



North American Association of Christians in Social Work (NACSW)
PO Box 121; Botsford, CT 06404 *** Phone/Fax (tollfree): 888.426.4712
Email: info@nacsww.org *** Website: <http://www.nacsww.org>

“A Vital Christian Presence in Social Work”

EXPLORING HOW SOCIAL WORK ADMINISTRATORS INTEGRATE SPIRITUALITY IN THE WORKPLACE

**Rick Chamiec-Case
Michael E. Sherr**

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Abstract: During the past 15-25 years, there has been an increasing amount of attention paid within the social work literature to the place of spirituality in the practice of social work. Most of this focus, however, has been on direct practice with clients. Social work has paid relatively little attention to the broader topic of spirituality in the workplace, including how social workers integrate their spirituality with the non-practice related aspects of their jobs, their relationships with colleagues, their workplace behavior and attitudes, and their commitment to the mission and goals of their organizations.

This article summarizes the findings of a qualitative study designed to explore how social work administrators integrate spirituality in their workplaces. The study sample was made up of 152 members of the North American Association of Christians in Social Work (NACSW) who self-identified as social work administrators.

Exploring How Social Work Administrators Integrate Spirituality in the Workplace

Introduction and Study Aim

During the past 15-25 years, there has been an increasing amount of attention paid within the social work literature to the place of spirituality in the practice of social work (Bullis, 1996; Edward R. Canda, 1998; Edward R. Canda & Furman, 1999; Carroll, 1997; Derezotes, 1995; Hodge, 2003; Huguen & Scales, 2002; Quattlebaum, 2002; Scales et al., 2002; Sheridan, 2001; Van Hook, Huguen, & Aguilar, 2001). Most of this focus, however, has been on direct practice with clients. Social work has paid relatively little attention to the broader topic of spirituality in the workplace, including how social workers integrate their spirituality with the non-practice related aspects of their jobs, their relationships with colleagues, their workplace behavior and attitudes, and their commitment to the mission and goals of their organizations. As a case in point, out of 633 articles published in *Social Work Administration* between 1978 and 2003, *not a single article* included the terms “spirituality” or “religion” in its title, keywords, or abstract (“Social Services Abstracts”, 2004).

Within the organizational leadership and management literature, however, the topic of spirituality in the workplace has garnered considerable attention (Alford & Naughton, 2001; Ashmos, 2000; Augustine Pierce, 1999; Bell, 2001; Benefiel, 2003a; Cavanagh, 1999; Conger, 1994; Fairholm, 1996; Giacalone & Jurkiewicz, 2003; Milliman, Czaplewski, & Ferguson, 2003; Mitroff & Denton, 1999; Neal, Bergmann Lichtenstein, & Banner, 1999; Paloutzian, Emmons, & Keortge, 2003), including a strong emphasis on the impact of the spiritual beliefs, values, and practices of organizational leaders on their actions and decisions at work (Wyld, Cappel, & Hallock, 1992). Within this literature, it has been argued that because organizational leaders

invest a substantial amount of time, effort, and energy in their jobs, they are more likely to find their work satisfying and meaningful if they are able to incorporate their most deeply-felt beliefs and values in their actions and decisions (Alford & Naughton, 2001; Conger, 1994; Fairholm, 1996, , 1998), a claim that has important implications for both the effectiveness of and long-term commitment to their work. Up to this point, however, relatively little empirical research has been conducted focusing on *how* organizational leaders integrate their spirituality in the workplace. The aim of this qualitative study is to explore how a sample of social work administrators integrates spirituality in their workplaces.

Literature Review

Arguments for Integration: A good deal of the organizational leadership and management literature on this topic focuses on providing a rationale for the integration of spirituality in the workplace. This is perhaps not surprising since in the not-so-distant past – and in fact, in many management contexts and educational programs even at the current time – there has been and continues to be an unquestioned assumption that competent organizational leaders should not let their spiritual or values interfere with their actions or decisions in the workplace (Alford & Naughton, 2001). In direct opposition to this assumption, a growing number of books and articles have countered that for many organizational leaders, work has become the place where they spend the majority of their waking hours, develop many of their strongest relationships, and experience the most significant amount of personal and professional growth. As a result, the argument maintains, requiring organizational leaders leave their most deeply cherished beliefs and values at the company door prevents them from achieving optimal levels of satisfaction, meaning, fulfillment, and a sense of wholeness or integrity in their work – and by extension, in their lives (Alford & Naughton, 2001; Conger, 1994; Fairholm, 1996).

