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**Title:**

"The Integration Box (TIB): Toward an Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool"

**Abstract:**

Once taboo, employees are increasingly bringing their faith, religious, or spiritual identity to work. But what does this mean and how does it manifest itself? How do you measure or understand it? What are the policy ramifications? How will it impact corporate commitments to ethics, attracting and retaining top talent, and diversity and inclusion? This paper explores these and related questions, with particular attention to the development of a validated instrument to measure the individual and institutional manifestations of faith, religion, and spirituality at work. Dr. Miller will present his assessment tool, The Integration Box, as a work in process.

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**"The Integration Box (TIB):  
Toward an Individual and Institutional  
Faith, Religion, and Spirituality at Work Assessment Tool"**  
by  
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Preface:

It is a privilege to be speaking here at Lipscomb University, and before all you scholars at the Christian Scholars Conference. Coming from Princeton University, I confess it is not my daily norm to have my audience filled with Christian scholars. As noted, this is a work in progress, so I hope you will all speak the truth to me in love, as the Apostle Paul taught the church in Ephesus. I am about to share a long-standing research project of mine with you that has its roots in a Christian worldview, is currently being expanded to be suitable for a wider multi-faith context, but will also eventually include a customized version for those who are Christians who might value specific biblical and theological connections.. I base this methodological move in part on a practical reality - most people work for companies comprised of people from many faith traditions other than Christianity - and in part on Paul's role model of going to Athens to the marketplace, the Areopagus at Mars Hill, and speaking to the brightest thinkers of his day in their language and with constructs they understood.<sup>1</sup>

Opening:

The head of a prominent organization recently wrote, "The current economic crisis should warn us to fundamentally rethink the development of the moral framework and the regulatory mechanisms that underpin our economy, politics and global interconnectedness."<sup>2</sup> He went on to state that global economic leaders must "enhance understanding of the values that will be vital for our collective future and the positive role that faith plays in articulating those values."<sup>3</sup>

You would be forgiven for thinking these two quotes came from a religious leader, such as Pope Benedict XVI's 2009 encyclical *Caritas in Veritate* (Charity in Truth) on the economy, where he called for "a world that needs to rediscover fundamental values on which to build a better future."<sup>4</sup> The Pope further noted, the market, "must draw its moral energies from other subjects that are capable of generating them,"<sup>5</sup> by which he means religion. Or you might think the opening quotes came from another religious leader, Rowan Williams, the Archbishop of

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<sup>1</sup> Acts. 17.

<sup>2</sup> *Faith and the Global Agenda: Values for the Post-Crisis Economy*, produced by the World Economic Forum in collaboration with Georgetown University, p. 7.

<sup>3</sup> Ibid.

<sup>4</sup> Charity in Truth, p. 20.

<sup>5</sup> *ibid*, p. 37.

Canterbury. In his 2009 speech, "Ethics, Economics, and Global Justice," the Archbishop suggested "three central aspects of a religious - and more specifically, Christian - contribution to the ongoing debate" about the economic crisis that included a return to the Christian values of trustworthiness, humility, and not abusing the weak.<sup>6</sup>

So it might surprise you to learn that my opening two quotes came not from a religious figure or body but from the zenith of the world's economic elite, the Geneva-based World Economic Forum.<sup>7</sup> *Faith and the Global Agenda: Values for the Post-Crisis Economy*, a 77 page report that explicitly draws on the moral and ethical teachings of religion was produced by the WEF in collaboration with Georgetown University.<sup>8</sup> Yes, as Bob Dylan famously sang back in 1964 "The times they are a-changin'."<sup>9</sup>

The expression of one's faith, religion, or spiritual identity at work and in the wider marketplace has long been considered taboo in many companies and parts of the country. However, a growing body of evidence - scholarly research<sup>10</sup>, media stories<sup>11</sup>, and voices from the marketplace itself<sup>12</sup> - demonstrates clearly this is changing. Many employees of all levels, in all industries, and in all parts of the country (and increasingly the world) wish to live a holistic life and bring their whole self to work, including their faith. This is often called the Faith at Work movement.<sup>13</sup>

But what does it mean to "bring your faith to work"? How does this manifest itself? Is it simply Bible studies in the conference room and desire to share one's faith, or is it much more? What about the pitfalls of overzealous, fundamentalist, or simply well-intended but inappropriate

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<sup>6</sup> "Ethics, Economics, and Global Justice," March 7, 2009. <http://www.archbishopofcanterbury.org/2323>

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Bob Dylan "The Times They Are a-Changin'", *The Times They Are a-Changin'*, 1964, Columbia Records.

