

The history and future of training faith leaders to participate in Employee Assistance Programmes

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Abstract

This article consists of three parts. Firstly, the history of Employee Assistance Programmes (EAPs) in the South African workplace is traced briefly, and historical reference is made to the involvement, or lack thereof, of faith care in these programmes. Secondly, empirical research done in rural and semi-rural working environments is presented to ascertain the need to incorporate a faith perspective into these EAPs. A case is made out for enriching EAPs by means of a “wholesome” African-Christian sense-making model that replaces the classic dualist view of soul and body with a theanthropocosmic view on employee job satisfaction. Thirdly, recommendations are made on the multi-faceted training of faith leaders – and eventually theological students – to empower them to participate in the formulation and execution of EAPs.

The article argues that faith, belief and trust as fields of experience, and especially the skills engendered by faith and belief, are intrinsically part of a professional’s experience of “job satisfaction”. The article furthermore argues that faith and belief do not belong to the realm of the “soul” as opposed to “the body”; the article evaluates and considers a faith, belief and trust-based dimension of EAPs within their overall collective and institutional context in terms of a dynamic approach carried forward by a theanthropocosmic view on human wellness.

Introduction

Background

Since the concept an “employee assistance programme” is not widely used nor familiar in theological circles, this article commences by circumscribing an EAP as “a professional assessment, referral and/or short term counselling service offered to employees with alcohol, drug or mental health problems that may be affecting their work performance” (Naicker & Fouché 2003:25) A simpler definition (Sithole 2001:80) of an EAP as “a programme aimed at linking employees with personal problems to appropriate resources to correct job performance” opens up the possibility of institutions either insourcing or outsourcing their EAPs, which may – or may not – include the services of faith leaders, the training of whom is one of the aims of this article.

EAPs are considered to be amongst the most important innovations that have been taking place in the workplace since the 20th century, and it is expected that they will change the face and the form of the workplace in centuries to come (Swanepoel et al 1998:1). Being faith professionals, the authors of this article have made the following observations as to these EAPs that inspired the research presented here. The first observation is a simple one: there simply seems to be a lack of any type of faith dimension in existing EAPs. Furthermore, faith professionals themselves seem to be unaware that a lack of faith, belief, trust and confidence directly impact on and contribute to employees’ experience of well-being, wellness and the execution of skills in the workplace. And thirdly, universities and seminaries do not offer training that will equip faith professionals to participate in EAPs, a shortcoming that this article seeks to address.

Aims of this study

¹ This article is based on the DTh thesis of LJ Modise, “Reflections on the well-being levels of professionals in rural and semi-rural areas – A faith theoretical perspective” (Department of Systematic Theology, University of South Africa, 2009), which was supervised by Proff C Landman and E van Niekerk.

The aims of this article, then, are threefold: The first is to briefly trace the history of EAPs in South Africa in order to identify the possible lack of a faith care dimension in these programmes.

The second aim is to describe empirical research done in two state departments in rural and semi-rural areas, namely the Department of Safety and Security in the Mooi River Area, and the Department of Education in the Greater Delareyville Area in the Tswaing Municipality in the North-West Province. This research investigates the need for a faith (care) dimension to EAPs and argues for this faith perspective not to be approached from a classic dualistic (body and soul) or trichotomic (body, spirit and mind) world view, but from a wholesome African-Christian sense-making approach. This approach is to be based on the theory of theanthropocosmism which looks at in terms of the interconnectedness of God (*theos*), human being (*anthropos*) and world (*cosmos*), acknowledging that this interconnectedness has a great impact on their wellness levels.

The third aim of this article is to propose training for faith leaders and faith counsellors in order to enable them to empower professional people via EAPs to achieve excellence in complex areas of work.

Historical overview of Employee Assistance Programmes

The history of EAPs is intertwined closely with that of Alcoholics Anonymous (AA) which is known to have begun on June 10, 1935 (Seabo 2002:6). The AA was initially concerned exclusively with problems of alcohol abuse. Prior to the establishment of AA, employees with alcohol problems were regarded by medical practitioners as incurable and were institutionalised “for life”. Employees with personal concerns were dismissed as they were declared to be unproductive. Alcohol-treatment programmes were successful in terms of saving money, increasing productivity and ultimately rehabilitating skilled labourers and professionals. Sithole, when arguing for the need of EAPs for South African universities, also makes the historical link between institutional concerns about alcohol abuse and the birth of EAPs, in this case, at universities (Sithole 2001:80).

