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Spirituality-Based Programs for African American Women

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This is to certify that the doctoral dissertation by

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Abstract

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MATM, Fuller Theological Seminary, 2014

MS, Walden University, 2018

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

Because spirituality or personal value conflicts might arise between social workers and their clients, the purpose of the study was to understand personal and spirituality value conflicts. The theoretical framework for this study was adult transformative learning theory. The research questions examined how the participants described personal and spirituality value conflicts. Data were collected from interviews with two groups from Houston, Texas; Group 1 represented homeless or previously homeless African American women who self-identified as spiritual but nonreligious, and Group 2 represented White licensed master social workers. Researcher responses to the same interview questions were also recorded. Thematic data analysis of in-depth interviews led to the following themes: (a) higher power/God and religion, (b), religious, (c) different sides/different values on religion versus spirituality, (d) listening, and (e) education and research. The results indicated that personal and spirituality value conflicts might arise between White licensed social workers and African American homeless clients. Recommendations include having a platform for holistic dialogue and critical thinking among social service professionals and marginalized populations as well as additional research and education for social service professionals. Implications for positive social change include developing culturally sensitive programs and increasing collaborations between social workers and their clients.

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Dedication

I dedicate this study to my adopted parents, Mr. Sidney Predom and Mrs. Lillian Predom, whose shoulders I stood on. May their souls rest in peace. My adopted Cherokee father taught me the value of spirituality and my adopted African America mother taught me the value of religiosity. They both had the courage to allow me to choose for myself which direction I would prefer in terms of spirituality and religion. I also dedicate this study to my birth brother, Mr. Sidney R. Predom Jr., who could see within me the ability to achieve academic success and "ride in the fast lane." May his soul also rest in peace. I additionally dedicated this study to my adopted sister Mary B. Washington who, on her death bed, continued to encourage me to push beyond my comfort zone.

During the entire academic and research marathon their spirits propelled me to continue when I was exhausted. As a constant reminder of their belief in my ability, I kept a black-and-white photo of them standing along the side of a road, during the Jim Crow era, next to my desk. At the time, they were traveling and not allowed to eat in any public restaurants or utilize any public restrooms. This photo was taken on one of their roadside pitstops, prior to my birth, at St. Vincent's Hospital, in Manhattan, New York. I am deeply sad that they were not alive to see me complete this research project, yet I am honored that God allowed me to live and dedicate my life, my degrees, and this generic qualitive study of human lived experiences. Each of them, in their own way, taught me the meaning of resilience.

Acknowledgments

First and foremost, I acknowledge God, His Son and the Holy Spirit for providing me with the spiritual gifts that would allow me the opportunity to one day make a contribution to positive social change. I acknowledge my birth parents for their DNA and I acknowledge my chairperson Dr. Andrew Carpenter who taught me how to "run a marathon" and the value of "hustling" while I wait. I also acknowledge my children, Ms. Lakeitha M. Conley, Ms. Tenesha Conley, Ms. Cydneii D. Love, and John S. Kelly Jr. who walked with me through the academic process. I would similarly like to acknowledge my friends and spiritual sisters, Rev. Cynthia Gayles Franklin, who taught me the art of diplomacy, may her soul rest in peace, Ms. Akisa Jones, Ms. Alisa Bloomfield, and Ms. Annette Guillory Grant who inspired me to earn my first master's degree. Ms. Annette Guillory Grant became my friend and sister when I was brought, by the Catholic nuns, from the orphanage, into my adopted parent's home in Baytown, McNair, Texas. Each of these women are my sisters, I honor their unconditional love for me. Last, and certainly not least, I want to acknowledge my husband, John S. Kelly Sr., who encouraged and supported me throughout the entire rigorous journey. His love carried me through the challenges.

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Chapter 1: Introduction to the Study

Among members of the human and social service professions, including licensed master social workers (LMSWs), spirituality and religion are interlinked (Rocha & Pinueiro, 2020; Walsh et al., 2021). However, religion and spirituality are frequently deemed separate constructs by many social service users based on their personal values, culture, socioeconomic status, ethnicity, and political values (Cole, 2021; Walsh et al., 2021; Winkeljohn et al., 2021). Although there is not a general consensus about a specific definition of spirituality, spirituality is centered at the core of one's culture, history, and social constructs (Lucey, 2021). As a result, personal and spirituality value conflicts may arise between the professional social worker and the service provision users (Edwards & Seck, 2018; Hatiboglu, 2019; Walsh et al., 2021; Williams et al., 2019).

This study focused on personal spirituality value conflicts between White LMSWs (WLMSWs) and homeless African women in order to made recommendations for effective spirituality-based program services. This study provides a deeper understanding of the meaning and definition of personal and spirituality value conflicts based on the client's perception and that of the social service providers. Furthermore, this study is important for social workers related to education, training, and developing culturally sensitive spirituality-based programs for homeless African American women who self-identify as spiritual but nonreligious (Hatiboglu, 2019). Major sections of this chapter include the background, purpose of the study, problem statement, nature of the study, theoretical foundation, assumptions, scope and delimitations, limitations, and the significance of the study.

Background

There is an ethnic and cultural element to providing social services to African American clients and a need for social workers to consider professional–client value conflicts (Edwards & Seck, 2018). In a study on value conflicts among White social workers and African American social workers related to ethnicity, cultural values, and professional value conflicts, White participants identified feeling angry with the clients who had values contrary to theirs, in particular religious and or spiritual beliefs and practices (Edwards & Seck, 2018). Furthermore, African American participants stipulated that their core personal values were not respected by the social work profession. But a gap exists in the literature related to a wider comprehension of how African Americans feel connected with spirituality value conflicts. For instance, research is needed on the experiences of social service provision and program users, such as homeless African American women who self-identify as spiritual but nonreligious. This study provides a deeper understanding of how African American homeless women describe spirituality value conflicts, which can encourage White social workers to improve client-centered care. Due to the significant number of African Americans with religious beliefs and affiliations, it is necessary for social workers to be culturally competent relevant to the spiritual and or religious values of homeless African Americans (Choi & Hastings, 2019).

Problem Statement

Spirituality is a complicated and multicultural phenomenon with implications for interpersonal searches for meaning and purpose (Blakey, 2016; Jafari, 2016; Pathan, 2016; Rinkel et al., 2018; Weathers, 2018). In a study of licensed Christian social

workers, 80% reported that their Christian and non-Christian clients expressed a need to talk about spirituality (Oxhandler & Ellor, 2017). Additionally, 81% of Americans self-identify as spiritual but nonreligious (McClure, 2017). Thus, social workers will encounter personal spirituality value conflicts between themselves and their clients (Oxhandler et al., 2018), which can hinder the professional client practitioner relationship (Edwards & Seck, 2018). A personal spirituality value conflict occurs when the social worker intentionally omits client-centered care or imposes their spiritual values due to contradictory personal spirituality values between themselves and their clients (Edwards & Seck, 2018; Hatiboglu et al., 2019; Oxhandler et al., 2018). For instance, a conventional personal religious value may include a belief in scared text and rituals that involve a connection with a community of faith (Hatiboglu et al., 2019).

Due to this concern for personal value conflicts, there are recommendations for more scientific research that investigates personal spirituality value conflicts between LMSWs and clients who self-identify as spiritual but nonreligious (Oxhandler et al., 2018; Timmins & Martin, 2019). This generic qualitative inquiry was focused on personal spirituality value conflicts between WLMSWs and African American women who live in a homeless shelter or has lived in a homeless shelter and self-identify as spiritual but nonreligious. A personal spirituality value such as not participating in a faith community and instead participating in nonreligious spiritual practices such as private meditations can create a spirituality and personal value conflict among LMSWs and homeless African American women who live in a shelter or has lived in a shelter and do not identify with organized conventional religions.

Purpose of this Study

The purpose of this generic qualitative study was to understand personal spirituality value conflicts among White social workers and homeless African American women. This study may advance the social work practice by embracing personal spirituality values among diverse groups and improve interpersonal relationships among LMSWs and homeless African American women (see Edwards & Seck, 2018). This inquiry may also help homeless African American women increase autonomy by addressing the adult learner in a holistic and emancipatory perspective (Hodge, 2019). Moreover, this study may help homeless African American women develop alternative meanings and perspectives as well as create a comprehensive understanding of client/worker spirituality values within the social work profession through active participation in critical reflections and inclusive dialogues (Anand et al., 2020; Hodge, 2019; Mangaratua et al., 2021).

Research Questions

Research Question 1: How do WLMSWs describe spirituality value conflicts that arise with African American women clients who live in a homeless shelter or have lived in a homeless shelter and self-identify as spiritual but nonreligious?

Research Question 2: How do African American women who live in a homeless shelter or have lived in a homeless shelter and self-identify as spiritual but nonreligious describe personal value conflicts with their LMSWs?

Theoretical Foundation

The theoretical foundation for this study was adult transformative learning theory because it related to promoting understanding about spirituality. Transformative learning theory was first developed by Jack Mezirow in 1978 in his study of women transitioning back into college, and it relates to a structural reorganization of how a person views themselves and other relationships particularly in educational and social work professions (Anand et al., 2020; Mangaratua et al., 2020; Meneely, 2015). According to the theory, critical self-reflections and reflective dialogue can promote deeper understanding about personal spirituality value conflicts related to advancing the social work educational and adult learning process (Anand et al., 2020; Bouchard, 2018; Levisohn, 2017; Mangaratua et al., 2021; Meneely, 2015; Owen, 2016; Schnitzler, 2020). Transformative learning theory is defined as the process that engages effective changes of frame of references and a reorienting of current perspectives related to personal spirituality value conflicts among social workers and their clients (Anand et al., 2020; Mangaratua et al., 2021; Levisohn, 2017; Meneely, 2015). One of the benefits of transformative learning is related to an individual's ability to apply critical thinking skills within diverse settings among diverse people through dialogue (Anand et al., 2020; Hodge, 2019; Mangaratua et al., 2021). This applied to the research questions in the current study as well as the focus on how LMSWs can understand, flourish, and develop new frames of references related to personal spirituality value conflicts among diverse populations (see Bouchard, 2018; Owen, 2016).

Nature of the Study

I chose a qualitative study to explore how effective spirituality-based programs can address conflicting personal and spirituality values among spiritual but nonreligious homeless African American women living in a shelter and LMSWs (see Greenberg et al., 2018). A generic qualitative investigation was utilized because it provided the comprehensive foundation for in-depth interviews of individuals and groups (Moser & Korstjens, 2018). Data were collected from homeless African American women who live in a shelter or have lived in a shelter and do not identify with any form of organized traditional religions as well as WLMSWs (see Greenberg et al., 2018). Homeless African American women and LMSWs responded to interview questions relevant to their experiences and differences with spirituality and personal value conflicts within the homeless shelter environment. Themes and patterns provided a data source for coding.

Definitions

Spirituality: Spirituality involves an individual's culture and a search for meaning and purpose in life (Bosco-Ruggiero, 2020; Sharp et al., 2019). Traditionally, spirituality, which derived from the Latin, meant being one with God and is a separate concept from religion (Bosco-Ruggiero, 2020; Choi & Hastings, 2019; Kontrimiene, 2019; Lomas, 2019; Manning et al., 2021). The concept of spirituality often overlaps with religion; thus, for the purpose of this study, spirituality is defined as a subjective internal and external search for a divine or self-transcendent (Bosco-Ruggiero, 2020).

Religion: Although religion is often linked with spirituality, it is a separate concept that involves community, dogma, and has an organized set of values, rituals, and

traditional practices (Lomas, 2019). Religion also engages the concept of God and or transcendent (Lomas, 2019). Religion is posited with a set of inner groups, such as those who believe in the dogmas and the outer groups who do not believe in the dogmas (Lomas, 2019; Sharp et al., 2019). In other words, unlike spirituality, which is an individualist construct, religion requires community, society, and a set of values that may conflict with secular worldviews.

Assumptions

There were certain aspects of this study that were assumed and believed truthful but cannot be proven. In the interest of ethical empirical research standards there were certain assumptions taken into consideration such as the honesty of all the research participants related to transparency (Hu & Plonsky, 2021). I assumed that all the volunteer participants were being honest about the stories they shared and their self-identity as either being religious or spiritual but nonreligious. I also assumed that I was able to listen the volunteer participants related to their lived experiences of spirituality and or personal value conflicts without my own assumptions about spirituality influencing the interviews (see Vaandering & Reimer, 2021).

Scope and Delimitations

This study addresses spirituality and personal value conflicts among LMSWs and homeless African American women. The boundaries of this study included in-depth interviews of three African American homeless women who lived in a transitional housing facility for a minimum of 90 days or who currently live in a transitional housing facility. The African American women self-identified as spiritual but nonreligious. The

study also included audio recorded in-depth interviews from three LMSWs with a minimum of 3 years experiences working with the African American population. The scope of this study focused on African American women in particular, because spirituality promotes a sense of healthy well-being, is a dominating aspect of their lives, and is culturally and historically linked to their sense of making meaning in their lives (Conway-Phillips & Janusek, 2018; Edwards & Seck, 2018; Fitzpatrick, 2018; Lucy, 2021). Excluded from this study were homeless African American women who self-identified as religious and WLMSWs with less than 3 years of experience. Potential transferability is consistent with generic qualitative studies that included in-depth interviews with WLMSWs and African American women (Edward & Seck, 2018).

Limitations

One limitation of this study was a lack of generalizability due to a concentration on one metropolitan city, Houston, versus a wider geographic region (Edwards & Seck, 2018). Another barrier included WLMSWs having more education about spirituality value conflicts due to their prior realization of the National Association of Social Work Code of Ethics, whereas the homeless African American respondents may not have been aware of any ethical considerations. Transferability of this study faced the challenge of each respondent's ability to critically self-reflect and honestly report their presuppositions and personal value conflicts related to religiosity and spirituality (Edwards & Speck, 2018). For instance, volunteer African American homeless respondents may not have felt comfortable for fear of repercussions, and LMSWs may not have wanted to critically reflect on the sensitive nature of spirituality value conflicts.

Finally, any biases that may influenced this study outcomes were limited to the my frames of references and life experiences within the clergy, social service profession, and academic training/education. This was addressed by making reflective notes in the researcher fieldnotes (Mangaratua et al., 2021; Schnitzler, 2020). Reasonable steps to identify any unperceived biases were noted in my fieldnotes, and I applied both critical reflections and holistic thinking to prevent any undue influences to this investigation (see Anand et al., 2020; Moore-Nadler et al., 2020; Ward et al., 2020).

Significance

The significance of this study is relevant to developing program services for African American populations with a history of homelessness in America. Historically, in America, African Americans who do not affiliate with religion or a particular church have a cultural background in spirituality values, especially for those who are homeless or have been homeless (Choi & Hastings, 2019; Edwards & Wilkerson, 2018; Siler et al., 2021). This study informs the social work profession related to the impact of spirituality value conflicts and personal value conflicts and the need for culturally sensitive spiritually-based program services for homeless African American women (Edwards & Wilkerson, 2018; Oxhandler et al., 2019; Siler et al., 2021)

Potential contributions of this study include enhancing knowledge of social work profession by providing understanding on personal spirituality value conflicts between WLMSWs and homeless African American women. The findings of this study can also contribute to advance social work education, training, practices, and administrative policies. The findings of this study also promote alternative perceptions of personal

spirituality values among social work practitioners and homeless African American women (Edwards & Seck, 2018; Hodge, 2019). Finally, findings from this investigation may lead to positive social change through improved interpersonal client/professional relationships and enhanced awareness of how spiritual but nonreligious homeless African American women and LMSWs identify, understand, and find meaning in personal spiritual value conflicts (Hodge, 2019).

Summary

This study was conducted to expand qualitative empirical research relevant to developing effective spirituality-based programs for homeless African American women that addresses personal spirituality value conflicts (Hodge, 2019). For instance, the spirituality values of the LMSW impact how spirituality-based programs are implemented or if they will be implemented at all (Anand et al., 2020; Hodge, 2019; Schnitzler, 2020). In America, historically, religious and spiritual value conflicts exist between social service users, Black licensed social workers, and their White counterparts (Edwards & Seck, 2018; Hodge, 2019). As a result, LMSWs may benefit from increased knowledge and education relevant to spiritual but nonreligious African Americans, in particular African American women, who reflect the largest spiritual population in the United States (Edwards & Seck, 2018, Hodge, 2019).

Chapter 2: Literature Review

The purpose of this generic qualitative study was to understand personal spirituality value conflicts among White social workers and homeless African American women. The current literature provided various historical examples of personal spirituality value conflicts among White social workers and their African American clients (Edwards & Seck, 2018; Williams et al., 2019). Historically, displaced African American women met with confrontational situations involving the cultural values of the Christian Black church and the cultural values of the secular social work profession (Fitzpatrick, 2018; Larsen & Rinkel, 2016). An active search of the literature also presented information related to providing a cultural and historical component to spirituality-based programs specifically designed for homeless African American women (Buck & Meghani, 2021). The cultural values of social service organization are a direct reflection of White American culture and does not include the cultural values of African American clients, which leads to personal value conflicts arise (Siler et al., 2021).

Literature Search Strategy

Identifying appropriate literature for this inquiry involved searching through multiple sources including Google Scholar, Sage, ERIC, SocINDEX with Full Text, Academic Search Complete, PsycINFO, and PsycEXTRA. Key search terms included *spirituality*, *spiritual nonreligious*, and *African American women*.

Theoretical Foundation

The theoretical foundation of this study was rooted in Jack Mezirow's adult transformative learning theory (Anand et al., 2020; Bouchard, 2018; Eschenbacher, 2020;

Levisohn, 2017; Meneely, 2015; Owen, 2016; Schnitzler, 2020; Simanjorang et al., 2021). Mezirow suggested that adult transformation occurs through critical reflections, life's experiences, and dialogue with others (Anand et al., 2020; Bouchard, 2018; Eschenbacher, 202l; Simanjorang et al., 2021; Meneely, 2015; Schnitzler, 2020). Adult transformative learning can be linked to individuals undergoing crisis, such as homelessness, and the way in which people communicate with one another through active discourse (Anand et al., 2020; Choi & Hasting, 2019; Eschenbacher, 2020; Simanjorang et al., 2021; Schnitzler, 2020). Based on transformative learning theory, individuals can change their perspectives such as those related to spirituality value conflicts among social workers and their clients.