In addition, many have claimed that there are a number of valuable benefits associated with organizational leaders integrating their spirituality in their work, including:

- increased productivity, motivation, and creativity (Mitroff & Denton, 1999)
- increased overall performance, and the likelihood of developing more ethical organizations (Garcia-Zamor, 2003; Maglitta, 1996)
- increased job satisfaction and organizational/job commitment (Milliman, Czaplewski, & Ferguson, 2003)

It is important to note, however, that with just a few exceptions (Milliman, Czaplewski, & Ferguson, 2003), most of this discussion about integrating spirituality and work in the organizational leadership and management literature has been at a conceptual level, with relatively little empirical support available to further explore and develop the meaning and implication of such integration efforts.

Definitions of Spirituality: Underlying much of the discussion concerning spirituality in both the social work as well as organizational leadership and management literature is an important theoretical assumption - that persons are more than just biological and psychological beings, but are, in fact, spiritual beings as well. (Guttmann, 1996). Although it lies beyond the scope of this literature review to provide an exhaustive review of the various (and often competing) definitions of “spirituality” prevalent in the spirituality in the workplace literature, a few common examples here will be helpful to help set the context of the discussion in this article:

- the dimension of human existence concerned with finding and expressing meaning and purpose and living in relation to others and to something bigger than and/or outside of oneself (Ashmos, 2000)

- an animating force or capacity (Giacalone & Jurkiewicz, 2003) that inspires persons toward purposes outside of themselves, and gives life meaning (McKnight, 1984)
- a relationship with something intangible beyond the self (Fairholm, 1996), often called a “higher power,” that shapes or influences how one lives
- the tendency to guide our thoughts, feelings, and actions by our idea of whatever is transcendent - beyond ourselves - and is seen as ultimately important (Paloutzian, Emmons, & Keortge, 2003)
- search/act of searching to understand the meaning of personal existence (Giacalone & Jurkiewicz, 2003)
- knowing our deepest selves and what is sacred to us; giving expression to the being that is within us, to the power that comes from within (Conger, 1994)

For the purposes of this paper, we will use the following working definition of spirituality that incorporates many of the features of these cited examples: *Spirituality is the name we give to persons’ search for, as well as their expression or experience of that which is (or which is understood to be) ultimately meaningful and/or transcendent.*

Integration Models and Strategies: The spirituality in the workplace literature outlines a range of integration models or strategies that can be grouped into several categories. *Process integration strategies* emphasize the use of key questions or catchphrases that organizational leaders periodically review in order to “stay on course” with regard to their efforts to integrate their spirituality/faith in their work. For example, a key question cited as part of an integration strategy is this: Is there a clear consistency between my administrative ‘means’ (decisions and actions) and my administrative ‘ends’ (my understanding of my ultimate life and work goals or purposes) (Alford & Naughton, 2001)? Or at an even more practical level, a key question cited as

part of an integration strategy is the following: When I go home at the end of the day, will I feel comfortable telling my wife and children what I did at work today (Maglitta, 1996)?

Awareness integration strategies are similar to process strategies, except that they emphasize the development of an on-going, pervasive awareness of one's core spiritual or religious beliefs and values so that they inform and shape the decisions and actions of organizational leaders at an almost unconscious (unreflective) level. In many spiritual traditions, this awareness is integrally related to an on-going awareness of the presence of the divine (Alford & Naughton, 2001). This approach often focuses on the practice of spiritual disciplines (prayer, meditation, etc.) as a way of developing a spiritual rhythm or regularly rekindling/heightening persons' spiritual awareness throughout their work days (Augustine Pierce, 1999).

