

ATTITUDES TOWARDS APPROPRIATE CHRISTIAN ROLES IN THE WORKPLACE FROM A SECULAR MINDSET: IMPLICATIONS FOR CO-WORKER WITNESSING AND MANAGEMENT SENSITIVITY TO TENSIONS THAT MAY RESULT.

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Intriguing possibilities exist to extend existing research involving the comparison of attitudes between students attending secular and Christian college and university campuses (Jung and Kellarig, 2001). The students of today are the employees of tomorrow. Every company has socialization pressures of various sorts and more often than not, secular business values are imparted to new employees. The usual socializing agents in business organizations are one's supervisor, manager, or other colleagues. They convey role expectations (Fields, 2001). Christians who take a stand at work based on their faith, Christians who press or cross the boundaries of perceptually or legally 'acceptable' behaviors may even represent counterculture initiatives that result in workplace tensions, conflicts, and isolation. They may suffer despite being exceptional performers. They may find themselves subject to ridicule, passed over for promotion or even terminated (Seibert, 2001). In a survey of West Coast Human Resource Professionals, results suggested that employees are more comfortable expressing their intelligence than their emotions in the workplace (Treuma, 2000). This suggests that relating to one another in the workplace is socially accepted at the intellectual level, but perhaps not so much at the emotional level. Since faith-based issues or discussions may typically involve emotional connections, it's no surprise that uncomfortable feelings or tensions may result.

This manuscript identifies the attitudes of business undergraduates at a state university in the upper Midwest toward individuals who live their life by Christian values and who attempt to have a faith-based impact in the workplace. Boundaries for acceptable workplace behaviors and roles are exposed. Christ and Culture typologies are used to profile four working paradigms to assess attitudes toward perceived appropriate Christian behavior and roles in the workplace. In particular, the conative (intent to behave) component of attitude is evaluated.

THEORETICAL BACKGROUND

A review of the literature on Christ and Culture typologies by Tomal (2002) revealed four primary or key foundational works that support the development of a four-point typology. Each aspect of the typology representing a unique way in which Christians address tensions between Christ and Culture. Table 1 lays out the key aspects of each of the four works of focus (Niebuhr 1951, Siker 1989, Smith & Steen 1996, and Addington & Graves 2000). Table 1 also shows how Tomal (2002) operationalized the theories in her work and how the operationalization occurred in this study (discussed later).

(Table 1 Here)

One premise of this study is that each of the four typologies is a working paradigm for a Christian that is associated with their propensity to carry out the great commission in the workplace. Paradigms are a function of the person and their environment (association and culture of the organization). The working paradigm may impact witnessing in the workplace because the individual holds the paradigm themselves OR it may impact witnessing because the individual believes that their co-workers, superiors, or subordinates or the culture itself holds a certain working paradigm that places boundaries on the degree or level of witnessing that may occur. It must be kept in mind that the reasoning, insight, and moral observations of a person are applied in a system context and not in a vacuum (Werhane, 2002). The person may not be willing to approach or cross over boundaries of ‘acceptable behavior’. Managerial values across organizational functions can differ and be a source of organizational problems (Posner and Schmidt, 1987). Individual and Company-level paradigms balance with one another to effect outcomes. For example, for a Christian who believes that Christ should be the Transformer of Culture and Above Culture, but who realizes that the culture of the company they work for reflects a Christ Against Culture paradigm, may find the only workable lifestyle balance is to seek out a company that is run by Christian values, such as a non-profit organization that necessitates them taking a cut in pay and lowering their lifestyle. The conflict then will lie in the balancing of the paradigms in such a way that personal integrity and personal lifestyle and ability to support themselves or their family. Many times the solution is to either (1) not compromise Christian values even if it means losing a job, or (2) reprioritizing Christian values to establish paradigmatic harmony.

