Religious Influence on the Choice
of a Social Work Career

An Honors Thesis (ID 499)
by
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Thesis Director

[Signature]

Ball State University
Muncie, Indiana
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Expected Date of Graduation
May 5, 1990
I would like to dedicate this Honors Thesis to my grandmother,

Dorthy M. Bolinger
(February 19, 1918 - March 31, 1990)

You are still, and always will be, an inspiration to my soul.
I love you always.
Religious Influence on the Choice of a Social Work Career

I. Introduction

II. Historical Connections: Social Work and Religion

III. Career Choice

IV. Discussion of the Survey
   A. Methodology
   B. Findings

V. Conclusions

Appendix: Survey Questionnaire
Religious Influence on the Choice of a Social Work Career

In this project, I am exploring the possibility that a personal religious orientation can have an influence on choosing social work as a career. Following the introduction is an overview of the history of social work and its connections with religion. Coming after this is a discussion of the methodology, findings, and conclusions of a survey given to Ball State University social work students.

Religion can be considered to be the embodiment of a person's being. The relatively new concept of wellness involves six dimensions that a person would pay attention to in order to be a healthy human being. Along with the physical, intellectual, emotional, occupational, and social dimensions, there is this spiritual dimension (Ball State University). Americans, for the most part, identify the spiritual with "religion" (Loewenberg ix). Out of every ten American adults, seven state "...they are members of a church or synagogue" (Loewenberg ix). Of all Americans, around forty percent claim to "...have had an unusual, life-changing experience..." connected with religion (Berkley 15).

Religion and social work are two concepts that many would say blend with the ease of oil and water. A prevalent view in social work seems to be that within social work
practice there is no place for religion. The assumption is that religion conveys personal values and beliefs which presumably do not belong within the context of a helping relationship. This assumption applies also to any values or beliefs held by the social worker, whether stemming from religion or elsewhere. However, the truth remains that the social work discipline does not and cannot call for social workers to give up their personal values, and likewise their religious beliefs. Conscientious social work practice calls for the control of these personal presuppositions—the understanding that these should remain personal and must not be imposed on the client whom the worker is assisting. The knowledge of the importance of religion (and the spiritual dimension) and the understanding that a social worker does have the ability to maintain personal religious beliefs depict the connection that exists between religion and the social work profession. The connection is sometimes involving the structural level, but always involving a personal level.

The search for ties in literature between religion and social work has been a difficult one. Religion has been an area that social work literature has seemed to dance around (Loewenberg 6). Even though recently the topic of religion has been discussed more often, the terms used are more likely to be ethics or morality "...because [the] authors feel that a direct reference to religion would not
receive a sympathetic hearing from many of their colleagues" (Loewenberg 5).

Upon the event of telling an acquaintance of being a social work major, one is often faced with varied comments. A majority of these comments tend to recognize the difficulties encountered by social workers, but nearly all refer to the lack of monetary return. The question is posed—what would motivate a person to choose a career which would require comparative amounts of schooling, involve much time and energy given to other people, without the return of financial wealth that seems to be so expected by today's generations? What could possibly influence a person to pursue such a life? I propose that, for some, a part of the influence derives from a religious orientation.

There is little disagreement in the literature that social work began from the Christian church. The first community service programs were started in cooperation with churches (e.g. food pantries, mission shelters, the Salvation Army, soup kitchens, etc.). Along with the organizations, all of the sources I reviewed which discussed personal motivations for working in early social service settings considered Christian service, the social gospel, Christian charity, and other terms as major influences on individuals. Religion was seen as a prevalent part of the lives of the workers. Granting all of this, most sources also state that this prevalence of a religious motivation for early
workers has diminished, possibly to the state of nonexistence. This change is discussed often, yet none can give empirical data to support this view (Loewenberg; Davis, Heroine; Davis, Spearheads; Trattner).

Is it possible that religion--either personal or structural--no longer maintains any influence on a person's choice to pursue a career in social work? If this question is answerable, then what are the implications of the answer?