<sup>10</sup>; Robert A. Giacalone and Carole L. Jurkiewicz, 'Toward a Science of Workplace Spirituality', in R. A. Giacalone and C. L. Jurkiewicz (eds.), *Handbook of Workplace Spirituality and Organizational Performance* (Armonk: M.G. Sharpe, Armonk, 2003); David W. Miller, *God at Work* (Oxford: Oxford University Press, 2007); Lake Lambert, *Spirituality Inc.* (New York : New York University Press, 2009); Laura Nash and Scotty McLennan, *Church on Sunday, Work on Monday: A Guide for Reflection* (Jossey-Bass, 2001); Robert William Fogel, *The Fourth Great Awakening and the Future of Egalitarianism* (Chicago: University of Chicago Press, 2000); Oliver F. Williams, *Business, Religion, & Spirituality: A New Synthesis* (Notre Dame: University of Notre Dame Press, 2003)

<sup>11</sup>Robert J. Grossman, "Religion at Work", *HR Magazine*, December 2008:27-33; Michelle Conlin, "Religion in the Workplace: The growing presence of spirituality in Corporate America," *BusinessWeek*, (October 25, 1999):150-158; Marc Gunther, "God and Business: The Surprising Quest for Spiritual Renewal in the American Workplace", *Fortune*, (July 9, 2001): 58-80.

<sup>12</sup> John D. Beckett, *Loving Monday: Succeeding in Business Without Selling Out* (InterVarsity Press, 2006); Larry S. Julian, *God is My CEO: Following God's Principles in a Bottom Line World* (Adams Media, 2002); John Maxwell, Steven R. Graves and Thomas G. Addington, *Life@Work: Marketplace Success for People of Faith* (Thomas Nelson, 2005).

<sup>13</sup> David W. Miller, *God at Work: The History and Promise of the Faith at Work Movement* (Oxford: Oxford University Press, 2007).

expressions of faith at work? Is it about finding meaning and purpose in work or a sense of what Luther, Calvin, and others describe as a "calling" or *vocatio*? Is it about higher ethical standards, better employee morale,<sup>14</sup> increased productivity, and greater ability to deal with change and stress, all grounded in teachings and resources of faith traditions? Is there a way for senior management to understand, measure, and harness the potential while minimizing the pitfalls of the Faith at Work Movement? Is there a validated instrument to measure the manifestations of this movement?<sup>15</sup>

This paper explores these and related questions, with particular attention on the development of a face and content validated instrument to measure the individual and institutional manifestations of faith, religion, and spirituality at work. This assessment tool, The Integration Box (TIB) is a work in process and I look forward to reaction and guidance from the panel respondents and other scholars in attendance. The Integration Box assessment tool is designed to be used in multi-faith environment, whether a publicly traded company, a privately owned small business, an educational institution, or even a nonprofit. Further variations of the assessment tool will be customized for those who self describe themselves as members of a specific tradition, such as Christians.

Without such a tool, managers and employees are unable to understand or identify appropriate versus inappropriate faith-related expressions, or protections for legitimate religious practices, behaviors, and accommodations. Without an assessment tool, management will be unable to develop guidelines, language, or policies to manage the faith at work movement. Negatively expressed, this exposes companies to lawsuits and abuses of religion at work. Positively expressed this enables companies to leverage the many faith at work related benefits, some of which will be discussed in this paper.

My work on The Integration Box has unfolded over three stages. My original research on the faith at work movement constituted Phase I, which resulted in my theory of the movement I call The Integration Box theory, which had both descriptive and prescriptive dimensions Phase I also included a prototype of the test instrument based on The Integration Box theory, and designed to let informants discover their primary/secondary mode of integrating faith and work . Phase II involved a substantial revision of The Integration Box test instrument and a preliminary literature research study last summer, culminating in a beta test of TIB instrument at a Calvin College professional seminar in summer 2009. As a result of that, I am now collaborating with Prof. Timothy Ewest of Wartburg College on Phase III. This phase, being publicly announced today, is called, "The Integration Box (TIB): Toward an Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool." The remainder of this paper presents the key findings from the first two phases and outlines the direction of Phase III of The Integration Box.

