

Development of Ubuntu HeartMath Workshop for social coherence and spirit at work

Steve Edwards¹

Department of Psychology, University of Zululand, South Africa
 sdedward@telkomsa.net

Abstract

This study reports on the development of an Ubuntu type HeartMath Workshop for the purpose of facilitating social coherence and spirit at work. The study employed a pre- and post-test, mixed methods, within subjects, outcome evaluative design. Data were collected in three workshops with a total sample of 10 women and 7 men, with mean age 38.23, and range 24 to 58 years. Pretesting and post-testing consisted of psychophysiological coherence, social coherence and spirit at work measures. The Ubuntu HeartMath Workshop procedure included HeartMath heart focused breathing and cultivating positive Ubuntu feelings, followed by instruction and group discussion of ways in which Ubuntu could promote social coherence with special reference to work spirit. Afterwards participants provided written experiential and evaluative descriptions of the workshops. Significant and meaningful quantitative and qualitative findings provided consistent evidence as to the efficacy of the workshops in improving psychophysiological coherence, social coherence and work spirit. Implications for the development and evaluation of further research with other participant samples in other contexts are discussed.

Keywords: Ubuntu, HeartMath, social coherence, spirit at work

1. Introduction

The broad theoretical framework in which the present study is located includes critical, theoretical considerations on Psychology in Africa, African Psychology, Afrocentric Psychology and Ubuntu psychology (Idemudia 2015; Makhubela 2016; Ratele 2017; Wilson, & Williams 2013). In its focus on Ubuntu this study is philosophically grounded in the work of Ngubane, (1977), Asante (1990, 2014) and Myers (1993). The original African notion of Ubuntu has become international. Some contemporary implications were conveyed by the Comparative and International Education Society (CIES) at its conference held in Washington DC under the theme "Ubuntu: imagining a humanist education globally." Selected papers from this conference subsequently appeared in the Special Issue of the United Nations Educational, Scientific and Cultural Organization (UNESCO) scholarly journal *International Review of Education*, Volume 62 Number 1 (Sefotho 2018). In South Africa, following the advent of democracy in 1994, the government, civil society and the private sector placed great faith in the idea of Ubuntu to build social cohesion. However Desai (2015) has also argued that while notions like social cohesion and Ubuntu have assumed increasing importance in nation building, high levels of poverty, inequality and mounting social protests have tended to dilute the original vision and mission and render any authentic implementation ineffective. It is within this contemporary context that Mkabela (2015) has explicated Ubuntu as a foundation for an Afrocentric psychology and research method and that Edwards (2016) has described Ubuntu and HeartMath as

1. Steve Edwards PhD, DEd, DTE is an emeritus professor and research fellow in the Department of Psychology, which he headed for many years, at the University of Zululand, South Africa. He is a clinical, educational and sport psychologist. This paper is revised from a keynote address he delivered at the 9th UNIZULU HSS Conference 2018.

complementary, integral healing approaches for promoting empathy, and coherent, social and moral consciousness.

The HeartMath system was created by Doc Childre to develop heart focused intelligence, health and wellbeing. Working with a small group of professionals, who represented a wide spectrum of scientific disciplines, experience and expertise, Childre established a non-profit research and educational organization, the HeartMath Institute, in Boulder Creek, California in 1991 (Childre & Martin 2000). Rigorous interdisciplinary heart focused research indicated patterns of profound coherence, harmony, interconnectedness and consistency, typically including a global order where the whole is greater than the sum of the parts (McCraty 2017). Major findings related to heart communication of electromagnetic, neurochemical, biophysical and hormonal information (McCraty, Atkinson, Tomasino & Bradley 2009). Also pioneered were a system of practical, heart based tools and techniques for people of all ages to use in the moment to relieve stress and promote health, creativity, intuitive insight and zoned performance, as well as biofeedback technology to facilitate heart rate variability (HRV) coherence feedback training (Childre, Martin, Rozman & McCraty 2016). Rigorous research has revealed that psychophysiological, social and global coherence may be optimized through coherent communication, sustained positive emotions and an intentional heart focus. This is readily initiated through a meditative 10-second cardio-respiratory rhythm (Edwards 2016). In that the scientific, evidence based efficacy of HeartMath methods on psychophysiological and personal coherence is now well-established, the main current research emphasis is social coherence.