Rationale for selecting adult transformative learning included the prospect of changing individuals' core religious worldviews, personal values, and nonreligious practices and beliefs with the intent of positive adult transformation (Eschenbacher, 2020). The selected theory related to perceived values and frames of references related to social service provisions among the female adult homeless African American population (Anand et al., 2020; Choi & Hasting, 2019; Eschenbacher, 2020; Simanjorang et al., 2021; Schnitzler, 2020). The current study benefited from the theory's suggestion that adult learning occurs when one is willing to revisit their interpretations of meanings based on their experiences and willingness to challenge presuppositions and values (Simanjorang et al., 2021). Moreover, the theory related to the research questions related to (a) how WLMSWs describe spirituality value conflicts with African American homeless women that self-identity as spiritual but nonreligious and (b) how African

American women who live or have lived in a homeless or transitional facility describe personal value conflicts. Furthermore, this study built upon adult transformative learning theory because it challenged existing presuppositions in terms of gaining buried understandings about how homeless African American women and LMSWs describe spirituality and personal value conflicts (Choi & Hastings, 2019; Eschenbacher, 2020).

Literature Review

Spirituality and Religious Values

Religious and spiritual values can impact mental and physical behavior particularly during stressful and challenging life events (Bosco-Ruggiero, 2020). Religious affiliated individuals have cited spirituality as a means for improved physical and mental health (Oxhandler et al., 2018). Thus, spirituality and religion have an overall positive affect on the general population (Fitzpatrick, 2018). But more studies are needed to gain knowledge of the impact of religion and spirituality on patients with mental health issues (Fitzpatrick, 2018), especially in homeless populations.

Despite positive impacts of religious values, spirituality values can negatively affect interactions in the health care profession. For example, from a global perspective, Damari et al. (2021) discovered that one of the reasons that health care professionals are reluctant to discuss a patient's spiritual values is due to fears of conflicting personal and spiritual value systems. This is a concern because if the person felt they were judged by religious dogmas, then that person would be more likely to self-identify as nonreligious (Bosco-Ruggiero, 2020), which may lead to feelings of mistrust. For instance, African

Americans tend to harbor a certain level of mistrust toward the health care system and human and social service agencies (Siler et al., 2021).

In terms of social work, research has also indicted mistrust between clients and social workers, which may be due to value conflicts. There has been a certain level of mistrust, judgment, and racial tension among African Americans and social workers related to social services (Weng & Gray, 2020). Research has also cited a level of continued mistrust of social workers among the homeless population (Moore-Nadler et al., 2020).

Because there is a history of "uneasy relationships" between nonreligious clients and social workers resulting in value conflicts (Gokani & Smith, 2020), social workers need to re-evaluate and rethink how they approach the topic of client's and or patient's spiritual and or religious values (Simanjorang et al., 2021). Personal value conflicts arise between social workers and clients who hold to different value systems, and social workers tend to lean more toward clients with shared value systems (Tarkakovsky & Walsh, 2018). But by paying careful consideration to client's subjective views, context and culture, social workers can begin to critically reflect on their value judgements and unconscious frames of references related to religion and spirituality (Anand et al., 2020; Eschenbacher, 2020). Although spiritual and personal values may be hidden deep within a person's internal and social background, critical reflections may shed light on the sources of an individual's hidden frames of references (Eschenbacher, 2020; Schnitzler, 2020; Simanjorang et al., 2021). A pragmatic approach is also needed for social workers to establish guidelines and principles that provide a safe space for client's various cultural

beliefs related to how they experience religion and spirituality (Gokani & Smith, 2020). Further, social workers implement can program services that include African American spirituality in order to minimize spiritual value conflicts (Siler et al., 2021).

Cultural Beliefs and Values

A cultural perspective toward African American spirituality and values are needed to improve patient-centered care (Siler et al., 2021). During times of adversity, such as being homeless, African American women reported that they leaned on their personal spirituality values relevant to coping with their circumstances (Choi & Hastings, 2019). Homeless individuals may be viewed as "lazy, and nonproductive," which increases amount of stress faced by homeless African American women (Turner et al., 2018). Further, roughly 87% of African Americans self-identify with some form of formal religious affiliation, yet those same individuals hold a certain amount of mistrust toward health care and social service systems (Moore-Nadler et al., 2020; Siler et al., 2021).

In response to the need for improved care, social workers have begun to put theory into practice related to understanding the diverse nature of spirituality and religion (Schnitzler, 2020). Social workers have noticed an increased interest in client's spiritual and religious values related to how to provide holistic care in connection with client's values connected with topics such as Deity, religion, and spirituality (Gokani & Smith, 2020; Schnitzler, 2020). Social workers have a responsibility and ethical duty to respect the values of their clients, which include spirituality (Siler et al., 2021).

Resiliency

Edwards and Seck (2018) was also consistent with the constructs of this study because they investigated the role of spirituality related to resiliency in African American children who endured adversities, including homelessness, and how spirituality provided a protective coping mechanism related to security and feelings of comfort and happiness. In dialogue with Bosco-Ruggiero, Edwards and Seck studied the role spirituality played in relationship to resilience. To get a wider view of how their participants felt about their cultural values, Edwards and Seck data collection method included collecting a one-paragraph narrative, from the volunteer participants, in relationship to their core personal and professional cultural values. Joining in on the discussion, Greenberg, Vinjamuri, Williams-Gray, and Senreich (2018) studied Black and Hispanic social worker's views and discussed the need for social workers to understand the complexities related to cross-cultural social service provisions. In other words, Greenberg et al., warned that there are pitfalls of White social workers who claim to be "colorblind". For instance, Greenberg et al. discussed Critical Race Theory in relationship to their argument that race does matter and the social service practitioner's subjective views of spirituality values will impact their decisions related to providing services to African Americans.

Weisz and Quinn (2017) reported that homeless African Americans reported more experiences of discrimination and stigmatization than their White homeless counterparts. There are few emperical studies that seek a deeper understanding of the role spirituality plays in discussions related to African Americans (Siler, Arora, Doyon, & Fischer, 2021). There are also limited studies that project the voices of homeless African American

women in terms of their spirituality, culture, race and resiliency (Weisz, 2017). One of the strengths of Edwards and Seck approach is that the researchers added to the scientific discussion about the problem of spirituality value conflicts and intensified the conversation with their study of African American and White American social workers. Edwards and Seck provided significant implications, for spirituality education and training for licensed clinical workers. Oxhandler, Polson, and Achenbaum (2017) and Gokani and Smith (2020), added to the research when they recommended that scientist look deeper into the cultural aspects of service provisions user's spirituality. Moreover, Edwards and Seck added to what is known about how heritage, the Black church, and culture have customarily provided African Americans with their values and belief systems.

Edwards and Seck, in concert with Siler et al., also discussed the mistrust of African Americans towards the American healthcare and social service systems. For instance, Edwards and Seck described how traditionally professionally and academically trained African American social workers typically provided social services to their homeless segregated communities with the assistance of the Black church. Mistrust and racial biases continue to contribute to the tension between underserved African Americans and the Eurocentric social service agencies, in terms of religious values and spiritual values (Hamilton, 2019; Siler, Arora, Doyon, & Fischer, 2021; Weng & Gray, 2020). Edwards and Seck research questions, related to value conflicts among social workers, helped to fill in the gaps related to understanding personal spirituality value conflicts among licensed clinical social workers. One of the weaknesses of the study was

that the voices of homeless African American women, that self-identified as spiritual but non-religious, was not included in the study.

Reflectivity

Reflectivity, through written memos provided an opportunity to look deeper into how humans' experiences, from a global and cultural perspective. For example, Hatibhogulu, Gelmez, & Ongen (2019) is in conversation with this study because their grounded study included purposeful sampling that included 34 social work students, from Turkey. The method of purposeful sampling derived from students in the Social Work Department at Hacettepe University in Ankara, Turkey and was consistent with this study because the researchers utilized memos, and reflective diaries to gather the data. Narrative approaches to scientific research, such as research participant diaries, contribute to the understanding of how people experience personal and spiritual value conflicts (Papakitsou, 2020). For instance, the reflective notes and transcripts, provided by the participants in the study conducted by Hatibhogulu et al., were related to gaining a deeper understanding of how social work students resolved personal and professional value conflicts within their chosen profession. Lee (2020) explained how critical dialogue and narratives shared between individuals with multiple subjective views provide researchers with deeper knowledge. For example, the students, in Hatibhogulu et al.'s study were asked to write one paragraph that described their feelings related to personal and professional value conflicts related to poor women, religion, and ethnicity, as well as participate in an interactive drama group. Once again, the subject of underrepresented

communities, racial tensions, stereotypes against other populations, and cultural values based on historical events, were reported by the social work students

From an international perspective, Hatibhogulu et al. conducted a qualitative study that was consistent with this qualitative study because the researchers studied biases, among social work students. Homeless African American women, mirrored similar experiences of biases among American social workers (Bosco-Ruggiero, 2020). Hatibhogulu's also acknowledged that Turkey's social work history is directly linked with the social work history of the West. In America, Gokani and Smith (2020) described a similar history of tension and cultural biases and a lack of cultural diversity between social workers and their clients. Hatibhogulu et al., presented implications for a transformation of the social work educational system that included cultural diversity. In other words, both in the West and internationally, there appeared to be a call for a transformation of social service provisions.

Justification for including Hatibhogulu, in this study, was connected to how the researchers utilized role playing and improvisation, among the volunteer student participants, in terms of gathering data from their reflectivity. In other words, the students were asked to write how they felt, in their diary, about violence against women and about poor women, in general. The researcher discovered that the students identified three themes, a) suppressing their feelings, b) feeling that their boundaries were stretched, c) feelings of being helpless, and d) problems working within the social work profession's status quo related to personal and professional value conflicts. The researchers also, opened the door for additional reflectivity connected to Jack Mezirow's adult

transformational education theory by recommending the need for advancements in social work education and a re-evaluation of the educational training status quo (Bouchard, 2018). For example, Anand, Anand, Welch, Marsick, and Langer (2020) recommended that critical reflections are needed related to how culture impact one's meaning systems and guide how we feel, think, and act in terms of value conflicts.

One of the strengths of Hatibhogulu et al. was the cultural, social, and political perspectives provided by the researchers in terms of personal and or professional value conflicts. Their research identified cultural value conflicts, among the social work students, related to religion and ethnicity. One's culture is the foundation of one's frame of references related to personal and or professional value conflicts (Anand, Anand, Welch, Marsick, & Langer, 2020; Schnitzler, 2020). Simanjorang, Taylor, and Ledger (2021) maintained that a deeper understanding of one's historical background and culture will provide the platform for ethical social service practices and transformative learning. For instance, Hatibhogulu et al. reasoned that culture is the social structure of a society, and one's culture and historical background, impacts the professional values of the social work profession. Furthermore, the researchers maintained that the professional nature of the social work profession is interwoven in politics, culture and Western worldviews. One of the weaknesses of Hatibhogulu et al. is that the researchers did not view their research through the lens of the poor women that utilized the social services in Turkey. In other words, the research study participants reflected homogeneity in terms of the fact that all of their participants represented people that were secure in housing, economics, education, and social status. The study did help to fill the gap in connection to providing

reflective diaries from social work students about their human experiences of personal and professional value conflicts related to women, ethnicity, and religion. Also, Hatiboglu et.al recommended, along with Siler et al., (2021) that additional studies are needed in terms of cultural diversity, African American experiences, and transformative adult education for social work students.

Cultural Diversity

Hodge (2019) was associated with this study because the researcher provided research on transformative adult education rooted in Mezirow's (1991), theory on holistic transformative learning and humanism in terms of self-actualization among adult students. Hodge and Kontrimiene (2019) presented data that represented theories from Abraham Maslow's work on meaning of life, transcendence, and self-actualization, all of which have been linked with descriptions of spirituality. In conversation with Hodge, Transformative theory is based on a history of principles that focuses on what one is taught during their academic training and education and what one learns in a real- world environment among diverse populations. Simanjorang, Taylor, and Ledger (2021) conducted a study that included a holistic approach to cultural diversity among students and teachers with the intent of learning more about how student's felt about the educational process. Transformative learning also engages a holistic approach to gaining a deeper understanding of personal and spirituality value conflicts (Schnitzier, 2020). For instance, Hodge provided evidence-based research based on in-depth interviews conducted among teachers, practitioners, and students related to personal value-based occupational assumptions, perspectives, and readiness to provide client-centered services

to clients. Hodge approached the problem by presenting a humanistic spirituality model. Hodge claimed that social worker self-awareness, academic training, and a holistic approach towards client self-determination will contribute to a better understanding among social service providers and users.

In concert with Transformative theory, cultural diversity is also linked to what one is taught about spirituality and or religion based one's context as well as academic background. Scheitle, Corcoran, and Halligan (2018) argued that culture is relevant to context. For instance, Scheitle et al. reasoned that context speaks to one's religious and spiritual values and beliefs. As a result, a person may or may not have a religious context or set of beliefs or values associated with religious traditions and practices. Scheitle et al. referred to such individuals as the "religious nones". Gokani and Smith (2020) discussed the sense of tension and potential value conflicts between social workers and clients with or without religious values. In other words, there is an increasing number of religious nones that social workers must approach with cultural sensitivity and awareness. The nones are describes as individual with a cultural and historical background rooted in religious values, however, these induvial have disassociated with the Christian church (Scheitle, Corcoran, & Halligan, 2018). On the other hand, Williams, Jackson, Barnett, Pressley and Thomas (2019) argued that the historical, contextual, and cultural background of the African American population is deeply rooted in the Black church rather or not that African American affiliated with a religious congregation. In other words, typically, from a cultural and contextual perspective, African Americans have been taught to go to the Black church for social services and religious services which

may add to the tension between White licensed clinical social workers with the responsibility to respect client's self-determination (Gokani & Smith, 2020).

Hodge approached the problem by arguing that there is a need for more diversity related to spirituality-based training, for social work students, in the mental health profession. In conversation with this study, Hodge, also maintained that there is no spirituality diversity training for licensed clinical social workers and that there is a need for increasing the dialogue on the spirituality values of African Americans and among diverse populations. Agreeably, Lee (2020) maintained the need for multicultural perspectives related to social service intervention programs. Siler et al., echoed the need for African American spirituality to be incorporated into culturally specific intervention programs. One of the strengths of Hodge is that the researcher recommended increased discourse, among social work professionals and educators, related to enhanced service provisions, in mental health, that include African American's spirituality values. Schnitzler (2020) is in concert with Hodge's study related to increasing discourses among licensed clinical social workers relevant to the values of spiritual but nonreligious clients. One of the weaknesses of the study is that Hodge's study did not include the voices on agnostics or atheists that may self-identify as spiritual but nonreligious. Another weakness of Hodge's study is that the researcher did not include the voices of the homeless population, which also utilize mental health care facilities. In other words, although Hodge's study was culturally specific in that their study population reflected the voices of the Muslim population, one of the largest non-Christian religious groups in America, the researcher only mentioned the views of African American women, related

to spiritual values, but did not interview any African American women about their spirituality values.

Rationale for utilizing the research from Hodge was due to the recommendations associated with creating different social worker adult educational alternatives to approaching African American's spirituality values. Similar to Damari et al., Hodge explored potential guidelines for spiritual support for African American clients/patients. Likewise, Gokani and Smith (2020) implicated that there is a need for a different approach for clinical social workers to facilitate providing respect for the religious and spiritual needs of clients. Lee (2020) stressed the value of listening to the voices of the clients relevant to a multicultural approach. Validation for using Hodge is connected to the knowledge the researcher provided in terms of the relationship between God and one's spirituality values. For instance, Hodge, reasoned that one's spirituality is associated with one's relationship with religious beliefs, values, and cultural. Hodge explored what is known about the concept that White American values historically positioned against marginalized African American women and is reflected in social service programs that are not culturally effective. What is not known, based on Hodge, is how spirituality values may impact White social workers that provide services to homeless African American women that self-identify as spiritual but nonreligious. However, major themes in Hodge's study revealed a) a lack of spirituality diversity among social workers, b) dominant secular worldviews within the social work profession, and c) an underserved population among African American women. Hodge's study

assisted in filling the gap related to describing how personal and professional spirituality values can impact the social work profession in terms of human behavior.

Personal Values and Behaviors

Scheitle, Corcoran, & Halligan (2018) was in relationship to this study because the researchers narrated how an increased number of Americans described religious and spiritual incapability related to personal values and behaviors. Scheitle et al. reported that in 2018, roughly 21% of Americans were not affiliated with any religion. Hodge (2019) in discourse with Gokani and Smith, Scheitle et al., also discussed spiritual diversity and the need for effective service provisions that are multicultural. In dialogue with this study, and Hodge, Scheitle et al. identified a spiritual but nonreligious population that is growing in numbers. For example, in America, there has been a move away from traditional Christian congregational affiliations and a swing towards personal spirituality values. In association with this research, Scheitle et al. investigated a growing group of Americans, referred to as 'religious nones' that self-identified as having no affiliation with organized traditional Christian religions. On the other side of the conversation, researchers Weng and Gray, studied the topic of religion and spirituality from the perspectives of healthcare workers employed with the responsibility to provide services to the American homeless population, in general. Scheitle et al., and Moore-Nadler, Clanton, and Roussel (2020) reported on the human experiences of the relationship between the marginalized homeless population and social services.

