack of interest and follow-ups by the Police after the death of their beloved ones. The responsibility of Chaplains in the Force will be to visit bereaved families during thorny times and after the death of their loved ones and make follow-ups thereafter as a way of continuous consolation. Atkinson also supports these ideas of demonstrating love to others. “The concern has its mainspring in the love that God has for his people and of his world” (Atkinson, 1995, p. 78).

3.5 The Functions of the Chaplains

The functions of Chaplains in the Police Force are similar to those of a Pastor in a parish, and Chaplains are ordained with the same intention of rendering spiritual services to all the Force members. The difference is only that the Priest serves his congregants in the parish, while those

members belong to the same denomination and same parish. But the Chaplain serves members from various churches and denominations.

3.5.1 Combined Services

The chaplain can organize devotional services for the Force members on Sundays and sometimes at Christmas and Easter Seasons in the Police barracks, and be available at the parades of the Namibian Police to open with Scripture reading and prayer. The Chaplains are responsible for organizing and making presentations at memorial services of the members of the force. It is his/her task to confer with family members and the local pastors to organize for the funeral programs, venue, time and date. The aim of those services is to remind members of their responsibility as Christians and also to waken up the self archetype (which calls the person to new experiences and new discoveries) (Louw & Edward, 1997, p. 591).

3.5.2 Coming together of the Namibian Police Force members

In the Namibian Police Force there are entertainment places called “Canteens” whereby force members come together for recreational purposes. The Chaplaincy is also responsible for organizing social events for the force members to know each other and share experiences of hardness of life in the force, advising each other how to cope with these stressful situations by referring to the biblical texts as well as spiritual and psychological counselling.

3.5.3 Ministry of Prayer and Personal Contact

If so requested Chaplains will pray at official functions as well as according to the personal needs of the force members. To make every effort to make personal contact with force members in the work situation, without interfering in the work being done by the members, regularly visit them while on duty in order to be supportive.

3.5.4 Morals and Morale of Members

The Chaplains are responsible for contributing to the moral (based on principles of what is right and wrong) and the morale (the level of confidence and positive feelings that a person or group has) of every person involved in policing, in order to promote the morals, the spiritual strength and courage, as well as the enthusiasm to do that which is good and right. Commanders are expected to refer force members who have spiritual or moral problems to Chaplains. It is not expected of the Chaplain personally to solve every problem, but to ensure that, if necessary, members receive other professional assistance.

3.5.5 Pastoral Care to the Sick

Chaplains are responsible for the visitation to the members of the Namibian Police Force who are ill either in hospital or at their residences. They should immediately be informed telephonically of any accidents, serious illnesses, injuries while on duty as well as the hospitalization of members. After serious accidents in which force members or other victims died, spiritual care needs to be provided.

3.5.6 Memorial and Funeral Services

Chaplains are responsible for arranging memorial services for all the Namibian Police Force members in consultation with the next-of-kin, and will inform the other Police Force members on a notice board.

3.5.7 Pastoral Work

Chaplains on an organized basis, pay visits to officers, stations, units and branches of the Force at which time members will, in their specific work situation, receive the necessary pastoral care. Commanders must create suitable opportunities for these visits. Atkinson (1988) emphasized three terms as follows:

Kerygma: Is a noun from the Greek verb “keryssein” referring to the function of the herald (cf. 1 Tim. 2: 7), which was important in the ancient world in secular and religious contexts. It means “to announce” general event.

Didache: Is a noun from “didasko” delivered from the New Testament, which means ‘to teach’. In an act sense it refers to the act of teaching, tutoring, and instructing (Mark 4:2; 12: 38, and 2Tim.4:2) as well as to provide instruction in a formal or informal setting, especially from psycho-spiritual perspective.

Paraklesis: Is a word derived from Greek New Testament means to cause someone to encourage or console, either by verbal or non-verbal. We read from Philippians that “we find encouragement in Jesus Christ our Lord’ (Philippians 2:1), that is to give practical guidance.

These three terms are derived from Greek New Testaments which are more for preaching, teaching and practical application respectively. On the other hand these terms include encouragements, exhortation and consolation during times of stress. That is the Pastoral Work of Chaplaincy in the Namibian Police Force.

3.5.8 Practical Mandate

It was already stated in Chapter 1 that most of the Police Force members were involved in the liberation struggle for independence of Namibia. This is the same situation for Namibia Defence Force (NDF) members. It was in light of this background that the Ministry of Defence recognized the life threatening situations, operational mobility and special demands of the service which place members of the force beyond the reach of the normal ministry of the religious bodies. The special demands service clearly arose during the meeting which was held between the former Honourable Minister of Defence, then Mr Philemon Malima, and His Grace, the late Right Reverend Archbishop Bonifatius Hausiku of the Roman Catholic (RCC) on 15 November 1995. At that meeting, Minister of Defence humbly requested RCC (Roman Catholic Church) to nominate a priest in order to serve as military Chaplain with the responsibilities to

provide spiritual service to the NDF members in military bases (Afunde, 2006). Then the Minister of Defence in briefing the Archbishop pointed out the following:

“There is a lack of spiritual consolation for service members. Family problems such as adultery, divorces, and even suicides are not uncommon. Former exiles faced the problem of rejection in their parishes on the grounds that they have failed to re-register themselves with their congregations on their return home, in 1989. The bodies of soldiers were denied church funerals. The churches’ refusal to accept marriages conducted under a SWAPO degree in exile was another issue” (Afunde, 2006, p. 54).

In the same vein, it is true that several Namibian Police Force members have also been in uncertainty situations from the liberation struggle of the country. Some spent several years abroad and when they came back home they did not go to re-register at their respective home congregations. The role of Chaplains in this regard is to assist members of the Police Force to re-unite and re-register in their respective home parishes, by rendering spiritual services such as catechism classes, (baptisms, confessions, and confirmations, administering of the Holy Communion, and officiating their marriages.)

Afunde (2006) explained that the Namibian Constitution guarantees freedom of religion to everyone and freedom to manifest such practice in public. However, Police officers in the armed forces should also enjoy the same right or privilege to practice freedom of religion. He added that special care must be taken that such religious observances are conducted under rules established by the appropriate authority for that purpose. The said religious observances are conducted on an equitable basis, and that attendance at such events is free and voluntary (Afunde, 2006).

3.6 Christian Counselling and Secular Psychology

This sub-section, on secular psychology and its influence on the church are the main focus on the current debate on psycho-religious counselling (Atkinson (1995). Atkinson (1995) describes the current debate on psycho-religious counselling in four broad systems that gave rise of secular psychologies such as behaviourism, psychoanalysis, personalism and transpersonalism. Through these systems various attempts have been made to come to the terms with how to view the inner and outer aspects of human nature.

3.6.1 Behaviourism

Behaviourism seeks to solve the problem of humanness by majoring on the external and internal measurable. B. F. Skinner was one of the important proponents of a purist form of behaviourism; who introduced a new understanding of learning theory through concepts such as conditioning and the reinforcement of behaviour through rewards and punishment. In behavioural therapy much has been turned to good use, through relaxation techniques, the desensitizing of phobias and modelling so that feared tasks can be achieved, and training in assertiveness. Attempts to change behaviour often lead to directive styles of counselling (Atkinson, 1995).