A second premise of this study that ‘propensity’ to carry out the great commission relates to the Christian worker having both ability and availability components in possession. The working paradigm we hold impacts our propensity to carry out the great commission. Each working paradigm involves an individual seeking harmony or agreement between the attitudinal components of (1) belief or cognition, (2) emotion or affect, and intent to behave or conative. Several of the typologies may even complement or relate to one another. For example, when a company culture transforms (success of Christ the Transformer paradigm), the influencing Christians may also hold the paradigmatic belief that they should also share their faith when opportunities arise (Christ is Above Culture). In contrast, when company culture is not ‘transformable’, it is likely that people of influence do not hold the belief that Christ is Above Culture.

A final premise of this paper revolves around the importance of identifying the nature and degree of resistance in the secular mindset towards individuals who openly or proactively live their life by Christian values in the workplace. And furthermore, what this means for the Christian’s ability/availability to witness in the workplace. In addition, assessing moderating affects (on the assumptions that underpin the secular mindset) is also paramount to interpreting the boundaries of acceptable workplace behaviors. Towards this end, the following areas were assessed (1) the importance of finding an employer with ethical standards, (2) the level of influence exerted towards encouraging others to make faith-based decisions, and (3) the perceived difference between working with co-workers who live their life by Christian values and those that do not.

RESEARCH METHODOLOGY

An opinion survey studying student perceptions of Christian roles in the workplace was adapted and extended from Tomal (2002). Several adaptations of worthy note were based upon the use of the term 'Christian' in the opinion survey. The use of the label 'Christian' was adapted to read "Individuals who live by Christian values" to convey a person that has an active faith. Age, and the amount of full-time work experience were collected as demographic and psychographic variables in addition to gender, year in school, and major. Three value-based statements were added to Tomal's survey. The first represents behavioral intent upon job search, "In my job search I will place a lot of importance on the ethics and culture of the organization I will work for". The second statement is self-reflective of their belief in themselves, "I consider myself to be a person that tries to influence others to make faith-based decisions". Finally, the third statement is projective upon the environment and interactions around themselves, "I see no difference between working with individuals who live by Christian values or with individuals who choose not to live by Christian values."

The survey was administered to 325 undergraduate business students (183 males and 142 females) at the College of Business and Public Administration, University of North Dakota (an accredited business college at a public state university). Respondents ranged from 18 – 34 years old. The mode age was 21 years. Most of the respondents (288) had 5 years or less of full-time work experience. There were 45 freshman, 51 sophomores, 106 juniors, and 123 seniors. Respondents were taken from a convenience sample that participated voluntarily, and were assured of confidentiality and anonymity.

(See Appendices A & B)

Respondents rated four statements (each representing a workplace situation based upon a Christ and Culture typology on a 6-point likert scale ranging from strongly agree to strongly disagree (See Table 1 for operationalized statements of the Christ and Culture Typologies used in this study). Each of the four statements was rank ordered based upon which statement most agreed with the respondent's opinion of how a college graduate should view a career in the business world upon graduation. Finally, respondents rated (on the same likert scale mentioned above) the three additional value-based statements discussed in an earlier paragraph.

HYPOTHESIS

Hypothesis 1 & 2

H1: Students educated in a secular public university setting (secular mindsets) will support working paradigms that do not or may not threaten infringement upon their personally held belief systems (e.g., Christ Against Culture or Christ and Culture in Paradox).

Hypothesis 2: Students educated in a secular public university setting (secular mindsets) will NOT support working paradigms that likely will threaten infringement upon their personally held belief systems will be opposed (e.g., Christ Above Culture or Christ the Transformer of Culture).