The researchers approached the problem of spirituality value conflicts and personal value conflicts by studying the connection between religious identity, values,

and human behavior. Scheitle et al. reported that historically, in America, individuals felt the need to self-identify as religious due to social constructs. In other words, traditionally, in the United States, value conflicts between White and Black social workers and there has been a stigma associated with being spiritual but nonreligious or being agnostic or atheist (Hodge, 2019). The researchers approached the problem by utilizing surveys from the General Society Survey from 1972-2014, in association with American's views on religious values, practices, and preferences. One of the strengths of Scheitle et al. is that the researchers calculated the increased number of Americans that self-identified as nonreligious and generic version of Christians that were cited as nonreligious because the research questions did not allow room to select "other" related to religious affiliation. One of the weaknesses of the study is that Scheitle et al. conducted a quantitative study with closed-ended statements versus open-ended statements that would provide additional data in terms of spirituality value conflicts within the general American population. Case in point, Eschenbacher (2020) and Simanjorang, Taylor, and Ledger (2020) recommended engaging open-ended narratives to promote deeper insights about how individuals describe spiritual and personal value conflicts.

Reasoning for utilizing Scheitle et al. was connected to the variables and concepts related to individuals religious or nonreligious self-identities. Social work practices requires that social workers are able to understand the potential duality of spirituality and religion and be competent in the religious and nonreligious values of their clients (Gee & Barnard, 2020). Furthermore, social workers must possess the ability to engage in dialogue relevant to diverse client beliefs connected to God, church, and religious

scriptures (Hodge, 2019; Rinkel, Larsen, Harrington, & Chun, 2018). As a result, another motivation for utilizing Scheitle et al. was due to the researcher's discussion on how their volunteer participants viewed the Bible, church attendance versus nonattendance, and the statical analysis of the 61% increase of nonreligious American individuals from 1972 to 2014. There are few emperical studies that examine how social worker's spiritual, religious or nonreligious value preferences impact how they provide social service to diverse clients (Tartakovsky & Walsh, 2018). Scheitle et al. added to the scientific discourse about what is known related to the rising number of Americans that self-identify as nonreligious and or spiritual. What is still not known is how to provide effective program social services that incorporate program services to the spiritual but nonreligious population. This study did help to fill in the gap related to identifying and giving a voice to nonreligious social service users and by providing a historical perspective linked to African American religions, church history, and, African American spirituality.

Historical Roots

Williams, Jackson, Barnett, Pressley, and Thomas (2019) was in alignment with this study because the researchers organized a study of Black churches and the historical roots among Black populations and social workers, in America, based on various regions. In particular, Williams et al. also identified a deeply embedded sense of mistrust among African Americans and the social service system, in America. Siler, Arora, Doyon, and Fischer (2021) also cited a continued history of mistrust of social workers, among African Americans, linked to healthcare and social disparities along with racial tensions.

Campbell and Winchester (2020) similarly cited historical racial tensions and mistrust between White social workers and African American. Williams et al., is consistent with Weng and Gray (2020), and this study, in terms of value conflicts reported by social workers, Black churches, and social service provision users. Also, Williams et al. discussed, in their quantitative study, how generally the Black megachurches shaped the core value systems and beliefs of African Americans and how Black social workers traditionally provided social services such as housing for the homeless, as well as additional family services. Williams et al. discovered barriers among African American clergy and White social workers related to social, cultural, spiritual, and Christian values. Sharp, Shariff, and LaBouff (2019) argued that some of reasons for professional and personal value conflicts, among social service professionals and the Black Christian churches, were tied to the perception of an "in-group (Christians) versus an "out-group" (non-Christians/nonreligious).

Williams et al. approached the problem by collecting information from the Hartford Institute for Religion Research Database related to megachurches, in America, during 2015, to identify a list of African American megachurches and the regions they were located. The researcher utilized IBM computer software SPSS to identify the various regions and discovered that the majority of African American megachurches are located in the Southern region of America. Edwards and Wilkerson (2018) provided additional historical evidence to support the need for Williams et al. to study the role of the Black church, in America, and how the Black church impact the beliefs, values, and views of African Americans. As a result, Williams et al. contributed to the discussion

about what is known about African American churches being located mostly in the Southern region of America and confirmed that there still remains a level of mistrust between social workers and African American clergy related to religious and spirituality values. However, what is not known is the impact of smaller African American churches and the role they play related to spirituality and personal value conflicts in terms of secular social service agencies.

One of the weaknesses of the study conducted by Williams et al. was connected to their data collection methodology which only collected statistics from African American mega churches that had a website, or a website that was active, or volunteered their information to the database. As a result, the full scope of the role played by the African American churches, related to spirituality value conflicts and or personal value conflicts is still not known. What is known is that the social workers and the local churches within their communities, can benefit from a mutual partnership and active dialogue that is culturally sensitive to African Americans. Lee (2020) also supported the notion of researchers and communities engaging in a methodology that engages building relationships through dialogue and collaborations with volunteer participants. One of the strengths of Williams et al. is that along with Campbell and Winchester (2020) the researchers described the historical level of mistrust among African Americans related to seeking out social service provisions outside of the African American churches.

Motivation for using Williams et al., in this study, was because of the study participants, such as African American clergy, social workers, and African American megachurches, in terms of gaining a wider view of spirituality and personal value

conflicts. Campbell and Winchester (2020) maintained that historically, since the 1700s, the Black church has been the foundation of African American communities. Moreover, supporting a certain level of mistrust, historically, social services were denied to African Americans and not designed to assist in their spiritual needs (Campbell & Winchester, 2020). As a result, the Black church provided social services and resources to homeless African Americans (Campbell & Winchester, 2020; Edwards and Wilkerson, 2018; Siler, Arora, Doyon, & Fischer, 2021). Williams et al., provided positive implications for social workers to provide African American spirituality-based program services. Furthermore, the major themes such as identifying values, religions, and social services provided the rationale for using Williams et al., as a form of references for understanding the continued tension religion and spirituality plays in social work.

Ethical Perspectives

Gokani and Smith (2020) added another global perspective, from Canada, and a pragmatic methodology to the conversation with respect to the uneasy relationship between religion, spirituality and the social work profession. Consistent with this study, Gokani and Smith discussed the increased attention on religious values and spirituality values in connection with the social work profession. Gokani and Smith approached the problem of spirituality and personal value conflicts in terms of a professional ethical perspective for social work practice. In other words, Gokani and Smith studied how social workers had a history of underserving clients or limiting service provisions to clients with religious or spiritual values contrary to their values. In dialogue with Sharp, Shariff, and Labouff (2019), Hamilton, (2019), Basco-Ruggiero (2020), and Weng and

Gray (2020), Gokani and Smith highlighted the racial biases, judging, and human experiences of African American stereotypes related to social service practitioners and their clients. One of the strengths of Gokani and Smith is that the researchers argued that social workers must limit discussions or debates about the metaphysical aspects of religion and or spirituality and focus on solutions related to housing, mental health, physical health and other client-centered needs. In other words, Gokani and Smith contributed to what is known about religious values related to afterlife, metaphysics, self-transcendence, nonreligious values, and discussions about God, by recommending that social workers focus on pragmatic solutions rather then engage on theoretical or theological concepts of spirituality (Kontrimiene, 2019).

Rationale for incorporating Gokani and Smith into this study was due to the researcher's ability to bring scientific attention to the concept of including client's spirituality values and religious values in treatment interventions because of ethical concerns. Campbell and Winchester (2020) reported, from an ethical perspective, that there has been limited attention paid to building healthy relationships between the African American communities and White social service providers. Furthermore, motivation for utilizing Gokani and Smith was due to the researcher's implications concerning clients not receiving culturally sensitive social service provisions due to their spiritual or personal values, resulting in value conflicts and ethical dilemmas. In conversation with Kontrimiene (2019), Gokani and Smith called for a holistic and humanistic spirituality approach to provide services to the not so religious population that is growing globally. Gokani and Smith contributed to what is known about the growing

amount of discourse, by continuing the dialogue among social service professionals, in terms of spirituality and personal value conflicts. What is still not known is how to create culturally-centered program services for spiritual but nonreligious homeless African American individuals that do not seek help or comfort from church affiliations. Major themes in the literature provided by Gokani and Smith included a) tension between social workers and clients relevant to religion and spirituality, b) overlapping disagreements between the social work practitioner's human experiences with spiritual, religious, and nonreligious clients, and c) a growing interest in the clinical aspects of spirituality in social work practices and guidelines.

Multicultural Tensions

In connection with this study, Gee and Barnard (2020) maintained that at the crux of social work practice, the social worker must first examine their core values, identity, and recognize the tensions between being and doing. In other words, Gee and Barnard is in conjunction with this study because their study affirmed that one has to first be an active participant in the world as opposed to doing things affiliated with the material world. In other words, Gee and Barnard utilized the theory of reflectivity for their methodology. Supporting the value of reflectivity, Anand, Anand, Welch, Marsick, and Langer (2020), Schnitzler (2020), Simanjorang, Taylor, and Ledger (2021), stressed the need for critical reflections related to a multicultural perspective of client's values and beliefs. Gee and Barnard along with Lee (2020) maintained that the road towards being a social worker will lead to human experiences of personal and professional value conflicts that involve multicultural dimensions. The researchers approached the problem of

personal and professional value conflicts by studying the dual nature of personal and professional values, related to professional social workers. Gee and Barnard posed ontological questions related to being in the world and becoming a professional within the process. In connection with this study and from a multicultural perspective, Lee, and Gee as well as Barnard studied the need for critical reflections and dialogues related understanding human values.

One of the strengths of Gee and Barnard was their discussion of best practices, for the social work professions, as they related to subjective views about housing and or lack of housing for the public. In other words, in dialogue with this study, Gee and Barnard maintained that there is tension between social work practice and human values and they continued the conversation towards best practices. Another strength of Gee and Barnard was connected with how the researchers affirmed the significance of negative individual stories and narratives from social service users that were aimed at social workers. Researchers Moore-Nadler, Clanton, and Roussel (2020), in concert with Gee and Barnard, also highlighted the value of human stories, from homeless individuals, and the need for researcher to explore human perceptions and experiences of disparities between the homeless population and social service professionals. One of the weaknesses of Gee and Barnard's longitudinal case study was associated with the fact that their study participants reflected undergraduate students who were still in the process of becoming a professional social worker, therefore, lacking any real-world life experiences related to their personal or professional values. In other words, the volunteer participant's

professional experiences reflected limited real- world context (Anand, Anand, Welch, Marsick, & Langer, 2020).

Justification and rationale for selecting Gee and Barnard was connected with their study participants selection of social work students and how they employed written notes and worksheets written by those volunteers to gain a deeper understanding of personal and professional value conflicts. Eschenbacher (2020) also utilized written notes to uncover hidden knowledge about individual values and assumptions. Another motivation for including Gee and Barnard, in this study, was because the researchers concluded that their study was limited to one case study and more research is needed to understand personal and professional value conflicts within the social work profession. Gee and Barnard added to what is known about personal and value conflicts related to reflectivity, and critical reflections, on the part of social worker to improve care for provision users. However, what is not known, from the study conducted by Gee and Barnard is how the narrative stories of homeless African Americans can contribute to creating a collaboration between social service users and social workers. For example, Moore-Nadler et al. researched a group of homeless people who offered their stories of receiving care from mental health, physical health, and social services and reported that professionals continue to experience reluctancy related to providing spirituality-based intervention or program services. Moore-Nadler et al. was in concert with Gee and Barnard in terms of seeking a better understanding of social service provision user's values. The study from Gee and Barnard showed major themes related to human value conflicts both on a personal level and a professional level, and it helped to fill in the gap

of disparities for the homeless population in terms of reflectivity (Moore-Nadler, Clanton, & Roussel, 2020).

Mistrust

Moore-Nadler, Clanton, and Roussel (2020) was included, in this study, because of the recurring theme of "mistrust" described by members of a homeless populations, in Mobile, Alabama. In conversation with Siler, Arora, Doyon, and Fischer (2021), Moore-Nadler et al., utilized purposive sampling to collect data from a specific population to gather data from the homeless population. Moore-Nadler et al., cited the following themes a) social disparities in the health care professions, b) negotiated systems, c) competence, d) dehumanizing conditions e) engagement, and f) downward path. Alschech, Taiwo-Hanna, and Shier (2020) continued the conversation, related to recurring themes, when they citied failures within the healthcare systems, personal values versus professional values, discrimination, lack of cohesion and a continued downhill trend related to program services for young homeless adults, in Canada, North American, that ranged in ages 18-24. Alschech et al., also utilized purposive sampling with the intent of collecting data from a specific population, homeless individuals. Moore-Nadler et al., examined the problem from a hermeneutic perspective in order to gain a wider view through the lens of volunteer participants that were currently living in a homeless facility.

Moore-Nadler et al., and Alschech et al. discussed "engagement" or a lack thereof, as one of the challenges described by their volunteer participants. One of the strengths of Moore-Nadler et al. was that the researchers explored "engagement" through

the stories of homeless people who were living in a shelter. Moore-Nadler et al. maintained that engagement between the healthcare workers and the patients would create helpful dialogue and lead towards solutions. Another strength of Moore-Nadler et al., was linked to the authors claim that culture, traditions, and human experiences are major factors for researchers to consider. However, there may be a tendency for individuals to withhold their feelings depending on the culture they represent. For example, Moore-Nadler et al., reported that when they attempted to recruit volunteers from administrators and healthcare providers they were turned away, despite the fact that they had received approval to conduct their research. In conversation with Hodge (2019), Moore-Nadler et al. reported that culture, traditions, and lived human experiences, from the perspective of the persons in power, (healthcare providers and administrators), reflected that of isolation and a lack of professionalism and engagement. One of the weaknesses of Moore-Nadler et al. was due to the fact that the aim of their hermeneutic theoretical methodology was not to discover truth but to listen to human lived experiences and discover deeper insight. Another weakness of Moore-Nadler et al., was that in their endeavors to gain more knowledge, they attempted to suspend their human feelings and emotions related to the topic of homelessness and the stories told by those who live without stable housing. One might question how they were able to separate the researcher from the research (Lee, 2020)?

Rationale for using Moore-Nadler et al., in this study, was due to the purpose and location of their research, which was to collect data, related to human feelings, from a specific population, (homeless) within their context (homeless facility). Another

motivation for using Moore-Nadler et al. was related to the researcher's concept of storytelling as a way to gain deeper insights about value conflicts between social service users and providers. Moore-Nadler et al., contributed to what is known about racial tensions, within the healthcare and social service professions, by continuing the conversation with Hodge (2019) in terms of the role race and cultural values play in individuals lives. Greenberg, Vinjamuri, Wills-Gray, and Senreich (2018) stressed that race matters in client-practitioner relationship within cross-cultural settings. What is not known through the research from Moore-Nadler et al. is how to develop effective programs for homeless individuals, particularly African American women that self-identify as spiritual but nonreligious. However, Moore-Nadler et al. helped to fill in the gap by giving a voice to the marginalized African American homeless population. In other words, Moore-Nadler et al., invited homeless individuals to engage in dialogue with science with the goal of discovering solutions to the problem of value conflicts.

Constructivist Perspective

Developed by Jean Piaget's, constructivist learning theory took root, in America, during the 1960s and is relevant to educational learning theories. A constructivist perspective, related to this study, would include understanding and interpreting the educational and historical context of homeless female African American women and licensed clinical social workers (Erciyes, 2020). Lee studied the African American girls from a knowledge-based theory of perceptions and practice (Hof, 2021). For example, Lee studied the position of the researcher in relationship to the African American girl's perceptions and practices, and interactive discourse with the researcher. In other words,

Lee's research involved looking at research from a humanistic and constructivist learning perspective. Unlike Moore-Nadler et al., Lee did not attempt to separate from the research but instead submerged in a 3- year constructivist grounded study with African American immigrant students to gain a multicultural view of how the researchers and those being studied could develop a relationship of trust. Ahmad, Kahn, Ali, and Saeed (2021) argued that a constructivist perspective engages the process of teaching and learning. Lee was consistent with this study because the researcher studied African female immigrants, living in New York City, for the purpose of learning and teaching. Lee utilized pseudonyms to protect the identities and confidentialities of the volunteer student participants to gain deeper insights into their historical context and interpretations relevant to education. In alignment with this study, Lee recognized that the researcher is not separate from the research. Similar to this study, Lee approached the problem through reflexivity and stressed the value of researcher reflections in multicultural settings.

One of the strengths of Lee was how the researcher stressed self-awareness as part of the research process. In other words, in conversation with Moore-Nadler et al., Lee approached the problem of mistrust by attempting to become friends with her research volunteer African participants through active dialogue. Interactive dialogue between the researcher and the volunteer participants may provide a foundation to build mutual trust (Erciyes, 2020). Lee, in concert with Moore-Nadler et al., discussed the themes of engagement and trust versus mistrust. For example, one of the strengths of Lee was related to researching marginalized African individuals, who much like African American volunteer participants cited not having a voice in research. Another strength of

Lee was related to culture and traditions. For instance, when the researcher heard dialogue that was unfamiliar, the researcher asked the participants to explain. In dialogue with Shdaimah and Strier (2020), Lee discussed the ethical implications for social work practice. For example, Shdaimah and Strier argued, along with Lee, that there are value related tensions between social workers and their clients from marginalized populations. By asking open-ended culturally related questions, Lee gained deeper insights into the values of the African school-aged girls. However, one of the weaknesses of Lee was related to how the researcher placed too much attention on self-reflection as a result the voices of the African girls was lost in the research.

Rationale for incorporating Lee, in this study, was due to the nature of multicultural research and diversity informed perspectives. The concept of researcher positionality, reflexivity, and multicultural research was in alignment with this research and provided a solid motivation for inclusion in this study. For example, Lee cited the need for a transformation among social service agencies which is in alignment with Adult Transformative Learning Theory (Bouchard, 2018; Hodge, 2019). In alignment with Moore-Nadler et al., Lee studied some of the unmet needs of the homeless population and discovered tensions and value conflicts among social service providers and provision users. Qualitative studies, such as this study, is consistent with Lee's recommendation for a transformation achieved through engagement and a relationship of trust between the researcher and those involved in the study. Lee contributed to what is known about the level of mistrust among specific marginalized communities in relationship to social service provisions. Lee increased dialogue between scientific scholars and research

volunteers of color related to the recurring theme of mistrust between the scientific communities and people of African descent. What is not known, from Lee's research, is how the social service providers addressed interventions related to stereotyping, cultural, and spirituality value conflicts.