3.6.2 Psychoanalysis

In contrast to behaviourism, classical Freudianism investigates personal inner life – assuming that the individual is the sum of his or her instincts, Atkinson (1995) argues. Louw and Edwards (1997) put it in this way “This is a talking cure”. Freud assisted a colleague who was having emotional problems. At that time she became blind or experience paralysis as a result of her emotional conflict. Freud helped her remember painful events from her childhood and express intense feelings of jealousy and guilt (Atkinson, 1995). Through this, her symptoms got better. She had been cured without medicine simply by talking”.

3.6.3 Personalism

Secular personalism can be broadly divided into humanistic, existential and transpersonalism psychology.

(a) Humanistic Psychology

Carl Rogers and Abraham Maslow are well known advocates of humanistic psychology, and they understand that people have all the inner resources needed for change (Atkinson, 1995). Rogers believed that people should not be advised. They will naturally learn to solve problems in their own way. The therapist must provide understanding and respect and relate to them in an honest and genuine human relationship. According to Maslow, we must study the positive aspects of human life (Atkinson, 1995).

(b) Existential Psychology

Soren Kierkegaard is one of the European philosophers who strongly influenced existentialism psychology. He emphasized on the deepest concerns of human life. It focused on approaches such as intrapersonal - The need for the client or patient to find self-esteem and new autonomy – and the interpersonal both in the counselling relationship and in greater sense of responsibility towards others (Atkinson, 1995).

(C) Transpersonalism

In describing transpersonalism, Atkinson (1995) stated that: “In recent decades, many of the humanistic and existential thinkers seemingly not satisfied (discontent) with human nature’s inability to set its own house in order, turned to Transpersonalism. Here they are looking for fulfilment beyond the personal in the realms of the higher self.”

For Louw and Edwards (1997) Transpersonal Psychology opens up the possibility that these states provide significant or important information for our understanding of human nature and the nature of reality itself.

3.7 What Makes Christian Counselling Unique?

Collins (1988) explains how he led a seminar for Chaplains who challenged the idea that Christian counselling is unique. “There is nothing distinctively Christian about counselling, there is no uniquely Christian form of surgery, Christian auto mechanics, or Christian cooking, and neither is there Christian counselling,” one of the class members argued (Collins, 1988, p. 17). He further states that Christian counsellors have developed many techniques that have been used in counselling. But to make Christian counselling unique, Collins mentions at least four distinctions as shall follow.

3.7.1 Unique Assumptions

Counsellors bring their own viewpoints into the counselling situation and those influence their decisions and comments. Those viewpoints would leave no room for prayer, meditating on the Word of God, experiencing divine forgiveness, or looking toward a life after death. Even though there are variances in doctrine or belief, most Christian Counsellors believe in divine origins of human nature, the authority of scripture, the reality of sin, the forgiveness of God, and hope for the future. They also believe that God is the one who holds everything together.

3.7.2 Unique Goals

Christian Counsellors attempt “to teach skills, including social skills, to encourage recognition and expression of emotion, to give support in times of need to teach responsibility, to instil insight, to guide as decisions are made, to help counsellors mobilize inner and environmental resources in times of crisis, to teach problem-solving skills, to enhance counselees competence and self-actualizations” (Collins, 1988, p. 17).

Christian Counsellors go further “to stimulate spiritual growth in counselees; to encourage confession of sin and the experience of divine forgiveness, to model Christian standards, attitudes, values and life styles, to present the gospel message, encouraging counsellors to commit their lives to Jesus Christ, and to stimulate counsellors to develop values and lead lives that are based on biblical teaching, instead of living in accordance with relativistic humanistic standards” (Collins, 1988, p. 17-18).

3.7.3 Unique Methods

Atkinson (1995) argues that “there are a limited number of ways of viewing human nature, so it is not surprising to find Christian methodologies mirroring something of the emphases of behaviourism, psychoanalysis, personalism and transpersonalism” (Atkinson, 1995, p. 83). All counselling techniques have at least four characteristics, Collins stated (1988).

They seek to arouse the belief that help is possible;
To correct erroneous beliefs about the world;
To develop competencies in social livings, and
To help counselees accept themselves as persons of worth.

Collins (1988) further continues to elaborate on goal achievements that counsellors need to use basic techniques such as listening, showing interest, attempting to understand and at least giving direction occasionally.

Other techniques are distinctively Christian such as prayer in the counselling session, reading the scriptures, or encouraging counsellors to become involved in a local church are common examples.

3.7.4 Unique counsel characteristics

Christian counsellors need to have a clear understanding of counselling and its characteristics. Counselling books (like Collins, 1988) emphasize the importance of counsellor qualities and characteristics such as trustworthiness, good psychological health, honesty, patience, competence, and self-knowledge. The researchers also agree that helpers are most effective when they have these counsellor traits, along with knowledge about human problems and good counselling skills.

He (Collins, 1988) also stated that through prayers, meditation on the scriptures, regular confession of sins, and daily deliberate commitment to Christ, the counsellor becomes an instrument through whom the Holy Spirit may work to comfort, help teach, convict or guide another human being. “This should be the goal of every believer-pastor or lay person, professional counsellor or non professional counsellors to be used by the Holy Spirit”. The purpose is to touch lives, to change them, and to bring others toward both spiritual and psychological maturity (Collins, 1988, p. 19-20). Besides the above-mentioned four Christian assumptions, goals, methods, and characteristics, the puzzle will not be complete if Christian hope is excluded. I now turn to this aspect.

3.8 Christian Hope

Willis (2005, p. 152) clearly states that “faith is the major protector against a wide range of ill-health conditions”. The fact that believers studying their Bibles daily, having an on-going active prayer life, and regularly attending a place of worship have a low incidence of virtually all the risk for disease and lifestyle-related health problems. Louw (1994) contributed to the argument with the concept of promissiology which is implemented to bring this dimension of pastoral care to the fore. “This means caring for the ill by means of the fulfilled promises of a living God with a view to discovering a meaningful life in spite of anxiety, stress, despair, pain, suffering and death” (Louw, 1994, p. 56).

Mintle contributed by giving a good example of Josef who did not lose hope even in the middle of overwhelming stress. When stress seems overwhelming, Mintle (2002) stated: Joseph was Jacobs's favourite son, Gen (37: 3), yet Joseph's world became a living nightmare. Sold into slavery by his envious brothers, dragged to Egypt to serve Potiphar (an officer of Pharaoh), amazingly Joseph prospers. Then when life seemed to be taking a positive turn, Potiphar's wife spurned by Joseph, accuses him of attempted rape. "And it came to pass after these things that this master's wife cast her eyes upon Joseph and she said, Lie with me" (Gen. 39: 7). In verse 8-19 Joseph completely refused to do it.

In an act of mercy, he was sent to prison and not sentenced to death. Joseph spends more than three (3) years serving a sentence he doesn't deserve. Finally, Joseph was summoned to interpret two dreams for Pharaoh, and God reveals their meaning to Joseph (Chapter 41:25-36). As a reward, Pharaoh elevates him to Prime Minister with a portfolio "to prepare Egypt for seven years of famine. His new position of power brings him back in contact with the very brothers who had betrayed him. In a complete reversal, Joseph now has the power to decide the fate of family members who betrayed him. "And Joseph brethren come, and bowed down themselves before him with their faces to the earth" (Gen 42: 6).

Mintle (2002) emphasized that "what is remarkable about Joseph is his response to stress. He is faced with unpredictability and unfairness thrown in a pit (Gen 37:22), sold into slavery for a crime he did not commit (39:20). "All of these stressors are major and chronic, putting Joseph at risk for serious physical illness and mental breakdown" (Mintle, 2002, p. 94). However, Joseph overcomes incredible difficulty during his life time. Under stress he did not give in, give up or blame God. He knew God promised to take care of him. Mintle (2002) advises Christians to respond positively to stress like Joseph if they believe that God is with them. God will show them mercy and that he will deliver them from evil.