(Tables 2 & 3 Here)

Results

When asked “Which statement most agrees with your opinion of how a college graduate student should view a career in the business world upon graduation”, 77% of students supported a Christ and Culture in Paradox working paradigm (72.1% males and 85.2% females). In other words, the majority of students rank ordering the items (each representing a Christ and Culture paradigm) felt that Christians should view the organization they work for as a place to succeed and grow professionally, as long as their faith is not compromised or weakened. The next highest level of support fell to the Christ Against Culture working paradigm. Forty-four percent of students (39.9% males and 49.3% females) felt that Christians should try to avoid working for an organization where Christian values are not explicitly and obviously incorporated into company decisions. The working paradigms that received the least amount of support were Christ Above Culture and Christ and Transformer of Culture.

When asked to indicate the level of agreement or disagreement (on a 6 point likert scale) with the Christ and Culture item statements, most students (89.1% - 90.7%) agreed with the Christ and Culture in Paradox. A majority of students (56.7% - 71.8%) agreed with the Christ Against Culture statement. This was evidenced by their disagreement with the statement, “Christians should try to avoid working for an organization where Christian values are not explicitly and obviously incorporated into company decisions”. In other words, Christians should work any where they want to. A fairly strong majority of the students did not support the other two paradigms; 72.5% - 78.3% disagreed with the Christ and Transformer statement, “Christians should view the organization as a place in which they can try to influence company decisions so that they reflect Christian principles”; and 64.8% - 69% disagreed with the Christ Above Culture statement, “Christians should view the organization as a “mission field” in which they can try to share their faith with co-workers, etc., when opportunities arise”. Both sets of findings show support for Hypothesis 1 and 2.

Students educated in a secular public university setting (secular mindsets) support Christ Against Culture and Christ and Culture in Paradox Paradigms in the workplace. Comparatively, these same students are not likely to support paradigms (e.g., Christ Above Culture or Christ the Transformer of Culture). The former may be less threatening to their personally held belief system as Christ Against Culture keeps Christian workers in like-kind organizations and Christ and Culture in Paradox is written in the survey as an intrapersonal statement to the Christian co-worker. In other words, students feel that the Christian co-worker has a right to work wherever they want, shouldn't compromise their own faith but by the same token should not infringe upon a

non-Christian's personally held belief system. Infringement of such type is likely to be perceived as a threat of some sort, perhaps a threat to a personally held set of anti-Christian values or a set of values that prioritizes liberty of opinion and diversity of the grandest nature. In contrast to these results, Tomal (2002) found that Christian university students supported the opposite as working paradigms. They prioritized Christ Above Culture and Christ the Transformer over the less 'proactive' mindsets. Although interestingly enough, Tomal found that by the time freshman students became senior students, their perspectives had become less idealistic, but still in support of the same working paradigms.

Hypothesis 3

H3: Students who place importance on the ethics and culture of the organization they will work for will be more supportive of working paradigms that involve proactive involvement of a Christian in the workplace (e.g., Christ Above Culture or Christ the Transformer of Culture).

(Tables 4 & 5 Here)

Results

The majority of students (84.5% - 93%) would place a lot of importance on the ethics and culture of the organization during their job search. Pearson (2-tailed) correlations showed positive relationships between importance of ethics in the job search and each of the Christ and Culture paradigms. The highest significant correlation being with Christ and Culture in Paradox ($r = .236, p < .000$). A significant but low correlation also existed with Christ the Transformer ($r = .157, p < .004$), and Christ Against Culture ($r = .145, p < .009$). Hypothesis 3 was partially supported.

It was believed that public university students who intended to proactively seek for a job at an ethically based company would be more supportive of pro-Christian initiatives or mindsets in the workplace. In actuality, the correlation was significant but small and somewhat contradictory. It appears that students desire to work for an ethical company with a positive culture but when it comes to potentially being influenced or approached in the workplace by someone who lives their life by Christian values, they draw a line. It appears that there may be a boundary line or zone where desire for ethics transforms (for a few individuals) into desire for Christian influence and impact.