Having its roots in the founding of the AA in the 1930s, the second step in the development of EAPs was the idea that alcohol-treatment programmes could also be effectively applied to other human problems (Seabo 2002:65). However, it was only in the 1970s that the EAPs gained momentum in South Africa (Matlhape 2003:29). From then, it was not long before EAPs were locally adopted widely by organisational managements. And soon they were transformed by natural evolution into the now conventional broad-brush approach.

This approach increased the scope of the EAPs to include marriage and family problems, emotional problems, financial and legal problems as well as other problems with drugs in addition to alcohol problems (Googing & Godfrey 1987:8). This service approach, generally known as the Occupational Alcohol Programme (OAP), then began to take on the name of Employee Assistance Programme (EAP) to cover a wide range of employee impairments. This became a typical industrial approach to employees’ problems and, as was said earlier, it grew tremendously from the 1970s onwards (Dickman et al 1988:11).

Before the development of EAPs in the 1970s, employers cared mainly for their own interests in terms of optimal productivity and performance in the working context. By tackling the personal problems of employees against the background of productivity and performance only, the lack of a comprehensive and wholesome approach – which also considered the employee’s spiritual needs and skills – came to be highlighted as an acute problem area.

An evolving development in EAPs – albeit still hugely underdeveloped – is the incorporation of spirituality as an integral part of these programmes. This may even develop into a third phase in the history of EAPs. Academically the role of spirituality in employee satisfaction is still gravely underexplored. A recent study by GF Honiball, *Managers’ perceptions of the relationship between spirituality and work performance* (2008:1-2) gives an overview of this hitherto brief phase in the long history of humankind’s relationship with work. Once work was for slaves and poor people only. The Protestant work ethic changed this and believers started working for God’s grace. However, the Industrial Age saw terrible exploitation of the worker. This got to the point when Henry Ford is quoted to have said that he did not want the whole person at work, but only a pair of working hands.

However today, as Honiball (2008:2) points out, the workplace is where most people find meaning and significance. And, as Honiball comes to prove in his study, employees prefer to integrate spirituality into their experiencing of job satisfaction. Consequently,

(t)he corporate world is showing increasing interest in spirituality ... The apparent reason for this is that people have an increasing desire to experience spirituality, not only in their personal lives, but also at work where they spend a large amount of their time ...

Managers are seeking to integrate their spirituality with managing people, to bring greater meaning to their roles ... Organisations seem to be evolving from arenas of economic and social activity into places of spiritual development (Honiball 2008:2).

In short, then, throughout history there has been a problem of dividing human beings into compartments. Classical approaches view humans either as having three parts (body, mind and spirit) or two parts (body and soul). Where professionals were categorised in terms of these classical approaches, faith leaders and faith consultants were assigned to care for the spiritual dimensions of a person.

In this article we intend to present an integrated approach to the wellness and well-being of professionals in the twenty-first century. Van Tonder (2005:176) asserts that health is the well-being of the body, the psyche and the spiritual dimensions and includes the harmonious integration of the person with himself/herself, the community and environment. Furthermore, he indicates that health should therefore be seen in the context of socio-political, cultural and religious factors. Health should never be seen in isolation but within an interactive framework of a variety of factors. Although Van Tonder operationally still reflects the totality of the human being within a triadic framework of reflection, he approaches health and well-being from a strong perspective in which the human being operates holistically within different fields of experience, modes and dimensions. Van Tonder, then, supports the researchers' differential and integral approach of letting mind as well as matter, the spirit as well as the body, the human as well as the natural feature in every field, mode and dimension of a human being's experience of the theanthropocosmic God.