Among many other connotations, Ubuntu refers to human social relationships, as idiomatically portrayed in the isiZulu saying *umuntu umuntu ngabantu*, literally a person is a person through others, in a fundamentally social world, as also tersely expressed in the German term "mitwelt". It is in this existential, human, social, relational, "with world" or "we world" that human relationships are forged, begin, flourish or flounder, and end. Indigenous Zulu people have long recognized the fundamental importance of living a socially coherent, integrated life, where all dimensions of existence are harmoniously aligned (Edwards 2016). A typical cosmology, still found in many rural Zulu communities, is of an undivided universe, where plants, animals, humans, ancestors, earth, sky and the entire universe all co-exist in a varying state of balance between order and disorder, harmony and chaos (Ngubane 1977). To prevent disorder and chaos, there is the expectation that people must continually work at renewing harmony and social coherence (*nokubumbana komphakathi*). This work (*umsebenzi*) has many dimensions, including ancestral consciousness and socially coherent relationships characterized by dignity and respect (*Ubuntu*). In view of Csikszentmihalyi's (1980) insights on phenomenological intentionality or directedness of consciousness, with specific focus on attention as psychic energy that determines what will or will not appear in human consciousness, it is entirely appropriate that the French word for consciousness, i.e. *conscience*, and the Nguni word *isazela*, both imply a moral connotation to consciousness.

The isiZulu term for work (*umsebenzi*) implies a labor of love as in a cultural, spiritual ceremony or sacrifice. As work is also a main life context in which social coherence can occur, the research question arose as to whether Ubuntu HeartMath Workshops would facilitate psychophysiological coherence, social coherence and spirit at work. In view of the cultural and empirical evidence as to the value and effectiveness of Ubuntu and HeartMath, as independent variables, it was hypothesized that there would be improvements in associated dependent variables, involving psychophysiological and psychometric instruments, and that this improvement would be qualitatively endorsed by participants' perceptions and experiences.

The primary purpose of this study was the development of an Ubuntu type HeartMath Workshop for facilitating social coherence and spirit at work.

2. Method

This exploratory research consisted of an integrated, mixed methods, within subjects, pre- and post-test, outcome evaluative design (Fetters, Curry & Creswell 2013). Data were collected in three workshops with purposive samples of University of Zululand, Educational Psychology masters students and staff. The student workshops comprised 5 and 7 participants respectively and the staff workshop 5 participants. The total sample consisted of 10 women and 7 men, with mean age 38.23, and range 24 to 58 years. Procedure consisted of pretesting on three measures, namely psychophysiological coherence, social coherence and spirit at work. The Ubuntu HeartMath Workshop package involved social coherence instruction, which included: Broodryk's (2006) table of personality values, life skills and application outcomes; HeartMath heart focused breathing, cultivating positive Ubuntu feelings, and general group discussion of ways in which Ubuntu could promote social coherence with special reference to work spirit. After post-testing on the three above-mentioned measures, participants provided written experiential and evaluative descriptions of the workshop.

Appropriate ethical clearance was obtained from the University of Zululand and respective psychometric test developers. All participants were informed of the nature of the research and provided written consent with regard to the use of the information for publication purposes. Participants were guaranteed nominal confidentiality and advised of their right to withdraw from the research at any stage.

The HeartMath tool, emWavePro, served as a general Heart Rate Variability (HRV) assessment instrument for psychophysiological coherence. This instrument was complemented by specific psychometric measures of social coherence and spirit at work. These instruments are described in more detail as follows:

HRV derived psychophysiological coherence was measured with one-minute recordings on the HeartMath biofeedback tool emWavePro. In this case, for pragmatic and time purposes, as each participant has to be tested individually, one-minute recordings of high coherence were chosen for pre-test and posttest purposes. Psychophysiological coherence is characterized by a heart rhythm pattern of elevated amplitude in low frequency heart rate variability of around 0.1 Hz, accompanied by positive emotions, indicating harmony between sympathetic and parasympathetic divisions of the autonomic nervous system. It is experienced as a state of relaxed alertness, which sportspersons describe as "being in the zone" (Childre, *et al.* 2016). The Quick Coherence technique, which was used in this study, involves such heart focused breathing while cultivating a sincere positive emotion from the heart area of the chest. It has been scientifically researched and developed, works immediately and is exceptionally useful as an in-the-moment meditation technique to facilitate physiological coherence, improve consciousness and develop concentration. As an immediate antidote to the evolutionary, emotional, default mode network expressed in the form of fight, flight and freeze reactions, a conscious practice of heart focused breathing slows the system down and facilitates identification and focus on a particular positive emotion and/or experience, in this case social coherence and work spirit.