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<sup>14</sup> Mitroff, Ian I., and Elizabeth A. Denton. *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*. San Francisco: Jossey-Bass, 1999.

<sup>15</sup> Note: while many scales of religiosity exist (*Measures of Religiosity*, Hill & Hood, 1999 ), few pertain to the marketplace, and the few that do have different aims than this paper sets out. This will be discussed later in the paper.

## PHASE I

### Context: What Is the Faith at Work Movement?

Prior to the publication of my book *God at Work: the History and Promise of the Faith at Work Movement*, there was a paucity of scholarly theological, sociological, or managerial research into contemporary activity I call the faith at work movement, nor was there any substantive appreciation for its antecedents. In *God at Work*, I discovered several things, including, not the least of which is that we are now in the third wave of a movement that actually dates back to Leo XIII's *Rerum Novarum* and Walter Rauschenbusch's social gospel of the late 19th and early 20th centuries. The organizing principle of the current wave is a desire by men and women in the workplace to live an integrated life, where faith and work are no longer compartmentalized.<sup>16</sup> As a Christian may express it, they want to overcome "the Sunday-Monday gap." What has emerged is a lay-led, loose collection of individual and group activity responding to heartfelt faith and work related needs that are not being met by our religious leaders, seminaries, churches, or other cultural institutions. This widespread activity meets the sociologist's criteria of being a social movement<sup>17</sup>. I conclude that like many other social movements the faith at work movement will have staying power and the potential to leave a broad thumbprint on its members, the corporate world, and society at large.

As with other social movements, take for instance the civil rights movement, some established institutions embrace them and harness their potential while others resist, reject, or simply ignore the galvanizing issue and force of the movement. While the church and seminaries have largely chosen the latter path - a subject for another talk - the marketplace and its thought leaders are beginning to embrace the possibilities being presented by the faith at work movement<sup>18</sup>, even as they are cautious, if not concerned, about its potential pitfalls. Indeed, business leaders, corporations, industry associations, and academia are all struggling to find the right language, framework, and metrics to understand this movement and how best to engage it.

### Missing: A Language and Framework

While conducting my research, it soon became apparent that finding the appropriate language to describe the faith at work movement would be challenging. At the same time, I needed to develop a schema or typology to understand its organizing principle and internal structure, as well as its external manifestations.

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<sup>16</sup> Here we must define two key terms: faith and work. Within this framework the word "faith" includes all beliefs and worldviews, be they religious, spiritual, agnostic, atheistic, or humanistic beliefs. . Whether one's view of life and the world we live in and the way we find meaning, purpose, and ethical grounding is anchored in a sacred or secular worldview, it remains a faith claim. One's faith tradition or worldview shapes how one sees, filters, interprets, and understands the world. The word "work" is used in the widest sense to include all kinds, levels, and places of work, be it a paid or volunteer. Thus, integrating faith and work refers to how people consciously or subconsciously integrate the meaning sets and teachings of their worldview (i.e. their faith, be it sacred or secular in nature) with their work.

<sup>17</sup> David W. Miller, *God at Work: The History and Promise of the Faith at Work Movement* (Oxford: Oxford University Press, 2007), pp.11, 105f.

<sup>18</sup> Mitroff, Ian I., and Elizabeth A. Denton. *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*. San Francisco: Jossey-Bass, 1999.

As regards language, the theological academy was largely ignoring this phenomena of the faith at work movement. When it did pay attention to it, it used outdated or insufficient terminology like ministry of the laity, doctrine of vocation, or business as mission. While all partially helpful, none of these theological categories offered a comprehensive understanding of the multiple manifestations of faith at work. Nor were these terms appropriate for the public square or the corporate world. In contrast, the secular management academy and to some extent the discipline of sociology, have been much more engaged in this subject than their theological counterparts, but focusing largely on questions of definitions (e.g. differentiating between religion and spirituality) and utility. Moreover, and perhaps not surprisingly, the secular academies have been generally resistant to explorations into religion qua religion, and the rich resources offered by particular religious traditions such as Christianity or Judaism. Indeed, as many scholars here today know first-hand, many peer-reviewed secular journals outside the field of religious studies resist articles on or about the role of religion, even when meeting the highest academic standards.