A "wholistic" faith dimension and the EAPs

Research on the need for a faith dimension to the EAPs

During 2006, a research project was conducted to determine the need for an integrated faith dimension to EAPs amongst a selection of rural and semi-rural professionals in the North-West Province. A total of 44 questionnaires (88%) were received back from employees in the Department of Safety and Security in the Mooi River Area, and 22 (again 88%) of employees in the Department of Education in the Greater Delareyville Area of the Project Office in the Tswaing Municipality. Employees were questioned on the amount of support they received from the different service providers especially with regard to stress management, the state of their intimate relationships, their views on the causes of stress, and their opinions on the difference that could be made to their productivity and happiness by faith counsellors. The results are described in a study by one of the authors, Leepo Modise, in his doctoral thesis entitled *Reflections on the well-being levels of professionals in rural and semi-rural areas – a faith theoretical perspective* (2009). Suffice it to say "a tendency has been detected that a large portion of participants in the study (40.8%) had experienced problematic and imbalanced periods of well-being (inter alia) by way of suffering from panic or anxiety attacks" (Modise 2009:292). Furthermore, 43.1% of the participants directly expressed the need for the involvement of faith leaders in the EAPs that were run in their departments. A far larger number expressed this need indirectly. In response to the need for a faith dimension to the EAPs, 81.8% of the SAPS members and 95.4% of the educators who participated in this research indicated that they would encourage any efforts for their pastors to be trained to assist them in times of trouble and need at their workplaces and in their homes.

The questionnaires were aimed at moving away from the idea of a classical body-soul duality of humanness that limits faith counsellors to working within the territory of the soul only. This means that the door is left open for the authors of this article to recommend an integrated training programme for faith leaders to participate in EAPs in from the perspective that God is theanthropocosmic and that humans are multi-dimensional and their faith is an integral part of their humanness and human well-being.

In short, there seems to be strong support by professionals in rural and semi-rural areas for pastoral counselling, integrated support and wholesome assistance. The data from responses in this study clearly indicate that faith leaders and consultants are needed in the workplace to strengthen people's self-confidence in conjunction with their work performance levels.

However, these researchers are of the opinion that a pastor has to be trained in an operational strategy that offers something different from traditional spirituality which functions as an add-on strategy and counselling tool during the time of need and crisis at the workplace and at home. This position calls for a short explanation of the sense-making approach on which the training of "wholesome" faith leaders is based. The aim of this approach is not to add a faith dimension to the EAPs, but to enhance the development of EAPs as wholesomely multi-dimensional.

A “wholesome” sense-making approach

Following from the above, the approach to the training of faith leaders to participate in EAPs should be expressly integrated and “wholesome” and will be explained here in four points.

Firstly, in the light of the theanthropocosmic sense-making principle (Van Niekerk 2008:41-44) emphasised in this article, the researchers believe that a comprehensive and wholesome approach founded on this principle offers a greater possibility of success in tackling the infrastructural setting of a professional person’s workplace and life-world in general. This entails broadening and deepening the professional’s experience of quality time in his/her workplace and life-world, and the ongoing construction of the workplace as an interactional space where the individual finds job satisfaction and is appreciated.

Secondly, the absence of a wholesome and comprehensive sense-making approach in EAPs is the result of an over-emphasis of the social and economic dimensions of well-being. This means that one or more of the facets of the foursome experiential pattern of God – the human self, other human beings and their interactions with each other and the physical-organic environment – are either given little attention or, in many instances, entirely cut out of wholesome human experience.

Thirdly, an underlying corresponding relationship that has to be considered when looking at EAPs is the coherence and correlation between *God’s grand acts* of creation, reconciliation, renewal and fulfilment at the end of time on the one hand, and, on the other hand, *human acts* demonstrated in the daily life of the “wholesome” person in a *fivesome awareness* of

- 1 his/her *creatureliness* (self-actualisation of creatureliness) by God the creator
- 2 his/her *sinful tendencies* emerging from the mystery of sin – these sinful tendencies cause damage to God, oneself, other people and the natural world
- 3 an awareness and experience of being reconciled in the cross and in the resurrection through Jesus Christ
- 4 an awareness of being part of the current process of renewal through the Holy Spirit
- 5 an awareness and experience of the *consummation of all things* in the new heaven and the new earth – the grand acts of God’s creation, reconciliation, renewal and fulfilment should carry and guide the process of the fivesome awareness in our lives (Van Niekerk 2006:315-420, Baliah 2007:16-17).

Fourthly, the emphasis on coping, training and counselling discussed in the context of counselling, in general, and faith counselling, in particular, is presented as additional background to the discussion of EAPs. Well-being and wellness levels are catered for and looked at primarily from a perspective of faith. Thus, one has to reflect and discuss from a perspective of faith the notion of well-being and wellness, thereby demonstrating the interconnectedness and coherence of the different roles and interactional relationships in our life-worlds, which create a meaningful “wholesomeness”.

The training and empowering of people to develop coping strategies in their work settings is viewed from a wholesome and foursome pattern of faith experience: believing and trusting God, oneself, other human beings and the physical-organic natural world. From a perspective of faith, coping strategies, skills and training, as well as well-being and wellness levels, and performance management, should be continuously discussed and reflected upon within the realm of a wholesome sense-making approach.