In his research Louw (1994) argues that the stressed can be assisted, in the midst of suffering, to rely on the faithfulness of God. This means that pastoral care and Christian counselling wish to link believers by means of scripture to God's fulfilled promises (promissiotherapy) so that, out of

gratitude, they can accept their stressfulness as a challenge to exercise faith. The Christian hope is in the resurrection of Jesus Christ from the dead. Resurrection for Christian means victory and new hope in Jesus Christ. Now, we are in a position to address the question how psychology can help in Christian counselling.

3.9 Can Psychology Help?

Collins (1988) brought forward the arguments which erupted among the Christian counsellors whether psychology can also help in counselling or not. The understanding of some Christians is that “psychology is a highly complex field of study that deals with both animals and human behaviour. On the other hand they understand that pastoral counselling is likely to be more God-centred as well as people-centred and relevant”.

According to Collins (1988) God’s Word is a healing ointment for mental-emotional disorders. It speaks to people today. It has profound and lasting relevance to the counsellor’s work and to the needs of his or her counselees. But the Bible never claims to be a textbook of counselling. It deals with loneliness, discouragement, marriage problems, grief, parental-child relations, anger, fear, and hosts of other counselling situations (Collins, 1988, p. 22).

Collins (1988) concluded the arguments by stating that all truth comes from God, including truth about the people whom God created. He has revealed this truth through the Bible, God’s written Word to human beings. God has also permitted us to discover truth through experience and through the methods of scientific investigation. He further stated that discovered truth must always be consistent with, and tested against norm of revealed Biblical truth. If we say discoveries of psychology have nothing to contribute to the understanding and solution of problems, we deceive ourselves and the truth is not in us, and also limits our counselling effectiveness.

Psychology can be of great help to the field of Christian counselling. As a Christian counsellor in the Namibian Police, I witnessed great deal when counselling sessions were held in the presence of Social Workers, and Chaplain (spiritual worker). The combination of these two professional counsellors in a counselling procession helps the counselees to feel more relaxed and incredible change his/her attitudes toward a mature faith. As a result of this, to be an effective counsellor, background information, counselling skills, biblical background, and techniques of other fields of study is also required. In other words Christian Counsellors need to have some background on psychological techniques and skills and in the same venture Psychological Counsellors are required also to have biblical insights of counselling.

3.10 Summary

The role of Chaplains in the Namibian Police Force has been elaborated in this section with an emphasis on the fact that there are differences between ‘Chaplain’ and ‘Pastor’ in a parish. The core responsibilities are to render spiritual services and administer sacraments to the members/parishioners. It is the work of pastoral care which involves giving advice, healing broken relationships; listening to the social, psychological, and spiritual problems of the members and helping members solve their problems in a mature faith.

This sub-section also helped us to understand integration of Christian and secular psychology counselling process, how they overlap and are related to each other. The Christian counsellors need not to reject the Psychologist counsellors, and the Psychologist cannot claim that they are of great help in counselling than Christian counsellors. Human beings are far too complicated to be changed; and counsellors can also have failures, due to inability, misperceptions, or error. But, if the counsellor has understanding of the problems and some knowledge and techniques from the psycho-spiritual perspectives, how to intervene, and then improvement can be found. The next chapter will deal with the methodology used to conduct the study.

CHAPTER 4: METHODOLOGY

4.1 Introduction

This chapter will deal with the methodology used to collect the data of the study. It will elaborate on each topic how the data were collected.

4.2 Research Design

A mixture of qualitative and quantitative research methodology has been used by means of interviews as well as a survey. A qualitative approach, as described by Hellencreutz (1987), is “a method of collecting information in the form of words which gives us an in-depth understanding of the nature of what people experience”. The motive for using a qualitative approach is that it can produce a richer understanding of many social phenomena that cannot be achieved through other observational methods (Babbie, 2008). The study focused on exploring stress-related issues from psycho-spiritual perspectives in order to achieve “depth” rather than “breadth” (Willis, 2005).

4.3 Population of the Study: Sample and Sampling

In light of the vastness of Namibia (a total land area is 823,290 square kilometres) and limited resources on the part of the researcher, the study focused only on the two regions. The population for this study is the Namibian Police Force which has the overall strength of 14 979 members: Khomas (1 299 members) as the researcher’s working place and Kunene (607 members) since members at the border posts or river sides are more susceptible to stress and police force experience lack of facilities that are major contributors to increased stressed levels. The total figure of the population is 1 906 members, and the sample was only 20 members including the Social Workers in the Namibian Police Force. However, since the more preferred research methodology is “qualitative” and in order to achieve in-depth information, the sample was not restricted to 20 interviewers only, but data was collected through face to face interviews until saturation was achieved.

A purposive sampling method was used in this research study. It focused on members from the Special Field Force and the VIP Protection Unit working at the border posts or living in police tents, camps or police barracks, as they are more susceptible to stress on a daily basis.

4.4 Ethical Considerations

Measures to ensure trustworthiness or ethical consideration of the data are described according to Lincoln and Guba's model (1985). Trustworthiness is a method of establishing strictness in a qualitative research without sacrificing relevance. Lincoln and Guba's model of trustworthiness involves the following four ethical considerations that have been used as a tool to ensure trustworthiness: credibility, transferability, dependability and confirm ability.

4.4.1 Credibility

This process has been ensured by the fact that the researcher spent a reasonable time with study participants. The researcher also implemented double checking of information by verifying the information, interpretation and conclusion with study participants. The researcher conducted peer debriefing to eliminate bias. The activities that increase the probability of credible findings are: prolonged engagement, persistent observation, peer debriefing, member checking, and establishing the authority of the researcher (Lincoln & Guba, 1985).

Prolonged engagement

This process has been achieved due to the fact that the researcher is a Chaplain in the Namibian Police Force since 2001; he spent reasonable time in establishing rapport and trust with the participants and assured them that their anonymity would be maintained.

Persistent observation

Persistent observation provides depth to an investigation (Lincoln & Guba, 1985). It involves identification of characteristics and elements in the situation that are most relevant to the problem being pursued and focusing on them in detail. In this study the researcher took notes of the typical events and explored them further as the interviews progressed.

Member checking

In this process, it demands that information, interpretation and conclusions are checked with the participants from whom data were originally collected. This was done by follow up questions to verify the experiences of the participants.

Peer review

Peer review provided the researcher with an opportunity to eradicate bias that might have missed good judgement. For this study, the research proposal was inspected and approved by the relevant research committees.

4.4.2 Transferability

Transferability is the strategy used to ensure applicability. It refers to the extent to which the findings can be applied in another context. The study provided the background information about the participants and the context and the setting to allow others to assess how transferable the findings could be. If the same study of stress were repeated especially in the Namibian Police Force, the findings would be the same. However this might differ from region to region (Polit & Hungler, 1999).

4.4.3 Confirmability

Confirmability means obtaining direct and often repeated affirmations of what the researcher has heard, seen or experienced with respect to the phenomenon under study. Confirmability includes the researcher obtaining evidence from participants about findings and interpretations

4.5 Data Collection

Data collection instrument refers to a series of interrelated activities aimed at gathering rich information to answer emerging questions. In this research data collection was done through semi-structured interviews using an interview guide with participants. Individual in-depth interviews were recorded. In-depth interviewing was selected because it is a type of interview, which researchers use to elicit information in order to achieve a holistic understanding of the interviewee's situation. It can also be used to explore interesting areas for further studies. Open-ended questions can be used in this type of interview and probing for more information when necessary.