As regards the framework, it soon became clear that traditional dialectics such as liberal versus conservative, mainline versus evangelical, and premillennialism versus post-millennialism were also insufficient and did not capture the depth, width, and breadth of the faith at work movement - neither at the individual level, nor at the group or collective level.

Hoping to find a more accurate and creative way of understanding people and groups that were seeking to integrate faith and work, I undertook an analysis of over 1,500 faith and work groups. These groups exhibited a wide variety of sizes, shapes, sophistication, funding, membership profiles, and objectives. However, after a while, a certain pattern emerged. I observed four different manifestations of how individuals and faith and work groups integrate faith and work. From this I developed a theoretical model and a typology I call The Integration Box (TIB).

The organizing principle of this theoretical model, The Integration Box, is that men and women desire to live an integrated life, where faith and work are integrated not compartmentalized. Increasingly, people are no longer satisfied to have a bifurcated life, where they feel they have to park their faith with their car outside the office. For many living a healthy and holistic life includes integrating mind, body, and spirit in all spheres of life, including work. There is a growing body of evidence that suggests that living an integrated and holistic life can be beneficial for both employees and the companies in which they work.<sup>19</sup> Central to this model is the underlying theory that there are many different ways to integrate faith and work, and that no one way is better or worse than another. An additional key aspect of The Integration Box model is that it is designed to support all worldviews, be they theistic or secular. And as I explain later, the integration of faith and work in its various manifestations has both public and private dimensions.

The Integration Box is a model to help individuals understand how they integrate faith and work, and for organizations who wish to understand and respond constructively to the faith at work movement. For instance, companies may wish to employ The Integration Box model to see if company policies align with and support aggregate employee profiles and needs. Thus,

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<sup>19</sup> Phillip R. Harris, *The New Work Culture: Hard Strategies for Transformational Management* (Amherst: HRD Press, 1998); Gregory F. Pierce, *Spirituality at Work: 10 Ways to Balance Your Life on the Job*, (Chicago: Loyola Press, 2005).

organizations and individuals can have a validated instrument that quantifies and classifies the relationship between people's individuals' orthodoxy (set of right beliefs) and their workplace orthopraxy (how their beliefs are manifested and lived out at work).<sup>20</sup>

My research has found a pattern that suggests there are four manifestations or ways that people integrate faith and work. This is a descriptive observation. I call these different manifestations “the Four E’s.” Not everyone thinks they ought to integrate their faith and work. But for those who do, whether consciously or subconsciously, they tend to have a natural orientation toward one of the Four E's and their primary manifestation of understanding and living out the concept of integrating faith and work.

Within each of these four manifestations, I have also identified two orientations: public and private. Those that are more privately oriented integrate their beliefs in an inward, less visible, and more subtle manner; while those who are more publicly oriented often integrate their beliefs in an outward, more visible, and overt manner.

I shall now describe the Four E’s that constitute the four quadrants of the Integration Box, as well as the public and private orientations of each of the four manifestations. I conclude with a brief observation about those who reject the notion of integrating faith and work, irrespective of the manifestation type or whether it is public or private in nature.

#### The Four E’s of The Integration Box:

##### *1) The Ethics Type (ET)*

Those located within the Ethics box are people whose primary mode of integrating faith and work manifests itself through attention to personal virtue and ethical behavior, business ethics at the organizational level, and to broader questions of social or economic justice. They place high importance on discovering and doing “the right thing” in any given situation. Depending on the individual, discerning the right action may be based on following a set of rules, laws, guidelines, or principles or it may be based on achieving a desired goal or outcome. Those in the Ethics box frequently see their faith as a source for developing high ethical standards, integrity, good character and virtuous behavior in the workplace. Ethics types see discerning right action and ethical behavior as a priority. They also might desire to develop business practices and leadership styles that are modeled on spiritual principles, teachings, or figures.

Those Ethics types with a more public orientation tend to be drawn toward larger structural questions involving social justice and corporate social responsibility. This might include such wider stakeholder concerns as environmental, product and worker safety, benefits, offshore labor conditions and wages, and executive compensation.