The training of faith leaders and faith counsellors – with the aim of capacity and competency building and skills training within the field of faith – will enable them to contribute meaningfully, within the framework of the EAPs, to the training and empowerment of professional people. The intention of this focus is to determine coping strategies that will allow professionals to cope and maintain a state of equilibrium from faith perspective within the context of a “wholesome” EAP.

Training to become EAP faith leaders

A model for training EAP faith leaders

- A new definition for old problems

Mouton and Marais (1990:14) cite the following characteristics of an effective model:

- 1 It identifies central problems or questions raised in a researched phenomenon.
- 2 It limits, isolates, unifies and systematises the domain that is studied.

3 It provides a new definition.

This concept of model, then, supports our model for training faith leaders to participate in EAPs. The problems that were identified in the research and that need to be addressed by the model are an imbalance in the well-being of professionals in rural and semi-rural areas, and a lack of wholesome sense-making links in the EAPs, which leads to poor job satisfaction amongst these professionals. The new definition presented by this model encompasses

[a] wholesome God-human-and-world approach embracing, supporting and synchronising people's daily experience through a coherent differential and integrative networking whole of people's daily changing of societal roles and fields, modes and dimensions of experience ... [P]rofessional-working, faith-believing and societal-rural roles and fields of experience are being clustered and the experiential levels of skills, capacity and competency are viewed from a faith perspective (Modise 2009:382).

- Types of faith leader involvement

The specific structure and contents of the training programme envisaged will, of course, depend on a variety of factors. The first of these concerns the degree of involvement of the faith leader with the relevant company or organisation. In this regard, faith leaders may (Seabo 2002:11ff)

- 1 work full-time for a company or organisation on its premises
- 2 be contracted by the company to execute specific duties, such as assessing the well-being level of employees, offering short-term counselling, management consultation, job counselling, and doing follow-ups
- 3 serve in a hybrid model, participating in assessment, counselling and consultation services that already exist within the company or organisation
- 4 be part of a church/congregation that serves as a point of referral, in which case the church/congregation provides a specific health and wellness ministry.

A church/congregation committing itself to this kind of ministry would

- 1 design and implement a "wholesome" health and wellness programme in the context of a God-life-natural environment
- 2 provide support and guidance that is integrated with a "wholesome" theanthropocosmic approach
- 3 assist the person referred (the parishioner) to cope both with physical and spiritual symptoms and stressors in accordance with a "wholesome" wellness model
- 4 screen and train volunteers to assist in this wellness programme

- Levels of training

The last point on volunteers indicates that training in EAP participation needs to be at different levels, that is (1) for licensed faith leaders with theological training, (2) for lay preachers with limited theological knowledge and spiritual formation, and (3) for volunteers on congregational level (Modise 2009:386-388).

This, in turn, invites a variety of training opportunities that include (1) university or college-based programmes on EAPs and spirituality for students in full-time ministerial formation, (2) on-line programmes for pastors in rural and semi-rural areas who have limited access to on-site training, and (3) congregational workshops for pastors and volunteers.

This article will now briefly present three models for training faith leaders to participate in EAPs. The first is for in-service training, the second is for training at university or college level, and the third is at the level of a short learning programme.

Training models

- In-service training for faith leaders to participate in EAPs

Modise (2009:388ff), following Gerber (1998), has designed a model for the in-service training of faith leaders to participate in EAPs. This programme offers a basic theology of work, home and spirituality

in the workplace. Basic training in counselling includes clinical counselling, pastoral counselling and spiritual direction. This programme is aimed at support group leaders, lay-preachers and licensed faith leaders who have not received training in EAP related courses. The training can be offered on-line or through in-service training. There should be two directed retreat weekends to supplement the on-line training program and to support the faith leaders' spiritual formation and the course's faith community component. The training is presented over a period of two years, in blocks of three weeks. The content of the course covers the following:

- *Needs analysis.* Faith leaders and groups within the EAP will work with certain projects or programmes within the church and community to support or supplement the activities of the EAP.
- *Devotion.* This module will focus on worship and service for troubled professionals in the workplace, at home and in support groups in the church. It focuses on meditation and prayer as the means for healing.
- *Role of the church in health and wellness.* This module will assist faith leaders to identify the key position of the church within wellness programmes in rural and semi-rural areas. It will also look at helping the church to establish well-structured support groups within it to assist professionals in rural and semi-rural areas.
- *Spiritual care.* This module will look at how faith leaders in EAPs can provide the necessary care to help professionals in rural and semi-rural areas to cope with crisis situations. Landman (2003:8), for instance, states that when people with HIV/AIDS are spiritually cared for, they live longer. It is therefore of paramount importance for the faith leaders to learn, on the one hand, how to care for a person as a spiritual being while, on the other hand, how to work with other therapists to care for the wholesome human being.
- *Spiritual assessment.* This module deals with evaluation strategies in health and counselling. Faith leaders must be able to assess the condition of the client before he/she can help him/her. Sperry (2004) looks at two counselling evaluations, namely the spiritual assessment and the initial psychological evaluation, both of which are needed to assist the professionals in their work and home environments.
- *Functioning within the ministerial team and the EAP.* This module equips faith leaders to work as part of a team in EAPs as well as part of the ministerial team. They need to know that health is a joint effort, and that an EAP and a ministerial team function together to achieve a common goal, which is healing. As Miller (2003) indicates, faith leaders are professionals in their own right and have or potentially have the power to impact on the client's life. If this is the case, then, as a professional, the faith leader should have knowledge of and skills related to the working relationship. The purpose of the module is to show participants what their work is and how to do it within the legal and ethical framework of the programme.
- *Spiritual gift assessment.* The faith leader needs to know how to evaluate the spiritual gifts of people who would like to assist in support or care groups so as not to use the wrong candidates. These people need to be able to evaluate or assess the level of spiritual counselling and care needed.
- *Referral agent role.* This module joins EAPs and faith leaders in the process of healing or establishing balanced levels of well-being. The faith leader needs to understand the process of referring a client from one therapist to the other and his/her place in this process. Faith leaders participating in EAPs need to be trained in the role of the church in health and wellness. This includes the contribution of prayer and meditation in healing or sustaining balanced well-being. Faith leaders also need to know how the church can serve as a support or after-care group for clients who need support and close relationship.
- *Grant proposal writing.* For faith leaders to provide assistance and support they are going to need funds. Hence they need to be trained on how to write grant proposals and how to get projects or programmes registered or be recognised by the other organisations.
- *Sharing the journey.* This module looks at the relationships between and the support of stakeholders and clients within the interconnectedness of self, other human beings, God and organic-physical environment.
- *Handling clients suffering from grief and loss.* The faith leaders need to know how to empathise with professionals' pains and suffering, how to address a crisis through devotion, and how to share the helping journey together with them.
- *Health issues.* It is important to inform faith leaders about how health may be related to religion and how religion contributes positively towards the well-being levels of clients. This is stated in the above discussion on "wholeness", and popularly by Peale (1952:6) who points to the

fact that meditation and medication have the same root meaning, and by Morris (1988:8) who identifies diseases that can be healed by using religious means such as prayer and meditation.

- Training faith leaders at university or college level

Tan recommends twelve goals for the formal training of students to practice psychotherapy in spiritual/faith oriented environments. Within an integrated, theanthropocosmic approach, these recommendations may be useful in a training programme for faith leaders who participate in EAPs. Tan's (2004:194-195) goals are that

- 1 more theologians should be recruited as faculty members and journal contributors, so that there can be better applied theology
- 2 instructors should be willing to model interventions that come from religious and spiritual practices, and use competency-based training methods in training and supervising students
- 3 training programmes should emphasise the methodology of the three disciplines (psychology, theology, and spiritual formation), statistics and research skills, hermeneutics, critical thinking, and honest introspection
- 4 there should be courses and activities aimed at developing faith in students through instruction and the practice of the faith disciplines
- 5 students should undergo a year of personal psychotherapy
- 6 students should undergo another year of spiritual direction
- 7 students should take a course on the history of classic pastoral care/counselling
- 8 the church should be considered to be a site for service delivery (not just as a source for client referrals)
- 9 integration training programmes should take seriously the need to include spiritual formation training for students
- 10 there should be much more empirical outcome research (with well-controlled studies that meet the criteria for empirically supported therapies)
- 11 the ethics of providing services to people with diverse religious values and backgrounds should be covered
- 12 finally, there should be much more discussion across the disciplines of psychotherapy, pastoral counselling, and spiritual direction, with an appreciation of the differences between them

Universities and theological colleges should extend their specialities to include training in EAP participation. They should also realise that the future of the educating faith leaders in EAPs participation will develop and change as this sub-speciality grows.