According to Angula (2008) the interview guide allows for in-depth probing, and it also permits the interviewer to keep the interview within the parameters traced out by the aim of the study. The purpose of probing is to deepen the response of a question and to get as much information as possible.

4.5.1 Interview guide

Interview guide refers to guidelines that are set up prior to interviews to guide the researcher. It is a data collection tool. Although the researcher used an interview guide, the participants were free to express their experience of stress as much as they wished. The interview guide was prepared in English, but most of the interviews were conducted in Oshiwambo especially at the border posts, police camps and police barracks where most of the participants (twelve) could not express themselves in English.

Later on, the researcher translated the data in English without changing the meaning. All six (6) interviews conducted at the National Police Headquarter were conducted in English, plus two (2) at Opuwo Regional Commanders office. Five of the study participants were female. Interview questions were not in a fixed order and sometimes their wording arrangements were not necessarily the same. After the interviews some participants revealed their concern about their stressful situation. The researcher did not give them an answer on the matters raised, but promised to take their concern to the rightful person for answers and appropriate guidance. After each interview the researcher prepared a complete record of the interview.

4.5.2 Preparation for the interviews

On the first day of the interviews the researcher introduced himself to the members as the Chaplain of the Namibian Police Force from the National Police Headquarter, Windhoek, and it was easy for them to accept him, as most of the members knew him. He briefed the Namibian Police Force members at Okanguati Police Station, Epupa Water Fall (Epupa Police Station) or border post, Sesfontein Police Station, Palmweg Check point, Berseba Police Station, Khorixas Police Station, Fransfontein Police Station, Kamanjab Police Station, Werda Police Station and at Omakangein Kunene Region and informed them about the purpose of the interview.

The researcher also explained to the participants what was expected from them as research participants. Then, after the relationship was established the researcher started to conduct the interviews right from there.

4.5.3 Conducting the in-depth interview

The interviews were carried out in two regions which are Khomas and Kunene. In the Kunene region the interviews were mostly conducted at the border posts at Epupa Water Falls in private rooms (new buildings). There were no distractions observed during the interviews and the duration of each interview ranged between 45-50 minutes. The researcher conducted the interview alone and he promoted an atmosphere of Christianity, trust, friendliness, confidence and openness.

In the Khomas region, the interview was conducted in a different way as the participants were literate (capable of reading and writing). Consequently, they were given questions on papers and expressed their feelings on how they have experienced stress, what might be the cause; how it could affect members of the Namibian Police Force and the impact it has on members themselves.

4.5.4 The role of the researcher

According to Hellencreutz (1987) data collection using the qualitative research requires minimum researcher-imposed structure and maximum participant-free involvement. This principle was maintained throughout the interviews. Furthermore, the researcher maintained a close social interaction in order to enhance access to the information.

4.5.5 Communication techniques

In this study the following communication techniques were used in the face to face interviews to gain information.

Probing

This is the technique employed in interviews to gain a more inclusive answer to a question. It is a non-directive phrase or question used to encourage the respondent to elaborate on an answer (Burns & Grove, 2005). In this study the questions were skilfully asked to encourage the participants to explain their experiences of stress in-depth, without affecting the nature of the subsequent responses.

Paraphrasing

Paraphrasing is the expression of what someone else has said or written using different words, especially in order to make it concise or clear (Allen, 1991). It is done to confirm the understanding of the interviewees in regard to what they have said. Whenever necessary, the

researcher in this study restated what the participants said during the interview in order to confirm the information provided.

Clarifying

This involves questioning statements that are not understood by the interviewer or a participant with the purpose of obtaining an exact understanding (Shifiona, 1998). In this study such questions were asked to clarify unclear statements. The participants were also informed of their right to ask for clarification in case the questions were not clear to them.

Minimum Response

This is the ability of the interviewer to do more listening than responding to avoid biasing the participants. After the interview begins the interviewer encouraged the participants to continue talking by nodding her/his head (Burns & Grove, 2005). In this study the participants' perspectives were obtained through attentive listening

Field Notes

Field notes refer to a written account of things that the researcher heard, saw, experienced and thought in the course of collecting the data through an interview (Polit & Hungler, 1999). Field notes were taken during the interviews and utilised later, during data analysis.

Language

The interviews were conducted in English and Oshiwambo. The reason was that some participants could not speak or understand English. Those that were conducted in Oshiwambo were translated into English. In this research data collection was done through semi-structured interviews using an interview guide. Individual in-depth interviews have been recorded.

4.6 Data Analysis

This sub-section will briefly describe the procedures for data entry and computation of the variables. Due to the fact that the methodology used is more a qualitative one, there will be no statistic as in the quantitative approach. Content analysis has been used and interviews were transcribed and the data thereof was analysed by using codes to identify important statements or words. Themes and sub-themes were developed from important statements and words. Louw and Edwards (1997) state that in the process of data analysis a large amount of material, such as tape recordings of interviews, notes and responses to the questions, are reworked into a shorter and more manageable form for the readers to understand it more easily. They also used the common method of data reduction called Content Analysis. In this case the materials from a set of interviews are classified or broken up into themes.

The primary purpose of the qualitative data analysis is to explore stress in the Namibian Police Force, discover its causes, the effect and to reveal the suitable approach of how to counsel the Namibian Police Force members. The researcher required to be familiar with the data that were gathered. This involved reading notes and transcripts and recalling observations and experiences until the researcher became immersed in the data. The steps that were followed to analyse the data were as follows:

4.6.1 Data management and reduction

Because of the volume of the data acquired in a qualitative study the initial effort of analysis was focused on immersion with the data and data reduction to facilitate examination (Burns & Grove, 2005).

4.6.2 Immersion in the data

According to Angula (2008) immersion in the data is a process that involves reading and rereading the script and notes, recalling observations and experiences until the researcher becomes immersed in the data. The researcher spent a lot of time reading the notes and field

notes and trying to learn about the experiences of stress among the Namibian Police Force members and how they could be helped to minimize it.

4.6.3 Data reduction

Data reduction refers to a technique for analysing qualitative data that focuses on decreasing the volume of data to facilitate examination (Burns & Grove, 2005). It is during this phase the researcher started attaching meaning to elements in the data in order to discover common ground regarding stress in the Namibian Police Force.

4.6.4 Developing of themes and categories

According to Hancock (2002) a good starting point in analysing qualitative data is to look for themes and sub-themes. A theme is an abstract entity that brings meaning and identity to a current experience and its variant manifestations

4.7 Research Ethics

The participants were asked to give consent voluntarily. Anonymity was ensured, therefore no names of participants were revealed and a coding system was used instead. Confidentiality was also assured. It is obvious that the questions were presented as anonymous (Babbie, 2008). There were no apparent identifying information, which was done deliberately to give respondents feelings of greater confidence that their replies would not be identified. It is very important for participants to have great confidence in their anonymity and might, therefore feel more to express views they fear might be disapproved of or might get them into trouble in an interview situation (Willibard, 2003).

Participants were given freedom to withdraw from the study without any pressure. Their privacy was respected; therefore participants were interviewed individually. Questions were developed to investigate the causes of stress as well as their impact in the Namibian Police force. It was aimed to explore the members' experience of stress and their coping strategies.