Licensed Master's Social Workers

LMSWs face multiple challenges related to adhering to the core ethical principles of social justice, dignity, human worth, and building healthy human relationships (Ross, Schneider, Muneton-Castano, Caldas and Boskey, 2021). These ethical principles not only apply to the service provision users but also to licensed clinical social workers. Ross et al. studied licensed clinical social workers that provided services to the homeless population related to building healthy human relationships and social justice. In conversation with Ross, Schneider, Muneton-Castano, Caldas and Boskey, 2021, Weng and Gray, 2020, Simanjorang, Taylor, and Ledger, 2020, and Lee (2020), Rinkel et al. was consistent with this study because the researchers cited the need for social workers to practice self-reflection and reflexivity in regards to facilitating healthy human relationships in multiethnic and diverse populations. For example, Rinkel et al., interviewed social workers that self-identified as spiritual and religious and discovered that those particular social workers admitted that they are more inclined to utilize religious and spiritual tools as a source of intervention with like-minded clients versus clients with conflicting spirituality and personal values.

Rinkel et al. approached the problem of spirituality, religious and personal value conflicts by utilizing a survey from active social work practitioners that were members of

the National Association of Social Workers. Employing a Likert scale, Rinkel et al., asked questions related to a) how the social workers felt their professional practice influenced their spirituality and b) what meaning the social workers ascribed to their responses. Both questions required volunteer participants to draw from their frames of references and engaged reflective thinking (Schnitzler, 2020). Rinkel et al., discovered that 40% of their racially diverse participant population responded that their personal spirituality values significantly impacted their professional behaviors. In other words, spirituality value preferences were at question. Tartakovsky and Walsh (2018) also conducted a similar study of social workers personal value preferences related to their attitudes towards clients. Tartakovsky and Walsh reported that the more religious a social worker is the more that social worker will support the professional values of the social service agencies. Rinkel et al., stressed how significant the personal spirituality values of social workers can impact how they serve clients with spiritualty values different from theirs.

One of the strengths of Rinkel et al. is connected with the attention the researchers placed on ethical and practice guidelines for social workers, connected to client's spiritual and religious preferences and values (Tartakovsky & Walsh, 2018). Rinkel et al. along with Shdaimah and Strier (2020) stressed the need for social workers to critically reflect on the ethical challenges related to personal and professional value conflicts. In conversation with Weng and Gray (2020), Rinkel et al. discussed how social worker's personal values may fall in tension with their client's personal values. Rinkel et al., recommended that social workers explore their personal attitudes towards spirituality, in

comparison to their clients, and that religious social workers avoid proselytizing to non-religious clients. One of the weaknesses of Rinkel et al, was related to social worker supervision and administrative leadership. Rinkel et al. called attention to reflective leadership, but did not offer any effective alternatives to the current trend of spirituality and personal value conflicts that continue to grow between social workers and their clients.

Rationale for including Rinkel et al., in this study, was because the researcher's volunteer participants reflected the feelings of licensed social workers related to their spirituality values and preferences (Tartakovsky & Walsh, 2018). Rinkel et al. extended the dialogue of Tartakovsky and Walsh (2018) when they explored the concept of spirituality values and preferences among social workers and how those personal spirituality values impacted the social work profession. Another motivation for including Rinkel et al., in this study, was because the researchers contributed to what is known about the value of critical reflexivity and organizational transformation resulting from practitioner reflections (Anand, Anand, Welch, Marsick, & Langer, 2020; Schnitzler, 2020). What is not known from Rinkel et al. is how the social work practitioner's personal attitudes towards spirituality value conflicts coexist with the professional attitudes of the overall social work profession. However, Rinkel et al. did help to bridge the gap by recommending that administrative leaders provide a pathway for social workers to find meaning, within the challenges and value conflicts, and discover positive organizational transformation. Rinkel et al., was in alignment with bridging the gap through transformative learning experiences (Bouchard, 2018).

Homeless Adults

Fitzpatrick (2018) was in relationship to this study because the researcher studied the value of religiosity and spirituality on homeless adults, in Northwest Arkansas, with mental health issues. Fitzpatrick pointed out the relationship between the homeless population and patients with mental illness. The variables in Fitzpatrick's study included religiosity and spirituality effects on homeless adults with mental illness. Similar to Rinkel et al. (2018) Fitzpatrick employed a Likert scale that included 10 questions related to the religiosity and spirituality values of homeless adults. Fitzpatrick approached the problem of spirituality and personal value conflicts by asking questions related to religion, spirituality, and how they influenced depression and anxiety among homeless adults. In concert with Oxhandler, Narendorf, and Moffatt (2018) Fitzpatrick studied the influence of religion and spirituality on patients with mental illness. Oxhandler et al., focused on the impact of religion and mental illness with serious mental illness and reported that 64% of their respondents volunteered to share their spirituality values, with social workers, without being prompted to do so. What is significant about Fitzpatrick's study is that the researcher identified a growing number of self-identified spiritual but nonreligious young adults. Fitzpatrick also reported that roughly 35% of adults between the ages of 18-29 self-identify as spiritual but nonreligious and are not affiliated with a religion.

Fitzpatrick approached the problem of spirituality and personal value conflicts by employing random sampling methodology based on client lists from food pantries, soup kitchens, and unsheltered locations to gather a deeper understanding of the role of

spirituality and religious values among the homeless population. In concert with Oxhandler, Narendorf, and Moffatt (2018), Fitzpatrick discovered that many homeless Americans experience issues with mental health. However, in the mists of unstable housing, Fitzpatrick maintained that religion and spirituality contributed to the overall well-being of their volunteer homeless respondents. One of the strengths of Fitzpatrick was related to how the researcher defined religiosity based on church attendance and the value they placed on religion. 45% of the respondents reported that they never attended any formal church services, yet 55% of the respondents reported that religion was part of their value systems. One of the weaknesses of Fitzpatrick was that the researcher equated religious attendance with religiosity. In cases such as Covid-19, when society was restricted from personal attendance to formal church services, Fitzpatrick left room for further investigations on how to define religiosity. In concert with Fitzpatrick, Ross, Schneider, Muneton-Castano, Caldas and Boskey (2021) also discussed the implications of Covid-19 related to social isolations not limited to church attendance.

Motivation for using Fitzpatrick was also due to the researcher's study of the function of spirituality values in the lives of homeless people with mental health issues, that self-identified as nonreligious. For instance, Fitzpatrick described that 28% of their respondents self-identified as nonreligious. Further rationale for utilizing Fitzpatrick was associated with how the researcher suggested that many homeless adults navigated through their unstable housing situations by tapping into their spiritual values. Associated with their unpredictable housing circumstances, Turner, Funge, and Gabbard (2019) also discussed problematic conditions associated with public perceptions of the homeless

population. Siler, Arora, Doyon, and Fischer (2021) reported that homeless induvial reported gaining a sense of well-being from their spiritual values. Fitzpatrick recommended that additional studies are needed to gain deeper insights on individual's spiritual and religious values. In dialogue with Oxhandler, Narendorf, and Moffatt (2018), Fitzpatrick studied adults with mental health illness in relationship to including spirituality into clinical intervention practice.

Fitzpatrick contributed to what is known about the influence of religion and spirituality, among homeless adult males, but what is still not known is the impact of spirituality among homeless females with a history of mental health issues. In order to gain a broader and more inclusive perspective of the influences of religion and spirituality values among the homeless population, the voices of homeless females are needed (Timmins & Martin, 2019). For example, the majority of Fitzpatrick's study participants were White homeless males with a history of mental illness. Fitzpatrick did contribute to filling in the gap by expanding the discourse, among researchers, related to spirituality and personal value conflicts among social service practitioners and their homeless clients. Fitzpatrick agreed with Oxhandler et al. that more research is needed to discover the potential of spirituality intervention programs for homeless adults including programs that include African Americans.

African American Perspectives

Siler, Arora, Doyon, and Fisher (2021) were in relationship to this study because the researchers studied spirituality from African American perspectives and experiences. The themes of mistrust, judgment, discrimination, lack of engagement and lack of

cultural centered services discussed by Weng and Gray (2020) and Edwards and Seck (2018) continued with the research from Siler et al. Siler et al. who noted that African Americans tend to harbor a certain amount of mistrust towards the healthcare and social service professions. Siler et al. studied African American palliative patients to gather a deeper insight into the influence of spirituality on their health. Siler et al. maintained that African Americans, 87% of their respondents, reported an affiliation with formal organized religion. In other words, the African American respondents critically reflected upon their cultural frames of references related to formal religion (Anand, Anand, Welch, Marsick & Langer, 2020; Schnitzier, 2020). Siler et al. approached the problem of spirituality and personal value conflicts by recommending critical reflections, among members of the social service profession and clergy, related to developing culturally specific program interventions for African Americans with faith-based incentives. Siler et al. attitude towards critical reflections reflected key principles to Jack Mezirow's adult transformative learning theory (Anand, Anand, Welch, Marsick, & Langer, 2020; Schnitzler, 2020). Siler et al., advanced the question of spirituality and personal value conflicts by conducting a focus group with 5 African American churches, in 2019, which included interviews and critical reflections with African Americans over the age of 55, with secure housing, that self-identified with having a chronic illness and were actively affiliated with a church to gain a deeper understanding of how spirituality values impacted their lives.

One of the strengths of Siler et al. is that the authors provided a definition for religion. Siler et al. defined religion in relationship with spirituality in that members of

the community share values, meaning systems, and beliefs. Once again, researchers overlapped spirituality in their definition of religion. One of the weaknesses in the research provided by Siler et al. was connected with their definition of religion which failed to reflect the cultural and historical church roots of the Latin definition of religion. Additionally, one of the weaknesses of Siler et al. was that the researchers failed to acknowledge the subjective views of religion and spirituality as well as the soaring numbers of self-identified nonreligious African Americans. For instance, Simmons (2021) maintained that researchers must leave room for alternative methods to define religion, one that leaves a safe place for spiritual but nonreligious individuals. Furthermore, Lucey (2021), in agreement with Simmons, maintained that researchers must develop broader definitions of religion and spirituality. In fact, Lucey discovered that more than 27% percent of social work students did not have a clear understanding of either religion or spirituality.

Motivation for using Siler et al., in this study, was because the authors provided a cultural African American perspective to the subject of spirituality and personal values. Siler et al. contributed to the body of knowledge related to critical reflections, assumptions, and frames of references in connection with African American religious or nonreligious values and beliefs (Eschenbacher, 2020; Schnitzler, 2020). Also, the theoretical framework of psychology of religion logically fit within the context of this study. Siler et al. contributed to what is known about the overlapping and conflicting definitions of religion and spirituality and the increased number of individuals that self-identify as nonreligious (Scheitle, Corcoran, & Halligan, 2018). Siler et al. helped to fill

in the gaps when they opened the discussion of spirituality and the church as a possible positive source of support for African Americans. However, Bosco- Ruggiero (2020) warned of the potential negative effects of spirituality, religion, and the Christian church due to individuals having different perceptions and assumptions about what is spiritual or religious. What is still not known, from Siler et al. are the perspectives of homeless African Americans that self-identify as spiritual but nonreligious. For instance, Simmons opened the door to exhaustive dialogue related to the self-identified spiritual but nonreligious.

Nonreligious and Disaffiliated

Simmons (2021) was in relationship with this study because the researcher discussed the growing number of individuals, in America, that are disaffiliated with organized religions yet still ascribe to historical Christian values (Kelly & Eddie, 2020; Scheitle, Corcoran & Halligan, 2018). Keeping with the theme of engagement, Simmons discussed the need for social scientists and theologians to develop a healthy professional coexistence that will create positive social change in the field of human and social services. Social workers will need to develop the ability to reflect on the complexities of culturally sensitive program services for the growing number of disaffiliated people that self-identify as Christian but nonreligious (Gee & Barnard, 2020). Often referred to as the "nones" this growing population do not have a strong denominational Christian identity and they may have personal and spirituality values in conflict with the social workers (Scheitle, Corcoran, & Halligan, 2018). Simmons approached the problem of spirituality and personal value conflicts from a constructivist theorical framework. Simmons debated

the need for a hermeneutic attitude towards the discussion of religion and spirituality. Simmons, unlike Siler et al., maintained that both religion and spirituality are abstract concepts that remain debated and controversial.

Rationale for utilizing Simmons (2021), in this study, was connected with the researcher's definitions of religion, spirituality, and spiritual but nonreligious. Simmons defined religion as a historical organized community with shared values, beliefs, and focus on a Divinity. Simmons defined spirituality as an individualistic concept separate from a community that may or may not include a Divinity. Gee and Barnard (2020) also argued for subjective definitions of religion, spirituality and or nonreligious. For the purpose of this study, Simmons defined spiritual but nonreligious more in terms of what is not believed then what is believed and more in terms of disaffiliation versus affiliation. In other words, Simmons argued, from a White evangelical standpoint, for an alternative and new category called religious but nonspiritual. It is critical that social workers examine cross-cultural perspectives of religion and spirituality (Greenberg, Vinjamuri, Williams-Gray, & Senreich, 2018). According to Simmons, religious but nonspiritual individuals are religious but have walked or ran from traditional organized religion which has historical spiritual roots. As a result, alternative perspectives related to religion and spirituality are needed to better understand how individuals describe personal and spirituality value conflicts between religious and spiritual but nonreligious individuals.

One of the strengths of Simmons (2021) was how the researcher was in conversation, with this study and with Kelly and Eddie (2020), relative to identifying a growing population of Americans that self-identified as spiritual but nonreligious. One of

the weaknesses of Simmons was that the majority of their study participants (67%) were White and of those numbers, 53% were White males. All of Simmons study participants reflected the voices of individuals from the Pew Forum's Religious Landscape Pew from 2021, yet the research data only included 10% of the voices of African American women. In order to learn more about spirituality and personal value conflicts among diverse populations, social workers will need to listen to the voices of marginalized populations (Simanjorang, Taylor, Ledger, 2020). However, Simmons helped to fill in the gap of spirituality and personal value conflicts relative to bringing the scientific community in healthy dialogue with theologians.

Summary and Conclusion

The summary of this academic literature included major themes such as historical mistrust, racial discrimination, culture, engagement, lack of engagement, and spirituality/ religious perceptions among homeless African American women and licensed clinical social workers within American society (Erciyes, 2020; Hof, 2021; Moore-Nadler, Clanton, & Roussel, 2020; Weng & Gray, 2020). In the case of mistrust, Moore-Nadler, Clanton, and Roussel (2020) highlighted a continuation of distrust towards people of authority including licensed clinical social workers among members of the African American population that have persisted for decades. Additionally, literature included lived human experiences of uncertainty and ambiguity among licensed clinical workers towards members of the homeless population, particularly related to religious affiliations or dis-affiliations among African American clients (Scheitle, Corcoran & Halligan, 2018). Furthermore, literature included evidence of mistrust among African American

social service users, related to obtaining the services of the healthcare professions or social service professionals (Siler, Arora, Doyon, & Fincher, 2021).

Tensions between social workers and their diverse populations were another theme in the literature related to a history of racial discrimination towards African Americans, in America, was cited by Edwards and Seck (2018) as one of the reasons for African Americans not to utilize the social service system, in the United States. For instance, historically, African Americans looked towards the Black church for social services and for assistance from licensed African American social workers related to housings and family services. Frames of references provided the foundation for critical reflections on spiritual and personal value conflicts among licensed clinical workers and homeless adult females (Anand, Anand, Welch, Marsick, & Langer, 2020). For instance, an example of a frame of reference relate to how African American clergy and the African American churches provided social service agencies that date back to slavery and post slavery (Edwards and Seck, 2018; Schnitzler, 2020). Edwards and Seck also stressed the historical roots and frames of references related to tensions between the values and beliefs of secular social service practioneers versus the values and beliefs that shaped the lives of African American spirituality and religion.

Another theme was connected to cultural disparities related to the socialization of African Americans versus the Eurocentric socialization of paternalistic behaviors of White licensed clinical social workers. In other words, Hodge (2019) summarized that culture molded the values of both White and African American licensed clinical social workers, as well as social service provision users. Anand, Anand, Welch, Marsick and

Langer (2020) and Schnitzler (2020) also stressed that culture and context are also relevant to diversity training and education for social workers. Cultural diversity or a lack of cultural diversity and education contributed to the literature, in this study. For instance, cultural diversity is imperative for the advancement of positive social change, particularly in the case of developing effective program services for homeless African American women that self-identify as spiritual but nonreligious. In fact, African Americans, in general, represent the largest religious and spiritual population, in America (Hodge, 2019). As a result, there is an ever -demanding need for increased scientific dialogue and research related to including cultural diversity in program service provisions for homeless African American women who are not religiously affiliated.

An additional theme was related to religious affiliation or dis-affiliation. Scheitle, Corcoran and Halligan (2018) stressed the need to investigate the increasing number of nonreligious individuals or individuals who do not identify with organized religion often referred to as the “nones”. In other words, literature provided evidence of a growing population of Americans that considered themselves Christian but not religious, according to the General Society Survey (Scheitle, Corcoran, & Halligan; 2018). In other words, in America, it is normal for people to consider themselves as nonreligious because they do not practice religious behavior, such as attending an organized church or religious institution. Scheitle et al. highlighted a rising trend of Americans that strongly self-identify as spiritual but nonreligious resulting in a need for effective social service programs that address the spiritual needs of all clients. Fitzpatrick (2018) provided historical background related to 25% of homeless people suffer from some form of

mental illness which contributes to the challenges of addressing individual's spiritual and or religious or nonreligious values.

What is known about spirituality and personal value conflicts is associated with known interlaps between culture and spiritual and religious values among professional human and social service practitioners as well as homeless African American women who self-identify as spiritual but nonreligious (Choi and Hastings, 2019). Choi and Hastings (2019) studied religion, spirituality, and resilience among African American women and cited the cultural values of African Americans related to vulnerable communities. Moore-Nadler, Clanton and Roussel (2020) utilized storytelling, among homeless individuals, to gain deeper insights of the perceptions, assumptions, and values of marginalized individuals that lack stable housing. What is not known about spirituality and personal value conflicts is how homeless African American women that self-identify as spiritual but nonreligious experience spirituality value conflicts. Also, what is not known is how WLMSWs describe spirituality value conflicts among their homeless female African American clients. The literature extended upon the discipline of social work related to filling in at least one gap related to gaining a deeper understanding of how homeless African American women describe spirituality and personal value conflicts. In conclusion, this literature expounded upon Edwards and Seck (2018) by giving a voice to a marginalized population related to spirituality and personal value conflicts between licensed clinical social workers and service provision users such as homeless African American women that live in a transitional housing facility and self-identify as spiritual but nonreligious.

Chapter 3: Methods

The purpose of this generic qualitative study was to understand spirituality and personal value conflicts among WLMSWs and homeless African American women. The personal value preferences of individuals impact how they set goals, if they set goals, and how they think and feel (Tartakovsky & Walsh, 2018). This study may be used to advance social work practice by embracing personal spirituality values among diverse groups and improve interpersonal relationships among LMSWs and homeless African American women. Major sections of this chapter include the research design and rationale, role of the researcher, methodology, and issues of trustworthiness.

Research Design and Rationale

A generic qualitative study design was chosen to focus on participants narratives that provided rich thick descriptions for the phenomenon under study (Ford, 2020; Papakitsoui, 2020). Individuals' responses can be used to gain new understandings for expanding and re-examining program interventions for marginalized populations (Ford, 2020; Moore-Nadler et al., 2020). This design has been used in past research on social workers working with homeless populations (Moore-Nadler et al., 2020), and it is standard for educational and cultural studies (Ford, 2020; Papakitsoui, 2020). This approach allowed for interviews with participants to provide a wider lens to study the phenomenon of value conflicts among spiritual but nonreligious clients and licensed clinical social workers, answering the following research questions:

- Research Question 1: How do WLMSWs describe spirituality value conflicts that arise with African American women clients who live in a homeless

shelter or have lived in a homeless shelter and self-identify as spiritual but nonreligious?

- Research Question 2: How do African American women who live in a homeless shelter or have lived in a homeless shelter and self-identify as spiritual but nonreligious describe personal value conflicts with their LMSWs?

Role of the Researcher

The role of a researcher involves engaging certain multicultural and socioeconomic influences related to human and social services (Lee, 2020; Wadams & Park, 2018). A researcher who works with and studies a marginalized population must do so not only as an observer but from a position of colleague and participant (Lee, 2020). My position of the researcher in this generic qualitative study was that of an observer–participant. Personal and professional information pertinent to this study included the fact that I am a Puerto Rican female Christian researcher who was born into a Catholic charity hospital and homeless facility in Manhattan, New York. My role in this study was also that of a minority within a minority population, as Christian scientists are a minority in the field of academic scholarly science, which can result in perceived biases (Barnes et al., 2020). I expected that I would experience some feelings of biases against me by some of the participants related to past spiritual wounds that may have been experienced by some members of my clergy profession.

My role in this generic qualitative study also included documenting my feelings and experiences as well as reflections on the interviews. For ethical purposes, I journaled

about how I experienced sharing time and space with the respondents as a third participant and any concerns related to my role and position as an authority figure as a member of clergy (see Sigurdardottir & Puroila, 2020). I practiced holistic thinking when I reflected on my position and role in this study and documented any changed preconceived notions (Schnitzler, 2020). I humanized this scientific inquiry by journaling about my role as an insider in terms of being a Christian religious member of clergy. I also humanized this study from a position of an outsider in terms of nonreligious laity.

Methodology

Instrumentation

The researcher is an instrument in the research investigation (DeCino & Waalkes, 2019). In other words, I utilized my observations, academic training, and professional background in human and social service as instruments in this research study. Instrumentation also included in-depth interviews (Wright et al., 2020). Though interviews may present challenges such as respondents saying what they think the correct response is (Rutakumwa et al., 2020), my specialized training and background as a clinical professional chaplain and a human and social service practitioner helped to record participants' body language and tone of voice. I wrote my reflections about my observations of the volunteer participant's nonverbal and verbal communication directly after the interview in order to capture my observations while they were fresh (Rutakumwa et al., 2020).

Along with the written questions, the interview protocol included a questionnaire that allowed the participants to self-identify their spiritual/religious identity and social

context. In order to respect the time of the research respondents and to respect the Centers of Disease Control guidelines related to social isolation due to Covid-19, I utilized in-depth interviews via the telephone based on respondent choice for my research instrumentation (Wood et al., 2020). Thus, technology such as emails was a source for data instrumentation among the participants and the researcher due to safety precautions related to social isolation connected with Covid-19 (Wright et al., 2020).

Procedures for Recruitment, Participation, and Data Collection

Procedures for Recruitment

Data were collected from a list of Houston, Texas transitional housing facilities that I gathered from the internet. Purposive sampling was used for recruitment of volunteer participants, which is common in qualitative studies due to the complexity of knowledge provided by specific types of individuals (Campbell et al., 2020; Moser & Korstjens, 2018). Purposive sampling was selected for this study because the purpose was to recruit specific individuals (African American women and WLMSWs) to gain insight about personal and spirituality value conflicts. One expected challenge of purposive sampling in this study involved locating specific African Americans and WLMSWs who would volunteer to participate in in-depth interviews related to personal spirituality value conflicts (Campbell et al., 2020; Moser & Korstjens, 2018; Young & Casey, 2018). For recruitment, I drew from my academic peers at Walden University who work as LMSWs or supervise LMSWs (see Moser & Korstjens). I asked some of my human and social service peers at Walden University, as long as they meet the inclusion criteria, if they were willing to participate in the study as anonymous volunteer participants. I also drew

from my networking pool of human and social service professionals who work as social workers and have experience providing service to the homeless population, in particular, African American women.

The respondents were all 18 years of age or older. The African American respondents were not required to meet any academic criterion to participate in the study other than being able to read and write English. The racial and ethnic background of the respondents were equal. There were three WLMSWs and three African American homeless African American women. I chose six volunteer respondents as a baseline approach to achieve saturation based on research recommendations (Young & Casey, 2019). Recruitment included informing the volunteer participants, on the informed consent forms, that the interview process would be contactless due to safety precautions linked with Covid-19. I asked each of the volunteer participants to sign a consent form prior to the start of the pre-interview questions.

Procedures for Data Collection

Data were collected from in-depth telephone interviews with a total of six volunteer participants that included three LMSWs and three homeless African American women that self-identified as spiritual but nonreligious. I compiled a record of names of transitional housing facilities and contacted them to obtain approval. I made phone calls and sent emails to their executive leadership about their demographics relevant to obtaining authorization to conduct a research study about spirituality value conflicts among homeless African American female residents (see Thomas, 2017; Widmer et al.,

2020). I also gave them information on the risks, benefits, and opportunities related to volunteer participation in this study (Widmer et al., 2020).

When I received an email and or phone confirmation that the facilities were willing to participate in the research study, I emailed a volunteer confidentiality letter to the leadership in order to protect the rights of the participants. I also emailed a copy of the informed consent forms to the executive leadership and asked them to forward the forms to the volunteer participants in order to observe Covid-19 safety guidelines of social distancing (Dein et al., 2020). I also asked for permission to discuss the nature of the research study with the African American homeless women who self-identify as spiritual but nonreligious phone calls in order to observe the social distancing guidelines for Covid-19 (Dein et al., 2020). I offered to assist anyone who needed help with setting up an email account and understanding the process for audio recorded meetings.

Once I had a total of six volunteer participants who met the criteria for this study, I scheduled phone interviews and proceeded to ask open-ended questions through in-depth audio recorded interviews. At the initial stage of the interview process, I conducted an introductory phone meeting with all the volunteer participants, including an alternate volunteer, to offer an opportunity for questions and answers prior to beginning the data collection process. I also offered to arrange a time for a follow-up meeting via phone calls to allow time for questions. I also reviewed the following consent form during the debriefing to ensure that everyone had an opportunity to ask questions and to express any concerns or issues. I explained to the volunteer participants at the initial stage of the interview process the exit plan. The volunteer participants would exit the study once

saturation was achieved and there was no new data, and or if they choose to exit the study for their individual professional or personal reasons. No judgement would occur if a volunteer participant withdrew from the study. In the event someone withdrew before saturation was achieved, an alternate would replace them.

Data Analysis Plan

In connection with the specific research questions, I followed Snodgrass et al.'s (2020) recommendations for thematic data analysis. I followed their four steps to identify themes (Opler, 1945; Ryan & Bernard, 2003; Snodgrass et al., 2020). The first step involved asking "How many repetitions of expressions were found in the language of respondents?" The second step involved answering the question "How much does the cultural dynamics impact the beliefs and values of the respondents?" In the third step, I looked at (a) how many times a word or phrase occurred, (b) how dominate the words or phrases were between the two groups, and (c) how the respondents would act if their theme, for instance spirituality values/personal values, was in conflict. The final step involved asking the question "How much does the context (social services/homelessness) impact the number of times the themes occurred?" I planned to use cutting and sorting as the coding method because it allowed room to look for what was missing from the data (Ryan & Bernard, 2003; Snodgrass et al., 2020).

Step 1

I followed an open coding process based on my field notes observations from the in-depth interviews, highlighting any and all repetitions of words and or phrases spoken by the volunteer respondents (Snodgrass et al., 2020). I assigned codes to the emerging

themes in my first round of open coding (Lester et al., 2020; Wood et al., 2020; Snodgrass et al., 2020). In other words, I emerged myself in the in-depth interviews by reviewing and reviewing again, and then I coded the repetitions of speech into themes. I simultaneously looked for gaps in my specialized knowledge of spirituality value conflicts based on themes, patterns, and concepts that developed during the study (Lumsden et al., 2020; Weng & Gray, 2020; Wood et al., 2020). I placed the identified codes on a whiteboard in my home office and on a separate whiteboard I utilized for recording the in-depth interviews.

Step 2

Within the text of my field notes, I wrote memos related to my thoughts and reflections related to cultural theoretical models and made notes related to any gaps in my understandings of spirituality and personality value conflicts (Lester, Cho, & Lochmiller, 2020; Wood, Sebar, & Vecchio, 2020). I read and re-read the transcribed auto recordings, one line at a time, and I asked myself, how pervasive was cultural among the licensed clinical social workers and the African American homeless women? I highlighted any themes based on the answers of the respondents (Lester, Cho, & Lochmiller, 2020; Wood, Sebar, & Vecchio, 2020; Ryan & Bernard, 2003; Snodgrass, Clements, Nixon, Ortega, Lauth, & Anderson, 2020; Young & Casey, 2019).

Step 3

Next, I sought to identify how the respondents would react when they described how they might feel if they encountered spirituality/personal value conflicts (Ryan & Bernard, 2003; Snodgrass, Clements, Nixon, Ortega, Lauth, & Anderson, 2020). I

repeatedly reviewed the video recorded in-depth interviews as well as the other data and I assigned codes related to the themes and patterns that I observed (Lumsden, Smith, Twigg, Guerrero, & Wittkowski, 2020; Ryan & Bernard, 2003; Snodgrass, Clements, Nixon, Ortega, Lauth, & Anderson, 2020; Young & Casey, 2019).

Step 4

The next step involved analyzing the context in which the data collect and analysis occurred (Ryan & Bernard, 2003; Snodgrass, Clements, Nixon, Ortega, Lauth, & Anderson, 2020). The next step also included a second round of open coding based on extending the exploration into another round of in-depth interviews and another round of taking field notes that would isolate themes and patterns (Lester, Cho, & Lochmiller, 2020; Wood, Sebar, & Vecchio, 2020). I coded the memos that were significant to any gaps in my understanding of spirituality value conflicts among the human and social service professionals versus that of the homeless African American women. I searched for emerging themes that arose based on intense listening of the recordfed interviews and deep reflections on the in-depth interviews (Norris, Martin, & Dickson, 2020).

In summary, I planned to see a description of the regularities within the themes and I would be able to view and record a broad picture of what the data was inferring (Lester, Cho, & Lochmiller, 2020; Wood, Sebar, & Vecchio, 2020). Once I collected and transcribed all the data from the in-depth phone interviews, I separated each in order to code highlighted themes within a) in-depth interviews phone interviews (Norris, Martin, & Dickson, 2020; Ryan & Bernard, 2003; Norris, Martin, & Dickson, 2020; Ryan & Bernard, 2003; Snodgrass, Clements, Nixon, Ortega, Lauth, & Anderson, 2020).

Issues of Trustworthiness

Transferability

The transferability of this generic qualitative study depended upon the following a) knowing how many interviews would be enough to achieve what Glaser and Strauss named "theoretical saturation," b) the context in which the study took place, c) the cross-cultural setting, d) where the study happened, and e) the study population (Guest, Namey, & Chen, 2020, pg.17; Munthe-Kaas, Nokleby, Lewin, & Glenton, 2020). For example, Guest, Namey, and Chen (2020) argued that in order to achieve theoretical saturation a study population of less than 16 in-depth interviews, among study participants, is sufficient within a cross cultural setting. The nature of the cross-cultural setting includes participants that reflect a professional arena and participants that reflect individuals living within the margins of society. The setting of this qualitative study took place in the United States among social service professionals and service provision users. A limitation of this study depended on the reliability of the study participants' honest human experiences within a social service sector of American society. Additionally, in order to identify themes, Guest et al., (2020) reasoned that there is at least a 99% chance of identifying themes when more that 55% of the research participants have the same theme in common. Therefore, in order to achieve transferability data analysis included no more than 6 interviews and only common themes were identified among the majority of the study participants (Guest, Namey, & Chen, 2020, pg. 17).

Campbell, Greenwood, Prior, Shearer, Walkem, Young, Bywaters, & Walker (2020) discussed the value of stakeholder collaboration as a critical aspect of research

transferability. For the purpose of this study, a stakeholder referred to the individuals that took ownership in the study through their volunteer participation. Additionally, a stakeholder was anyone who had an interest in this study, particularly in the arena of human and social service (Campbell, Greenwood, Prior, Shearer, Walkem, Young, Bywaters, & Walker, 2020; Munthe-Kaas, Nokleby, Lewin, & Glenton, 2020). Furthermore, Campbell et al., reasoned that purposeful sampling is optimal for a generic qualitative research study because the focus on purposeful sample criterion is contingent on specific individuals that will provide relevant and significant information, through rich and thick descriptions that reflects various views, attitudes, and values. As a result, utilizing purposeful sampling that is aligned with my ontology and epistemological views contributed to the transferability of this study. Finally, Guest et al., (2020) argued that there are not exact methods to ensure transferability and there is no precise measurement to follow as with quantitative studies that are guided by confidence intervals.

Dependability

Triangulation is a critical aspect of the dependability of this qualitative study and engaged the challenge of interpreting data and making some kind of meaning from the data collected from the ontological and epistemology of myself and that of the volunteer participants (Campbell, Goodman-Williams, Feeney & Fehler-Cabral, 2020; Leckner & Severson, 2019; Wood, Sebar & Vecchio, 2020). One of the challenges of the dependability of this study relied on how well the participants and myself could verbalize how we made some sort of sense of our lived experiences of spirituality and personal value conflicts (Leckner & Severson, 2019). For example, the way that I made sense of

the data that I gathered was based on how I saw the world from my ontological and epistemological view (Campbell, Goodman-Williams, Feeney & Fehler-Cabral, 2020; Leckner & Severson, 2019; Wood, Sebar & Vecchio, 2020). The ontological and epistemological worldview of the volunteer participants would differ based on culture, social economic, educational background, various predetermined assumptions, and or ethnicity (Wood, Sebar & Vecchio, 2020). Leckner and Severson (2019) utilized digital online to collect and interpret their data. Researchers identified various challenges with observing sizeable and small data and they argued that collecting small data is more effective than huge data because it is more controllable, provides more rich and thick descriptions, and is more perceptive (Leckner & Severson, 2019).

The question of inference and congruence would be two of the challenges that I expected when I considered the challenges of triangulation (Leckner & Severson 2019; Wood, Sebar, & Vecchio, 2020). Wood, Sebar, and Vecchio (2020) argued that to address the challenges of congruence and inference the researcher or researchers must consider the aim of the research, the relationship between the researcher and the researched, and the approach of the data analysis. Leckner and Severson (2019) warned that there will be a challenge in terms of how the research volunteer participants, as well as the researcher(s) will explain their feeling. Another challenge would be related to the amount of time it will take to collect and interpret the data (Leckner & Severson, 2019). I defined triangulation as the various methods in which I collected and inferred data (Leckner & Severson, 2019). In other words, triangulation, in this study, consisted of various small data collection methods that not only included coding but how to make

sense of the data collected from a global perspective relative to positive social change (Campbell, Goodman-Williams, Feeney & Fehler-Cabral, 2020). In order to manage the virtual online data through e-mails, and make meaning out of the data, I collected the audio data from the small sample population (Leckner & Severson, 2019; Wood, Sebar & Vecchio, 2020).

Finally, one of the benefits of triangulation is that the various data collection methods will provide a global framework for unforeseen factors among social service providers and service provision users and is optimal for research in the field of humanities and social science (Campbell, Goodman-Williams, Feeney, & Fehler-Cabral, 2020).

Credibility

The credibility of this generic qualitative inquiry was contingent upon how technology could impact information either accurately or inaccurately and how well I could capture the precise narratives based on themes, patterns, a reflective search for meaning within the data analysis, my worldview, and how I processed meaning of the respondent's narratives as well as my own reflections (Stover & Mabry, 2020; Wood, Sebar & Vecchio, 2020). In other words, the credibility of this research depended on my level of reflectivity, ontology, and epistemology (Wood, Sebar, & Vecchio, 2020). I had a responsibility to tell an accurate story based on how I saw the world from a global perspective in terms of my ontological perspectives (Gregory & Fawkes, 2019). Also, my epistemological stance, or how I made meaning of the information provided by the respondents and from my narratives and observations contributed to the framework,

accuracy and the credibility of this research (Gregory & Fawkes, 2019; Wood, Sebar, & Vecchio, 2020).

My first step included referring back to the documentation in my literature review relevant to the research question (Wood, Sebar, & Vecchio, 2020). In other words, to ensure that my inquire was credible, I reviewed my literature and referred back to it, if needed, during the telephone interviews to determine if I needed to reframe my ontology based on emergent information that reflected a wider worldview (Gregory & Fawkes, 2019). Establishing a concrete line of discourse between myself and the respondents was a critical step in the interest of the credibility and transferability of this research study (Guest, Namey, & Chen, 2020; Munthe-Kaas, Nokleby, Lewin, & Glenton, 2020). In other words, as themes emerge, I discussed any new themes with the volunteer study participants as well as looked for any new themes in my ontology and epistemology. The subsequent step included the in-depth interviews conducted by Messenger communications with respondents who preferred the use of technology. My second step engaged a process of reflective thinking in order to identify the relevant topics within the verbal in-depth telephone interviews (Wood, Sebar, & Vecchio, 2020). My next step involved open coding and thematic coding based on identified themes, patterns, changing attitudes and behaviors (Wood, Sebar, & Vecchio, 2020). The final step towards establishing credibility included a reflective process of telling the story based on truthful narratives (Wood, Sebar, & Vecchio, 2020).

Confirmability

I planned to utilize members checks as a research method to enhance the confirmability of this generic qualitative inquiry. However, there is little emperical evidence that supports that member checks will ensure the confirmability of a research study due to several limitations (Hintz & Dean, 2019; Thomas, 2017). First, in the case of this study, I expected that some of the homeless African American female respondents may not want an extended relationship with the research project and may not want to participate in member check opportunities because they deemed the additional participant feedback as unpleasant and potentially emotionally harmful in terms of respecting their rights of privacy and autonomy (Hintz & Dean, 2020; Thomas, 2017). As a result, I planned to give the participants the opportunity to opt-in or opt-out of the members check process (Hintz & Dean, 2020). Second, locating the volunteer participants, after the initial interview process, might present unforeseen challenges to utilizing members checks as a method to achieve confirmability related to possible low responses and the participants right to disappear and not be re-contacted (Hintz & Dean, 2020; Thomas, 2017; Thomas, Stringfellow, Maclean, & Nazzal, 2019). Furthermore, due to the nature of homeless populations being a vulnerable population, consideration for respecting their ability or inability to review data and make potential corrections could present financial challenges and difficulties related to their ability to analysis their narrative transcripts (Thomas, 2017). For example, when the homeless women attempted to review the data and were given the opportunity to make corrections or admen their statements, their statements could be based on their worldview, epistemology, and knowledge (DeCino & Waalkes,

2019). Whereas, when I reviewed the phone transcripts, my analysis would be based on my worldview which might not be in alignment with a homeless layperson's perspective (DeCino & Waalkes, 2019; Hintz & Dean, 2020). A third challenge was that there is no evidence to support that member checks will produce any additional data or enhance the credibility and confirmability of this research; however, members check could establish a sense of trust between the researcher and the participants (DeCino & Waalkes, 2019; Hintz & Dean, 2020; Thomas, 2017).

In the case of the LMSWs, they could decide to recant some of their negative narratives due to anxieties related to potential repercussions from their organizational leadership (Thomas, 2017). For example, the LMSWs may feared that their upper management might take offence to their participation in a qualitative study that sought subjective views related to spiritual but nonreligious service provision users. Nevertheless, members checks are a vital research method used to confirm the accuracy of a researcher's understanding of the volunteer respondent's dialogues (DeCino & Waalkes, 2019; Hintz & Dean, 2010; Thomas, 2019). The first episode of members checks opportunity occurred one week after I collected, transcribed, color coded, and analyzed the data, whereas, the second and final episode of members checks opportunity occurred upon completion of the research inquiry (DeCino & Waalkes, 2019). With each episode of members checks opportunity, I asked the volunteer participants to review the color- coded transcripts for accuracy and meanings, based on their worldview and to send their feedback to me (DeCino & Waalkes, 2019; Thomas, 2017). I considered the various levels of participant literacy, cultural, and language when I asked the volunteer

participants to review the transcripts in the interest of accuracy. My first question was, "please, answer in the following manner, a) everything looks good to me and I don't have any questions or concerns, b) I don't agree and I have questions and concerns (DeCino & Waalkes, 2019; Hintz & Dean, 2019). I allowed the participants two weeks to respond and I made myself available through email and or phone conversations (DeCino & Waalkes, 2019; Thomas, 2017). I informed the volunteer participants of the potential emotional risks of revisiting a sensitive topic and informed them of the benefits of me returning the research conclusions to them. Hintz and Dean (2019) discovered the benefits of volunteer participants receiving the opportunity to provide their feedback to the researcher. Benefits included reinforcing a) the valuable role of the respondents in the qualitative research journey, b) participants will offer data that may improve program services for spiritual but nonreligious homeless African American women, c) enhance relationships between the licensed clinical workers and program users, and, e) enhance the level of trust between the African American population and members of the research community.

I realized that my epistemology and the epistemology of the volunteer participants could present a challenge. For instance, DeCino and Waalkes (2019) discussed how the researcher's epistemology and the epistemology of those being researched may present challenges in terms of knowledge and power dynamics. For example, my worldview was impacted by my academic background, culture, ethnicity, socio-economic background, and gender. As a result, I understood participant quotations and narrative reflections

would be different from the volunteer participant's understanding or epistemology (DeCino & Waalkes, 2019).

Ethical Considerations

Ethical procedures included deciding how the volunteer participants would be treated related to safety, aggreed confidentiality and the ethical considerations of consent forms. Volunteer participants received their consent forms via the e-mail. If the individual (s) requested their consent forms to be delivered in person, all Covid-19 safety measures would be taken including wearing a N-95 mask. Additional confidentiality sensitivities included informing the participants of their right to privacy and their right to withdraw from the study, at any time, with written notice. Signed informed consent forms from the volunteer participants included written instructions for follow-up feedback related to members checking and all necessary IRB required documents (DeCino & Waakes, 2019; Hintz & Dean, 2020; Thomas, Stringellow, Maclean, & Nazzal, 2019; Thomas, 2017). Related to power relationships, equal, respectful and confidential treatment of all volunteer participants would adhere to the ethical requirements and considerations of the university IRB protocol. Protections for the confidentiality of the data would include storing the information in a secure location, in my home office, for a period of 1 year. Justification for offering a monetary compensation for participating in the study include a $10.00 Walmart gift card to respect the time of the volunteer participants.

I established the following detailed ethical plan for the IRB and the research respondents that outlined the steps and procedures of member checks (DeCino &

Waalkes, 2019; Hintz & Dean, 2019; Thomas, 2017). Collecting data also included protecting the identity of any transitional housing facility to respect the confidentiality of the facilities, staff, leadership, and clients. There are other ethical considerations to consider when collecting data that utilizes online digital platforms such as Skype, emails, and social media outlets (Thompson, Stringfellow, Maclean & Nazzal, 2019). For instance, there are potential risks involved with online interactions that puts all online users in a vulnerable position related to identifying people (Thompson, Stringfellow, Maclean, & Nazzal, 2019). Ethical considerations of this qualitative data inquiry included protecting the privacy of all the volunteer participants by not using their actual names, asking all the participants, of each group, the same research questions, explaining the purpose, procedures, and aim of the study, and to confirm the volunteer feedback through members checking occasion (DeCino & Waakes, 2019; Thomas, 2017). In the interest of not harming the volunteer participants, I did not ask them to interpret the transcripts (Hintz & Dean, 2019; Thompson, Stringfellow, Maclean, & Nazzal, 2019).

Although there are ethical risks involved in online data collection methods, as well as returning data to research participants for the purpose of member checks, there are also benefits that include empowering the volunteer respondents, by giving them a voice, relevant to positive social changes applicable to spiritual but nonreligious program interventions (Thomas, 2017; Thompson et al. 2019). On the other hand, one of the risks of returning the research conclusions and or discoveries include potentially causing emotional distress or re-opening spiritual wounds (Hintz & Dean, 2019). In the interest of establishing trust with the participants, researcher transparency, reflectivity, protecting

participant autonomy, respecting the principles of non-maleficence, and building a collaborative participatory process members checks was offered to the volunteer participants. Ethical concerns related to recruitment plan included the following steps.

The first step, I answered the questions of what and who? I provided the participants a written volunteer informed consent form, to be reviewed for accuracy (Thomas, 2017). The volunteer informed consent form contained the right of privacy and protection information for the identities of all the participants, a description of possible hazards and advantages, emotional resource availability by referring to 211, return of research summary to participant procedures, researcher contact availability, the right to withdraw and or opt-out of member check process, (DeCino & Waalkes, 2019; Hintz & Dean, 2020; Thomas, 2017; Thompson, Stringfellow, Maclean, & Nazzal, 2019). As an initial interview process, I identified who would take part in the research and I took time to review the research purpose, process, and return of research finding with each of the volunteer participants. I also addressed all university IRB protocols and requirements related to this qualitative study. I established an e-mail as a means for constant contact between myself and the research participants. I established a timeline of one year to hold the documentation in a safe and secure location in my home office. To help enhance the response rate, I also provided my telephone number and my university e-mail as a means for the respondents to maintain contact, ask questions or address any concerns related to their feedback for members checks, and to establish a plan for returning the research findings (Hintz & Dean, 2020; Thomas, 2017).

Second, I defined what the study findings meant in simple language so that all literacy levels would feel comfortable for all the participants (Hintz & Dean, 2020). I offered to return the transcripts from the interview and the summaries of the verbal communications via e-mail, phone conversations, and or Zoom and Messenger. With respect for their anonymity, protection, and with respect for their right to autonomy, and ethical interests, I informed the participants as to who would read their feedback related to the university IRB (Hintz & Dean, 2020; Thompson, Stringfellow, Maclean, & Nazzal, 2019).

Third, I established who would participate in the return of the study findings at the initial interview (Hintz & Dean, 2020). For example, once the participants had the opportunity to review the research process and procedures, and ask any questions, they would then decide rather they wanted to receive any information related to member checks and or returning material about the research study results. The participants would be given the opportunity to review for accuracy and make any corrections they deem necessary related to their transcripts (DeCino & Waalkes, 2019; Hintz & Dean, 2020; Thomas, 2017).

Finally, in the fourth step, in order to respect all of the volunteer participants and to maintain trust, after the study had been reviewed by the university IRB, I planned to return the research findings to the participants that opted to receive follow-up contact (Thompson, Stringfellow, Maclean, & Nazzal, 2019). The purpose of offering to return the research finding to all of the volunteer participants was to provide an opportunity for establishing a foundation of ethical responsibility between the researcher and those who

participated in the study and to avoid any conflicts of interest. The study of the homeless female population's spiritual value conflicts was a complex topic, and in the interest of ensuring that all of the research participants had a voice in the research, the follow-up contact would ensure truthfulness (DeCino & Waalkes, 2019; Hintz & Dean, 2020; Thomas, 2017).

Summary

In summary, although there are numerous research methodologies to increase the reliability and dependability of a generic qualitative study, ultimately, the complexity of studying a multicultural vulnerable population was not without challenges and unexpected outcomes (DeCino & Waalkes, 2019; Thompson, Stringfellow, Maclean, & Nazzal, 2019). One of the challenges I expected included how I would navigate the fact that as a researcher, I am one of the instruments that would be utilized in this study (DeCino & Waalkes, 2019). As a result, my researcher journal documented my lived experiences of how I practiced reflexivity and transparency (DeCino & Waalkes, 2019; Thompson, Stringfellow, Maclean, & Nazzal, 2019). Another challenge that I anticipated included time. It would require time and an extended engagement with the researcher in order to allow the volunteer participants to review the research conclusions and offer their feedback in terms of credibility and trustworthiness (Thomas, 2017). Allowing for two weeks would provide the framework for respecting the time of the volunteer participants. Addressing the concern of risks and benefits of participating in this research study, from the onset, provided the foundation for building trust, a sense of collaboration,

and empowerment between the researcher and the volunteer respondents during the data collection process.

Chapter 4: Results

This generic qualitative study aimed to gain a deeper understanding of personal and spiritual value conflicts among WLMSWs and homeless or previously homeless African American women. The research questions were designed to answer how WLMSWs describe spirituality value conflicts with homeless or previously homeless African American women clients and how African American women who were homeless or previously homeless and identify as spiritual but nonreligious describe personal value conflicts that may arise with their White LMSWs. The results of this study may be used to develop culturally-sensitive program services for marginalized homeless populations. Chapter 4 provides a brief description of the interview setting and the volunteer participants' demographic information. Additionally, a detailed framework of the data collection and data analysis procedures are stipulated. Finally, I provide evidence of trustworthiness and the final study results, followed by a summary of Chapter 4.

Setting

I conducted six 45 minute in-depth interviews with three African American women and three WLMSWs in Houston, Texas. The setting for one volunteer African American woman involved a transitional housing facility. The setting for two volunteer participants involved a history of living in a transitional housing facility for at least 30 days. The WLMSWs' setting involved professional backgrounds with transitional housing facilities. The recording devices that I utilized were Temi and Rev Call Recording. I did not encounter any difficulties during the audio recordings. I conducted the confidential and private audio recordings on my iphone.

Demographics

Two African American female volunteer participants were in their mid-30s, and one was in their late 60s. The WLMSWs did not provide their ages, and I did note ask for their ages. Three of the volunteer respondents self-identified as African Americans who are currently homeless and living in a transitional housing facility or previously homeless with a history of living in a transitional housing facility. Two volunteer participants who self-identified as African American women were unemployed, and one was a part-time worker. Three volunteer respondents self-identified as WLMSWs with at least 3 years of experience working with homeless African American women. One WLMSW was male, and the other two were female.

Data Collection

I received university IRB approval on February 2, 2022, to recruit three African American women as potential volunteers and three WLMSWs. First, I gathered the IRB-approved volunteer informed consent forms and email flyers, then I contacted transitional housing facilities I located from the internet. I obtained informed consent from three African American women who met the study criteria. I also recruited and gained consent from three WLMSWs who met the study criteria. I set up appointments with the six volunteer participants in the order I received them. I recorded the open-ended questions and made memos during the in-depth interviews. Saturation developed after six in-depth interviews. Five interviews were audio-recorded using Temi, and one audio recording utilized Rev Call Recording. After the recorded interviews, I wrote down my thoughts and reflections in my data collection log and my fieldnotes. After each in-depth recorded

interview, I notified the volunteer participants to offer them a chance to review the transcripts for member checks. All six volunteer participants declined the offer. Finally, I organized the data, transcribed, coded the data, and identified themes. I coded Group 1 for the African American women and Group 2 for the WLMSWs. I kept the transcripts on my computer and cellphone with a password and facial protection.

Data Analysis

I used thematic data analysis to code themes from participants' responses and my responses to five in-depth interview questions. I analyzed the data utilizing Snodgrass et al.'s (2020) process for thematic data analysis and Ryan and Bernard's (2003) cultural model to identify themes within the expressions of all the volunteer participants. I practiced a line-by-line reading of the text to identify repetitions and themes. I manually analyzed the data using a Word document and highlighters. I also analyzed the data using a whiteboard to visualize the data. I also analyzed the data by replaying the audio recordings and listening for repetitions within the transcripts.

Evidence of Trustworthiness

The trustworthiness of this research depended on my level of reflectivity on the narratives of the volunteer participants and my written memos and fieldnotes (Wood et al., 2020). The information provided by the respondents and from my written field notes, memos, and observations, which contributed to the framework, accuracy, and trustworthiness of this research (Gregory & Fawkes, 2019; Wood et al., 2020). Furthermore, I provided the volunteer participants with a nonjudgmental perspective and the opportunity to pick the time and comfort zone to provide their feedback and an

opportunity to opt-out of the study at any time. I also reviewed the framework of their informed consent protections of their rights of confidentiality and privacy (DeCino & Waalkes, 2019; Hintz & Dean, 2019; Thompson et al., 2019).

Transferability

The transferability of this generic qualitative study depended on (a) knowing how many interviews would be enough to achieve saturation, (b) the context in which the study took place, (c) the cross-cultural setting, (d) where the study happened, and (e) the study population (Guest et al., 2020, pg.17; Munthe-Kaas et al., 2020). Researchers have argued that a study population of less than 16 in-depth interviews among study participants is sufficient within a cross-cultural setting to achieve theoretical saturation (Guest et al., 2020), which I achieved with six interviews. This qualitative study took place in Houston, Texas among social service professionals and service provision users.

Dependability

One of the challenges of the dependability of this study relied on how comfortable the participants felt verbalizing their experiences of spiritual value conflicts and personal value conflicts in the context of homelessness and how well I would answer the question, "What does this mean related to reading the volunteer respondent's transcripts and listening to their audio-recorded interviews?" (Leckner & Severson, 2019). Approaches for addressing the dependability of this study included maintaining a detailed data collection log, field notes, and researcher reflectivity.

Confirmability

I considered members checks as a method to ensure the confirmability of this study. However, there is little empirical data that member checks will guarantee the confirmability of a study due to limitations (Hintz & Dean, 2019; Thomas, 2017). In the case of this study, the three homeless African American female respondents did want an extended relationship with the research project and did not want to participate in member check opportunities. The WLMSWs also declined member check opportunities due to time constraints and a busy work schedule. As a result, I gave all the participants the opportunity to opt-in or opt-out of the members' check process (Hintz & Dean, 2020). I utilized Snodgrass et al.'s (2020) four-step process and triangulation of the respondents' recorded interviews to demonstrate confirmability.

Results

I practiced researcher reflectivity, and I became a partner and a respondent in this generic qualitative research study by asking myself the five in-depth interview questions. Although I am not a WLMSW, I am a master's human and social service professional and a master's theologian. I self-identify as a Puerto Rican woman with a history of homelessness. Thus, I placed myself in what Lee et al. (2020) termed a "third space." I utilized thematic data analysis and open coding to discover themes from my responses. A detailed list of the themes are in Table 1.

Table 1

Researcher Responses

Theme 1: Higher Power and God	Someone who believes in a Higher Power.	Some may call that Higher Power God.	A Higher Power without God
Theme 2: Religious	Religious services	Religious tools	Religious leaders
Theme 3: Listening	Listening to her feelings	Active listening skills	Empathic listening
Theme 4: Research	Doing research related to providing program services	Investigate	Do more research
Theme 5: Education	More education	My education	Additional education

Researcher Responses

Theme 1: Higher Power and God

The words Higher Power and God were a theme to the first in-depth interview question: Based on your knowledge and experience, what would you say is the meaning of being spiritual but nonreligious? Based on my knowledge, I would say that someone who self-identifies as spiritual but nonreligious is someone who believes in a Higher Power but does not affiliate with any religion. Some may call that Higher Power God, and some may not. In other words, someone who self-identifies as being spiritual but nonreligious may believe in a Higher Power without the need for any religion or God. I would say that the meaning of being spiritual but nonreligious involves a separation from any religion and a focus on that which one identifies as spiritual. Some call that spiritual power God and some call that Higher Power self.

Theme 2: Religious

In response to the second interview question, How would you describe a spirituality value conflict that may arise between a WLMSW and a homeless African American female client that self-identifies as being spiritual but nonreligious?, I responded,

> I would describe a spirituality value conflict that may arise between a WLMSW and a homeless African American female client that self-identifies as spiritual but nonreligious as any situation that involved compelling the client to attend predominantly religious services or attend educational classes with religious undertones, context, or text. For instance, I provided a spirituality-based class to a group of White and African American homeless women living in a transitional housing facility. Attendance to that spirituality-based classes as part of their program, which included occasional spot-visits by White and African American licensed masters' social workers to check the attendance. I witnessed spirituality value conflicts among some of the White licensed masters' social workers and the African American women regarding program services with undertones led by religious leaders. The spirituality value conflict arose when religious tools such as the Bible or a particular Church were used as spirituality tools for nonreligious clients.

Theme 3: Listening

The third interview question was "How would you handle a spirituality value conflict that may arise between myself and a homeless African American woman who self-identifies as spiritual but nonreligious?" I answered,

> First, I would try and meet the client where they are, and I would do this by listening to her feelings about the spirituality value conflict. I am clinically trained to listen. So, I would first listen to her view of the conflict. I was trained to employ active listening skills and empathic listening skills, so I would first try to get the client to say more about her feelings about the spirituality value conflict. Also, I would apologize for my unintentional role in the conflict, and I would seek to find a solution that meets the needs of the client.

Theme 4: Research

The fourth interview question was "How would you develop a culturally sensitive spirituality-based program service for homeless African American women who self-identify as being spiritual but nonreligious?" My answer was

> I would begin with doing research related to providing program services to marginalized homeless populations. So, my first step would be to investigate and do more research on spiritual but nonreligious African American women so that I could present the data to the administrative team. Next, I would invite African American women with a history of homelessness and women at the transitional housing facility to a meeting with the administration to develop a deeper

understanding of how to provide a spirituality-based program service that focused on the cultural and spiritual needs of the clients.

Theme 5: Education

Finally, the fifth interview question was "If you could offer recommendations to the facility's administration or any homeless facility whom you have worked with related to providing culturally sensitive spirituality-based program services, what would you recommend?" I answered,

> My first step would be to recommend that the administrative team invest in more education related to providing culturally sensitive program services to African American women. I say that because I have a master's degree in human and social service, and my education did not include any information about how to provide culturally sensitive spirituality-based program services to African American women. When I worked with the homeless population under the direction of nonprofit organizations, I was not provided with any education on how to provide services to nonreligious clients. The nonprofit organizations utilized clergy, churches, and faith-based leaders to provide program services. So, my first step would be to recommend additional education on the beliefs and values of nonreligious clients.

Group 1 Responses

I used the volunteer participants' responses to interview questions to answer the research questions. I utilized thematic data analysis and open coding to discover themes from the volunteer participants' responses. I collected themes from the audio recordings

and the transcribed narrative transcripts. The themes for Group 1 are listed in Table 2. Participants are labeled as VP# and AAW to represent them being volunteer participants and African American women.

Table 2

Themes and Responses from Group 1

Theme 1: Higher Power	VP#1AAW Believing in a Higher Power	VP#2AAW Some call it a Higher Power	VP#3AAW Believing in a Higher Power
Theme 2: Different Sides and Different worlds	Two different sides	Two different worlds	Wouldn't give then them the time of day
Theme 3: Listen and Communication	I would listen	Be able to communicate	I will listen
Theme 4: African American Culture	Being an African American	Understanding as an African American	My sisters
Theme 5: Education and Research	Just education wise	Start to reflect Learn from	Research

Theme 1: Higher Power

The volunteer participants answered Interview Question 1: Based on your feelings, knowledge, and experience, what would you say is the meaning of being spiritual but nonreligious? The words "Higher Power" were used to describe the meaning of being spiritual but nonreligious by all of the volunteer participants. VP#1AAW stated,

> I think the meaning of being spiritual is believing in a Higher Power. It's just things that are unexplained that you really don't need an explanation for. I learned different things from different aspects of different churches, but my spirituality deals with knowing that there's somebody greater than me.

VP#2AAW responded,

> The meaning of being spiritual but nonreligious is, I think to me, that is, realigning yourself or being in alignment with your divine nature. And I call that my authentic self and being in alignment with your authentic self and eliminating all of the religion, laws, and precepts that might not be true to me. I define spirituality as that divine nature. I call it God; some call it Higher Power, and that is the energy of the light that I want to be able to align myself with on a daily basis.

Finally, VP#3AAW said, "Being spiritual but not religious means truly believing in a Higher Power and trusting your belief that your Higher Power will guide you."

Theme 2: Different Sides and Different Worlds

Two volunteer participants described a personal value conflict that may arise between a White licensed social worker and themselves as "different." One volunteer responded to the second interview question with indifference. In the second interview question, I asked, in consideration of your previous response, how would you describe a personal value conflict that may arise between a WLMSW and a homeless African American female client that self-identified as being spiritual but nonreligious?

VP#1AAW: "I think they actually have a say of what they believe about religion or what being spiritual is. And I think they kind of force something on you that they've learned or was passed down because they believe that that's something they should say to someone. So, yeah, it's like we'll be on two different sides on what I would believe, opposed to what they think. Far as getting into details or in touch with what that person really feels about something. I think they overlook that because caring nurturing also falls

in a part with spirituality for me. I feel like they're not in particular listening to that person because, to me, you cannot put a religion or a spirituality on a person if you don't know who they are, where they came from, or what they chose to believe in. So, if you're forcing something on this person that they never heard of and they're not used to it, to me, that's like broadcasting something that you're just passing on. You're not even giving them the option to learn about it or to accept it themselves. It's like forcefully being put out there to me."

VP#2AAW: "I've had that experience when I was homeless and had to go to a White counselor. I'd like to say that when I'm in the presence of that type of counselor that does not understand my spirituality, its like we are in two different worlds. That's definitely a personal value conflict that I see. I don't end up continuing with the sessions because it's not really validating. It just makes me feel as if they're unable to really help me, you know. First of all, who I am is not really understanding the perspective in which I'm walking into your office, that, 'hey, I can get your tools, but I needed to mix integrate into this person that I am."

VP#3AAW: "I wouldn't give them the time of day, especially if I know and have witnessed what He's done for me."

Theme 3: Listen and Communication

The volunteer participants responded to the third interview question: Thank you for your patience and time; our inquiry is almost complete. Related to you self-identifying as being spiritual but nonreligious, how would you handle a personal value conflict that may arise with a WLMSW?

VP#1AAW: I think it's kind of hard on the Black, African-American women because it's more pressured. It's like, "Hey, I saw this before, so I'm going to use this on her." Opposed of letting that person be open-minded and seeking for themselves, they're kind of putting something in their face that was already there, and you're not giving them that options to find out more about what it is that would truly help them in that area. So, yeah, that's not a good thing for me, per se. I feel they are not particularly listening. I would listen and ask questions about what is a good fit for me as a Black woman."

VP#2AAW: "I think the first thing I would have to find out is how we can relate on one level. And I think that's how, but you know, bottom line, we have to be able to communicate and become one on some level or another in order for you to serve me. So, I would begin to ask them, maybe, 'do you believe in a universal, a creator of universal, do you believe in vibrations, you know, how do you come to a place of peace? And I think that's how. But, bottom line, we have to be able to communicate."

VP#3AAW: "I would give her a chance to explain, so I will listen, but I doubt if she could change my mind about anything personal I'm dealing with."

Theme 4: African American Culture

The volunteer participants responded to the fourth interview question, and culture was a common theme. I asked the volunteer participants if given the opportunity, how would you develop a culturally sensitive spirituality-based program service for homeless African American women that self-identified as being spiritual but nonreligious?

VP#1AAW: "I would definitely want to work with somebody that actually looks at that in me to try to guide me in a certain direction. It's hard being an African American

woman so much pressure. I just feel like sometimes it makes a difference whether it's a man or a female that actually does this type of thing with you. Some women tend to connect with women more because they have the mother part, the emotional part, and then some men, to me, they're more of the desktop people. You really want to work with somebody that you feel is actually concerned with your emotional state, your mental state, not to mention your physical state, because emotions and all that has something to do with your health."

VP#2AAW: "I've had this experience, first of all, I've been homeless and, um, I've had to go to counseling, you know, a White, you know, um, licensed, counselor. I think the conflict was that they're not understanding as an African American person that we are raised, you know, from childhood up in some type of spirituality in religious as well as environment. We've learned how to distinguish between the two at this point in my life, but we've always been involved in religion and spirit. I think we can come together and begin to create a spiritual program for the homeless African American women on what I call mindfulness and I think reading techniques."

VP#3AAW: "I would find non-denominational churches. Gather my sisters from different experiences and show them my way of spirituality because if I can reach one, I can reach many.

Theme 5: Education and Research

Volunteer participants responded to the fifth and final interview question: Finally, if you were able to offer recommendations to the administration of the homeless shelter that you lived in or currently live in, related to providing culturally sensitive spirituality-

based program services for homeless African American women, what would you recommend?

VP#1AAW: “I think knowledge. I think teaching; I think facts, black and white, helping them to learn what it is that they’re trying to be a part of or what they’re trying to learn about. I think everybody’s eager to learn about something that they’re looking for. You don’t want to just put it out there, and like I said, give them that option to go, ‘Hey, hey, hey,’ and they don’t know anything about it. Just education-wise, influencing them and just showing them that you genuinely care about what decision they choose to make. So yeah, I think just informational material, concern, empathy, sympathy, and just acknowledgment of who that person is. I think that works well.”

VP#2AAW: “I think the first thing that administrators who are running these programs should do is have a conference, a meeting with the women that they’re serving that have been through this experience. You know, set up a list of questions that might cause people to start to reflect, learn from, and really that could really draw out the key points and importance of what it takes to serve our community.”

VP#3AAW: “I would definitely research and propose a great argument to whomever allows me a chance.”

Subtheme 1: Church/Religion. Subtheme one developed related to church and religion and is displayed in Table 3.

Table 3

Subthemes and Group 1 Responses

Subtheme 1: Church and Religion	VP#1AAW Different churches	VP#2AAW Eliminating of the religion	VP#3AAW Non-denominational Churches
Subtheme 2: Frame of Reference	Different aspects of different churches	From childhood	Different experiences

VP#1AAW: "I learned different things from different aspects of different churches, but my spirituality deals with knowing that there's somebody greater than me."

VP#2AAW: "Being in alignment with your authentic self and eliminating all of the religion, uh, I think laws and precepts that might not be true to me."

VP#3AAW: "I would find non-denominational churches. Gather my sisters from different experiences and show them my way of spirituality because if I can reach one, I can reach many."

Subtheme 2: Frame of Reference. VP1#AAW: "I learned different things from different aspects of different churches, but my spirituality deals with knowing that there's somebody greater than me."

VP#2AAW: "And so, I think the conflict was that they're not understanding as an African American person that we are raised, you know, from childhood up in some type of spirituality in religious as well as environment."

VP#3AAW: "different experiences."

Group 2 Responses

Themes developed among group two. The themes are displayed in Table 4. Participants are labeled as VP# and WLMSW to represent them being volunteer participants and White licensed master social workers.

Table 4

Themes and Responses from Group 2

Theme 1: God and Religion	VP#4WLMSW Genre of Religion A specific figure of Religion Religious Figure God	VP#5WLMSW More the Bible Since it's more religion	VP#6WLMSW Religion is a bit strict
Theme 2: Different Values On Religion Versus Spirituality	Their take on religion could be more loosely seen	More into the religion versus spirituality Different beliefs and morals	Different views when it comes to religion and spirituality
Theme 3: God and Religion	See what their take on religion is and why they might prefer spirituality	Make them more into the religion of mine	Follow religion
Theme 4: Meetings and Discussions	Try and Meet them	Gather as many people as I can	Find a compromise
Theme 5: Education and Research	Finding out	More studies	Talk about their experiences

Theme 1: God and Religion

Volunteer participants responded to interview question number one, and God and religion were themes used in conjunction: Based on your knowledge and experience, what would you say is the meaning of being spiritual but nonreligious?

VP#4WLMSW: "The meaning of being spiritual, but nonreligious, to me would be someone who practices in some sort of meditation or any type of attempt to connect to

their inner self rather than a specific genre of religion or a specific figure of religion in that aspect. For myself, I call the religious figure God some may not."

VP#5WLMSW: "I don't think there's much importance for spiritual. I feel like people should follow more the Bible since it's religion, and it's what actually came into the world physically. And everybody can see it, read it logically and understand it instead of dividing deeper into spiritual spiritualism, that isn't really as like written by God Himself or Jesus."

VP#6WLMSW: "To me, spiritual is free. I feel like faith is also tied into being spiritual in some religions. On the other hand, religion is a little bit strict, a lot more rules and regulations. You put it in a book, and everybody has to abide by that, or you're not being a good Christian, or you're not being Buddhi or whatever religion that you choose. Spiritual is just living your life the best way you can."

Theme 2: Different Values on Religion Versus Spirituality

Volunteer participants responded to interview question number two. Christianity versus spirituality were common themes. In consideration of your previous response, how would you describe a spirituality value conflict that may arise between a WLMSW and a homeless African American female client that self-identifies as being spiritual but nonreligious?

VP#4WLMSW: "For me, I most likely have not gone through as many struggles as the African American woman who might have been brought up different. So, their take on religion could be more loosely seen and not so much set on a strict type of figure. They understand that this religion is like this, but they don't believe in that religion, so to

speak. So, they're more spiritual in trying to connect with themselves. So, a spiritual value conflict would be if they are going through something, they might try to connect to the world and themselves versus trying to seek help from the religious figure that I might have been brought upon. For me, it would be the Christian Catholic faith."

VP#5WLMSW: "We both think different, and theirs are different beliefs and morals. I would handle the spiritual value conflict by telling her to just follow the Bible instead of grabbing at information that isn't written; I guess I would make them more into the religion of mine than of their own."

VP#6 WLMSW: "I would say to her, 'I understand that we, you and I may have different views when it comes to religion and spirituality, but my religion or this religion could offer some kind of peace of mind that you may need. I understand that you are homeless, and you may have given up on religion and God in a sense. But my church could offer some kind of anchor if you just give it a chance.' Basically, try to find a compromise. I wouldn't force it."

Theme 3: God and Religion

Volunteer participants responded to Interview Question 3: How would you handle a spirituality value conflict, that may arise, between yourself and a homeless African American woman that self-identifies as being spiritual but nonreligious?

VP#4WLMSW: "I would try and meet them halfway and see maybe why they're not religious or see what their take on religion is and why they might prefer spirituality over praying to a religious figure or dedicating themselves to that type of religion. I would try to see how far do they take it on what level are they with their spirituality. I

would listen to what they had to say and kind of take into consideration everything they're telling me. I would use that and my knowledge to see where they stand on their religion, spirituality, and faith."

VP#5WLMSW: "I would handle the spirituality value conflict by telling her to just follow the Bible instead of grabbing information that isn't written; I guess personally make them more into the religion of mine. Basically, I would try to find out a compromise because I wouldn't want anybody to force something on me. It serves no purpose when you actually want to try and see it through. So, I would not push the issue, and if they end up still not wanting to come to my church, then I'll just wish them a blessed day and go on about mine."

VP#6WLMSW: "I think a spirituality value conflict would mean we both think different there's different beliefs, morals. And the way we do things, follow religion, uh, spiritualism, isn't really like religion.

Theme 4: Meetings and Discussions

Volunteer participants responded to interview question number 4**:** If given the opportunity, how would you develop a culturally sensitive spirituality-based program service for homeless African American women that self-identifies as being spiritual but nonreligious?

VP#4WLMSW: "I would approach them more delicately and not start to push anything on them or anything that they're uncomfortable with. So, I would first basically see where each and every person stands on their religion and spirituality. And then after that, based on their needs on what they've told me, I would try and meet them in between

and not try and force anything on them. And if they need help figuring out where they are, I would help them figure out which spectrum they're fighting for."

VP#5WLMSW: "I would gather as many people as I can to involve them in that specific group and see how they cope and cooperate with one another. Maybe even bring somebody who is religious, nonreligious, or spiritual."

VP#6WLMSW: "Basically, try to find a compromise, not push the issue."

Theme 5: Education/Research

Volunteer participants responded to the final and fifth interview questions: Finally, if you were able to offer recommendations to the administration of the facility or any homeless facility that you have worked with related to providing culturally sensitive spirituality-based program services, what would you recommend?

VP#4WLMSW: "I would recommend finding someone that's kind of their same faith or that understands both faith and religion and spirituality, someone who is more of an expert at finding out what level of spirituality or religion the client is. So, we are able to delegate what resources are needed to help the client."

VP#5WLMSW: "I would like to see more studies on how they are different, spiritual and nonreligious. One is free, freelancing free, while the other is strictly what is said and read. Yeah, more research."

VP#6WLMSW: "Maybe a meeting like AA but not AA. A meeting where people sit around and they talk about their experiences, but with religion, more so than drugs abuse or anything like that. But people have been let down by certain churches and how

we can hear their insight of things and how we can make a difference or how we can change."

Subtheme: Frame of Reference

Sub-themes developed among group two. The sub-themes are displayed in Table 5. Three volunteer participants relied on their frame of reference to handle a spirituality value conflict that may arise with a homeless or previously homeless African American woman that self-identified as spiritual but nonreligious.

VP#4WLMSW: "My knowledge."

VP#5WLMSW: "Just follow the Bible."

VP#6WLMSW: "My religion."

Summary

Chapter 4 included the settings and demographics of the volunteer participants. This study's data collection and analysis process provided evidence of trustworthiness, transferability, dependability, confirmability. This generic qualitative research study aimed to gain a deeper understanding of personal and spirituality value conflicts that may arise among homeless or previously homeless African American women and White licensed social workers. In group one, three homeless or previously homeless African American women with a history of living in a transitional housing facility provided their responses to 5 in-depth interview questions related to personal value conflicts. In group three, White licensed social workers provided their responses to 5 in-depth interview questions related to spirituality value conflicts. Themes and subthemes developed among group one and group two.

In Chapter 5, I interpret the study findings in terms of how the study confirmed, disconfirmed, or extended knowledge based on the literature review in Chapter 2. Furthermore, I discuss the limitations of the study, and I make recommendations for additional research based on the strengths and limitations of the current study and the literature reviewed in Chapter 2. I also discuss the study's implications related to the potential impact of positive and social change within the social service profession, and I conclude with a statement that captures the critical elements of the study.

Chapter 5: Discussion, Conclusions, and Recommendations

This generic qualitative study investigated personal spirituality value conflicts among White social workers and homeless African American women to explore how effective spirituality-based programs can address these conflicting personal and spirituality values (Greenberg et al., 2018). This study has the potential of helping homeless African American women develop alternative meanings and perspectives as well as create a comprehensive understanding of client–worker spirituality values through active participation in critical reflections and inclusive dialogues (Anand et al., 2020; Hodge, 2019; Mangaratua et al., 2021). The following chapter provides an interpretation of the findings and conclusion to the study.

Interpretations of the Findings

Confirming Past Research

The finding of this study confirmed the peer-reviewed literature described in Chapter 2. For example, Oxhandler et al. (2018) discovered that religious-affiliated individuals cite spirituality as a means for improved physical and mental health. In this study, one African American woman with a history of homelessness and living in a transitional housing facility described her spirituality's physical and mental benefits. This study also confirms Weng and Gray's (2020) discussion related to levels of mistrust, judgment, and racial tension among African Americans and social workers. For example, in this study, one African American woman described her feelings of mistrust toward a White licensed masters' social worker by saying, "I would not give her the time of day." Further, research noted a level of continued mistrust of social workers among the

homeless population (Moore-Nadler et al., 2020). In the current study, there was a tone of racial tension and anger among two African American female volunteer participants with a history of homelessness and the one African American woman who currently resides in a transitional housing facility.

Additionally, religion and spirituality were an overlapping theme in this study in terms of frames of reference, which confirms previous research (Bosco-Ruggiero, 202). Some social service users' and social service professionals' self-perceived values and frames of references are tools to address spirituality value conflicts that may arise among African American clients with different values and beliefs (Anand et al., 2020; Choi & Hasting, 2019; Eschenbacher, 2020; Simanjorang et al., 2021; Schnitzler, 2020). Two of the African American women with a history of homelessness and a history of living in a transitional housing facility discussed the historical frames of references of African American women related to religion and spirituality. Research in the literature review further noted a history of "uneasy relationships" between nonreligious clients and social workers, resulting in value conflicts (Gokani & Smith, 2020). In the current study, two volunteer African American women shared their indifference and tense relationships with White licensed masters' social workers who did not share their values (see also Tarkakovsky & Walsh, 2018). One WLMSW also shared indifference related to conflicting spirituality values and religious values.

Disconfirming Past Research

This study disconfirms fear as a motivation for not discussing patients' spiritual values. Damari et al. (2021) discovered that one of the reasons health care professionals

are reluctant to discuss a patient's spiritual values, despite the guidelines of the World Health Organization, was due to fears of conflicting personal and spiritual value systems. In this study, three WLMSWs did not cite fear as a reason for not discussing their client's spiritual values. All WLMSWs openly discussed their client's incompatible spiritual or religious values.

Conclusively, this study disconfirms the suggestion that spirituality and religion positively impact most of the general populace in America. For instance, Fitzpatrick (2018) stated that spirituality and religion positively affect the general population. However, this study highlighted the potential negative impacts of religion on spiritual but nonreligious individuals. Two African American women described spirituality and religious values as "different worlds." In contrast, three WLMSWs offered their religious values to their clients. VP#5WLMSW stated, "Just follow the Bible." On the other hand, VP#3AAW described her indifference towards WLMSWs who may offer their clients religious values by stating, "I would not give her the time of day."

Extended Knowledge

This study extends knowledge through the various frames of references of each participant (Anand et al., 2020; Eschenbacher, 2020; Simanjorang et al., 2021; Schnitzler, 2020). This study underlined how LMSWs can understand, flourish, and develop new frames of references attached to personal and spirituality value conflicts among diverse clients, extending similar research (Bouchard, 2018; Owen, 2016). Based on the literature review in Chapter 2, adult transformative learning challenges the status quo of personal value conflicts between clients and social workers (Hodge, 2019). Moreover,

Simanjorang et al. (2021) emphasized the need for social workers to re-evaluate and re-think how they approach the topic of client's and or patient's spiritual and or religious values. Social workers can begin to critically reflect on their value judgments and unconscious frames by considering the client's subjective views, context, and related cultural references religion and spirituality (Anand et al., 2020). This study builds on the existing knowledge that context, culture, and individual frames of reference contribute to how individuals view spiritual and personal value conflicts.

Findings Related to Theoretical Foundation

The theoretical foundation of this study was adult transformative learning theory, which allowed for a focus on the participants' human experiences with spirituality and personal value conflicts resulting in newly acquired education, personal growth, and professional enhancements (Levisohn, 2017). The theory was relevant to understanding diverse cultures that confront assumptions about spirituality and personal values (Levisohn, 2017). This study extends on knowledge about adult transformative learning theory and existing presuppositions to expand obscured perceptions about how homeless African American women and LMSWs describe spirituality and personal value conflicts (see Choi & Hastings, 2019; Eschenbacher, 2020). Based on the study's findings, challenging individuals' core religious worldviews and personal values, nonreligious practices and beliefs, and presuppositions can lead to positive adult transformation (Eschenbacher, 2020).

Limitations of the Study

A description of a limitation of this study is a lack of generalizability due to a concentration on one metropolitan city versus a broader geographic region that includes another metropolis (Edwards & Seck, 2018). For instance, a study that included surrounding cities like Austin, Dallas, and San Antonio would comprise a larger sample size. Another barrier includes WLMSWs with a more significant academic background related to spirituality value-conflicts and higher levels of training and education than their clients (Edwards & Seck, 2018). In other words, the WLMSWs may have more education about spirituality value conflicts due to their prior realization of the National Association of Social Work Code of Ethics (Edwards & Seck, 2018). The homeless African American respondents may not be aware of any ethical considerations.

Another limitation of the study involves any biases that I may have regarding frames of reference and life experiences within the clergy, social service profession, and my academic training/education. I address potential researcher biases by making reflective notes in the researcher's fieldnotes (Mangaratua, Taylor, Ledger, 2021; Schnitzler, 2020). My epistemology and ontological beliefs, views, and values provide the lens through which I filter knowledge. In other words, my frames of reference as a theologian and academic within the social service professionals provide a lens through which I look (Schbiutzer, 2020). Finally, reasonable steps to identify any unperceived biases I noted in my fieldnotes, and I apply both critical reflections and holistic thinking to prevent any undue influences to this investigation (Anand, Anand, Welch, Marsick, & Langer, 2020; Moore-Nadler, Clanton, & Roussel, 2020).

Recommendations

Recommendations for further research is grounded in the literature review from Chapter 2, which includes Gokani and Smith (2020), who endorsed a reasonable methodology for social service professionals and administrators to create strategies and standards that provide a protected place for homeless or previously homeless African American client's various cultural values connected to religion and spirituality. For instance, a collaboration between social service professionals and provision users that engage conferences, meetings, open dialogue, education, and additional research on spirituality and personal value conflicts. Six volunteer participants recommended additional research studies and supplementary education as a positive step towards addressing personal and spirituality value conflicts between social service professionals and their African American clients who self-identify as spiritual but nonreligious. Case in point, VP#6WLMSW recommended a meeting between the White licensed masters' social workers and their African American female clients that self-identified as spiritual but nonreligious to discuss potential program services. Anand, Anand, Welch, Marsick, and Langer (2020) rationalized that by paying conscientious attention to clients' subjective views, context, and culture, White licensed masters' social workers can begin to critically reflect on their value judgments and unconscious frames of references related to religion and spirituality.

Furthermore, recommendations include employing Jack Mezirow's theory of adult transformative learning to examine how White licensed masters' social workers can learn from homeless or previously homeless African American women that self-identify

as spiritual but nonreligious by listening to their stories from a historical and cultural perspective (Simanjorang, Taylor, and Ledger, 2021). Meanings are intrinsic to adult transformative learning theory encompassed defining frames of references as the experience from which one draws their values, views, and habits (Anand, Anand, Welch, Marsick, & Langer, 2020; Mangaratua, Taylor, Ledger, 2021).

In this study, six volunteer participants filtered their human experiences of personal and spiritual value conflicts through their frames of reference as either a White licensed social service professional or as a Black woman with a history of homelessness. Finally, recommendations include a careful examination of individuals' frames of reference, narratives, and human experiences to develop culturally-sensitive program services for homeless populations that self-identify as spiritual but nonreligious.

Recommendations for Practice

Description of recommendations for practice include increased education for human and social service professional related to spirituality but nonreligious individuals that utilize social service provisions. Spirituality has an impact on the overall well-being of the general population, therefore, a recommendation for practice would include providing WLMSWs with additional education on the cultural aspects of being an African American person that self-identifies as spiritual but nonreligious (Fitzpatrick, 2018). Another recommendation for practice would include applying empathic and active listening skills when enrolling clients into transitional housing facilities for homeless populations. Religion may improve the quality of life for some African American women with a history of homelessness, however, recommendations include expanding program

services to include nonreligious undertones, text, and practices. Finally, recommendations for practice include developing a collaboration among the administrative staff of transitional housing facilities and African American women that self-identify as spiritual but nonreligious. A collaboration among social service administrators and service provision users may provide the framework to discover underlying interrelationships that could assist with developing culturally sensitive program services for spiritual but nonreligious clients.

Implications for Positive Social Change

Individual Level

Implications of this study for potential impact for positive social change at the individual level may include the opportunity for individuals to learn from their frames of reference and transform their ways of viewing the world (Anand, Anand, Welch, Marsick, & Langer, 2021; Hodge, 2019). For example, from an ontological perspective, individuals describe how they make meaning of their world by drawing from their frame of references. This study explores the positive individual implications of positive social change by investigating individual value systems with the intent of developing a deeper understanding of how life experiences impact individual spirituality and personal value conflicts (Anand, Anand, Welch, Marsick, & Langer, 2021; Hodge, 2019). Since the goal of adult transformative learning theory is to promote individual thinking, this study provides an opportunity for positive social change, on an individual level, by providing persons with an opportunity to learn new information and develop new frames of references (Bouchard, 2018). Lastly, on the individual level, this study has implications

for positive social change in that it provides an opening for homeless individuals to speak their truth to the administrative staff of transitional housing facilities as nonreligious individuals (Scheitle, Corcoran & Halligan, 2018). In other words, the reflections of the individual volunteer participants provide narrative stories that described how they interpret the world and how they interpret situations they encounter in the world (Papakitsou, 2020).

Family Level

Implications for positive social change on the family level may include an opportunity for families that self-identify as spiritual but nonreligious a balance between religious affiliation and spiritual nonreligious ideologies (Scheitle, Corcoran & Halligan, 2018). For instance, implications for positive social change on the family level may include suggestions for families to discover hidden assumptions related to religious values (Eschenbacher, 2020). Case in point, on the family level, this study may provide implications for positive social change by offering spiritual but nonreligious families with the chance to challenge hidden conflicting assumptions about their spirituality and personal values. This study emphasize adult transformative learning theory which include the ability for families to become empowered and discover new understanding about spirituality and personal value conflicts. Finally, implications for positive social change on the family level may incorporate a holistic approach to developing program services for homeless African American families that are not affiliated with any religious values.

Organizational Level

Implications for positive social change on the organizational level include opportunities for organizational leaders to consider structural changes in how they provide program services to homeless African American women that self-identify as spiritual but nonreligious. For example, this study investigates White licensed masters' social workers' frames of references based on their responses to 5 in-depth interviews. Research and Education were identified as themes among the WLMSWs. As a result, this study has implication on the organizational level in terms of providing an opportunity to gain deeper understanding and advanced education related to providing culturally sensitive program service to homeless populations. Organizations may gain a deeper understanding of spirituality and personal value conflict by examining the guided in-depth interview questions and participant responses. Finally, implications for positive social change on the organizational level may include sustainable program service for spiritual but nonreligious homeless populations (Schnitzler, 2020).

Society Level

Implications for positive social change on society may include an chance to improve the strained relationships between some White licensed masters' social workers and some homeless or previously homeless African American women that self-identify as spiritual but nonreligious (Gokani, Stewart & Smith, 2020). For instance, this study identified a gap between White licensed masters' social workers and homeless or previously homeless African American women that self-identified as spiritual but nonreligious. Implications for positive social change on the society level may also

include increase emperical research in the social work literature related to gaining new information associated with spirituality and personal value conflicts. Historical evidence suggest that spirituality does provide a sense of well-being among homeless persons, therefore, this study may produce a positive impact on society by highlighting potential negative effects of religious values on spiritual but nonreligious persons particularly among homeless African American women (Fitzpatrick, 2018). Lastly, implications for positive social change on the society level may include an opportunity to provide culturally sensitive program services for nonreligious populations that are homeless.

Methodological Implications

Methodological implications of this study include respect for the volunteer participants' autonomy and respect for persons (Hintz & Dean, 2019). For instance, in this study the volunteer participants' autonomy to opt-out of the research at any time without judgement was a critical methodological process. Also the privacy and confidentiality of the volunteer participants were respected by not using any identifiable information. Additional methodological implications include analyzing the data using grounded theory which include coding and identifying themes (Hintz & Dean, 2019). The methodological implications of this study also include a humanistic approach that investigates the life experiences of the volunteer participants related to spiritual and personal value conflicts (Papakitsou, 2020). For example, I focused on thematic analysis and purposive sampling to study the detailed responses of the volunteer participants to interpret their responses to the in-depth interviews (Papakitsou, 2020).

Theoretical Implications

The theoretical implications of this study on human and social service professionals such as licensed maters' social workers include adult transformative learning theory, which is grounded in adult education (Anand, Anand, Welch, Marsick, & Langer, 2020; Hodge, 2019). For instance, the theoretical implications of this inquiry include an investigation of the volunteer participant's epistemology. For instance, in terms of the volunteer participants' epistemological views on spirituality and religion, Anand et al. (2020) discussed how humans make sense of the world will influence how humans think, impacts human behavior, and impact how humans feel about their experiences. Also, the theoretical implications of this study magnify Jack Mezirow's adult transformative learning theory in terms of the volunteer participants' ontology and critical reflections (Anand, Anand, Welch, Marsick, & Langer, 2020; Simanjorang, Taylor, & Ledger, 2021).

For example, Mezirow believed that humans' source of making sense of the world is their frame of reference (Anand, Anand, Welch, Marsick, & Langer, 2020). In the case of this study, the human experiences, their critical reflections in the audio-recorded in-depth interviews, and their rational dialogue with the 5- interview questions provided the foundation for adult transformative learning theory.

Conclusion

In conclusion, the fundamental essence of this generic qualitative study is to provide human and social service professionals with culturally-sensitive program services for homeless African American women that self-identify as spiritual but nonreligious.

This study focused on adult transformative learning theory relevant to extending scientific dialogue about spiritual and personal value conflicts among social service professionals and marginalized homeless African American clients. In this study, I heard the data speak through the audio recordings. I heard painful human narratives from marginalized African American women with a history of homelessness. I heard a tone of shame in the voices of the African American women as they described their history of being Black and homeless in America.

VP#1AAW stipulated the cultural "pressure" linked to a homeless Black woman. I heard frustrations in the voice of a White licensed masters' social worker as he wrestled with the idea of developing culturally-sensitive programs for displaced African American women that self-identify as spiritual but nonreligious. VP#4WLMS (male) wrestled with his Catholic Christian frame of reference instead of that of the spiritual but nonreligious African American women by acknowledging that he and his clients were "brought up differently." Lastly, the essential essence of this generic qualitative study provides a platform for holistic dialogue and critical thinking among social service professionals and marginalized populations that self-identify as spiritual but nonreligious.

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