Those Ethics types with a more private orientation tend to emphasize personal virtues of character, honesty, integrity, and respect. They focus on maintaining high personal ethical behaviors and standards for themselves as well as others, including such concerns as avoiding inappropriate sexual relationships, cheating on expenses, swearing, temper, money, and misuse of power. As regards others, they seek to treat co-workers with dignity and respect, and expect to

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<sup>20</sup> Email correspondence with Dr. Timothy Ewest, June 1, 2010.

be treated in the same manner. Private Ethics types are frequently focused on how to integrate their personal ethics and values within the larger organization ethos.

Thus, people whose primary manifestation of integrating faith and work is Ethics may have private or public orientations. While the personal and public orientations may overlap, they do reflect distinct modalities of the Ethics manifestation. Yet they share in common the understanding that the way to live out their faith tradition and beliefs at work is to focus on ethical behaviors, policies, and concerns.

## *2) The Experience Type (EX)*

For those in the Experience quadrant their primary manifestation of integrating faith and work comes from discovering a deeper meaning and higher purpose in their work. While others may experience work in instrumental terms – merely as a job to pay the rent – the Experience types find intrinsic and extrinsic value in their work. They view their work as a vocation or a “calling,” often imbuing it with spiritual meaning and purpose. Some even refer to their work as a ministry. Many believe God placed them in that particular position for a purpose. Atheists and agnostics can also be Experience types though they find meaning and purpose in their work without reference to God.

For the Experience type, work is a means not only to help provide material needs for oneself but also for society as a whole. Notably, people in the Experience type do not necessarily need to have noble, socially respected, or high-paying jobs to consider their work a calling. From supermarket checkout clerks to sales representatives, from secretaries to CEOs, Experience types find meaning and purpose by doing their work excellently, by understanding its larger social purpose, as a means to help and serve others, and for believers as a form of honoring of God.<sup>21</sup>

Finding meaning and purpose in work is a common goal among religious and nonreligious types alike, as what one does and why one does it is crucial to one’s sense of satisfaction, well-being, and identity. This can be a positive attribute, giving people motivation to continue to do excellent work, even in difficult workplace situations. It also can cause disengagement and frustration when they cannot find meaning and purpose in their work. Further, for those who view their work as a calling, it can be devastating to their well-being if they lose their work, whether through down-sizing, disability, or retirement.

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<sup>21</sup> Experience types who are religious or spiritual sometimes struggle with the difference between the sacred and the secular. They wonder if they can remain in a secular job and still fulfill their religious obligations and spiritual yearnings. Sometimes they question whether they should leave the for-profit sector and enter the so-called “caring professions” or “full-time ministry” in order to find spiritual fulfillment and meaning in their work. But many Experience types reject the sacred/secular divide, and learn to find meaning, purpose, and spiritual value in their daily work. They realize that virtually all work, whether mundane and repetitive or stimulating and exciting, has the potential to honor God and serve neighbor by providing goods and services to fulfill social needs and to provide for one’s own family. They realize that meaning and purpose can be found in manual labor as well as through knowledge work and leadership positions.

The Experience types who have more public orientations often to take great joy in their work, even in challenging contexts and times, and freely refer to their work as a calling. They understand how the intrinsic nature of their work fits into and serves a greater societal or godly purposes. Experience Types who are more private in their orientations often place value on the extrinsic nature of work and accent the interpersonal relationships they nurture in the workplace, and the way they might provide comfort, care, and kindness to their coworkers and colleagues. Based on circumstances, the public and private orientations of Experience types might blend or overlap in the same person.

### *3) The Enrichment Type (EN)*

Those who manifest their integration of faith and work as an Enrichment type accent and draw strength and comfort from their spiritual practices. Through their devotional practices and disciplines, they find wisdom and inner peace to help them cope with the pressures and problems of their workplace. They practice discernment disciplines and contemplative reflections as part of their spiritual tradition. The constant search for wisdom, communion with God, or attainment of consciousness is important to those in the Enrichment box.

For Enrichment types with more public orientations, they will often seek out others with similar inclinations, finding comfort and accountability in group settings. They find solace and value as part of regular worship communities and being in smaller Bible study, prayer groups, or accountability groups. They find their work life is enriched by maintaining a consistent prayer life and devotional practices, grounded in communal settings. It is common for these individuals to join fellowship, affinity, or interest groups gain a deeper understanding of the beliefs.