Louw and Edwards (1997) says when the participants are given time for answering opinion questions, as it was in this case, participants can consider each point carefully rather than reply to the questions hastily as many happen under the social pressure of long silences in an interview. Willibard (2003) states that there is a disadvantage in interviews that they might not answer these questions at all.

Willibard (2003) states that some of the participants do not like the questionnaire, not because the questions were ambiguous, but merely due to the fact that they just did not want to respond as they felt it was time consuming. Owing to the importance of the questions and as it was the qualitative part of this study, some of the questions were not completed in full as the researcher was expecting.

4.8 Summary

This chapter explored more on the orientation of the study how stress affects the Namibian Police Force members. It also covers the statement of the problem which indicates that the research study on stress among the Namibian Police Force members was really a matter of urgency. The research methodology elaborated how it was utilised during the study.

CHAPTER 5: THE FINDINGS

5.1 Introduction

This sub-section will focus on the findings from the questions and how the participants responded and their recommendations thereafter. It will also deal with the questions and how members revealed their concerns about stress in the Namibian Police Force in the Khomas and the Kunene region.

5.2 The full interview with the Study Participant

Members operating along the river side of the Kunene region have experienced stressful life provoked by the corpses picked up from the water and the people that drowned. It is obvious that any kind of incident that happens in the surroundings of the rivers, police officers are the very first people to be reported to and need to take action. Whenever someone drowns the community expects police officers to run to save the life of such a victim.

Here follows one example of the full interview session which was conducted at Epupa Police Station (Epupa Water Fall) border post in the Kunene region.

Researcher: As a Namibian Police Force member, do you agree with the statement which says “there is a lot of stress among the Force members?”

Interviewee: *“Yes, I do agree with that statement that there is a lot of stress factors in the Namibian Police Force especially at the border posts, coasts and river side like here at Epupa”.*

Researcher: What could be the causes of stress among the Police Force members more particularly here at Epupa Police Station?

Interviewee: *“Here at Epupa, we have a lot of stressors, let me tell you a story of when we were called a few years ago, to rescue and look for a civilian who drowned in the Kunene River. For me, it was the very first time to be in a manual canoe (not the one with an engine) in that river, and all three of us were not experts in using a canoe, neither were we good in swimming, (and imagine, we were busy looking for that body of the person who drowned). We also did not have*

any protection coats, and while we were busy looking in a certain cave of the river, where the person was suspected to have fallen, all three of us almost drowned into that same cave. Fortunately our colleagues on the dry land threw a rope to rescue us.

But that was not the only incident that took place at Epupa. There was another incident when a group of certain German-speaking tourists visited at Epupa. They were warned not to go to a dangerous area near the water fall. One of the visitors at his own risk went there and unfortunately drowned, and died. Police officers were instructed to keep watching to see whether the body will come out of the water in order to be taken out.

We spent five days on watch and during the nights we have been using torches. On the sixth day, fortunately it was day time, the body came out, and the two officers (my colleague and I) were sent into the water with a long rope, to take the corpse out of the water. We managed to take the body out of the water, but the bad smell was very terrible. After the incident, we spent almost five days without tasting any food due to that terrible smell, and only after a month and few days did I start to eat meat”.

(The same members also continued by telling the successful story when they rescued and saved the life of another white visitor at the same place, Epupa).

Interviewee: *“Then later on a different occasion, another group of visitors was also warned not to enter the risk area, but due to curiosity, one of them went there and drowned. After that incident of falling into the water, we (force members) spent almost three hours looking for him. Later on we saw him somewhere under the cave and he was still alive. The same style of using a rope was used and we went in and tied the body while other Force members were on the dry land holding the rope. We saved the life of the victim and that was one of the brilliant successful works of Namibian Police Force members performed at Epupa in 2009”.*

Before I conclude with this point of the cause of stress, allow me to articulate the stressful situation that married couples experienced as a result of staying long time at the border posts. This is a stressful situation due to the fact that deployment at the border post is not fair. The members felt that some of them (married couples) are deployed at the border posts which are very far from their families. The distance between the working place and the families is too long, and with this small salaries constables are receiving/paid, we will not afford to travel back home even twice a year. Consequently, members are engaged into extra-love affair, which is very dangerous to their health as well as to their marriages”.

Researcher: What impact does stress have on the organisation and on members themselves?

Interviewee: *“On the side of the organisation, the Namibian Police Force will lose a lot of valuable, skilful, and intelligent members. The loss is not only on trained members, but one has also to look at the resources spent during the training of the Police Force members which cost the Namibian Police Force a lot of money. After the whole process of training is completed, members resign and go to non-governmental organisations.*

Consequently, these long distance relationships of married couples can be terminated and damages the relationship in the families because when there is a problem at home and a member cannot attend to it, and at the same time the money they send home will not be enough to settle the particular problem.

The long distances between the couples can devastate the marital relationship as the couples meet only twice or three times a year. The married members posted at far places from their spouses countrywide can also experience stress mostly prompted by the separation for a long time. As a result, situations force many of the couples to engage in extra marital affairs at their work places or spouses who are left at home to find other partners. This separation of couple

members will also promote the spreading of the pandemic disease (HIV/AIDS), which is the highest killer in today's world. HIV/AIDS is also believed to be the highest and enemy number one among the force members. This separation of married members can also be compared to the contract system which was used during the colonial era in Namibia before Independence in 1990".

Researcher: What could be done about stress to be reduced in the Namibian Police Force?

Interviewee: *"The Force members are very much stressed by the environment in which they are operating, and our suggestion is that force members who are deployed in areas near rivers or seas need to be trained on how to swim. This will help them to perform and handle the incidents in the water competently and be stress free. The Namibian Police Force needs to purchase water protection coats, smell protection clothes, etc., and be placed at all places where those kinds of incidents are likely to occur".*

Researcher: What is the suitable approach of counselling stress among the Namibian Police Force members?

Interviewee: *"The best approach is for the Namibian Police Force to launch an awareness campaign about stress and to visit all directorates. The counsellors need to come up with the educational programs on group or individual therapy, outreach programs in order to see many force members as possible. The force members need to be encouraged to volunteer themselves for counselling".*

5. 3 Participants' Responses on the Interview Questionnaires

The responses of the participants to the questions of the interviews were noted and grouped as follows:

On the question whether ‘stress’ is a reality among the Namibian Police Force members?

All participants answered without any doubt that it is true that stress exists in the Force.

Participants were asked what they think that could be the cause of stress among the Namibian Police Force members.

The participants stated that –low or inadequate salaries especially for the low ranking members is one of the causes of stress. As a result members experience a lot of financial problems which lead them go to the Financial Institutions to borrow Loans. Sometimes the money they borrow exceeds their monthly net pay. From there they go on to the Cash Loans which prompt a lot of stress because they have to pay back the loans they have borrowed within a short time.

Unfair promotion of the members in the Force;

Lack of equipment and resources in the Police (vehicles and radios for communication). In the Kunene region at some border posts and check points, no official vehicles, no proper uniforms especially boots and the Namibian Police Force members are conducting foot patrol to prevent illegal hunting which is high in the region.

Lack of support from some senior officer in the management.

Workload or overworked without any remuneration (overtime paid).

No official or proper accommodation of the members; due to old buildings in some Police Stations like Opuwo and Sesfontein.

Lack of food, members at some border posts and check points do not receive food on time, sometimes conducting foot patrol on empty stomachs especially at Palm wag Checkpoint and Berseba Police Station.

Poor working conditions of the members at some places like at the border posts. Members sleeping in tents which are not comfortable at all especially during the rainy season.