Historical writings documenting the beginnings of social work often focus on two movements of the nineteenth and early twentieth centuries--the Charity Organization Societies and the Settlement Houses. These movements were established originally with distinctly different ideologies and personalities (Franklin). In my search for evidence of an influence of religion on the formation of social work, many would probably expect my focus to be on Charity Organization Societies over the settlement house movement. This assumption exists because of the greater attention seemingly given to religion by the C.O.S. workers themselves and their basic philosophy. However, in my research I will attempt to show the importance of religion to both roots of social work.

The Charity Organization Societies subscribed wholeheartedly to the values of society prescribed by John Calvin and other advocates of the Protestant Work Ethic. The focus on the causes of poverty were centered on the individual and that individual's inability to accept personal responsibility (Franklin 506-7). The C.O.S.'s Friendly Visitors
were volunteers who sought to morally uplift the "wayward" poor and guide them to what was considered to be more appropriate lives (Trattner 98). Through the eyes of the Calvinist creeds, constant hard work resulted in material reward; and this reward subsequently was evidence of one's salvation. The Friendly Visitors, subscribing to this view, believed that they were able to be advisors to the poor because of their material success (Franklin 506). In other words, the C.O.S. workers felt they were higher up on the totem pole than those they were trying to help. C.O.S.'s were advocates of the division between deserving and undeserving poor, and treated each with relevant respect. In these views the C.O.S.'s shared space with much of society as a whole.

While the Charity Organization Societies were working from the prevailing attitude toward poor of the time, the settlement house movement was taking a very different stand. The settlement house ideology came from more "pragmatic" views seeing poverty as a result of a faulty social system and external situations rather than due to failures of personal morality (Franklin 507). The settlement workers were reformists encouraging social justice and environmental reforms (Davis, Spearheads, 12; Germain 326). Settlement workers rejected the idea of the personal immorality and inferiority of the poor. These workers chose to live among the impoverished, making neighbors of them rather than viewing the poverty-stricken as different than themselves.
The question may now be asked—if the Charity Organization Societies' philosophy so closely reflected the prevailing religious attitudes of the time, then how did opposing views, such as those of the settlement house movement, connect with religion at all?

The connection between religion and the settlement house movement was enabled because the settlement workers were not the only ones challenging the traditional views of the poor held by society. In the nineteenth century, growing groups of Protestant clergy began questioning the basic social and economic systems of the day. Their thoughts and books spoke against the beliefs of the majority of American Protestant Christian ethics which "...followed...pietistic and doctrinally conservative position[s]" (Hammond 144). This Protestant expansion of views became known as the "Social Gospel movement"—followed later by similar developments in Catholicism and Judaism (Loewenberg 10).

Major proponents of the Social Gospel were Washington Gladden, William Jewitt Tucker, Graham Taylor, and Walter Rauschenbusch. Gladden, a Congregationalist minister, was a lead figure in the beginning of the movement. He spoke out against capitalism and for cooperation (Hammond 144). Tucker and Taylor, also Congregationalist ministers, saw the need for sociology and social ethics courses in theological schools. They were the first to teach such courses in that setting. Graham Taylor, among others, highlighted
that Christians have a "...responsibility to serve the community" (Davis 13). Walter Rauschenbusch was considered "the chief prophet" of this movement (Hammond 145). His works speak out against the alienation of the poor and against the capitalistic system of greed that he saw in American society (Minus; Rauschenbusch).

As I mentioned before, much of the capitalist view of self-reliance has been attributed to a Christian belief system based on John Calvin and related theologies equating success in material terms with the belief in one's self to be a chosen one of God (Franklin 506). Due to the seemingly over-riding popularity of this viewpoint, Rauschenbusch seemed to be treading dangerous waters when writing books such as Christianity and the Social Crisis (1907). The fact that Rauschenbusch and the other Social Gospel theologians wrote about the reorganization of society clearly displays the shift from the traditional view that poverty is due to lack of personal morality and responsibility to a belief that poverty is environmentally caused by certain unexpected events and by social and economic systems which are inadequate and "un-Christian" (Hammond 144).