For Enrichment types with more private orientations, they tend to have non-group and less publicly visible ways of nurturing the soul and integrating faith and work. Often inward and contemplative in nature, private Enrichment types tend to prefer informal and individual expressions of spirituality or consciousness through habits such as regular prayer, devotionals, meditation, or other consciousness practices, with a view to inner sustenance, healing, and personal transformation. Their faith and devotional practices often accent spiritual succor and nurturance, drawing closer to God, and communing with the Divine or becoming at one with the Universe. Others in this type prefer private daily quiet time for prayer, meditation, yoga, or other forms of spiritual reflection. These often inward practices enrich their ability to cope and thrive in their outward work life. And as with other manifestations in the Four Es, the public and private orientations of Enrichment types might blend or overlap in the same person.

### *4) The Expression Type (ES)*

The Expression type places high value on the ability to express or communicate their faith tradition and worldview (be it sacred or secular in nature) to others at work. This expression may manifest itself in different ways and with different purposes; these expressions may be in word, deed, or attire. The goal may be to persuade others of to join their faith tradition or worldview, or it may simply be to freely live out who one is, as that is who one is. As with the other Four E's there is a public and private orientation for Expression Types.

For Expression types with more public orientations, they need to publicly declare who they are, whether out of a sense of pride, simple transparency, or due to religious obligation. For others,

the purpose is to verbally share their religious tradition, hoping to gain new adherents to their worldview. This might take the form of evangelizing, proselytizing, or "witnessing," where the workplace is viewed as a "mission field." Yet it also may have no particular agenda or goal other than to discuss freely and transparently their foundations and how that informs their perspectives on work or other matters. In either case, public expression results in an increased awareness of one's views by one's colleagues.

For Expression types who have more private orientations, they eschew verbally sharing of their faith or advocating of their worldview. The Expression types value the importance of expressing their faith or worldview, but choose to do it more privately or symbolically, letting their actions speak instead of words. There are many non-verbal ways that private Expression types live out and integrate their faith at work. Some tend to express this through items of clothing or objects in their work space. They may wear headwear or jewelry that relates to their faith tradition. For a Muslim women it may mean wearing a burkah, for Jewish man it may mean wearing a kippah, for a Christian it mean wearing a small cross. They may also find it important to display objects in their work space that represent their spiritual beliefs. The objects may take the form of small figurines, scripture verses, religious texts, or religious symbols. This might be a statuette of the Buddha or St. Francis, or a screensaver with a Bible verse or a secular inspirational quote. Some Expression types see themselves as an ambassador for their faith, so that through their example others may want to come to know the source of their belief, while others simply want the freedom to quietly be and express who they are. Again, as with other manifestations in the Four Es, the public and private orientations of Expression types might blend or overlap in the same person.

#### *Outside the Box: The Non-Integrator*

Not everyone believes that faith and work should be integrated. Non-Integrators reject the idea of people integrating their faith or spiritual beliefs and work, and thus they stand outside of the Integration Box.. Whatever their worldview, they hold that faith is a personal and private matter that does not belong in the workplace, nor should it shape or inform someone's workplace actions, thoughts, or deeds. Non-Integrators can be religious or non-religious. Atheists and agnostics tend to be concerned about proselytizing, harassment, and social pressure being exerted on them by religious people. They often view religion as divisive with nothing to add to the workplace, and conclude that faith should be kept away from the office. They often fail to realize that their own faith in atheism carries its own positive and negative influences and agendas at work.

It is also possible for Non-Integrators to be deeply devoted to a faith tradition outside the workplace but reject the idea of integration of faith at work. They tend to compartmentalize their faith from their work environment. Some hold the view that faith in the workplace is detrimental to productivity and the work environment. Others simply perceive it as irrelevant to and inappropriate for work. The Non-integrator will refrain from bringing up religious and or spiritual questions at work, as well as discourage others from bringing religious discussions into the workplace.

## **PHASE II**

### Theorizing about The Integration Box

Based on my preliminary research, I hypothesized several things. First, that all people have a natural or culturally conditioned predisposition to understand and manifest their faith at work . For example, some people have a natural orientation towards Expression (perhaps in the form of evangelizing or sharing their faith), while others a natural and primary orientation towards questions of Ethics and social justice. Second, in light of this being a Christian audience, each of the Four E's are biblically based and theologically orthodox positions. The Four E's are not only descriptively accurate but are prescriptively consistent with traditional Christian teachings. Third, I hypothesized that these four types are not necessarily mutually exclusive. Many people will naturally and subconsciously show multiple manifestations of their faith at work and not be limited merely to one type. Finally, as a prescriptive assertion, all participants in the faith at work movement ought to respect that different accents and orientations of faith at work are theologically valid and legitimate. Moreover, I suggest that individuals who take their faith tradition earnestly and seek a higher consciousness or to follow God, ought to learn how to embody and live out all four manifestations, even those they are less comfortable with.

### Preliminary Empirical Response

I have presented the TIB model to several scholars, dozens of corporations, and a few thousand individuals. Formal and informal response from practitioners has been very positive in terms of heuristics and its descriptive insights. Emerging scholarly feedback is that is that the language and framework provided in The Integration Box and Four E's is descriptively accurate, and a powerful rubric for personal and organizational analysis and action. Many CEOs and senior HR personnel have asked me to substantially expand and enhance my early rather simplistic assessment tool so that they could systematically use it in their corporations, in the same way that they use other test and survey instruments to analyze and understand the characteristics of their employee base with a view toward shaping and informing policies and practices.

### A Testable Hypothesis and Theoretical Model

In 2009, with this encouragement in mind and the invaluable help of my research assistant, Jonathan Lea, I began the process of substantially enhancing the assessment instrument to gauge how it would stand up to further scrutiny. In July 2009 I had the opportunity to conduct a beta test with scholars of the substantially expanded and enhanced test instrument for The Integration Box. I was a guest lecturer teaching a seminar to a gathering of Christian faculty at Calvin College on the faith at work movement in general and Integration Box, in particular. I invited the group to take the new instrument. Happily, for me, some of the strongest critique of and greatest enthusiasm for TIB came from Timothy Ewest, Professor of Business Administration at Wartburg College. Tim felt The Integration Box was not only an intriguing hypothesis which, if accurate, offered many interesting individual and corporate possibilities, but that it also was testable hypothesis.

## **PHASE III**

### The Way Forward

After several conversations, Professor Ewest and I agreed to collaborate on testing The Integration Box hypothesis by embarking on another level of scholarly review and a design for practical implementation by individuals and organizations. Tim brings an excellent and

complementary set of scholarly skills and background to my own. I shall now outline the nature and direction of our current project in hopes that some of you might become conversation partners and give us guidance along the road.

This phase of the project involves further research into the Phase II literature review, considering new developments and findings in the field. We will also organize the review according to the Four E's. Phase III also involves substantial expansion and refinement of the Phase II test instrument. As regards the instrument itself, the first step is to have the revised items submitted to content experts to estimate if the proposed items accurately represent the latent variable(s). After this vetting process we will unify the format of the instrument by adoption of the Likert scale, further quantify the reading level and refine the wording of items to further align the items with the variables. Finally, the Beta version of the scale will be given to various organizations and the results will be factor analyzed to build dimensionality within the instrument. Hopefully resulting in a scale with strong Cronbach scores. The end goal will be an instrument that has strong validity and eventually reliability. The first pilot study will be undertaken in five institutional settings (e.g. three companies, one educational institution, and one religious institution). The pilot study will be conducted in compliance with appropriate human subject IRB approvals. This will lead to final revisions and eventual publication in various scholarly avenues, while also being crafted for commercial application.

#### A Brief Comment on Other Models: Literature Survey and Scales

Our literature review to date<sup>22</sup> suggests a gap in the literature. Hill & Hood's *Measures of Religiosity* review 100 different scales. The scales tend to fall in three categories: orientation, maturity, and assessment. The orientation scales generally build off Allport's seminal work from the 1950s (*The Individual and His Religion*)<sup>23</sup>. Allport and his scholarly heirs developed a schema built largely around intrinsic and extrinsic religion. These scales and categories, while interesting, do not seek to measure faith, religion, and spirituality at work, nor do they offer a typology of manifestations as proposed in The Integration Box. Subsequent to the 1999 publication of *Measurements of Religiosity*, there have been some new scales that do focus on the workplace. The Faith at Work Scale<sup>24</sup> offers good possibilities though it is limited to a Judeo-Christian setting. And the Brief Multidimensional Measure of Religiousness/Spirituality<sup>25</sup> offers

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<sup>22</sup> Professor Ewest and I are working on this literature review as of the time of this writing and anticipate it will emerge an article as part of the overall TIB project.