Inexperienced and disorganized nature of the work of the members of Special Field Force. This inexperience causes stress among the members who cannot even take statements and they are posted at the charge offices.

On the question of what kind of support the members expect from their commanders in dealing with stress at work place?

The participants said that they expect from their commanders to be on their side. But do commanders have the required capacity to deal with stress? That was the concern from one of the questionnaire respondents.

They expect their commanders to understand their situations and help them to cope with the challenge.

They need comfort, support and encouragement from their commanders.

They need the moral and social support that commanders should support, motivate advice and sympathize with them.

Members need also to hear feedback on their problems and be provided with official accommodation as well as other equipments.

On the question how members manage stress/crisis emanating from work related situations?

Most of the respondents answered this question that stress emanating from work related situations is manageable through referring members to the professionals and appropriate counsellors such as psychologists, social workers, local pastors who are the Spiritual Counsellors, etc.

Other (five) participants suggested by doing some exercises and participating in the church activities such as choirs, biblical studies and youth choirs can also help.

On the question what should be done to help the force members experiencing stress in the force?

They answered it as follows: To address the problem of stress the Namibian Police Force needs to increase the services of counsellors only assigned to the Police, per region. Motivation for members to boost up their moral, provide training and rewards, allocate tasks as per member's skills. As a commander, s/he needs to provide assistance where ever members failed in order to improve work conditions.

Members to be spoken to, if supervisor notices changes in a specific member call her/him and speak to the member.

Entertainment services need also to be considered for force members.

Rotation of members in various divisions and different duty stations need to be put into practice.

How is the current approach of counselling stress in the Force?

The members answered this question as follows:

The current approach of counselling stress in the Namibian Police force stands at 15% in the regions with the help given by the Chaplain from the National Police Headquarter and State Hospital Social Workers. There is no proper approach at all, it is a serious matter and needs to be improved. In some cases, commanders with little knowledge on the counselling skills are assigned to members for assistance. The current counselling approach of stress in the Force is very poor.

On the point of suitable approach of counselling the members suggested the following points:

To improve the counselling system in the Force more professional counsellors need to be employed at the level of Deputy Commissioner, so that information given to him/her by a stressed members against the commanders can be dealt with in terms of Police Laws. Therefore Professional Counsellors need to be recruited for that matter.

The promoting of entertainment events like sports and social meetings whereby members could come together and enjoy themselves is a way of stress relief.

To enhance the Professional Counsellors at the regional level for Police members only, like Social Workers, Spiritual Counsellors, Psychologists, etc.

All commanders at various levels need to have basic skills for understanding stress and information where to refer stressed members when the need arises. Confidentiality is also one of the necessities on those basic skills.

Introduction of social and religious support groups within their regions, stations and units. This leads also to the introduction of the religious studies as a way of encouragement.

Rehabilitation centre for the infected members of the force to be considered whereby they can acquire full support on time.

5.4 Discussion of the findings

This topic will pay more attention on the discussion based on the findings from the interview questions. The key words of this discussion will focus on stress, police, job demands, lack of support/lack of resources, crime related stress, and separation of married couples in the Namibian Police Force.

On the point of stress in the Namibian Police Force, the force itself is a stressful environment. In the force members act according to the command and instruction while for the professionals who did not undergo police training is not easy for them to cope. This could be one of the reasons Social Workers (2001-2009) left the Namibian Police Force because of that environmental stress.

The job demands placed on the individual in the fulfilment of his /her tasks as police officer is great. Pienaar and Rothman (2005) elaborated this factor that specific stressors that were experienced as severe of police members include excessive paperwork like the taking of statements in the charge office. This problem is prompted by the incapability of some members in the Namibian Police force. To solve this problem manpower needs to be considered with the capacity of performing all police work and the enhancement of on the job training of the members.

Pienaar et al (2005) further elaborated on the lack of support, as when stressors such as a fellow officer being killed, or killing someone in the line of duty, happen. The stressor which forms part of this factor is quite severe, and in some cases of criminals sometimes they go free, sometimes police members understand that they invested much effort to find the criminals, but they (criminals) go free either because of poor working condition by the police, lack of resources such as vehicles and communication equipments /or by the loopholes in the legislative system.

This factor seemingly relates to the role the organization, supervisors and force members have in reducing the effects of job demands, the functional support and achievements of work goals and the stimulation of personal growth, learning and development (Pienaar & Rothman, 2003). In his writing about 'stress and traumatic symptoms,' Peltzer (2001) states that severe stressors in this regard include insufficient staff to handle assignments, lack of recognition for good work, fellow workers not doing their job and poor remuneration.

Insufficient number of staff to handle the cases referred to the professional counsellors to attend to the stress problems of members is a big problem. Three or four Social Workers and two Chaplains in the entire Namibian police force are too little, is just like a drop in the ocean.

Police force members' job will be extremely stressful if they are faced by high job demands, but there is lack of resources such as official vehicles, computers, protective clothing to do their job efficiently (Demerouti, Nachreiner, Bakker, & Schaufeli, 2001).

Racial issues impacted significantly on the experience of work related stress in the force. Although all the race groups experienced more stress because of a lack of support in the Namibian Police, many black people experienced higher level of stress due to their low ranks as a result of low levels of education. They (blacks) are the ones mostly posted at the border posts and far from their families/spouses. They are also the victims of HIV/AIDS prompted by such separation and low salaries, as they cannot afford to travel on monthly basis to reach their spouses.

The salaries of low ranking police officers cannot cater for all their problems and as a result they are mostly found on the informal settlements (kabashus). The suitable way of counselling them is only by rising up of their salaries. This can be done through promotions or altering the salary scale of the Namibian Police Force. It was also observed that many Namibian Police Force members who are separated from their beloved ones as a result of work/duty stations, some of them experienced severe stress which caused their marriages to be dissolved. On the other hand

this separation will also promote the spread of HIV/AIDS in the police force as well as in Namibia as whole.

In the Namibian police force, there is also a group of ex-PLAN fighters (24%) who were fighting for the liberation of the country. This group was had high expectations that after independence they will have high positions in the government, and as a result their dreams did not come true and now they feel more stressed. There were also a group of those who were already police officers in Namibia before independence. The expectations of this group were that they will get a high ranks, and as a result they are stressed because their expectation were not met.

Ranks also impacted significantly on the experience of work related stress. But there is a difference between the constables, sergeants, warrant officers, inspectors, etc. The way they experience stress is not the same (Pienaar & Rothman, 2003). The stress experienced by the police officers (Commissioned Officers –from the rank of Inspectors upwards) is more related to the loads of paper work, while the non-commissioned officers is more related to operational activities. According to Pienaar and Rothman (2003) sergeants, warrant officers, and commissioned officers experienced crime related stressors less intensely and frequently not like constables. The female police force members are less operationally involved.

5.5 Summary

In this chapter we have learned a lot about the practical side of the study. The research methodology that has been utilized during the study was comprehensively elucidated as “a mixture of qualitative and quantitative approach”. Even though emphasis was more on the qualitative approach due to reason that the study focused on exploring in as much as possible a small number of the sample and the aim was to achieve in depth rather than breadth. The questions that guided the interviews revealed with the responses by the participants. Through those interview questions by the researcher and the interview responses from the interviewees’ one could learn how the interviews were conducted. During the interview session the researcher

had little to say, while the interviewees explained a lot on how they experienced stress among the Namibian Police Force members. The empirical insight of the study is a clear demonstration that stress is a widespread problem among the Namibian Police Force members and needs to be taken into serious consideration.