This shift of perspective was the same type of shift evident in many of the early social workers' views. Josephine Shaw Lowell, an early advocate of the Charity Organization Societies, originally believed the improvement of character
of the poor person was the focus of improving the plight of the poor. However, through her experience of working with impoverished people within their actual lives she began altering her perspective about poverty. Lowell later founded the Consumers' League to combat appalling work conditions. She was not alone in this change of viewpoint. An article by Carel B. Germain and Ann Hartman puts forth the statement that all four women they discussed—Josephine Shaw Lowell, Jane Addams, Bertha Capen Reynolds, and Mary Richmond—to some extent modified their views towards a greater focus on social change (323-331). These changes in viewpoints of both religious leaders and C.O.S. leaders portray the blending which made it possible to work through social action and maintain religious views supported by theology.

On the subject of a religious belief being a motivation or influence to work in the settlement house movement, there are documented statements and situations which validate the presence of such an influence. Jane Addams stated motivations for herself and others for whom she spoke within the pages of her journals and books. One of the reasons Addams gave for experiencing the lives of the poor first-hand and working for social change was "...to make social service...express the spirit of Christ" (Trattner 164-165). Many of those who worked like Addams in the settlement houses were students of seminary training and ministers who were looking for a more practical application of their faith (Davis 27-29). In the year 1905, a Christian
Socialist and reformer, William Dwight Porter Bliss, took a survey of settlement workers on the amount of their church activity and their sense of the importance of religion for their lives. The workers who were questioned equaled 339 in number with 88 percent qualifying as "active church members," and "...nearly all admit[ting] that religion had been a dominant influence on their lives" (Davis 27).

Settlement workers tended to downplay their religious connections in typical descriptions of the philosophy of the settlement house movement in order to maintain a separate identity from missions and institutional settlements. Writers began emphasizing the distinctions between the two. In 1898, John Gavit who was editor of the Commons—the magazine of the settlement house named Chicago Commons—wrote, "A mission...comes from outside to a neighborhood or community which it regards as 'degraded.'...The settlement bases its existence...on the thesis that the people must and can and will save themselves" (Davis 15). Along with writers' endeavors, head residents of settlement houses also joined the emphasis on separation by changing the names of houses and cutting ties with religious connections (Davis 15). These separations were based primarily on the belief by individuals such as Jane Addams, Graham Taylor, and Robert Woods that a religious identification would hinder, or even block, the abilities for the settlements to be catapults of social reformations (Davis 15).
These attempts to separate social action and religious influence do not prove that the workers were able to separate them personally, or chose to do so. There is little hope of knowing what actually took place in the choices and lives of workers in the past, but the questions can be asked now and in the future.

Within the general subject of influences on career choice, there has been no conclusive evidence determining what factors can influence a person's choice of career. Empirically based theories are difficult to find with the majority of the theories being merely speculative (Weinrach; Holland). The most comprehensive of all theories has seemed to be that of John L. Holland. His theory was described in *Making Vocational Choices* which was revised in 1985. His theory is four-fold discussing the importance of (1) types of people, (2) model environments, (3) a person's search for the environment, and (4) the interaction between the personality and the environment.

A widely accepted conclusion is that vocational choice is not really a "choice" at all, but a process. It is not a decision which a person makes at a point in time which determines her or his style of living until retirement; rather people experience "vocational development" (Weinrach 190). Vocational planning occurs over time throughout life sometimes sparking mid-life career moves, advanced schooling and changing of job duties. In light of the understanding
that choice of career is an evolutionary process, it should
be understood that this paper and the accompanying survey
results are not attempts to discover a fool-proof list of
influences which determine the choice of a career in social
work. The project remains merely to see if there is any
evidence of a religious orientation having an influence
on this decision.