Content integration strategies emphasize the development and use of specific, content-rich principles, guidelines, or rules to guide the integration process. This approach focuses on tapping the spiritual beliefs and values from persons' spiritual tradition as resources to inform, guide, and/or shape their actions, decisions, perspectives, and attitudes in the workplace (Alford & Naughton, 2001). This strategy often depends heavily upon the Scriptures or codified tradition of a religious community. For example, this is the strategy reflected by Paul Flanagan of the Christian Broadcasting Network when he states: "The Bible is the user's guide to life All the good rules of business are in it" (Maglitta, 1996).

In summary, although there has been an increasing amount of attention paid to the place of spirituality within the professional social work literature, this attention has focused almost entirely on the integration of spirituality and social work in direct practice to the exclusion of organizational practice. In addition, even in the more extensive spirituality in the workplace

literature outside of social work circles, there has been very little *empirical* research exploring how organizational leaders integrate their spirituality, and/or on the implications of such integration efforts. At least part of the reason for this lack of empirical research is likely due to the difficulties inherent in measuring concepts such as “spirituality” (Dean, Fornaciari, & McGee, 2003). However, given the burgeoning interest on this topic over the past 15-25 years and the potential impact of integration efforts on organizational leaders and their organizations, it is clear that this topic represents a “new frontier . . . in organizational research, a frontier which beckons adventurous pioneers to enter.” (Benefiel, 2003b). This study provides one response to this frontier’s call by studying how a sample of social work administrators integrates spirituality in their workplaces in social services settings.

Methods

Sample Selection and Study Participants: In this study, a census was taken in October, 2003 of all social work administrators who were members of the North American Association of Christians in Social Work (NACSW), a membership association of about 2,000 social workers. Social work administrators were identified from a list of NACSW members who had entered the term “administrator,” “manager,” director,” or “supervisor” on the “job title,” or “primary responsibility” lines on the membership application form, and who had previously provided NACSW with an email address. A total of 342 individuals were sent emails inviting them to participate in the study with 152 returning surveys for a response rate of 44%. Table 1 provides a summary of demographic data describing the survey respondents broken down by: gender; age; primary role at work; field of work; highest level of education; whether or not they worked for a faith-based organization; organizational auspices; and number of years in the field.

Table 1: Sociodemographic and Professional Characteristics of Respondents (n = 152)

Characteristic/Response	%*
Gender	
Female	54%
Male	46%
Age	
18-34	36%
35-49	14%
50 or older	50%
Highest Level of Education	
High school/bachelors degrees	9%
MSW degrees	75%
Doctoral degrees	15%
Work for FBO Status	
Yes	66%
No/don't work for an organization.	34%
Field of Work	
Child and family services	34%
Education for social work	23%
All others	43%
Organizational Auspices	
Private practice	51%
College/University	23%
All other	26%
Number of Years in Field	
0-5 years	54%
6-15	19%
More than 15 years	26%
Primary Role at Work	
Administrator/manager	62%
Supervisor	14%
Other	24%

*In some cases the percentages do not add up to 100% because of rounding totals.

Data Collection and Analysis: The researchers developed a self-administered Spirituality in the Workplace Questionnaire (SWQ) that included five open-ended items designed to explore how social work administrators integrate spirituality in their workplaces. The SWQ was field-tested by 12 professional social work administrators to evaluate the quality of the questions. Revisions were then made to the original questions in response to the feedback received and re-tested with six additional social work administrators. A list of the final version of the five

questions open-ended questions from the SWQ used for this study can be found in the appendix. After final revisions, an invitation to respond to the SWQ was emailed to the study sample.

To enhance trustworthiness in the findings, data analysis took place in two stages using multiple coders. The researchers analyzed the data from the questions individually and then verified the main themes together. Initial high inference coding focused on topics emerging from individual questions with unanticipated concepts and insights being noted. Core themes across all the questions were then identified.