<sup>23</sup> Allport, G.W. (1950. *The individual and his religion*. New York: MacMillan.

<sup>24</sup> Monty L. Lynn, Michael J. Naughton & Steve VanderVeen (2009). "Faith at Work Scale (FWS): Justification, Development, and Validation of a Measure of Judaeo-Christian Religion in the Workplace," *Journal of Business Ethics*, vol. 85, 227-241. DOI: 10.1007/s10551-008-9767-3.

<sup>25</sup> Fetzer Institute, National Institute on Aging Working Group: Multidimensional Measurement of Religiousness, Spirituality for Use in Health Research, *A Report of a National Working Group Supported by the Fetzer Institute in Collaboration With the National Institute on Aging*. Kalamazoo, MI: Fetzer Institute, 1999. As my colleague Timothy Ewest notes, other scales, such as *Dimensions of Religious Commitment* (Glock and Stark, 1966) sought to address dimensionality but did not demonstrate sufficient reliability or validity. This and other relevant scales (e.g. *Cross Cultural Dimensions of Religiosity*, DeJong, Faulkner, and Warland, 1976) differ greatly from TIB in many ways, notably that TIB does not simply measure sociological religious phenomena as an expression of anthropological social phenomena (McGinn, 1993). Instead TIB measures universal expression of faith traditions. The former measures the expressed sociological phenomena regarding it as Feuerbachian, while TIB respects the faith at work

some useful methodological ideas and includes both religiousness and spirituality, yet its focus is on health and not the impact on workplace or organization life.

It is anticipated that several peer reviewed articles and a book will emerge from this project. Moreover, a viable and validated test instrument will be made available for companies and individuals who wish to better understand how the faith at work movement manifests itself at work. Today, companies do not have a language, framework, or means of measuring and assessing the ways in which employees desire to bring their faith to work. Left alone this will lead to "hit or miss" policies, wasted opportunities to harness the good from healthy spiritual manifestations and the expense of responding to inappropriate manifestations of faith at work. The Integration Box could have far-reaching benefits to help leaders implement policies and practices pertaining to ethics, diversity and inclusion, and cultural competency in a multicultural workplace. More broadly, in light of globalization and corporations playing increasingly significant roles international politics, and the parallel recognition of the rising role of religion in global affairs, our Phase III research might extend beyond traditional leadership and organizational theory, to include reflection on TIB's applicability to such subjects as human rights and statecraft, as well.

The Integration Box will, as noted earlier, initially be designed for use in companies and organizations to measure men and women of all faith traditions. this faith-friendly version will be a platform with universal possibility. Based on its success, we then plan to develop and introduce a religion-specific version for use by more homogenous organizational entities and by people who want to explore in terms more familiar to their tradition how their own faith manifests itself at work. The first religion-specific version will be for Christianity.

### Conclusion:

At the individual level, becoming self-aware of one's attitude toward faith/work integration, and one's predispositions of how this manifests itself can lead to many personal and professional advantages. While having a natural tendency toward one type, the Integration Box enables people to develop awareness, respect, and appreciation for how other people live out their faith at work. At the organizational level, if a company has composite information about manifestation patterns for faith and work integration, it may bring many potential business benefits, including increased diversity and inclusion; avoidance of EEOC religious harassment or discrimination claims, respect for people of different faith traditions or worldviews, and possibly a positive impact on ethics programs, employee engagement, recruiting and retention.

I hope that this presentation has served to spawn interest in "The Integration Box (TIB): Toward an Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool." We hope that you will engage us as conversation partners and become part of our research community, some perhaps as content experts, and join us in our scholarly quest to bring further intellectual legitimacy and operational possibility to the growing interest in and demand for faith, religion, and spirituality in the workplace and other organizational settings. Thank you.

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phenomena as genuine expression of a religious experience with the other, as posited in Martin Buber's work, "*I and Thou*" and other forms phenomenology.



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