The overall focus of the survey which I distributed
is similar to the survey of settlement workers by William
Dwight Porter Bliss, which I mentioned earlier in this paper.
His intention also was to look at the influence of religion
upon the lives of those in social work (Davis 27). My
specific questions, on the other hand, are not the same.
I differ from Bliss in my characterization of a religious
influence. I focused on ideologies, rather than church
attendance as a measure of the influence religion can have.
I do not necessarily see church attendance as an accurate
portrayal of religious views and motivations, but merely
an action which may or may not be connected with one's
overall lifestyle.

The actual questionnaire used for my survey is
reproduced in the appendix of this paper. It consisted
of basic demographic information questions and a ten-item
list of possible influences for making the decision to pursue
a career in social work. The survey was taken by 103 social
work students at Ball State University, Muncie, Indiana in March of 1990. The population consisted of 92 female students and 11 male students. They represented an age range from 18 years through 40+ years, including sophomores through seniors. Of the 102 who responded to the question of religious preference, 85.3 percent claimed that they had a religious preference—specifically the valid percentage for each category was... 24.5% were Catholic; 1% were Jewish; 55.9% were Protestant; 14.7% responded None; and 3.9% were Other. The question was asked of the ten items whether the extent of the influence of the items represented was "very important," "important," "not very important," or "not a factor."

The category of having a religious orientation was accomplished by combining all religious preference categories, excluding "none." The responses of "very important" and "important" were combined in the category of "influential" (meaning that the item was considered an influence to pursue a social work career). The responses of "not very important" and "not a factor" were labeled "not influential" (meaning not having a notable influence). A two-by-two table was constructed for each item. One dimension was religious orientation versus no religious orientation; and the other dimension was that the item was influential or not influential. The chi-squared statistic was calculated from this table.
The following is a presentation of the findings produced by the survey. Each item was prefaced by the statement...

To what extent do the following items reflect reasons for your decision to pursue a career in social work? The responses are as follows.

A. I have been helped by people in social work.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>13</td>
<td>12.6</td>
</tr>
<tr>
<td>Important</td>
<td>15</td>
<td>14.6</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>21</td>
<td>20.4</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>54</td>
<td>52.4</td>
</tr>
</tbody>
</table>

B. A family member and/or friend has been helped by people in social work.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>8</td>
<td>7.8</td>
</tr>
<tr>
<td>Important</td>
<td>21</td>
<td>20.6</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>21</td>
<td>20.6</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>52</td>
<td>51.0</td>
</tr>
</tbody>
</table>

C. An admired family member and/or friend is a social worker.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>14</td>
<td>13.6</td>
</tr>
<tr>
<td>Important</td>
<td>29</td>
<td>28.2</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>12</td>
<td>11.7</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>48</td>
<td>46.6</td>
</tr>
</tbody>
</table>

D. Because of my religious orientation, I feel a responsibility to contribute to the betterment of society through my career.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>14</td>
<td>13.7</td>
</tr>
<tr>
<td>Important</td>
<td>34</td>
<td>33.3</td>
</tr>
</tbody>
</table>
D. (continued)

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not Very Important</td>
<td>19</td>
<td>18.6</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>35</td>
<td>34.3</td>
</tr>
</tbody>
</table>

E. I feel a responsibility to contribute to the betterment of society through my career, for reasons other than religious orientation.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>45</td>
<td>43.7</td>
</tr>
<tr>
<td>Important</td>
<td>44</td>
<td>42.7</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>11</td>
<td>10.7</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>3</td>
<td>2.9</td>
</tr>
</tbody>
</table>

F. I was advised to pursue a career in social work by a career/interest test or school/university personnel.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>9</td>
<td>8.7</td>
</tr>
<tr>
<td>Important</td>
<td>31</td>
<td>30.1</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>16</td>
<td>15.5</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>47</td>
<td>45.6</td>
</tr>
</tbody>
</table>