Findings

A constellation of seven core themes emerged as ways in which social work administrators integrated spirituality into their workplaces. The themes consisted of clustered sets of beliefs and values that influenced the administrators approach to practice. The influence of belief and value clusters were discernable either by the mention of observable spiritual practices or specific cognitive processes preceding behaviors in their workplaces. The seven core themes that emerged from the data include the following:

Theme #1: God Loved Us First and Unconditional Love for Others: The belief that God creates and loves people unconditionally emerged as the first major theme for participants in this study. Connected to this belief, participants described a certain mindset and approach to practice emphasizing the unconditional acceptance and regard for all people that is described as the heartfelt response to the awareness that God loved them first. One participant stated, “God loves and cares for all of His children. The mercy God has shown to me is to be shown to others daily in my life.” Another participant summed up this emphasis on unconditional love: “Knowing that I am loved by God unconditionally helps me to extend compassion to others in the workplace.”

In some cases, participants described their desire to serve others and put others before themselves as ways in which they demonstrated unconditional love for others. One administrator responded, “Jesus wants me to be the servant of everyone.” Another reported, “I try to remind myself of servanthood when I interact with colleagues.” A third administrator specifically linked the belief that God loves him to the desire to serve others, “Living a life of service, a servant, is an attitude that leads me to want to be willing to “wash feet”, because Christ did.” Focusing on providing services to the most poor and vulnerable was also a way social work administrators expressed their love for others and for God. As one participant explains: “What I do for the least of these (high risk youth & families) I do for Him.”

Theme #2: Divine Purpose, Divine Control and God Informed Choices: Another core theme consisted of the beliefs that God has a plan for everything He has created and a purpose for each human life. A large number of participants either described a belief in a divine purpose or indicated a related belief that God is in control of everything. “Every person is created by God for a purpose.” was a typical response. Another participant stated, “I was created for a purpose, and others were created for a purpose.” Other participants considered their current positions or roles within their organization as a part of God’s divine purpose. One administrator explained:

I believe that I was created by God for a purpose and so I begin each day in prayer for God's leading. I believe that I am responsible to set the standard for the operation of the office and to do all things unto the Lord.

For social work administrators in this study, it was important to contemplate God’s will when making any decisions in their workplaces so as to fulfill their understanding of God’s purposes through their work. Social work administrators indicated seeking God’s will for both

large career decisions as well as decisions related to everyday tasks. As one administrator explained:

I believe that all people were created by God and have gifts and value and purpose for their lives I believe that God has a plan for each person; therefore, I need to listen carefully in decision-making to discern God's will in any situation for the agency and for the persons involved.

When administrators in this study sensed they were following God's will in the choices they were making, they indicated having a sense of fulfillment with regard to their work. In some instances, they experienced this sense of fulfillment as they became aware of the fit between their work and God's purposes. An administrator in a hospice agency explained:

For many years I worked in mental health and regularly felt frustrated by the lack of progress and success I experienced - often personalizing clients' set backs. Coming to hospice has taught me how to relinquish control, not only in my professional life, but also in my personal life. Seeing and accepting that God is in control has been very comforting. I share this parallel with staff and clients when appropriate. Although it may sound odd, I believe I was brought to hospice to learn that I am not in control. In working in hospice I believe I have come to understand His purpose for me and know that I am His instrument and have found great peace with this knowing.

For other social work administrators, their sense of fulfillment was associated with believing they were a part of God's purpose. One participant shared, "I believe that I will be rewarded in heaven for doing God's will in my ministry - even when my employer may not recognize the importance of my work." Another participant added, "On days where I question the efficacy of my work, I remind myself that this work is a calling and a ministry."

Theme #3: God Owns Everything and Stewardship of Resources: Closely related to their belief in a divine purpose, respondents viewed everything that exists as ultimately belonging to God. "Resources of time and money are not my own but belong to God," explained one participant. In addition, respondents believed that God provided parameters for them with regard to how to use resources in a way that is congruent with His purposes. Many of the respondents indicated the importance of using both personal and agency resources for providing services to the "least of these" since the Scriptures so often address God's concern for persons who are poor and vulnerable.

Theme #4: God's Greater Good, Suffering Has a Function, and Hope: Social work administrators in this study were influenced by the belief that God understands what is good for His creation and gives us reason for hope in spite of the most difficult circumstances. For these respondents, God's understanding of what is ultimately good extends beyond our limited, human perception of what is beneficial or destructive, pleasurable or painful. In their personal experiences with hardship and anguish, and as administrators working in programs that serve people in very difficult circumstances, respondents often reframed what many call "suffering" or "negative experiences" as opportunities to learn while striving to overcome the many challenges and obstacles in their work. As an administrator of a home health agency stated, "When bad things happen there is always something to be learned from them; God never forgets us."