Hypothesis 4

H4: Students who consider themselves to be a person that tries to influence others to make faith-based decisions will be more supportive of working paradigms that involve proactive involvement of a Christian in the workplace (e.g., Christ Above Culture or Christ the Transformer of Culture). (See Tables 4 & 5)

Results

The majority of students (59.4% - 62.5%) consider themselves to be a person that tries to influence others to make faith-based decisions. Pearson (2-tailed) correlations showed positive relationships between people to try to influence and each of the Christ and Culture paradigms. The highest significant correlation being with Christ the Transformer of Culture ($r = .509, p < .000$). A similar correlation also existed with Christ Above Culture ($r = .500, p < .000$). Christ Against Culture ($r = .313, p < .000$) and Christ and Culture in Paradox ($r = .276, p < .000$) also showed moderate correlations. Hypothesis 4 was supported.

Students who consider themselves to be a person that tries to influence others to make faith-based decisions showed moderately strong correlations ($r = .50$) with working paradigms that involve proactive involvement of a Christian in the workplace (Christ Above Culture and Christ and Transformer of Culture). This indicates first, that there is a significant force of faith-based value and intent that is held by public university students. However, there is no indication that what the students interpreted as 'faith-based decisions' meant Christian-based decisions. It also indicates that there is also a portion of students who do not try to influence others in any way to make any kind of faith-based decisions. This ideology may be tied to the strong rejection of the Christ Above Culture and the Christ the Transformer of Culture paradigms. A student may feel if they themselves do not try to influence others to 'buy-in' to their own personally held beliefs, then others should not try to influence them.

Hypothesis 5

H5: Students who see no difference between working with individuals who live their life by Christian values or with individuals who choose not to live by Christian values will be more supportive of Christ and Culture in Paradox working paradigms. (See Tables 4 & 5)

Results

The majority of students (71.6% - 83.7%) see no difference between working with Christians and working with non-Christians. Pearson (2-tailed) correlations showed negative and significant relationships between people who see no difference and each of the Christ and Culture paradigms. The strongest relationship was with Christ the Transformer of Culture ($r = -.320, p < .000$). Two correlations were very similar; Christ Above Culture ($r = -.290, p < .000$) and Christ Against Culture ($r = -.280, p < .000$). The lowest correlation was found with Christ and Culture in Paradox ($r = -.142, p < .011$). Hypothesis 5 was not supported.

Most of the students stated that they perceived no difference between working with Christians and working with non-Christians. It was thought that if it made no difference, then these students would also support a Christ and Culture in Paradox paradigm where Christians should be able to work in any type of company as long as they don't compromise their faith. However, this was not supported. Instead, results showed that

students don't care if they work with Christians or non-Christians, as long as they don't feel that their personal value system or 'space' is being violated or infringed upon.

Hypothesis 6

H6: Students educated at a public university will place more limitations or boundaries on appropriate Christian behaviors or roles in the workplace than students educated at a Christian university.

(Table 6 Here)

Results

The majority of public university students (76% freshman and 73% seniors) mostly agreed with the Christ and Culture in Paradox statement, "Individuals who live by Christian values should view the organization they work for as a place to succeed and grow professionally, as long as their faith is not compromised or weakened". This contrasts to a study done by Tomal (2002) that surveyed Christian university students which found that a minority (16% freshman and 30% seniors) supported the same level of agreement with Christ and Culture in Paradox.

A minority proportion of public university students (31% freshman and 20% seniors) least agreed with the Christ Against Culture statement, "Individuals who live by Christian values should try to avoid working for an organization where Christian values are not explicitly and obviously incorporated into company decisions". This contrasts to 94% freshman and 93% seniors (Tomal, 2002).

A small minority of public university students (4% freshman and 7% seniors) most agreed with Christ the Transformer of Culture statement, "Individuals who live by Christian values should view the organization as a place in which they can try to influence company decisions so that they reflect Christian principles". This compares to 9% freshman and 13% seniors (Tomal, 2002).