G. I was advised to pursue a career in social work by a family member or friend.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>10</td>
<td>9.8</td>
</tr>
<tr>
<td>Important</td>
<td>26</td>
<td>25.5</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>10</td>
<td>9.8</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>56</td>
<td>54.9</td>
</tr>
</tbody>
</table>

H. Because of my religious orientation, I feel it is important to help individuals. I see social work as an appropriate way of doing this.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>15</td>
<td>14.7</td>
</tr>
<tr>
<td>Important</td>
<td>34</td>
<td>33.3</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>19</td>
<td>18.6</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>34</td>
<td>33.3</td>
</tr>
</tbody>
</table>
I. For reasons other than religious orientation, I feel it is important to help individuals. I see social work as an appropriate way of doing this.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>51</td>
<td>49.5</td>
</tr>
<tr>
<td>Important</td>
<td>46</td>
<td>44.7</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>2</td>
<td>1.9</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>4</td>
<td>3.9</td>
</tr>
</tbody>
</table>

J. I agree with the approach of social work (i.e. a focus on both the individual and environments) as opposed to other helping professions such as psychology, sociology, health care, etc.

<table>
<thead>
<tr>
<th>Value Label</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Important</td>
<td>46</td>
<td>44.7</td>
</tr>
<tr>
<td>Important</td>
<td>42</td>
<td>40.8</td>
</tr>
<tr>
<td>Not Very Important</td>
<td>12</td>
<td>11.7</td>
</tr>
<tr>
<td>Not A Factor</td>
<td>3</td>
<td>2.9</td>
</tr>
</tbody>
</table>

There were two items for which the chi-squared statistic was significant. One of the items was item number 4: "Because of my religious orientation, I feel a responsibility to contribute to the betterment of society through my career."

Table #1 on the next page shows the results for this item.
TABLE #1: Item 4 (question D.)

<table>
<thead>
<tr>
<th>Religious Preference</th>
<th>None</th>
<th>Row Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Influential</td>
<td>48 (40.9)</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>0 (7.1)</td>
<td>47.5%</td>
</tr>
<tr>
<td>Not Influential</td>
<td>38 (45.1)</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>15 (7.9)</td>
<td>52.5%</td>
</tr>
</tbody>
</table>

The values in boldface are the actual count recorded; the parenthetic values are the expected numbers for the cell. Note that for those that gave a religious orientation and gave it as an influence, the actual count exceeded the expected count. The calculated chi-squared value was equal to 15.95 with one degree of freedom. Therefore it may be concluded that a religious preference is a significant influence in choosing a career for the betterment of society.

The second of the two significant items was item number 8: "Because of my religious orientation, I feel it is important to help individuals. I see social work as an appropriate way of doing this." Table #2 illustrates the results.

TABLE #2: Item 8 (question H.)

<table>
<thead>
<tr>
<th>Religious Preference</th>
<th>None</th>
<th>Row Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Influential</td>
<td>48 (41.7)</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>1 (7.3)</td>
<td>48.5%</td>
</tr>
<tr>
<td>Not Influential</td>
<td>38 (44.3)</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>14 (7.7)</td>
<td>51.5%</td>
</tr>
</tbody>
</table>
As in Table #1, the values in boldface represent the actual count recorded and the values in parentheses are the number expected for the cell. Note for Table #2 that the actual count of those claiming a religious preference and claiming that this had an influence on their choice of career exceeded the count expected for that cell. The calculated chi-squared value was equal to 12.35 with one degree of freedom. Therefore it may be concluded that a religious preference is a significant influence in choosing a career to help individuals for those who claim a religious preference.

The conclusiveness of this data is, of course, limited due to the small amount of empirical data gathered; however the results do seem to offer validation for the question of a religious influence being asked at all. The data from this survey can suggest a conclusion that if a person expresses a religious preference, then that person is apt to think that her or his religious orientation has been a contributing influence.