Another administrator indicated that belief in God's supreme goodness and power made it possible to have hope and confidence in something better to come:

When I start getting in a funk about my job and all the stress, I remember that God led me to this job and prepared me for it and that if he wants me to change then he will open another door for me. I believe that ultimately God will triumph over sin and that although we struggle in a fallen world now, the whole creation will be freed from the bondage of sin when Christ returns. This is encouraging when working in a field where you see so much sadness and despair in the world.

Theme #5: Role of Prayer: Respondents overwhelmingly reported the belief in prayer as a central part of integrating spirituality at work. As described in this study, respondents believed that prayer was a way to praise, communicate, petition, and participate in a relationship with God. This belief was connected to the value participants placed on engaging in prayer at or about work. "Prayer is very important when making decisions at work" and "prayer changes things" represent common survey responses.

A noteworthy finding that emerged from the data was the specificity of all the different situations where social work administrators engaged in prayer. For the administrators in this study, prayer was not just a vague and ambiguous spiritual practice. Instead, administrators described a host of particular uses for prayer. Some of the participants' uses of prayer, included: 1) praying for staff; 2) praying for clients; 3) praying with clients; 4) praying for a boss; 5) praying to seek answers and make decisions; 6) praying about expectations; 7) praying for God

to bless their efforts at work; 8) praying before and after evaluations; 9) praying about the start or close of programs; and 10) praying about and during staff supervision.

Theme #6: Sharing Faith: The importance of sharing faith was another important theme that emerged in this survey. For a number of participants, finding opportunities to share their faith with both colleagues as well as clients was an important element in understanding how they integrated their spirituality at work. One participant acknowledged, “Sharing my faith with others is important to me and should be a regular part of my life.” Another participant stated:

We need more spiritual leaders and professionals who are not ashamed of the gospel and proclaim their faith in Christ Jesus in their work place. We need work-site prayer groups and bible study groups.

Other administrators described sharing their faith in a more implicit way. One administrator explained, “I will do anything possible to share my faith with those that I serve by my witness but first by my actions and my life.” Another administrator explained, “While I am blessed to work in an environment where spiritual expression is encouraged, I believe that ultimately integration is a personal matter, not a matter of public display.”

Theme #7: Authority, Higher Standards and Integrity: A major emphasis that connects with many of the themes is the respondents’ reliance on authoritative texts and teachings within their spiritual traditions as the primary sources for developing and reinforcing many of their spiritual beliefs and values. Because participants in the present study are from the Christian tradition, the Christian Scriptures were frequently cited as the primary source for generating the specific spiritual beliefs and values that influenced their actions and decisions in the workplace. One respondent reported, “The Bible is the very word of God. . . . The Word of God edifies all

that I do.” Another explained: “God's Word is the standard for life decisions.” Many participants cited specific scriptural passages that summarized or grounded their responses to survey questions:

It's always a struggle to stay pure at work (there are temptations to compromise) . . . but on the other hand, having the moral grounding of Biblically based faith gives me confidence in making decisions and planning. I mean always going back to the basics, do justly, love mercy and walk humbly with your God.

A number of social work administrators firmly believed that with regard to their actions and decisions at work, they were held to higher standards – the standards found in the Scriptures. As one respondent stated, “I believe that we are held to a higher standard than man can set for us to deliver services.” Others noted how important it was for their behavior to be impeccable whether or not any of their colleagues was around – because God is always around. One administrator explained: “We should act with integrity even if only God sees - no cutting corners.” Another respondent shared: “I can look at the big picture and try to do what is right versus being overly concerned about what others think. In the end, I know that I belong to God and not to my job.”

Discussion

Referring back to the three integration models or strategies described in the literature review, most of the seven core themes gleaned from this survey data appear to fall under the content integration model or strategy. Taken together, the examples in this data set most strongly support the *cognitive integration strategy or model* for describing how this survey’s respondents integrate spirituality in the workplace. Consistent with this model, respondents frequently articulated deeply-held spiritual beliefs (for example, that God creates and loves persons and

calls them to love each other) generated by or consistent with authoritative texts or sources from their spiritual tradition (for example, the Christian scriptures or their church's teaching). These beliefs were often linked to related spiritual values (for example, based on God love for all persons, people are of inestimable worth and deserve our respect and compassion). These values, in turn, shaped or influenced the respondents' actions and decisions in the workplace (for example, influencing them to try to show peers or clients unconditional respect, service, and concern).

Yet even though a consistent pattern for integrating spirituality surfaced in this study, the particular spiritual beliefs and values identified by the study's social work administrators — and the resulting actions and decisions shaped by these beliefs and values - showed a remarkable amount of variability. It seems likely that this variability would increase significantly if persons from other spiritual traditions had been included in the sample. Even after considerable efforts to group the spiritual beliefs, values, and practices identified in this study into a manageable number of categories, the range of responses was fairly extensive. In fact, several additional themes reflected in the data could easily have been included in this paper if space had permitted (for example, themes like “viewing the effectiveness of one's work as dependent upon God's assistance,” “seeing one's work as a faithful response to God's call on one's life and work,” etc.).

At the same time, although they occupied a less significant place in this study's findings (and therefore could not be included because of space limitations), there were a few additional examples of integration found in the study data including:

- a commitment to modeling one's actions and decisions at work after the attitudes and behavior of Jesus or other spiritual models
- the formation of spiritual mentorships

- the facilitation of/participation in retreats and other groups events designed to support spiritual growth
- the encouragement and support of colleagues as a way of living out one's spirituality

Interestingly, these additional examples of integration do not appear to fall under the cognitive integration model or strategy - and in some cases, do not even appear to fall under the other two models or strategies (process or awareness integration) described in the literature review. These findings suggest the importance of focusing additional attention in future on alternatives to the cognitive integration model or strategy, as well as re-evaluating the efficacy of the current set of three models or strategies outlined in this paper for describing approaches to integration in the workplace.

Limitations

This study has several limitations which should be noted here. First of all, the selected study population only included representatives from one spiritual tradition, that is, the Christian faith. One cannot determine from this study what the findings would have been for social work administrators from different spiritual traditions that draw upon different spiritual stories, histories, and sacred texts upon which to base their beliefs and values. Nevertheless, because members of NACSW currently represent over 60 different Christian denominations, selecting NACSW members for the study population provided a denominationally diverse sample even if from only one religious tradition. In addition, the social work administrators invited to participate in this study represent a fairly diverse group in terms of age, gender, fields of work, organizational auspices, and years of experience in the field of social work.

Secondly, a number of the concepts and terms that appeared in this study's questionnaire were somewhat abstract and difficult to clearly define. Because data were collected via self-administered questionnaires, respondents did not have access to an interviewer to clarify terms and/or answer questions they might have had as they were responding to the questionnaire. The self-administered questionnaire, however, provided a strong confidentiality safeguard that hopefully encouraged participants in the study to respond more honestly than they might have if they had been interviewed by the researcher in person or on the phone.

Thirdly, since the first author of this study is the executive director of NACSW and posted the questionnaire on NACSW's website, it is possible that respondents might have been subtly influenced to respond to questions in a direction they believed NACSW would view favorably (NACSW's mission is, after all, to facilitate the integration of faith and social work practice), a potential form of social desirability bias unique to this group.

Implications

Although this study has some of the limitations noted above, its findings suggest several important implications for social work administrators and educators, organizations that employ social work administrators, and the social work profession. For social workers with an interest in integrating spirituality in the workplace, these findings provide substantive support that there are social work administrators that do, in fact, currently integrate their spirituality and their work - and in a variety of ways. In addition, in most cases, these integration efforts appeared to contribute to the respondents' feelings of satisfaction and fulfillment in their jobs. As a result, for organizations that employ social work administrators — faith based organizations as well as secular organizations — these findings provide an impetus to seek to understand more about the

ways in which the integration of spirituality in the workplace relates to and impacts organizational culture, worker effectiveness, and mission fulfillment.

For social work educators, these findings suggest that they must begin to prepare students and practitioners to be aware of and seek to appreciate the influence of spirituality in the work of leaders of social service programs and organizations. Such preparation could be facilitated by the shaping of educational curriculum in social work courses as well as regular discussions on common integration themes (such as those summarized in the findings). Agreeing with Netting, Thibault, and Ellor (1990), the researchers suggest foundation and advanced macro courses as best suited for initial implementation of content on spirituality and organizational practice. In foundation macro courses, faculty can take a comparative approach to incorporating spirituality (E. R. Canda, 1989). The comparative approach consists of covering a variety of different beliefs and practices and facilitating discussion about how those beliefs and practices may influence the workplace. In advanced macro courses, faculty can focus on different integration models and strategies put forth in the business and social work literature (e.g., process integration, awareness integration, and content integration). In addition to learning about the different models or strategies, students will also benefit from critically analyzing the empirical basis for the models, especially as it relates to basing administrative decisions upon credible information. Finally, faculty can introduce advanced students to management and leadership styles that are consistent with social work values and appreciative of the role of spirituality. Rooted in spiritual beliefs and values, servant-leadership is one possible leadership style to incorporate into an advanced macro course (Greenleaf, 1970; Whetstone, 2002). The servant-leader focuses on attributes consistent with service to others, stewardship, and integrity, rather than power and coercion (Douglas, 2003; Greenleaf, 1996). In addition, the servant leader

involves as many people as possible into the administrative process to seek the greater good (Greenleaf, 1982; Ramsey, 2003)

Future Research

Because this study represents one of the first attempts to explore how social work administrators integrate their spirituality in the workplace, this study's findings only begin to scratch the surface related to developing conceptual models and theories related to integration. Many important questions still remain to be explored, including questions such as: Which of one's spirituality beliefs, values, and practices should one focus on for integration in the workplace (that is, what criteria should one use to choose the most appropriate and useful beliefs, values, and practices)? How are beliefs linked to values and to practices? Are some links or belief/value clusters more useful and reliable than others? How spiritual beliefs and values actually shape and influence social workers' action and decisions? Do the same spiritual beliefs and values consistently lead to the same actions and decisions? If not, what other factors come into play?

Given the many questions still to be addressed, it is perhaps most appropriate to view this study's findings as an impetus to promote additional research—informed by the ethics and knowledge base of the social work profession—to better understand and contribute to the growth and development of healthy forms of integration of spirituality in the workplace. Suggestions for future research include:

1. Attempting to replicate this same study on a larger scale, and, in particular, including persons from other faith and spirituality traditions.
2. Conducting additional qualitative research focused on in-depth, one-on-one interviews with social work administrators that will enable the researchers to probe more deeply into some of

the responses generated by this study. One potential outcome could be to revise and more fully develop the set of integration models and strategies (consistent with professional social work ethics and values) that can be tested in future research.

3. Developing operational measures of integrating spirituality in the workplace that can be used in future quantitative research aimed at assessing potential positive and negative outcomes associated with various integration models or strategies.
4. Conducting quantitative research focused on associations between integrating spirituality in the workplace and important variables such as job satisfaction, job effectiveness, job longevity, etc.

Appendix:
Spirituality in the Workplace Questionnaire

5 Open-Ended Questions Included on SWQ Survey

1. If integrating your spirituality/faith and your work is important to you, list up to three spiritual/religious beliefs, values, and/or practices that make the largest contribution to your actions and decisions at work.
2. If you integrate your spirituality/faith and your work, provide up to three examples of ways that you have integrated your spirituality/faith and your work during the past 6 months
3. Do your beliefs about your origin/where you come from (for example, were you intentionally created for a purpose, or were you born by chance?) influence your actions and decisions at work?
 - If you answered “yes,” please provide two examples of ways that your beliefs about your origin influence your actions and decisions at work.
4. Do your beliefs about your destiny (for example, if you think about life as a journey, where is your journey leading? what is the ultimate purpose of your existence?) influence your actions and decisions at work?
 - If you answered “yes,” please provide two examples of ways that your beliefs about your destiny influence your actions and decisions at work.
5. Please add any additional comments that you would like to include at this time related to the integration of spirituality/faith and work.

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