This training should be done through a joint venture between Theology, Human Resource Management and the Social Work Sciences in order to come up with a comprehensive curriculum for faith leaders who intend to serve in EAPs. A course on an introduction to faith-based EAP education should be proposed.

Training could take three to four years, and would include psychological therapy, spiritual direction and pastoral care. This course, as more fully developed by Modise (2009:393ff) with reference to the insights of O'Brien (2003) on parish nursing, would cover the following topics:

- spirituality and the healing arts (a theology of "wholesome" health and healing)
- spiritual ministry based on a faith wellness programme
- ethical issues (standing on holy ground)
- the history of faith leaders' participation in "wholesome" health and wellness
- a philosophy for faith leaders working towards "wholesome" health and wellness
- the role and functions of faith leaders in an integrated EAP
- prayer in faith-related EAP
- initiating in the congregation a wholesome health care and wellness ministry within the foursome pattern of God, self, other human beings and natural environment of faith community
- the assessment of the "wholesome" health and wellness needs of the faith community within the foursome pattern of God's grand acts of creation, reconciliation, renewal and consummation.
- the assessment of parishioners' and professionals' integrated wellness needs
- the integrated wholesome care of chronically and acutely ill parishioners and professionals
- the principle theanthropocosmic needs with respect to death and bereavement

- the integrated wellness needs of a mass casualty trauma
- accountability and documentation
- faith leaders in EAP research
- legal and ethical issues – O’Brien (2003:40ff) names them as respect for human dignity, privacy and confidentiality, end of life decisions including treatment cessation, advocacy and intercession, Counselling Association rules (licensing), and health care institutional rules and regulation (EAP).

The spirituality (connectedness) and faith related EAP course (Faith-EAP) could be offered for academic credits that would carry both undergraduate and graduate course numbers, with assignments and clinical experiences varying according to the students’ levels of experience. Both the undergraduate and the graduate students participating in the class for university credits could be mentored in the faith-EAP research experience in order to assist in further developing and validating the speciality area.

- Short learning programmes

Universities also offer short learning programmes, some of which are known as certificate courses. At the University of South Africa, the short learning programmes are one-year courses offered to students who have a Grade XII certificate. Students receive a study guide and are assessed by means of three assignments and a two-hour exam at the end of the year. This kind of course is accessible to people worldwide by slow mail if they do not have access to any other type of training.

A short learning programme on Faith Leaders Preparing for Participation in Employee Assistance Programmes would have the following modules which are given here without details, and could serve as a summary of the above insights on training faith leaders for participation in EAPs:

- Module 1:** *Conducting meditation in the context of a company or organisation.* The two skills that would be taught here would be (1) using the Bible as a book of healing and relationship during a “public” service and (2) inviting voices from the audience to contextualise this wisdom in their working situation.
- Module 2:** *Doing hope through a theology of work.* Here the student would learn to replace bipartite and tripartite (soul/body/spirit) views with theanthropocosmic views on humanness.
- Module 3:** *Dealing with ethical issues.* Here the student would learn how to deal practically with issues such as religion in the workplace, the role of human dignity in conflict resolution, and so on.
- Module 4:** *Introducing a faith wellness programme in your congregation.* The student’s “congregation” could well be the company or organisation where he/she is working!
- Module 5:** *Doing counselling.* Here the student would learn skills to counsel employees in distress, skills that would be drawn from a variety of psychological and narrative approaches to therapy. The student would also learn how to deal with referrals, if necessary.

Conclusion

In this article, the history of EAPs was traced from their roots in Alcohol Anonymous to their present form that addresses social, financial, labour and personal problems. The lack of an integrated and wholesome faith dimension to EAPs was pointed out. Reference was made to a research project that identified the needs of professionals in the SAPD and Department of Education for faith leaders to participate in EAPs. The focus in this research was on rural and semi-rural areas.

Finally, three models for training faith leaders to participate in EAPs were described briefly. These were training models to be offered in in-service training, at university or college level, and as short learning programmes. The proposal made here is for integrated EAPs, where faith leaders and consultants would play a “wholesome” role having been trained in the approach recommended in this article, that is, an approach that is, ultimately, theanthropocosmic and supports an African-Christian sense-making perspective in which God, humans and the natural world are integrated in a way that makes even the workplace a place of healing and wholesomeness.

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