The Sense of Coherence measure consisted of an adapted and shortened nine-item version of Antonovsky's (1987) scale, with a Cronbach alpha reliability coefficient of .79. Antonovsky's (1987) original scale has three subscales, which measure the degree to which persons perceive their world as manageable, meaningful and predictable. The shortened version used in the present study has been shown to demonstrate high internal reliability and concurrent validity when assessed against Antonovsky's original 29-item measure (Klepp, Mastekaasa, Sorensen, and Sandanger & Kleiner 2007). Participants' reported their feelings in relation to items such as, "Do you have the feeling that you don't really care about what goes on around you?" on a nine, seven point Likert-type scale anchored by the terms "very often" and "very

seldom". The adaptation simply consisted in changing the personal pronouns in the scale from the singular "I" to the plural "we" form.

The Spirit at Work Scale (SAWS) refers to an 18-item measure assessing the experience of spirituality at work, which developed from factor analyses of a 102-item scale with a sample of 333 participants. Analyses reveal high internal consistency for both the total scale ($\alpha = .93$), indicating a short, psychometrically sound, and easy to administer measure that holds much promise for use in research and practice (Kinjerski, & Skrypnek 2006a, 2006b).

The small non-representative sample with repeated measures indicated means and Wilcoxon Z non-parametric testing. The conventional probability level of $p < 0.05$ was set for significant statistical comparisons. Braun and Clarke's (2006) thematic analysis, chosen to analyse participants' experiential descriptions, consisted of the following six phases (1) familiarising with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, (6) producing the report.

3. Results

3.1 Quantitative findings

Quantitative findings are presented in Table 1 in the form of measures' mean pre-test and post-test scores, standard deviations (SD's) and Wilcoxon statistics.

Measure	Pre-test	SD	Post-test	SD	Wilcoxon Z	Probability
Psychophysiological Coherence	29.0	32.97	77.85	24.71	2.97	.003
Social Coherence	40.06	7.32	45.06	7.17	2.73	.006
Spirit at Work	80.59	12.82	87.95	13.05	3.52	.000

Quantitative findings should be treated with caution owing to the relatively small number of participants. However, as is apparent in Table 1, there were clear trends in the form of mean score increases from pre-test to post-test in psychophysiological coherence, social coherence and spirit at work perceptions. Wilcoxon testing for physiological coherence yielded statistics of $Z = 2.97$, $p = .003$; for social coherence $Z = 2.73$, $p = .006$ and $Z = 3.52$, $p = .000$ for spirit at work respectively.

3.2. Qualitative findings

Five central, overlapping, themes emerged from thematic analysis of the written experiential descriptions. Themes were respectively coded as consciousness transformations, psychophysiological coherence, Ubuntu meanings, social coherence facilitation and spirit at work facilitation. These themes and examples from the seventeen participants follow, with students coded A to L, and staff coded M to Q respectively, all used in their original sequence adopted for audit trail purposes.

Consciousness transformations were experienced through awareness, sensations, perceptions, emotion and cognition as conveyed in such terms as heartbeat, breathing, feeling, experiencing, mindfulness, and enhanced connectedness.

The heart breathing exercise brought on calmness and centeredness. Slowing the heartbeat pushed away all other thoughts (A). It brought calmness in my body. I was able to accept myself as I am. (B). It was enriching and I feel empowered with the Ubuntu breathing techniques (C). There was a sense of positive emotional state (D). I felt a calm sense of calmness in my shoulders, and then I felt happiness (E). I have been reminded to learn more about the powers and abilities of thoughts, mind and social coherence (J). It was enlightening to learn that I can be in control of my feelings (H). It was an amazing experience learning how to connect with yourself and others (K). Being able to connect and feel a sense of calmness and respect for yourself makes the world seem “perfect” (K). It meant being aware of your consciousness, to be in control of things and let yourself grow positively (L). It was mind-opening. I now know that I can control my experiences in life. I know the benefits of staying positive in life (Q).

Psychophysiological coherence experiences were appraised for their practical intervention skills, for example in managing feeling, upgrading personal and therapeutic skills.