CHAPTER 6: DISCUSSION OF FINDINGS

6.1 Introduction

This sub-section will deal with the recommendations of the study about the ways of better coping with stress and suitable ways of counselling those affected with stress in the Namibian Police

Force from the psycho-spiritual perspectives. The limitation of the study will also be dealt with, as well as the recommendations and the way forward after this study.

6.2 Objectives

The objectives of this study were to explore the nature of stress, to analyse its' causes, to examine the possible effects, to discover ways of better coping with stress and validate a suitable approach of counselling stress that could be used in the Namibian Police force, to identify the frequency and intensity of work related stressors and to assess the variation between stressors for race, ranks and single/married couples. Pienaar and Rothman (2003) mentioned three work related stress factors that were extracted, namely job demands, lack of support, and criminal related stressors as the major stressors in the South African Police.

6.3 Limitation of the Study

This study would help future researchers to explain in which context they want to study stress. However, researchers interested in the studying stress in the Namibian Police Force member's experience, to deal better with stress and to find a suitable approaches of counselling them. The researchers should be aware of the limitations of the study as summarized in the following paragraphs below.

The limitation of this research is that to have access to Namibian Police Force's documents is a difficult task as documents may be classified and therefore in accessible to unauthorized persons. Equally important is that since the current Namibian Police Chaplain was employed in the year 2001, there was no proper handing over of the chaplaincy from the previous regime to the post-independence Chaplaincy. This makes it difficult for the current chaplain to have access to the religious literature and resources of the pre-independence chaplaincy. The pre-independence Chaplain is no longer in Namibia and is difficult to trace him, and to get the required information on how the pre-independence counselling approaches were dealt with in the Namibian Police Force.

Nevertheless, in spite of these limitations, it is hoped that this academic work on the stress counselling, will serve as a stimulus for further reflection, planning, structuring and action for both police management cadre and professional workers in the Namibian Police Force.

This research is in no way a comprehensive work on the counselling stress in the Namibian Police force as such. It can be regarded as an introductory research and epitome counselling stress in the police. It is in the light of the above mentioned, that structural interviews and questions to collect more information in the force (police) in the field of this study were reserved for further research in order to achieve a comprehensive work on the counselling process.

6.4 Recommendations

In terms of the perceived counselling of stress, this study is a first step towards the development of a comprehensive stress profile in the Namibian police force. As such, the current study only considered the exploration of stress, to analyse the cause of stress in the Namibian Police Force, and how it can affect members psycho-spiritually. It also looked at the current approach of counselling in the force which needs to be improved in terms of manpower and professional services.

It is recommended that the study be expanded to all the regions in the force and also to all the Force members in order to reach its target. In terms of stress research in the Namibian Police force, separation of the married couples needs to be taken into consideration. Thorough research on marital crises needs to receive the highest attention, as lots of marital disputes are reported on a daily basis at Welfare Services Directorate in the Namibian Police Force. The married couples (especially women) take this issue seriously because HIV/AIDS is a fatal disease and kills many of our people. The said proposed research will help the office of the Inspector General of the

Namibian Police Force to consider the deployment of the married force members and be advised accordingly.

In terms of the experience of stressors among the Police Force members, the high incidence of lack of support by the organization in terms of resources is a big concern. If these stressors allowed to continue unattended, the force can expect to find negative costs associated with continued, elevated levels of stress, such as burnout, employee turnover and lowered levels of service delivery (Pienaar & Rothman, 2005).

The Force is therefore advised to prioritize the issue of staff shortages at the stations and motivational aspects of workers by means of recruitment of specialized personnel, the filling of vacant posts and reviewing of the remuneration structures of the Force members.

Furthermore, with regards to motivation of Force members and the lack of recognition reported by the Force members, it is recommended that the Force should consider an intervention aimed at maximizing unity effectiveness (Pienaar & Rothman, 2005). A leadership skills intervention aimed at first line management could also be considered in the different regions in this regard. To consider the decentralized nature of management with different regions as well as the significant changes that are taking place within national government structures. In this regard it is recommended that a change management initiative be considered.

The findings of this study also suggest the need for the possible improvement of the Welfare Services Directorate in the Namibian Police Force. This study therefore recommends more Professional Counsellors such as Social Workers, Psychologists, and Spiritual counsellors (chaplain /pastors) to be employed in the Namibian Police Force in order to attend to the psycho-spiritual counselling needs of the members.

For those who are already in the system such as Commanding Officers and Unit Commanders at various levels, these need to attend stress/stressors and the counselling skills courses. Through such courses, confidentiality can play a role among the force members and this will promote Namibian Police Force members to go for counselling voluntarily as they feel that confidentiality will be maintained.

It is recommended that professional services to be expanded to all the regions with the recruitment of the psychologists, social workers, and ordained pastors to attend to psycho-spiritual needs of the members on time. It was also observed that it is dangerous for the professional services in the Namibian Police Force to be headed by unprofessional commanders. In the light of the above, it is recommended that the Welfare Services Directorate in the Namibian Police Force needs to be headed by a professional commander for better improvement in terms of counselling delivery.

The concept stress is relatively new in people's understanding, and it requires attention in order to enhance their understanding on how it can affect their physical bodies and the organization. Furthermore, additional studies in this regard are still needed to explore more fully factorial validity.

Finally, it is also observed that one of the challenges that could be regarded as a spiritual promoting body is the Religious Advisory Board which is not in the Namibian Police Force. For the work and activities of chaplaincy to be more effective, the above stated board needs to be recommended in the Police Force. In other words this board could also be regarded as the Religious Advisory Board for all chaplaincies in Namibia including Namibian Defence Force, Police, Prisons, Hospitals, and School Chaplaincy.

6.5 Conclusion

This research dealt with four main important facts, concerning the Namibian Police Force. The first point is the elaboration on the orientation of the study and the problem of the statement on stress in the Namibian Police Force. Police work has been internationally recognized as one of the most stressful occupations compared to other organisational set ups. In the Namibian Police Force, stress is caused by the nature of police responsibilities in dealing with crimes and experiencing a high level of trauma. As a result, stress leads the Namibian Police Force victim members to mental and psycho-spiritual problems regarding medical attention. It also contributes to burnout, job dissatisfaction, early retirement, a weakened immune system and a general increase in illness among the Namibian Police Force members. Consequently, this will affect the role and the functions of the Namibian Police Force which are to keep law and order and the preservation of the lives and properties of the Namibian people.

We have also learned that the Police Force is not a new body since it has existed during the biblical times. The fundamental purpose of the force/authority is to enable members of the society to live peaceful and quiet lives in all godliness and holiness. Christians and people from other traditional faiths can be members of the Namibian Police Force as long as they themselves are enjoying the responsibility of being police force members.

The second point is the role of the spiritual services in the Namibian Police Force through Chaplaincy. The Namibian Constitution guarantees freedom of religion to everyone and freedom to manifest such practice in public. It is in the light of the above stated point that the legitimacy of Chaplaincy was established in the Force. It exists to fulfil the freedom of religion in the Police Force and to ensure that all members are psycho-spiritually taken care of. The possibility to establish a Religious Advisory Board and its prospective functions has been suggested. From this examination of the new Namibian Chaplaincy, it has become clear that for this Chaplaincy to achieve the accepted standard, it must enjoy necessary support from higher authority.

However, special care must be taken that such religious observances are conducted under rules established by the appropriate authority for that purpose, and that these religious observances are conducted on an equitable basis and that attendance in them is free and voluntary. The Namibian Police Force members in the armed forces enjoy the same right or privilege to practice freedom of religion.