I believe that I have proven the validation of religion as a topic that can be discussed in connection with social work. One cannot expect those who claim no religious preference to respond that they were influenced to pursue the social work career because of religious orientation, and so the results of the survey do not show that the religious influences were overall the most frequent answers. However,
as mentioned before, 85.3 percent of those responding claimed a religious orientation and of that high percentage a significant statistic was apparent on only two of the ten listed influences. Those two items were those representing a religious influence on the choice to pursue a career in social work.

More research would be helpful in all aspects of the connections between religion and social work. I hope that social work literature will continue opening up to religious topics because of the importance of religion in both workers' and clients' lives. If a fear is that social workers who have religious beliefs will impose those beliefs on their clients, then perhaps a larger part of our education as social work students ought to be focused on learning to balance these personal values with those of the profession. As social work students, we are taught to be objective and not to impose our values and beliefs on the client, thus allowing the client personal freedom and offering non-judgmental help. This approach applies to religious beliefs also, but the avoidance of religious topics altogether can be dangerous to social work, in my opinion. Students may be facing conflicts between the ethics of social work and of their religion, yet they may feel uncomfortable discussing religion because it seems to be a taboo subject in the social work realm. I suggest that more education be required on the basics of common religious practices and beliefs to
help social workers better understand clients of differing religious cultures. It is my opinion that simply discussing religion in these basic forms will open up the possibility for students who are experiencing conflict to deal with these conflicts openly and prevent future difficulties in their professional lives. With the open environment encouraging discussion of all aspects of life, students will have the opportunity to make a complete, self-aware, and conscientious attempt to help individuals and contribute to the betterment of society through the promising future of a social work career.
Works Cited


Ball State University. Institute for Wellness. Take Care of the Whole You, 1989.


Spring 1990
Senior Honors Thesis Survey

I. Demographic Information:
Please Circle Your Response To Each Item Below.

A. Year in School:
   - Freshman
   - Sophomore
   - Junior
   - Senior
   - Grad

B. Sex:
   - Male
   - Female

C. Age:
   - 18-20
   - 21-24
   - 25-29
   - 30-39
   - 40+

D. Religious Preference:
   - Catholic
   - Jewish
   - Protestant
   - Muslim
   - None
   - Other (please specify)

II. Please circle your responses in the following section.

To what extent do the following items reflect reasons for your decision to pursue a career in social work:

A. I have been helped by people in social work.  
   - Very Important
   - Important
   - Not Very Important
   - Not A Factor

B. A family member and/or friend has been helped by people in social work.  
   - Very Important
   - Important
   - Not Very Important
   - Not A Factor

C. An admired family member and/or friend is a social worker.  
   - Very Important
   - Important
   - Not Very Important
   - Not A Factor

D. Because of my religious orientation, I feel a responsibility to contribute to the betterment of society through my career.  
   - Very Important
   - Important
   - Not Very Important
   - Not A Factor

E. I feel a responsibility to contribute to the betterment of society through my career, for reasons other than religious orientation.  
   - Very Important
   - Important
   - Not Very Important
   - Not A Factor

F. I was advised to pursue a career in social work by a career/interest test or school/university personnel.  
   - Very Important
   - Important
   - Not Very Important
   - Not A Factor
G. I was advised to pursue a career in social work by a family member or friend.

H. Because of my religious orientation, I feel it is important to help individuals. I see social work as an appropriate way of doing this.

I. For reasons other than religious orientation, I feel it is important to help individuals. I see social work as an appropriate way of doing this.

J. I agree with the approach of social work (i.e. a focus on both the individual and environments) as opposed to other helping professions such as psychology, sociology, health care, etc.

III. This was not intended to be a comprehensive listing of items that influence the decision to pursue a career in social work. If there are other reasons which influenced your career choice or further comments about the above items, please use the space below to do so. Thank you for your help.

IV. If you would like a summary of the findings, please sign your name on the line below: