

POWER AND INFLUENCE IN THE WORKPLACE
An Exploratory Investigation of Witness

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ABSTRACT

A basic assumption of this paper is that most of the witnessing challenges or negative reactions in the workplace to witnessing attempts occur when (1) a misuse of power and influence is perceived, and (2) there is a difference in the spiritual state of the individuals dialoging.

The first goal of this manuscript is to educate others to the fact that spiritual influence in the workplace will be more effective when the Christian worker has heightened sensitivities to the power sources that exist in the environment and has the ability to discern what influence tactics to use and which to avoid. Spiritual influence in the workplace requires wise communication (Matthew 10:16). Wise communication by a witness requires an understanding of the stages of spiritual growth in order to discern where the other person is at spiritually (i.e., from a person who has no God framework at all to the person dedicated to living the sharing the Gospel as a disciple of Christ). This first goal is accomplished by presenting research findings from the leadership literature that shows certain combinations of power sources and influence tactics in the workplace (regarding non-faith-based workplace issues) are more effective than others. Propositions are developed connecting the leadership research on power and influence to a workplace setting for the witness.

The second goal of this manuscript is to reveal the combinations of power and influence that elicit highly effective outcomes in the workplace, when the spiritual stages of the witness and person being witnessed to are clearly very different from one another. This goal is accomplished by evaluating real-life witnessing examples from the workplace and profiling them based upon power source of the witness, influence attempt used by the witness, and spiritual stage of the witness and the colleague. The outcomes of each situation is also noted, thus connecting the power and influence tactic with the type of outcome (highly effective vs. moderately effective vs. a low level of effectiveness) while recognizing the differences in spiritual stage between the witness and the colleague.

Finally, the third goal of this manuscript is to identify the various power/influence combinations that should be used with coworkers, subordinates, and superiors. This goal is achieved by applying the above work to each of the three categories of workers.

POWER AND INFLUENCE IN THE WORKPLACE
An Exploratory Investigation of Witness

In 2004, a force of 56 million adult Christians shared their faith with another person (Barna, 2004). A proportion of these attempts occurred in the workplace and a growing number are ultimately ending up in court. The EEOC is the government agency in charge of investigating claims of religious discrimination in the workplace. Title VII is the legislation that lays the parameters within which a legally acceptable witness can occur. Examples of religious discrimination include, but are not limited to (1) firing an employee because of that employees' Christian beliefs; (2) loss of promotion due to one's Christian witness at work; (3) failure to give an employee a raise until the employee no longer spends free time (such as breaks or lunch) discussion religious beliefs with other employees; (4) harassment of employees because they wear religious clothing, and (5) continual mocking of a person's religious convictions or intentionally using offensive language around someone in order to mock one's religious beliefs.

Generally speaking a successful court decision rests on the balance of the witness' sincerely held religious beliefs and/or the employer's proof of undue hardship experienced as a result of the manifestation of those beliefs.

“Find a way to witness without losing your job!”

–Keith, David (2001)

The EEOC reports that Discrimination Charge filings were up over a ten year period of time with religious-based cases leading the way with an 85% increase from 1,388 (1992) to 2,572 (2002) (EEOC, 2003). Since the September 11th attacks on the US in 2001, the rate of religious discrimination filings surged 21%, making this the largest categorical area of increase for the EEOC in 2002. Pundits attribute this increase to the heightened sensitivities against people who appeared to fit the profile of the terrorists, increasing witnessing and displays of religious beliefs and actions (EEOC, 2003), increasing diversity in the workplace (Rochelle, 2001). Religious diversity in the workplace is likely on the rise as the number adults who are self-defined Christians declined from 86% in 1990 to 77% in 2001 (American Religious Identification Survey).

Discrimination Charge filings represent workers who feel strongly enough that they were discriminated against for their religious beliefs, that they filed a Charge against their employer or another employee. Not all filings are found to be in favor of the worker. In fact, from 1992 to 2003 the EEOC ruled about one-half of the charge filings (44% to 64%) to have ‘No Reasonable Cause’ or in other words, it failed because the employer discriminated against the employee for all the right reasons:

“When a Title VII religious claim fails, it is often because the employer is able to show the employee was discriminated against for inefficiency, bad work product, or an inability to get along with coworkers rather than because of the asserted religious practice. A frequent example is when an employee's religious speech is couched in an argumentative, confrontational style that inhibits cooperation with other employees. In such cases, the court is likely to determine that the employee was not discriminated against because of his religious beliefs, but because of his offensive conduct in the office.” (American Center of Law and Justice)

IN THE CROSSFIRE

Employers

Employer sensitivity and proclivity to act or react to religious speech or behaviors is likely to burgeon as the Chairman Domeniques of the EEOC has gone on record urging employers to be diligent in ‘rooting out’ such discriminatory behaviors that are ‘morally and monetarily costly to our nation’ (EEOC, 2003). However, witnessing (i.e., EEOC term ‘proselytizing’ or ‘religious speech’ is protected as any other form of speech under the US Constitution. This means that an employer cannot legally sanction an employee for

proselytizing while allowing another employee free speech on any other controversial issue that is non-religious. The Free Speech Clause prohibits an employer “from singling out religious expression for disfavored treatment: “Private religious speech, far from being a First Amendment orphan, is a fully protected under the Free Speech Clause as secular private expression,” *Capital Sq. Review Bd. V. Pinette*, 115 S. Ct. 2448 (1995)”. However, if a Christian worker is asked to stop proselytizing (and is made aware of objections to it) and yet continues, the employer can make the case that religious harassment is occurring and therefore a threat to the efficiency of the workplace exists. Contrary to a common employer misperception, there is no law requiring the workplace to be a ‘religious free’ environment (Gale Group, 2002). Instead the law allows for religious diversity and (in general) freedom of religious expression as long as employer and other employee rights are not violated. Of interest, an employer does have the legal right to limit a Christian’s proselytizing when ‘off the clock’ if the Christian is high profile and the listeners are likely to associate the Christian’s message with the company.

Christian Witness

Christians witness on the job because they believe they have a spiritual duty to at every available opportunity. In fact, Barna Research Group finds that at the corporate levels alone, 38% Baby Boomers (and 32% Busters) have a felt responsibility to tell others of faith (Boomers are dominating positions of CEO, COO, CFO, board chairman, and corporate president, and Busters positions of CIO and CTO) (2002). According to national surveys, in the adult Christian population:

- 80% Evangelical Christians have shared their faith with a non-Christian in the past year (Barna, 2002).
- The lifestyle activities of Christian Evangelicals statistically emerge as distinct from ‘the masses’ comprised of other groups, and from atheist and agnostic groups (Barna, 2004).
- 55% of Born Again Christians have shared their faith with a non-Christian in the past year, compared to 58% in 1999 (Barna 2004).
- 78% of Born again Christians shared faith in Christ in the past year by offering to pray with a non-Christian person who was in need of encouragement or support (Barna, 2004).
- 21% of Born Again Christians shared faith by sending letters or emails explaining aspects of faith and encouraging them to consider it more closely (Barna, 2004).

Some Christian workers are not using discernment about the conditions under which and the timelines within which the ‘religious speech’ should occur in the workplace. Christians need to be educated on how to responsibly walk out the witnessing process with wisdom and discernment. 90 – 97% of Christians have never been taught to apply biblical faith to their work life. The result is inefficiency and disunity threats to the employer, and subsequent sanctions and job loss for the witness. Is this a symptom of improper stewardship to God and to the employer? The workplace witness requires both compassion and caution.

Workplace Witnessing In Action	Outcome
Lee is an on air anchor for national cable TV co. and had been praying for Jenny’s (his coworker) openness to gospel. Jenny was intrigued after hearing several of Lee’s faith-stories, and agreed to a lunch bible study at work. Jenny tauntingly approached Lee about his views on partial birth abortions, when Lee was emotional and physically run down.	Lee almost shouted at her the gross description of a partial birth abortion and sarcastically summed up his view. Jenny turned pale, cried and said, “I knew it, you are just like the rest of them!”.

Foster (2001) advises that to be an effective witness, one should (1) be careful not to get fired (no job, no witness), (2) understand the workplace atmosphere and the attitude of boss (e.g., if employer is informed on Title VII and will for example make a good faith effort to accommodate religious requirements to not work on Sundays), (3) be aware of accountability and integrity issues (e.g., use of company time for

witnessing activities, giving fair effort on the job, reading the bible on breaks), (4) be compassionate but not moved from your convictions, (5) relate in a genuine manner with others, (6) be consistent in their lifestyle – everyone is on the lookout for a hypocrite, and (7) recognize people are watching. Os Hillman has stated that one of the easiest ways to discredit Christ in the workplace is for us to do our work with less than excellence.

Workers Who Are Witnessed To

There is a void in the workplace felt by many. A Wall Street Journal survey revealed a 50% dissatisfaction rate among executives, an 80% job dissatisfaction rate among general workplace population, and a 50% dissatisfaction rate among Christians. According to Barna (2004), approximately 1/3 of the adult workforce (averaged across all income levels) report that they are searching for meaning and purpose in life. Results of a nationwide survey revealed that the overwhelming majority of Americans want traditional Christian values and symbols to prevail (Gale Group, 2002). It seems a natural fit for faith-based conversations to occur in such an environment and be positively received. Yet, coworkers who have been witnessed to may question the appropriateness of such situations. Coworkers also need to be educated on what faith-based situations they can legally expect to experience in a workplace setting.

For example, coworkers can legally expect to be drawn in to faith-based conversations at work as long as these conversations do not affect working relationships or efficiency on the job. But, they can also legally expect to stop future witness attempts by stating an objection to the one witnessing. They may legally see a Bible or other faith-based item on a fellow Christian's desk or even receive Christian literature from their employer. Comparatively, they also have the right to be secure in the fact that the employer is not tying acceptance of the literature to promotion or favor in any way, and that reasonable accommodations will be made by the employer in response to any objections put forth by the coworker.

Faith-based approaches from coworkers are likely to continue. Fortune (2001) featured a cover story highlighting what they termed a 'counterculture' movement of believers mobilizing to build a bridge between spirituality and work. A Gallup Poll revealed over 50% of the people surveyed said they discussed spiritual issues with a fellow worker over a 24-hour period. Bateman (2003) showed about 40% students (future employees) at a secular business university indicated that they would consider themselves to be a person that tries to influence others to make faith-based decisions. A smaller percentage of these (13%) intend to view a career in the business world as a 'mission field' in which they can share their faith with co-workers, etc. when opportunities arise, or as a place in which they can try to influence company decisions so that they reflect Christian principles. This percentage was much higher for students in private Christian universities (69%) (Tomal, 2002). Business Week (1999) reports, "5 years ago – only one conference on spirituality and the workplace, now there are hundreds", and "today, a spiritual revival is sweeping across Corporate America as people of all stripes are mixing mysticism into their management, importing into office corridors the lessons usually dolled out in churches, temples, and mosques. Gone is the old taboo against talking about God at work". Hammond (2001) reports that there are over 10,000 workplace Bible and prayer groups and from 2000 to 2002, the number of books published on faith and work increased by about 365% (79 published in 2000 compared to 288 published in 2002). As reported by Os Hillman (2001), "Ten years ago we could identify only 25 national or international workplace ministries; today we can identify more than 900" (quote from Mike McLoughlin, YWAM Marketplace Mission).

WITNESSING: BIBLICAL PERSPECTIVES

WITNESSING DEFINED

The Old Testament Hebrew primarily represents the witness or witnessing as a verbal proclamation that is solemnly made. For example: (1) Strong #5749 dw (ood) - to bear witness, say again and again, to testify, to cause to testify, to protest, affirm solemnly, warn, exhort or enjoin solemnly, admonish, charge [KJV – 45 times, NAS – 45 times]; (2) Strong #6030 hn (aw-naw') - to answer, respond to, to make answer, to be answered, receive answer, to sing, to utter tunefully [KJV – 329 times, NAS – 293 times]. By comparison

the New Testament Greek seems to emphasize the spiritual grounding or experience from which the witness is made and also to incorporate the importance of communicating effectively and maintaining relationships (e.g., good reputation). For example: (1) Strong #3140 *martureNw* (maar-too-reh'-o) - to be a witness to bear witness, i.e., to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration. Translated words; good reputation..speaking well [KJV – 79 times, NAS – 81 times]; (2) Strong #4828 *summartureNw* (soom-mar-too-rah'-o) to bear witness with, bear joint witness. Translated words; testifies [KJV – 4 times, NAS 3 times]. Following are some Biblical truths about witnessing:

Table 1: Biblical Truths About Witnessing

1. Confessing Christ is a duty	Matthew 10:32, Luke 12:8, Romans 10:9, Philippians 2:11, 1 John 2:23, 1 John 4:15.
2. We are not under our own power when we witness. God gives us help to 'stand' and witness. 3. We should show no discrimination against anyone, all need to hear the gospel. 4. We are to witness the things that have come to pass.	Acts 26:22 (NKJV) – “therefore having obtained help from God, to this day I stand, witnessing to small and great, saying no other things than those which the prophets and Moses said would come.”
5. There is a way that the witnessing effort is confirmed and established in the hearer.	1 Corinthians 1:6 (AMP) – “In this way [our] witnessing concerning Christ (the Messiah) was so confirmed and established and made sure in you”.
6. One of the fruits of an effective witness is that others 'see' Jesus in us and realize that we have adhered to, trusted, and relied on Him.	2 Thessalonians 1:10 (AMP) – “When He comes to be glorified in His saints, and be marveled at and admired in all who have believed, because our witnessing among you was confidently accepted and believed.
7. Witnessing is a two-way street involving sender and receiver. It may be responded to negatively at first, but show its positive work in the end.	1 Peter 2:12 (AMP) – “Conduct yourselves properly among the Gentiles, so that, although they may slander you as evildoers, they may be witnessing your good deeds glorify God in the day of inspection when God shall look upon you wanderers as a pastor of shepherd looks over his flock.”
7. Our witness should represent the Word and give evidence for Jesus.	Revelation 1:9 (AMP) – “I, John, your brother and companion with you in the tribulation and kingdom and patient endurance in Jesus Christ, was on the isle called Patmos, on account of the Word of God and the testimony for Jesus Christ.
8. It God’s eyes it is admirable and virtuous to witness, even at our expense to physical death. God will give these witnesses eternal life and a ruler position with Christ for a thousand years.	Revelation 12:11 (AMP) – “And they have overcome him by means of the blood of the Lamb and by the utterance of their testimony, for they did not love and cling to life even when faced with death. Revelation 20:4 (AMP) – refers to those beheaded for their witnessing to Jesus and for the Word of God, and who refused to pay homage to the beast or his statue.

WITNESSING IN ACTION

Jesus and Others in the Workplace

Faith-based initiatives in the workplace are prevalent and pervasive in both the Old and the New Testaments. The listing below is representative of the importance of witnessing and the workplace. This list is taken from the International Coalition of Workplace Ministries, Thompson Chain Reference, and Peel and Larimore (2003), although a number of sources quote these statistics in some form.

- 92% of Jesus’ NT public appearances were in the marketplace

- 87% of Jesus' parables had workplace contexts
- 98% of divine interventions recorded in Acts were in the marketplace
- 91% of Jesus' life on earth was as a carpenter; 8% was in full-time ministry in the workplace
- 100% of Jesus' disciples were called from the workplace
- 'Work' in its different forms is mentioned in the Bible more than 'worship', 'music', 'praise', and 'singing' combined
- 54% of Jesus' teaching ministry responded to daily life issues
- 75% or more of Biblical heroes and heroines worked in full time secular jobs (e.g., Abraham (rancher), Joseph (rancher, government office), Daniel (Chief Advisor, soldier, ruler), Nehemiah (bureaucrat, general contractor), and Proverbs 31 woman (entrepreneurial ventures in real estate and textiles, family manager)).

The above listing highlights the behavioral outcome of the witness, whether in word or deed. However, as the New Testament Greek definitions lead us to understand, there is more to the witness than outward behavior. As important as the outward expression, if not more important, is the personal realizations and empowerment (attributed to a Divine touch or revelation) that is experienced within. In other words, the witness senses a foundational source of strength within themselves. This comes in the form of the Holy Spirit.

The quote below from Jack Alexander, an employee in the Travel and Hospitality Industry, is indicative of one tenured witness in the workplace who has come to view witnessing as a process wherein aside from his responsibility to be daily obedient and faithful to God; he is called to provide the example and is the vehicle for the Holy Spirit to work on the human hearts of those around him. He also has recognized the 'place of job safety' that exists within his paradigm.

As a younger Christian, I was much more aggressive about sharing my faith. Now I am much more aware that it is God's work. I am just trying to be faithful on a day to day basis. I am much more cautious, because the battle is severe, and if it ever becomes known organizationally that you have an agenda, you can get in trouble. Peel and Larimore (2003).

The Helper

Easton's Bible Dictionary defines the 'Witness of the Spirit' (Romans 8:16) as the consciousness of the gracious operation of the Spirit on the mind; a certitude of the Spirit's presence and work continually asserted within us; that which is manifested in his comforting us, his stirring us up to prayer, his reproof of our sins, his drawing us to works of love, to bear testimony before the world". The witness of the Holy Spirit is given to the Saints under certain conditions and for certain purposes. It is given (1) on believing (Acts 15:8; 1 John 5:10), (2) to testify to them of Christ (John 15:26), (3) as an evidence of adoption (Romans 8:16), (4) as an evidence of Christ in them (1 John 3:24), (5) as an evidence of God in them (1 John 4:13). Also, the witness of the Holy Spirit is borne against all unbelievers (Nehemiah 9:30; Acts 28:25-27). This means that as a Christian believer you have the Holy Spirit within you, you can sense His presence, and He will witness to you if you will listen to Him. A Christian who witnesses in the workplace is not working alone. Remember, the Holy Spirit is borne against all unbelievers; He wants to impress upon them His witness. This usually takes time and involves a process over time. The Christian, whether in the workplace or not, is the vehicle by which the Holy Spirit travels. The journey is between the Holy Spirit and the unsaved, the Christian worker is often but a signpost along the highway of life on that lifetime trip. If we keep this in mind, we avoid the ego-driven witness. It is not about us, it is about what God can do through us. Most believers can reflect upon their own journey towards salvation and report that it (1) was a process, (2) was steered by a number of different people that they had good relationships with and that had a variety of gifts. Conversion as a process is the foundational cornerstone many workplace ministries

REQUIREMENTS FOR AN EFFECTIVE WORKPLACE WITNESS

In ‘The Secret to Spiritual Influence’ Kent Humphreys identifies some workplace realities that inherently effect the effectiveness of the workplace witness. Two of the biggest realities affecting the propensity and availability to witness on the job were (1) a lot of time pressure at work, and (2) not even recognizing the ‘spiritually strategic opportunities’ to serve God at work. In the quote below, additional aspects such as quality of the relationship, other-centeredness, authentic communication, and a process-oriented approach.

To me, sharing Christ naturally in my workplace means that I don’t bring religious activities to work, I bring my availability. Co-workers may not respond to a tract, a Bible study, or a big black Bible on my desk, but they do respond to anyone who shows an authentic interest in them. It means seizing the opportunity to listen to hurting people. Moments become much more meaningful than materials. It’s not about building my organization and personal reputation. It’s about invisibly building into people and becoming a servant. A surprising thing happened as I worked to change the spiritual climate of my workplace. God changed me, too. This radical but biblical form of personal ministry forced me to take risks. It taught me to depend on God’s strength and not my own talents. It taught me humility. It taught me that serving God is not something I do inside four walls with stained glass windows. It’s something I am and it can happen here and now. Here are a few questions to help you jumpstart: (1) why might God have strategically placed me in my current job?, (2) if I truly saw my workplace as a ministry opportunity, how would it change my attitude and how I do my work?, (3) what can I do right now – despite whatever obstacles exist – to positively influence those around me for Christ? It is personal, hands-on, sometimes time-consuming form of spiritual influence and incredibly satisfying. I now understand the words of St. Francis of Assisi: “preach the gospel. Use words if necessary.” (As recorded by International Coalition of Workplace Ministries)

To this list of considerations, this paper adds three very important aspects that should be investigated further (1) power sources at play in the workplace, (2) influence tactics used in the workplace, and (3) the spiritual stages of the parties involved in the witness. Each of these areas will be presented below with specific focus on providing evidence that the leadership concepts of power sources and influence tactics are also at play in the workplace witness, whether witnessing to a coworker, subordinate, or superior.

UNDERSTANDING POWER

Effective leaders understand that power structures and sources exist in the workplace and further make conscious consideration of its impact and use to some degree. Zand (1997) has identified seven sources and types of workplace power. These are shown in the table below.

Table 2: Sources of Workplace Power and the Assumptions of Others

POWER SOURCE ATTRIBUTED TO THE WITNESS	ASSUMPTION HELD BY THE ONE BEING WITNESSED TO
Positional – Legitimate	Person has authority to expect my compliance.
Positional – Reward	Person has authority to reward me for compliance.
Positional – Coercive	Person has authority to punish me for noncompliance.
Personal – Expert	Person has specialized knowledge, skills, or abilities that may help me.
Personal – Referent	Person has desirable traits and characteristics, charisma.
Personal – Prestige	Person has good relationships with me and others.
Ownership	Person has close connections to shareholders and board members or has an equity stake in the firm.
Providing Resources	Person has control over the provision of important resources (human, money, materials, customers, etc.) to me
Capitalizing Upon	Person is in the right place at the right time and has appropriate

Opportunity	resources to act on something that affects me.
Critical Problem Management	Person has good coping skills in difficult situations that may affect me
Being Close to Power	Person has close connections to others in power who may affect me.

Research on power sources in the workplace over the last twenty years finds that even more important than power alone, is the relationship between the power source and the nature of the influence tactics used in the interaction between two people. Realize the power of an effective influence is not imposed, but is willingly granted by the one being influenced in a form of submission to the message being communicated. Influence has been defined as “the power or capacity to produce a desired result, to impact, or to cause some change to take place” (Nahavandi, 2003). Therefore, an effective influence attempt is one that changes thoughts, perceptions, values, or behavior. The research shows that power sources and influence tactics are closely related but distinct workplace phenomenon (Kipnes, Schmidt, and Wilkinson 1980, Yukl and Falbe 1990, 1991).

The first goal of this manuscript is to educate others to the fact that spiritual influence in the workplace will be more effective when the Christian worker has heightened sensitivities to the power sources that exist in the environment and has the ability to discern what influence tactics to use and which to avoid. Spiritual influence in the workplace requires wise communication (Matthew 10:16). Wise communication by a witness requires an understanding of the stages of spiritual growth in order to discern where the other person is at spiritually (i.e., from a person who has no God framework at all to the person dedicated to living the sharing the Gospel as a disciple of Christ). The second goal of this manuscript is to reveal the combinations of power/influence that elicit highly effective outcomes in the workplace, when the spiritual stages of the witness and person being witnessed to are clearly very different from one another. The third goal of this manuscript is to identify the various power/influence combinations that should be used with coworkers, subordinates, and superiors.

A basic assumption of this paper is that most of the witnessing challenges or negative reactions are occurring when there is a difference in the spiritual state of the individuals dialoging and a misuse of power and influence is perceived.

UNDERSTANDING CONNECTIONS: POWER AND INFLUENCE IN RELATIONSHIPS

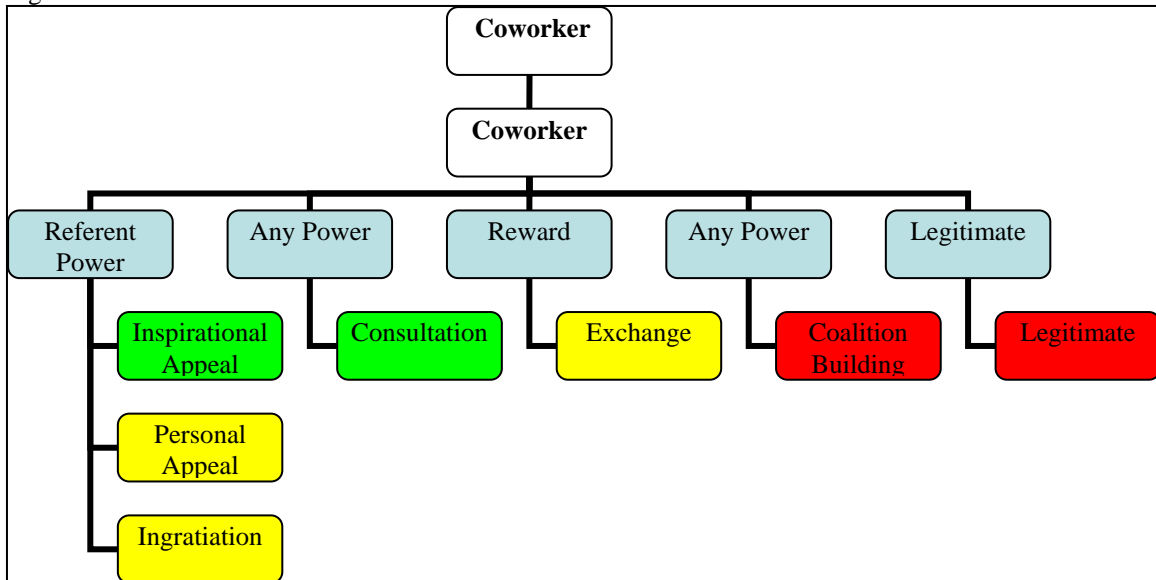
Coworker to Coworker

When a coworker desires to effectively influence a coworker, he/she should either communicate out of a relational (referent) power base and share in an inspirational manner, or dialog with the coworker and genuinely search for an unanswered question that then leads to a sharing of faith or biblical truth (consultation). By stark contrast, the worst approach would be to insinuate that a group (informal or formal) or coalition (organized movement of people) was pressuring them or mandating in some way to comply with the influence attempt. Research has identified the combinations of power and influence that are likely to elicit various responses from a coworker (Kipnes, Schmidt, and Wilkinson 1980, Yukle and Falbe 1990, and 1991). The figure below shows their findings.

The most effective and highest commitment from a coworker stems from communication based on referent power that manifests in an inspirational appeal, or any power source that uses consultation. By comparison, moderate levels of effectiveness and commitment from a coworker will likely be attained by using referent power sources with ingratiation tactics or personal appeal tactics, or reward power using exchange tactics. Finally, the lowest level of effectiveness and commitment is achieved by using coalition building tactics, or legitimate power and influence. Legitimate power and influence tactics demand compliance based upon the argument that the influencer has the contractual right to expect compliance (power) and the request for compliance itself is legitimated by positioning it as having support from higher ups (influence). The research conducted by these authors focused upon basic workplace issues and did not

focus upon faith-based influence in the workplace. The propositions following the figure were developed to apply these relationships to the Christian witness in the workplace.

Figure 1: Coworker to Coworker Power and Influence: Effectiveness Levels¹²³



¹. Kipnes, Schmidt, and Wilkinson 1980, Yukle and Falbe 1990, and 1991

². Green or medium shade = High Commitment; Yellow or light shade = Moderate Commitment; Red or dark shade = Low Commitment

³. When the combination of power source and influence tactic showed no statistically significant relationship to the outcome, it was not listed in the table.

- Proposition 1: A Christian witness with referent power that uses inspirational appeals to influence a coworker will be highly effective and elicit high commitment.
- Proposition 2: A Christian witness with any power that uses consultation to influence a coworker will be highly effective and elicit high commitment.
- Proposition 3: A Christian witness with referent power that uses personal appeals to influence a coworker will be moderately effective and elicit a moderate level of commitment.
- Proposition 4: A Christian witness with referent power that uses ingratiation to influence a coworker will be moderately effective and elicit a moderate level of commitment.
- Proposition 5: A Christian witness with reward power that negotiates and exchange in attempts to influence a coworker will be moderately effective and elicit a moderate level of commitment.
- Proposition 6: A Christian witness with any power that uses coalition-based influence towards a coworker will have a low level of effectiveness and elicit a low level of commitment.
- Proposition 7: A Christian witness with legitimate power using legitimating arguments to influence a coworker will have a low level of effectiveness and elicit a low level of commitment.

To ascertain whether the propositions based upon the leadership literature had merit in a witness context, a review of faith-based literature was made in attempts to locate examples of witnessing in the workplace (see ‘Witnessing Example’ and ‘Outcome’ in the table below). Sources such as EEOC reports on religious discrimination statistics, work and faith books, and other faith-based organizations were used (see references). Each example found was profiled by the power source and influence tactic used by the witness (see ‘Power and Influence Tactic’ below). These are real-life examples taken from the faith and work literature or articles or reports. If the same power and influence combinations exist in the workplace witness as exist in general workday situations, then these leadership concepts should be used to extend the research stream on faith the work.

Also in the Table below, the spiritual stage of the witness and the coworker was estimated based upon the information given in the example. The difference in spiritual stage for each party was inferred. The levels of spiritual stage are based upon an adapted Engel scale and can be found in the left half of Table 6. According to the stage classification in Table 6, the Christian witness is a Disciple desiring to share his or her knowledge and faith experiences with others, with the goal of bringing more souls into the kingdom and more voices to the glory of God on this earth. A Christian maturing at this level desires to live for God in every area of their life (the whole person), seeks to bring down social barriers and to be a builder of relationships, and identifies him or herself as an active and vocal member in the body of Christ. By comparison, the person being witnessed to may at any one of a number of stages; (1) Another disciple - +3 to +5, (2) a Believer who may likely respond to the witness in a positive fashion as they share the common goal of living for Christ - +1 to +2, (3) a Seeker who may or may not respond positively as they are struggling with indecision and/or unwillingness to change and may perceive influence attempts to create shame or guilt - 0 to -3, (4) a Spectator who may likely respond negatively as he or she is not knowledgeable about the Gospel or has misconceptions about it, and may perceive witness attempts in the workplace as inappropriate - -4 to -7, or (5) a Skeptic or a Cynic who will likely respond negatively and perceive the witness’ influence to be offensive or discriminatory - -8 to -10, -11 to -12 respectively. The Engle Scale is built on viewing witnessing as a process. Given this, one of the goals of this manuscript is to reveal the combinations of power/influence that elicit highly effective outcomes in the workplace, when the spiritual stages of the witness and person being witnessed to are clearly very different from one another. The first step is to inductively support the propositions. Therefore the far right column shows whether the corresponding power and influence proposition (as stated above) was supported by the example.

Table 3: A Coworker’s Witness Profiled by Power Source, Influence Tactic, and Spiritual Stage

WITNESSING EXAMPLE	OUTCOME	POWER AND INFLUENCE TACTIC	SPIRITUAL STAGE DIFFERENCES ¹	PROPOSITION
Jane, switches her company to a new service provider. The old one’s owner and employees offended her, asking her in a public setting if she was a Christian, if she new where she would spend eternity, and tried to talk to her about Jesus. She considered this a private issue.	Jane determined she would (1) never do business with that service provider again, and (2) never wants to see another religious business owner again.	Power: Any Influence: Coalition Building	Old Provider is Disciple (+5) who did not personally and privately discuss the reality of God in his life to Jane, instead he did it publicly. Jane is Cynic (-12) who has no God framework and avoids the truth. She is likely willing to live with the consequences of a No God framework.	Proposition 6 supported (Low level of effectiveness/commitment)

Two state employees brought their bibles to a mandatory diversity training session called 'gays and lesbians in the workplace' and quietly read them.	After a lengthy court battle, the State violated constitutional rights by not allowing them to read their Bibles.	Power: Any Influence: Coalition Building	The two employees are Disciples (+4, +5) who made a public statement of noncompliance. The attendees were likely at all levels of spiritual stages (-12 to +5).	Proposition 6 supported (Low level of effectiveness/commitment)
Police chaplain distributed 1500 God's Word for Peace Officers Bibles throughout the police bureau	Fired for being proactive and not just reactively counseling officers	Power: Legitimate Influence: Legitimate	Police Chaplain is Disciple (+5) who presented the Bibles so that officers may study and get to know Him and His unconditional love better. Boss could be a Spectator or higher (-7 or higher). At a minimum the Boss likely recognizes relevance of the Bible and is aware of Jesus.	Proposition 7 supported (Low level of effectiveness/commitment)
Bob asks coworker, John, how he handles big disappointments. John shares "I learn to roll with punches; my faith has made a huge difference in how I look at disappointments. This is where I'm supposed to be, win or lose." Then she changes subject to positive note.	Relationship continued	Power: Referent Influence: Ingratiation	John is Disciple (+5) who lets Bob know the relevance and sustenance of God. Bob could be a Spectator (-4 to -7). At a minimum he likely considers the truth of the Gospel and is aware of the basic facts of the Gospel.	Proposition 4 supported (Moderate level of effectiveness/commitment)
Kenneth met a coworker at a company-sponsored party and politely encouraged the coworker to attend church after she stated that she should go to church.	Coworker reported to the supervisor she felt uncomfortable, Kenneth was terminated for witnessing at work after being told to stop.	Power: Referent Influence: Personal Appeal	Kenneth is a Disciple (+4, +5) who lets the coworker know the relevance and sustenance of God. Coworker could be a Spectator (-7) who is beginning to recognize the relevance of the bible and may be aware of Jesus.	Proposition 3 supported (Moderate level of effectiveness/commitment)
John and Walt opened a family medical practice	Encourage, equip, and enable each other's ministry. Included nurses and staff in marketplace ministry	Power: Any Influence: Inspirational Appeal Personal Appeal Consultation	John and Walt are Disciples (+5). Nurses and staff may be at varied levels of Spiritual Stages (-12 to +5).	Propositions 1, 2, and 3 supported (High to Moderate level of effectiveness/commitment)

<p>Al (supplier company) and a buyer are both Christians. When Al visits the buyer, the buyer sets up lunch with someone he wants Al to meet. Buyer /Seller always pray together for individuals in the company to come to Jesus</p>	<p>Conversation at times goes to spiritual issues.</p>	<p>Power: Reward</p> <p>Influence: Exchange</p>	<p>Al and the Buyer are Disciples (+5)</p> <p>Others may be at any level of spiritual development (-12 to +5)</p>	<p>Proposition 5 supported</p> <p>(Moderate level of effectiveness/commitment)</p>
<p>Jill and Barbara were paired up on a project, found common interest in Tennis. Barbara's schedule was too full of church events to schedule Tennis, so Barb invited Jill to Church.</p>	<p>Jill declined politely and Barbara decided that Jill wasn't interested in spiritual things and never brought it up again.</p>	<p>Power: Reward</p> <p>Influence: Exchange</p>	<p>Barb is Disciple (+5)</p> <p>Jill may be at any level of spiritual development (-12 to +5)</p>	<p>Proposition 5 supported</p> <p>(Moderate level of effectiveness/commitment)</p>
<p>Julie works for a technology company and awes her coworkers by signing up six Fortune 200 company accounts in 8 months. When asked how she is doing this, she responds, "You know what? It's God!"</p>	<p>Relationships are maintained and coworkers admire her production</p>	<p>Power: Referent</p> <p>Influence: Personal Appeal</p>	<p>Julie is Disciple (+5)</p> <p>Coworkers may be at any level of spiritual development (-12 to +5).</p>	<p>Proposition 3 supported</p> <p>(Moderate level of effectiveness/commitment)</p>
<p>Lee is an on-air anchor a national cable TV co. and had been praying for Jenny's openness to gospel. Jenny was intrigued after hearing several of Lee's faith-stories, and agreed to a lunch bible study at work. Jenny later approached Lee about his views on partial birth abortions, when Lee was emotional and physically run down.</p>	<p>Lee almost shouted at her the gross awfulness of a partial birth abortion. Jenny turned pale, cried and said, "I know it, and you are just like the rest of them".</p>	<p>Started out: Power: Referent</p> <p>Influence: Inspirational Appeal</p> <p>Ended: Power: Any</p> <p>Influence: Coalition Building</p>	<p>Lee is Disciple (+5) who started out confirming to Jenny gentle truths about God's presence and character. However, as it ended, Lee inappropriately responded in a weak moment.</p> <p>Jenny is a Skeptic (-9) who recognizes differences in the messenger/ has a vague awareness of God, rationalized past let down, and was thinking of taking the next step. But when she perceived Lee as a part of the Christian 'group' (i.e., "the rest of them"), the effectiveness of the witness plummeted.</p>	<p>Started out: Proposition 1 supported</p> <p>(High level of effectiveness/commitment)</p> <p>Ended: Proposition 6 supported</p> <p>(Low level of effectiveness/commitment)</p>

¹. The adapted Engle Scale by Peel and Larimore (2003). Displayed again in more detail in Table X.

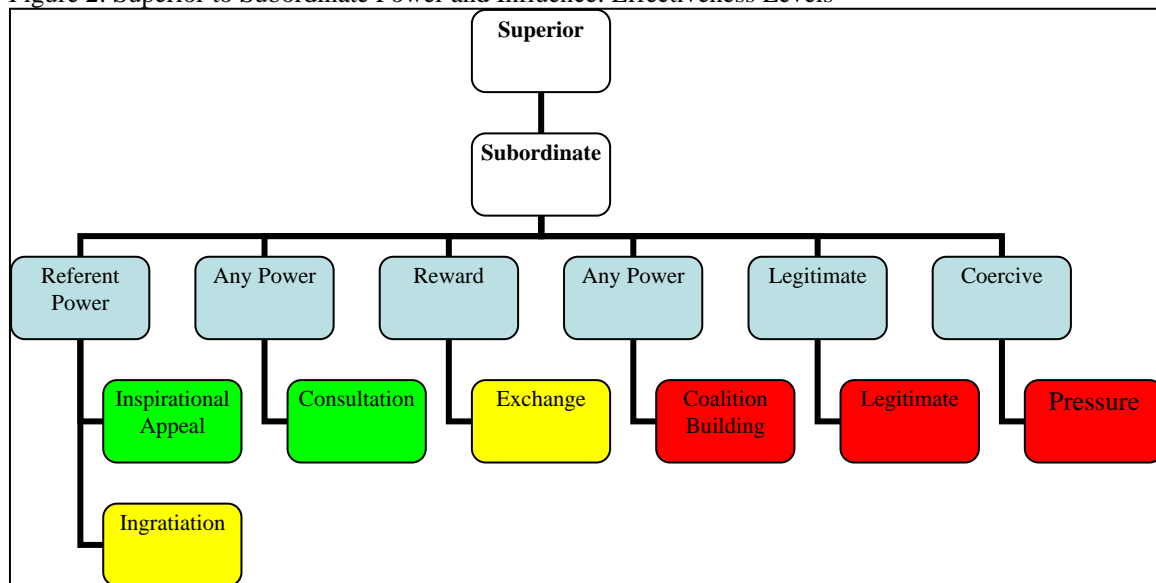
Table 3 shows us that the power and influence used in the workplace witness with a coworker, manifests itself in the same types of outcomes as occur between coworkers in common workplace issues. This establishes a theoretical foundation from which future primary research can occur; in the application of power and influence in the workplace witness.

Practical implications are (1) a Christian must understand the roles of power and influence at play in the workplace in order to facilitate an effective witness, and (2) even if there is a wide gap in spiritual stages between the coworkers, a witness attempt can be effective and elicit high levels of commitment.

Superior Witnessing to Subordinate

When a superior witnesses to a subordinate, there are innate obstacles just by nature of the positional authority the superior has. The subordinate may feel uncomfortable just by virtue of being in a submissive position to begin with. When a disciple desires to effectively witness to a subordinate, he/she should either communicate out of a relational (referent) power base and share in an inspirational manner, or use a consultative process (consultation) as mentioned in the earlier section. At the other extreme, the worst approach a disciple can use when witnessing to a coworker would be to insinuate that a formal or informal group or coalition was pressuring them or mandating in some way (out of their positional authority) compliance to the Christian value system, or to coerce them into feigned agreement. Research has identified the combinations of power and influence that are likely to elicit various responses from a coworker (Kipnes, Schmidt, and Wilkinson 1980; Yukle and Falbe 1990, and 1991). The figure below shows their findings. Corresponding propositions that apply a workplace witness follow the figure.

Figure 2: Superior to Subordinate Power and Influence: Effectiveness Levels¹²³



¹. Kipnes, Schmidt, and Wilkinson 1980, Yukle and Falbe 1990, and 1991

². Green or medium shade = High Commitment; Yellow or light shade = Moderate Commitment; Red or dark shade = Low Commitment

³. When the combination of power source and influence tactic showed no significant relationship to the outcome, it was not listed in the table.

Proposition 8: A Christian witness with referent power that uses inspirational appeals to influence a subordinate will be highly effective and elicit high commitment.

Proposition 9: A Christian witness with any power that uses consultation to influence a subordinate will be highly effective and elicit high commitment.

Proposition 10: A Christian witness with referent power that uses ingratiation to influence a subordinate will be moderately effective and elicit a moderate level of commitment.

Proposition 11: A Christian witness with reward power that uses exchange to influence a subordinate will be moderately effective and elicit a moderate level of commitment.

Proposition 12: A Christian witness with any power that uses coalition-based influence towards a coworker will have a low level of effectiveness and elicit a low level of commitment.

Proposition 13: A Christian witness with legitimate power using legitimating arguments to influence a subordinate will have a low level of effectiveness and elicit a low level of commitment.

Proposition 14: A Christian witness with coercive power that uses pressure towards a subordinate will have a low level of effectiveness and elicit a low level of commitment.

In order to establish whether the same power and influence relationship findings might apply to a workplace witness situation, a review of various faith and work resources was made to find real-life examples of witnessing in the workplace between superiors and subordinates. Secondary data collection revealed the following witnessing examples. Some of the examples occur in a workplace setting and others occur outside of a workplace setting but at a work-affiliated event. The same profiling was used for each example as was used for the coworker section above. Notice that there are some situations resulted in high levels of effectiveness and commitment and others resulted in low levels. The variant may be power source and influence tactic used in the situation.

Table 4: A Superior’s Witness Profiled by Power Source, Influence Tactic, and Spiritual Stage

WITNESSING EXAMPLE	OUTCOME	POWER AND INFLUENCE TACTIC	SPIRITUAL STAGE DIFFERENCES ¹	INSIGHT
Lea, a new manager to Darla (an employee of 19 years who felt unappreciated) began showing appreciation for Darla’s work (privately and publicly)	Darla’s trust in Leah increased. Darla approached Lea for advice in a personal matter where Lea shared a story of how a biblical principle had helped her family. Darla really listened	Power: Referent Influence: Inspirational Appeal	Lea (Superior) is a Disciple (+4, +5) who confirmed to Darla gentle truths about God’s presence and character and that God cares. Darla (Subordinate) is a Skeptic (-10) who may realize God is revealing Himself to her. She likely is aware of the messenger and is developing a God framework.	Proposition 8 supported (High level of effectiveness/commitment)

Sam, owner of real estate office, was told by Jana, an agent, that she was going in for day surgery – a result of the high stress job. Sam noticed her anxiety and even though she had shunned spiritual topics before (even shown hostility towards religious leaders because of their stand on abortion), he shared a story of how he found peace when faced with a serious illness and invited her to hear more on his story sometime.	Jana’s nonverbal communication was negative (rolling eyes) but she listened. Then welled up with tears and expressed “Maybe I need to know a God like that.”	Power: Referent Influence: Inspirational Appeal	Sam (Owner) is a Disciple (+5) who allowed the love of God to shine through him to Jana. Jana (Subordinate) is a Cynic (-11) who may be looking for a purpose and is considering there may be a God.	Proposition 8 supported (High level of effectiveness/commitment)
Christian businessman (Owner) became enlightened at a Business by the Book seminar by Burkett. Owner called a company meeting, shut down plant 1 hour/week to share with all employees what God is teaching him to do for them. He asks employees to hold him accountable. His goal is to become more Christ-like in his business not to evangelize.	All employees came to the first meeting. 1 year later, over 25% accepted Jesus Christ personally. 2 years later over 60% had accepted Jesus Christ personally.	Power: All Influence: Consultation	Owner is Disciple (+5) The employees were likely at all levels of spiritual development (-12 to +5).	Proposition 9 supported (High level of effectiveness/commitment)
A Christian educator distributed copies of Teacher’s in Focus magazine, from Focus on the Family in university classroom for discussion.	Received a cut in pay and responsibilities for promoting intolerance and creating hostile environment. Teacher is counter suing the Methodist University she works for.	Power: Any Influence: Coalition Building	Teacher is Disciple (+5) The students were likely at all levels of spiritual development (-12 to +5).	Proposition 12 supported (Low level of effectiveness/commitment)
CEO asks a college and Episcopal minister to offer a closing prayer at a ceremony. The minister prays for the boss who had had a recent heart attack.	Boss fires the CEO.	Power: Legitimate Influence: Legitimate	CEO is Disciple (+5) Boss is a Cynic (-12) who seems willing to live with the consequences of a ‘no God framework’.	Proposition 13 supported (Low level of effectiveness/commitment)

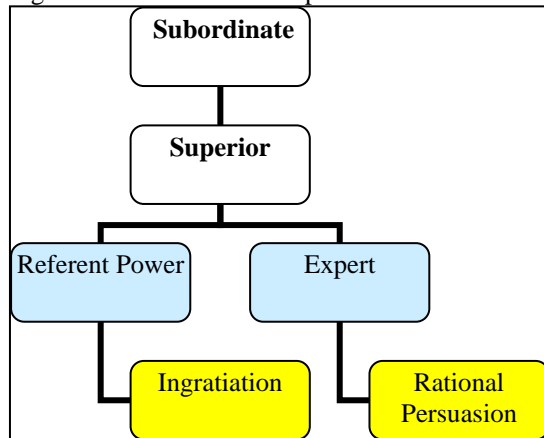
¹. The adapted Engle Scale by Peel and Larimore (2003). Displayed again in more detail in Table X.

The above secondary research gives support for the deductively developed propositions listed in the table. Propositions 10, 11, and 14 are not included because none of the examples found paralleled them. Indications may be that either there are rare examples when these propositions would be supported, or more likely they would be supported by different kinds of faith-based behaviors that go beyond witnessing.

Subordinate Witnessing to Superior

When a subordinate witnesses to a superior, there are innate obstacles just by nature of the positional authority the superior has. The subordinate may feel powerless and lack confidence and even worry of retaliation or a negative response. Research by Kipnes, Schmidt, and Wilkinson (1980) and Yukl and Falbe (1990, 1991) shows that at best, a subordinate can elicit the moderately effective commitment from a superior. This occurs when using (1) Expert Power sources that manifest in Rational Persuasion, or (2) Referent Power that uses Ingratiation Tactics. No other Power source or influence tactic was found to be effective. The corresponding propositions follow the figure.

Figure 3: Subordinate to Superior Power and Influence: Effectiveness Levels¹²³



¹. Kipnes, Schmidt, and Wilkinson 1980, Yukle and Falbe 1990, and 1991

². Yellow or medium shade = Moderate Commitment

³. When the combination of power source and influence tactic showed no significant relationship to the outcome, it was not listed in the table.

Proposition 15: A Christian witness with referent power that uses ingratiation to influence a coworker will be moderately effective and elicit a moderate level of commitment.

Proposition 16: A Christian witness with expert power using rational persuasion to influence a coworker will have a low level of effectiveness and elicit a low level of commitment.

Only one example in the secondary data search was found between a subordinate and a superior. Throughout the extensive literature review, no witnessing example was found where a subordinate was perceived by the boss as having expert power and used rational persuasion to try the witness the truths of the Gospel to the boss. This may indicate the rarity of the occurrence and/or the need for further research. It may be an infrequent occurrence such that when a superior does perceive that a subordinate has expert power, it is often attributed to the narrow scope of the expertise.

Of note is the long period of time that was necessary for the boss to trust John. Also, of worthy note is that the boss trusted John (the person) before he has come to trust Christ. The relationship is critical to the success of this witness and many others. The example is presented below and supports proposition 15.

Table 5: A Subordinate’s Witness Profiled by Power Source, Influence Tactic, and Spiritual Stage

WITNESSING EXAMPLE	OUTCOME	POWER AND INFLUENCE TACTIC	SPIRITUAL STAGE DIFFERENCES ¹	PROPOSITIONS SUPPORTED
John, a Black caretaker communicates to Caucasian, privileged, executive boss, “I’ll pray for your success”. John showed hard work and Godly character over many years and earned the trust of his boss. The boss states, “...no one I trust to look over my family and property more than you.”	John says, “God has allowed me to win my way into his house. Now I pray that God will open their hearts so they will come to know Jesus”.	Power: Referent Influence: Ingratiation	John is a Disciple (+4, +5) whose goal is to support. Boss is a Spectator (-7) who realizes there is a God who may guide him and at the very least has a positive attitude toward God and his guidance.	Proposition 15 supported

¹ The adapted Engle Scale by Peel and Larimore (2003). Displayed again in more detail in Table X.

TYING IT ALL TOGETHER

Peel and Larimore (2003) present 18 levels of spiritual stages adapted from Engel’s model that classify a person in terms of their Christian beliefs (or disbelief) and life paradigms. These are shown in the left side of the Table below. On the right side of the Table are the influence tactics that produce high, moderate, and low levels of effectiveness in the witness and low levels of commitment, based upon the leadership research and also reflective of the examples throughout the paper. Both the leadership research and the examples of witnessing were consistent with one another in terms of the quality of the outcome achieved when using certain power/influence tactics.

To apply an earlier example, John was profiled as a disciple (+4, +5) because he shared and lived his faith; and his boss was profiled as a spectator (-7) because he appeared to have moved beyond the skeptic stage to the next stage of recognizing the relevance of God (he appreciated the prayers John offered up for him). Also in the Table below you see the terms ‘Evangelical Believer’, ‘Born Again Believer’, ‘Notional Believer’, ‘Agnostic/Athiest’. These categories used by Barna (2002, 2004) in their national studies on faith-related behaviors, attitudes, interests, and opinions. ‘Evangelical Believers’ are shown by Barna’s research as a subset of ‘Born Again Believers’ that are distinguishable by 6 characteristics (1) faith is important in their life (2) they feel a personal responsibility to share their faith with non Christians (3) they believe Satan exists (4) they believe in eternal salvation through grace, not works, (5) they believe that Jesus Christ was sinless on earth, and (6) that the Bible is accurate and God is all mighty. In our continuing example, John would be classified as an Evangelical Believer by Barna research definition and his boss would be classified as possibly an early stage ‘Notional Believer’. Barna defines a ‘Notional Christian’ as one who says they are Christian but have never made a profession of faith in Jesus Christ. Notional Christians represent about 50% people attending Christian churches in the US or 39% of the US population (2004).

Also notice that the influence tactics that are highly effective and gain high commitment are always (1) inspiration, or (2) consultation. This is true regardless of the spiritual stage level that the coworker or the subordinate is at.

Table 6: Spiritual Stages and Recommended Influence Tactics for Each Stage

STAGE	SPIRITUAL PARADIGM	ENGEL SCALE LEVEL ¹	HIGH OUTCOME INFLUENCE TACTICS ²	MODERATE OUTCOME INFLUENCE TACTICS ³	POOR OUTCOME INFLUENCE TACTICS ⁴
EVANGELICAL BELIEVER					
Disciple	Chooses to live by faith/ part of team leadership	+5	1. Inspirational 2. Consultation	1. Personal 2. Exchange	1. Coalition 2. Legitimate
	Chooses to share faith/ part of team leadership	+4			
	Makes Christ-like choices/ Growth in character, lifestyle and service	+3			
BORN AGAIN BELIEVER					
Believer	Joins in community life/ Functioning member of local church	+2	1. Inspirational 2. Consultation	1. Personal 2. Exchange	1. Coalition 2. Legitimate
	Assimilates God's Word/ Holy Spirit and baptism	+1			
NOTIONAL BELIEVER					
Seeker	Trusts in Christ/ Repentance and faith	0	1. Inspirational 2. Consultation	1. Personal 2. Exchange	1. Coalition 2. Legitimate
	Turns from Self-Trust/ Challenged to respond	-1			
	Sees Christ as the answer/ grasp implications of gospel	-2			
	Recognizes spiritual need/ Aware of personal need	-3			
Spectator	Considers the truth of the Gospel/ Aware of the basic facts of the gospel	-4	1. Inspirational 2. Consultation	1. Ingratiation 2. Personal	1. Coalition 2. Legitimate
	Understands the implications/ Experience of Christian love	-5			
	Aware of the gospel/ Interested in Jesus	-6			
	Recognizes relevance of the Bible/ Aware of Jesus	-7			
Skeptic	Looks Positively at the Bible/ Can God be known?	-8	1. Inspirational 2. Consultation	1. Personal 2. Exchange	1. Coalition 2. Legitimate
	Recognizes differences in the messenger/ Vague awareness of God	-9			
	Aware of the messenger/ God framework	-10			
AGNOSTIC/ATHIEST					
Cynic	Going his/her own way/ Experience emptiness	-11	1. Inspirational 2. Consultation	1. Personal 2. Exchange	1. Coalition 2. Legitimate
	Avoids the truth/No God Framework	-12			

¹. The Engle Scale as adapted by Peel and Larimore (2003).

². Research shows these influence techniques are likely to elicit a high level of effectiveness and commitment.

³. Research shows these influence techniques are likely to elicit a moderate level of effectiveness and commitment.

⁴. Research shows these influence techniques are likely to elicit a low level of effectiveness and commitment.

Assumptions of Table 6 are (1) apart from the convicting ministry of the Holy Spirit, no listener can understand or respond to the gospel. Easton's Bible Dictionary defines 'Witness of the Spirit' (Roman's 8:16) as the consciousness of the gracious operation of the Spirit on the mind, "a certitude of the spirit's presence and work continually asserted within us, manifested in his comforting us, his stirring us up to prayer, his reproof of our sins, his drawing us to works of love, to bear testimony before the world", (2) the Spirit of God and the witness work in co-mission, and (3) different people have different levels of spiritual understanding and interest in the gospel, some are moving forward, others stagnate, and yet others fall back,

IMPLICATIONS

Christians working for private or public employers must become educated on their rights in the workplace as a believer based upon the EEOC and its rulings on Title VII. Too many Christian's are losing their jobs or being sanctioned because of their faith. In some cases it is the fault of the Christian themselves that negative ramifications occur. The EEOC reports indicate that a good portion of the religious discrimination cases are determined to have 'no reasonable cause', meaning the plaintiff (e.g., a Christian or other faith believer who was sanctioned, or fired) was justifiably sanctioned or fired. This happens only when the employer can give reasonable evidence that the employee was inefficient in their job, misused company resources (such as time), or created an uncomfortable workplace atmosphere. Christian business owners must also be aware of the guidelines as they apply to all faiths, not just Christianity. This means that Christian business owners (if the business is large enough to be in EEOC radar), may need to prepare to expect religious diversity in the workplace, and know how to legally accommodate it. Employees should be made aware of the guidelines as they likely will be drawn into a faith-based conversation or related issue in the workplace setting. As time goes on, these trends will continue.

Christian workers, especially those who witness, must be educated on what it takes to be an effective witness in terms of reliance on the Holy Spirit, having a good work ethic, being accountable and keeping your word at work, building relationships and trust among colleagues, and probably one of the hardest of all, to remain consistent in their lifestyle and in their dealings with people. It is too easy for a Christian to let their guard down and in a weak moment respond to another colleague in a manner uncharacteristic.

One of the fruits of an effective witness is that others 'see' Jesus in us and realize that we have adhered to, trusted, and relied on Him. (2 Thessalonians

Two very important aspects of an effective workplace witness is the (1) understanding of power sources, and (2) the understanding of the connections between power and influence in relationships. Along with this and just as important is having discernment and a mental model of what the stages of spiritual development are and the recognition that a person usually takes a measure of time to go through the stages (or even to go to just the next stage). As a witness, if we are not sensitized to these issues, we will likely make mistakes and offenses against a person. This nullifies or handicaps the effectiveness of the witness. Offenses against a person don't happen as much when the Christian witness has desirable traits and characteristics (referent power) and speaks (influences) with enthusiasm and genuineness (inspirational appeal) and dialogs with them about important issues (consultation). Many Christians use coalition building influence tactics in witnessing communications by making it sound like they (the witness) is with the 'in crowd' and the one being spoken to is with the 'outsider crowd'. Taken too far, this can cause the colleague to feel pressure or feel judged, thus making the witness attempt minimally effective. These are the types of insights presented in this paper.

Another implication is that the Christian witness in the workplace must make a lifestyle commitment to witnessing that is long term. Staying in the Word and continuing to personally develop is important for growing the emotional stability needed to sustain consistent and effective workplace witnessing over time. The realities of workplace pressures that occur every day on the job (time pressures, unexpected offenses,

deadlines, last minute responsibilities) are forces that work to destabilize the Christian's emotional stability and react in ways that are not characteristic of a Christian's love and confidence.

Preparing students at private colleges and universities, so that they will be sensitized to the power structures that exist on the job and how (from these power sources) the type of influence or communication will determine the success or failure of the witness. Along with this is the importance of the quality of the relationship between the witness and the colleague. Relationship skills are another tool set for students that will help prepare them for an effective influence attempt.

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