In order to address this necessity, one has to identify individual serving members who are interested and inspired to become chaplains. It is difficult for the churches to release their trained pastors to serve as Police Chaplains as a result of lack of trained pastors in the Churches. The identification of the professional members may also solve the chaplains' manpower problems in the Force. In the same vein, it may be also another mechanism to identify Police officers who could become Chaplain Assistants to accomplish the religious support mission under the guidance of the Chaplains. For both Church and the State, it is a necessary profession that should be supported, and given the necessary infrastructure, training, cooperation, policies, and all other resources, the situation can improve.

The third point is about stress and to discover ways of better coping with stress in the Namibian Police force. This research focused on the dimensions of psycho-spiritual perspectives about stress. It was noted that most members of the force were not aware about the danger of persisting stress and where to go for help. For some, solving their stress problems was only by drinking, smoking, and abusing of alcohol. This is an extremely big problem which could result in people losing their jobs and physical health as well as losing faith in God. This research taught us the mechanisms of better dealing with stress successfully and where to go for professional help during the crises. It has also elaborated more on the possible impact stress has on the human life. The researcher tasks to integrate psycho-spiritual perspectives in the counselling process of stress.

The study was particularly interested to find out whether members knew about stress and how to deal with it such as participating in sport activities, joining the support groups and church choir and visit the professional services (counsellors). Therefore the objectives of this present research were first of all to look at the current approaches of counselling stress, to see whether counsellors are available and members have access to counsellors; to see whether there are enough professional counsellors in the Force to render psycho-spiritual services (such as psychologists, social workers, and spiritual workers). To see whether their services are effective to the victim members or need to be improved, and if not effective what can be done to make it more profitable. To see whether the psycho-spiritual workers are well perceived by the Namibian Police Force members and openly accepted and if not what can be done.

The study has also elaborated more on the role of the Psycho-Spiritual Counsellors and defined the coping skills. The presence of the Psycho-Spiritual Counsellors is required to make the Force a stress free force.

The fourth point is on the recommendation based on the findings of the study. The research indicates that in order for the Namibian Police Force to be more effective and efficient in terms of service delivery, a lot needs to be done. More research on stress incidence among the Force members needs to be conducted. The research can also focus on the resignations of Social Workers and the impact of stress on the entire Force at large to see what might be the causes of the resignations. It is high time for the Namibian Police Force to go out of its way and look into this matter of employing professional counsellors.

Lastly, this study could be used for comparison and to see to what extent there is a change on stress dominance among the Namibian Police Force members. The respondents put more emphasis on the rotations of posting members at far places, the improvement of the resources to be utilized, and the members to be well equipped with the relevant trainings and skills. This

brings us to the conclusion that a reduction in average time spent at remote areas and far from the families could reduce the stress experience.

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DEFINITION OF THE KEY WORDS

1. **Stress:** The worry experienced by a person in particular circumstances or the state of anxiety caused by this; stress of modern life.
2. **Theology:** The study of God and religious belief.
3. **Counseling:** The professional advice that is given to someone on how to deal with a personal or emotional problem
4. **Police:** The men and women whose job is to prevent crime, keep order, see that laws are obeyed, etc. Those are the Namibian Police Force members' men and women in uniforms mentioned in this study.
5. **Crimes:** Acts which are punishable by the law such as murder, rape, corruption, theft, etc.
6. **Psychology:** The study of science of the human mind. The way a particular person or group of people think and what makes them behave in a particular way.
7. **Violence:** Great roughness and force, often causing severe physical injury or damage.
8. **Trauma:** A very bad experience or shock that has a lasting effect on a person. The trauma police officers experience during crime prevention can last for a long time if not well counselled.
9. **Traumatized:** So badly shocked by something that has happened to you that it affects the way you behave or react to things for a very long time afterwards.
10. **Obsess:** To occupy someone's mind too much, e.g. he is obsessed with the fear of death.
11. **Injury:** An instance of harm or danger for a human being for example in an accident or fight.
12. **Panic:** To suddenly become so frightened that you cannot think clearly or behave sensibly, especially when something has suddenly frightened you.
13. **Suffering:** The experience of being in a lot of pain, having great difficulties, being barely treated, etc.
14. **Theories:** Is an idea or set of ideas that are intended to explain something about life or the world. An idea or explanation which has not yet been proved to be corrected.

15. **Hope:** Any reason or encouragement for the state of feeling that one wants or might happen.
16. **Spiritual:** Is one's spirit or soul, or of one's religious belief. Is connected with the soul, the spirit and religion, and not with physical things or ordinary human activities. The role of the Chaplain is to give advice on spiritual matters among the force members.
17. **Spirit:** A principal or emotion which makes someone acts. The spirit of kindness.
18. **Faith:** A strong belief that something is true or can be trusted, especially religious belief. To trust or to have a religious belief.
19. **Sorrow:** Something which causes pain of mind or grief, for instance the death of a loved one or because terrible things have happened to you.
20. **Pain:** To be hurt or suffering of the body or mind, the feeling you have when part of your body hurts.
21. **Orphan:** A child who has lost both parents as a result of death
22. **Remuneration:** To pay someone for something she has done
23. **God:** The Creator and Ruler of the world in the Christian, Jewish religions, etc.
24. **Christianity:** The religion of Christ
25. **Reconciliation:** To cause people to become friendly again, e.g. after they have quarreled.
26. **Scripture:** The sacred writings of a religion. In the case of Christianity, their scripture writing is recorded in the Bible
27. **Bible:** The bible is the sacred writings of the Christian Church, consisting of the Old and New Testaments
28. **Belief:** To have a Christian belief that Jesus Christ is the Lord and the Son of God.
29. **Religions:** A belief in, or the worship of God or gods
30. **Forgiveness:** To stop being angry with someone who has done something wrong against you. Jesus Christ forgave those who crucified him on the cross.
31. **Resurrection:** The process of being brought to life again after death, as it only happened to Jesus Christ the Son of God.

32. **Chaplains:** A clergyman or clergywoman attached to a ship, regiment, school, hospital, or forces for instance the Namibian Police Force, for the purpose of rendering spiritual services to the members in uniform.
33. **Counselor:** A person who gives professional advice to people especially about personal problems. In this study we refer to the Spiritual Counselors, Psychologists, Social Workers and the Medical Practitioners.
34. **Maturity:** Having the qualities of someone who is fully grown up or developed in understanding certain things in the psycho-spiritual perspective
35. **Immune:** Protected against, or naturally resistant to , e.g. diseases
36. **Therapy:** The method of treatment of diseases, disorders of the body, like with a speech therapy.
37. **Freedom:** The state of not being under control and being able to do whatever one wishes
38. **Unique:** Being the only one of its kinds, or having no equal with others.
39. **Psychoanalysis:** To treat a person suffering from mental illness by discussing events in his/her past life that may have caused such an illness.
40. **Depression:** A state of being sad and low spirits.
41. **Interview:** A formal meeting and discussion with someone, e.g. a person with information required on the research or study.
42. **Questionnaire:** A written list of questions to be answered by a large number of people to provide information for a survey or study.
43. **Participant:** A member of the Namibian Police Force who participated and contributed to the collection of data in this research.
44. **Promotion:** The raising of the force members (in the case of the Namibian Police Force) to a higher rank or position.
45. **Commander:** A member of the Namibian Police Force who is given the responsibility of commanding a Unit, Directorate, etc.
46. **Member:** A man or woman who belongs to the Namibian Police Force.