The workshop flowed. I enjoyed the practical components, which added useful skills for intervention. (E). Practical coherence was eye-opening to say the least, amazing work indeed (G). Coherence can also be within a person, it does not only apply to the relationship with other people (H). I experienced coherence with colleagues during a support group facilitation (F). It allows people to get in connection with themselves. (F). It upgraded my skills for handling therapy with my clients and alerting me on what to take note of (I). It is a powerful tool (J). Being able to switch emotions and have control over your feelings and thoughts is just amazing (K). I learnt the therapeutic strategy of focusing power of the heart to reconnect with society (K). I learnt to control and manage my feelings from negative feelings to positive feelings (L). It was informative in that human beings are spiritual and technology is attempting to establish the link between human beings and their spiritual world (O).

Ubuntu meanings were experienced personally, emotionally, interpersonally, communally, socially, nationally, and spiritually, as conveyed in such terms as: enlightening, sharing, caring, non-judgemental, tolerant, compassion, emotional intelligence, culture, Spirit of Ubuntu, indigenous healing.

The workshop was enlightening and brought back thoughts of Ubuntu and what it means to me personally (A). The Spirit of Ubuntu can expand and togetherness can be truly felt by all individuals (A). Ubuntu means being able to have emotional intelligence, to be non-judgemental and tolerant to other human beings (B). By practising Ubuntu one becomes open-minded, one learns tolerance, one is more sympathetic and compassionate (B). The workshop was enriching and I feel empowered with the Ubuntu breathing techniques (C). Emotional stability can be achieved through Ubuntu, the culture of sharing and caring for others (D). The Spirit of Ubuntu can be developed and improved by mindfulness of body, heart and breath (E). I exercised Ubuntu in helping those with problems of mild to moderate depression (F). It definitely made me appreciate Ubuntu and to establish a stronger sense of coherence with my colleagues. The goodness of the heart is important (F). It helped by showing that there are other means that people believe in and helping them to solve their problem consulting indigenous healers, *izinyanga, izangoma etc* (I). Participating in “*woza umoya*” with a group created a sense of peace and harmony, the concept of Ubuntu, of being one and working together as a group (K).

Social coherence facilitation occurs through personal and social interconnectedness, togetherness, group belonging, trust, acceptance, support, empowerment and collaboration.

I think if we can begin to work together we can live happily (B). This workshop will be valuable in community projects, cultural celebrations which gather us all in shared values, belief and morals, at general meetings where we air our views. This could involve local government, to pass on to provincial and national government. It will be valuable in forums to fight social ills and any community meetings in general (C). Social coherence also includes supporting and

educating each other, empowering oneself so one can empower others, understanding oneself and others (C). It is when we connect with ourselves that we can truly connect with others. Our mindfulness can also be socially modelled to others (E). The workshop also demonstrated the motto “together we can do more” when it emphasised social coherence (G). Sharing and learning from each other helps by understanding the situation from different perspectives (K). Social coherence can bring peace and promote mutual relations in the family and at work (L).

Spirit at work facilitation occurs through enhanced spirituality, collaboration, harmony, cultural understanding, work ethic and related principles.

I am able to work with others peacefully. I think if we can begin to work together we can live happily (B). The workshop was very meaningful as it assisted me to gain understanding of how different religions and cultural practices can be important to some individuals (F). It emphasized the importance of working coherently in harmony as a group and the benefits of doing so (F). The workshop was amazing really, finally finding academic work that touches on the different spiritual routes (G). Spiritually the heart, the soul are all central to who we are, who we aspire to be as human beings and as therapists who happen to belong to a social group (G). It was about connecting positively with life and wisdom. Respecting other people’s beliefs, culture and values (J). It’s about harmony, spirit of togetherness, one love, one heart (J). It takes you to a higher spiritual level with your Creator (K). It was so informative and one learnt and benefitted a lot. (M). An amazing day, enlightening and inspiring (N). For me the concept of justice is central to everything and has connections with the other values and principles, like freedom, social justice, peace and harmony; all these will breed goodness. What theoretical and methodological approaches should inform us? How could each achieve all this? (P).

4. Discussion

Integrative, quantitative and qualitative findings provided comprehensive, consistent evidence as to the efficacy of the workshops in improving psychophysiological coherence, social coherence and work spirit. Befitting psychologists whose work concerns the welfare of others, underlying the general theme of consciousness transformations, findings reveal a specific, interconnecting, social consciousness theme of the reflexive, participant-observer, intentionally witnessing the self, others and the contextual, socially coherent world. This is likely associated with the additional, heart breath awareness facilitated by the Quick Coherence technique elevating consciousness to what is conventionally described as a higher vibrational level typical of meditation (Childre, *et al.* 2016). HeartMath HRV studies attribute this to improved autonomic balance as well as a general shift towards the higher frequency of the parasympathetic nervous system as stimulated by increased vagal activity (McCraty 2017). Porges’ (1994) polyvagal theory associates such activity with those social nurturing activities that have ensured evolution and survival of humanity. If workshops function to enhance social consciousness, they will greatly benefit humanity.

Human history reveals that being human inevitably implies an ongoing, endemic struggle between survival and destruction, creativity, work and destructiveness, coherence and incoherence, suffering and compassion, flourishing and floundering. Nowhere are these truisms more apparent than in human social relationships, graphically portrayed in the German term “mitwelt”. It is in this existential, human, social, relational, “with world or “we world” that human relationships are forged, begin, flourish or flounder, and end. Here the unavoidable “givens” of life are most starkly apparent. Richo (2005) has described five such givens as: everything changes and ends, things do not always go according to plan, life is not always fair, pain is a part of life, and people are not loving and loyal all the time. Richo (2005) opines that these givens also bring humanity’s greatest gifts, such as joy and compassion. This study points towards social coherence as a fundamental way humans can comfortably negotiate such givens.

The development of Ubuntu HeartMath approaches to promoting psychophysiological and social coherence, and related dimensions such as team spirit, is still in early stages. Clearly more suitable, standardized, collective measures of psychophysiological and social coherence need to be developed. A bioenergetics communication system has been found in highly coherent group contexts. Social coherence studies have provided evidence that people trained in achieving high states of heart coherence can facilitate coherence in other people (McCraty 2017). Further, improved, technology is currently being developed and tested for assessment, accurate measurement and facilitation of social coherence, as well as synchronized activity amongst group members that typically only occurs in high functioning and effective teamwork contexts. Personal communication with the HeartMath Research Director, Rollin McCraty, indicates that a social coherence app should be publicly available some time in 2018.

Present study findings have implications for the development and evaluation of further research by other researchers with other participant samples in other contexts. Two follow-up Ubuntu HeartMath workshops as presented by the author and piloted in the UK have yielded similar trends, although not as quantitatively significant, indicating a great need for improved social coherence promotion and related strategies. However, it was also apparent that although participant groups from local UK university and private practice settings were aware of the theory and practice of Ubuntu, their approach seemed more individual and less communal in orientation, which was understandable in that most participants had not grown up with the full holistic meaning of this ethos in its depth, breadth and height dimensions. In international contexts, this may mean that the concept and its everyday practice will need to be broken down and promoted in smaller meaning units, as, for example, in Broodryk's (2006) comprehensive table of Ubuntu personality values, life skills and application outcomes. This table formed a relatively minor part of the instructional package for the African workshops.

Table 2: Ubuntu life skills		
Ubuntu personality values	Ubuntu life skills	The outcomes of application
Togetherness	facilitating togetherness	improved teamwork, family atmosphere, moral support
Brotherhood	implementing brotherhood	experienced unity, <i>simunye</i> (we are one), solidarity, commitment
Equality	support equality	practised non-discrimination, acceptance by all
Sharing	endorsing sharing	created different responsibilities, happiness and sorrow-participation
Sympathy	expressing sympathy	applied listening, problem analysis, consolation
Empathy	practising empathy	established open-mindedness, understanding
Compassion	honouring compassion	valued peace, cohesion, warmth
Respect	maintaining respect	structured order, discipline, dignity
Tolerance	allowing tolerance	self-controlled calmness, coolness, forgiveness
Humanness	saluting humanness	lived softness, bliss-ness, helpfulness

Harmony	propagating harmony	resulted steadiness, non-chaos, clarity of vision
Redistribution	redistributing wealth (and knowledge)	obtained sustainability, cooperation, capacity, empowerment
Obedience	applying obedience	justified relationship, convention, custom, values, norms
Happiness	living happiness	enjoyed spontaneity, long life, friendliness
Wisdom	loving wisdom	executed resolution, decision, evaluation, happiness

One principle behind further development of social coherence strategies, in general, is that these will, in all probability, have to be tailored to suit the particular participant group or community. An alternative strategy long used in community psychology research and action is to optimize existing resources, skill and strategies. For example, Ebersohn (2012) has worked on optimizing and promoting an African collective strategy she describes as 'flock' to 'fight and flight,' in a "honeycomb of resilience where supply of relationships meets demand for support". It is instructive that Nelson Mandela used rugby as an existing resource to build the South African nation following the demise of apartheid and development of South Africa's new democracy. In discussing spiral dynamics, Butters (2015) notes that Don Beck made more than sixty trips to South Africa over this transitional period and is credited with supporting Nelson Mandela in changing South African collective consciousness – bringing about a peaceful end to apartheid when much of the nation's population was bent on revenge against its former oppressors. As seen in the movie *Invictus* (2009), Mandela devised the strategy of using a rugby game to transcend racial and class identification and unify the country. Here Butters (2015, p. 70) described the real value of this strategy as highlighting and bringing into focus a value system that was already there.

A further Educational Psychology department staff workshop on the theme of ways in which Ubuntu might promote social coherence, which took place after the first masters student workshop, yielded the following summary findings.

"Interpretations of Ubuntu are broad, but converge around the goodness of the human heart, kindness of the human spirit, selflessness of humankind and togetherness in spirit, mind, and soul. For one participant, Ubuntu epitomizes ideal humanity in the form of love, compassion, caring, consideration and genuineness. In the South African context, critical thought was expressed or implied by all participants, with regard to behavior lacking in Ubuntu, which included war, violence, crime, genocide, racism, jealousy, destructive competition, vengeance, retaliation, retribution and egocentric selfishness. The common experiential theme was that Ubuntu guaranteed an infinity of social promotion resources, that much has been achieved, much was possible, and much still needed to be done to promote social coherence. This theme was unpacked further as follows: throughout known history, Ubuntu has promoted and continues to promote social coherence in many ways and at many levels, conceptually, philosophically, psychologically, humanly, personally, inter-personally, socially, communally, spiritually, legally, politically, economically, and at various levels, locally, internationally and globally. For another participant, this implied greater openheartedness to promote social coherence and combat violent crimes. If instilled at a very young age it can promote health, respect, trustworthiness, harmony and peace for future generations. Participants also emphasized various ways in which Ubuntu might promote social coherence, such as mentoring, helping people to share their stories, identify with one another and realise their mutual need through monitoring actions towards the spirit of reciprocal

living in constant communication with others and nature; through meaning, inter-human and environmental relationships and through neighborly caring and sharing” (Hlongwane, *et al.* 2018).

Finally, the many limitations of the present study need to be acknowledged. These include its small-scale exploratory nature and lack of a control group. Phenomena such as the placebo, Hawthorne effect and general relationship as well as expectancy variables will have featured. Certainly, from a critical and reflexive perspective, the study will have been influenced by the authors’ knowledge, experience and relationships with staff. Further research is needed to generalise and/or transfer findings in different contexts with other researchers, participant samples and methods. Randomised controlled studies are recommended to control for experimenter effects, including enhanced expectancies of participants, who were fully motivated and informed as to Ubuntu and HeartMath social coherence findings. Such randomised controlled studies are also specifically needed for any causal inferences to be postulated with regard to quantitative data as well as various other considerations that usually operate in such applied developmental research.

Conclusion

An Ubuntu HeartMath integrative approach empathizes morals, virtues, values and principles, of order beyond chaos, of balance between polarities, of finding the golden mean and achieving harmony amongst distinguishable but inseparable relations such as body, mind, soul, individuals and collectives. Recognizing the dynamic reality of endemic, conflicting energies and forces in the universe, the Nguni practice of *ukulungisa* involves harmonizing human, environmental and ancestral relationships. In this sense, harmony becomes an original and fundamental value of excellence, inclusive of beauty and truth, similar to what was celebrated in ancient Greece as *arête*. Although the development of Ubuntu HeartMath approaches to promoting social coherence and work spirit is still in its infancy, promising findings are that such workshops do have potential for raising awareness of the great need for contemporary humanity to develop greater social consciousness, moral actions and ethical behavior. Underlying phenomenological principles of intentionality of consciousness and sustained attention are needed. If this is directed towards Ubuntu in a coherent heartfelt way, as in awareness, dignity, respect, valuing of and focus on coherent communication and beneficial human relationships, it seems reasonable to predict that these will probably continue to be associated with generally improved social consciousness and behavior.

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