Again, a small minority of public university students (11% freshman and 6% seniors) mostly agreed with the Christ Above Culture statement, "Individuals who live by Christian values should view the organization as a "mission field" in which they can share their faith with co-workers, etc., when opportunities arise". This contrasts to 75% freshman and 56% seniors (Tomal, 2002). Hypothesis 6 was supported.

Students at a public university place limitations and boundaries on appropriate Christian behaviors or roles in the workplace. Approximately 10% or less of students felt that Christians should try to influence company decisions to reflect Christian principles, or view the organization as a 'mission field' to share their faith with co-workers when the opportunities arise. The implication being that approximately 90% or more graduates from public universities will be opposed to such initiatives by Christians.

IMPLICATIONS

The results of this exploratory study may help Christians at an individual level by profiling workplace paradigms in such a way that it helps them put into context the impact that each structural paradigm has on their ability/availability to witness and have faith-based impact in a workplace environment. Once this is done, personal assessments can be better made as to whether or not, and to what degree, faith-based impact is possible in a current workplace setting. Depending upon composition of various workgroups, a Christian may have more or less opportunities to share their faith and witness. The culture and leadership mentality and attitude may also affect ability to influence company decisions to reflect Christian values. In other words, a Christian's propensity to witness will be dependent upon a number of dynamic factors in the workplace, some of which will be situation specific. Understanding the nature and limitations of the workplace paradigms can help a Christian to rationalize and put into a systemic perspective the limitations to their own ability/availability to witness in a particular setting.

At an organizational level, this study may help sensitize managers to the fact that tensions may manifest in an organization employing Christians (1) who view the workplace as a mission field to share their faith with non-Christian co-workers, (2) who will not compromise or weaken their faith when put to the test by organizational expectations, and/or (3) who attempt to influence company decisions to reflect Christian principles.

For Christian professors at public universities, these results suggest that there are at least 10% or so of students in the classroom that share a desire to impact the marketplace with faith-based decisions. Realizing it's often quality that speaks louder than quantity, it provides hope to the educator that through lifestyle evangelism and sharing with our students our values and principles in the classroom as a Christian, we open the door of approachability and communication to those 10% who desire to make their own impact in the workplace.

For Christian professors at public and Christian universities, these results suggest that there are niches of research and cross-university study between their universities and key faculty at public universities. Christian professors are attempting to walk out the great commission in their respective environments. By expanding our network and bridging the communication of possibilities, we can advance the literature stream in these areas and extend the understanding of secular mindsets as they define their perceived boundaries of Christian roles in the workplace.

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Ways in which Christians address tensions between Christ & Culture	5 point Typology (Niebuhr 1951) (Generalist)	4 point Typology (Siker) 1989 (Business Ethics)	4 point Typology (Smith & Steen) 1996 (Business)	4 point Typology (Addington & Graves) 2000 (Business)	4 point Typology (Tomal) 2002 unpublished (Business)	4 point Typology (Bateman Current Study) 2003 unpublished (Business)
Christ of Culture	No Tension Reactive Passive	Christ of business. Christ is subsumed under business.	Admiration of successful business by traditional standards	Acquiescence Hope nothing negative happens.	N/A	N/A
Christ Against Culture	High Tension Evil World	Christ against business	Business activity is ungodly. Choose not to work in business	Withdraw. Work at Christian organizations	“Christians should try to avoid working in a non-Christian business (Christian values are not explicitly incorporated into company decisions)	“Individuals who live by Christian values should try to avoid working for an organization where Christian values are not explicitly and obviously incorporated into company decisions”
Christ Above Culture	Moderate Tension Live in Gap. Keep ID Interpersonal	Christ above business. Business is subsumed under umbrella of Christ.	Business activity is a subsidiary to the salvation of other’s souls	Mandate (Force belief on others, Interpersonal)	“Christians who work in a non-Christian business should view the organization as a ‘mission field’ in which they can share their faith with co-workers, etc., when appropriate opportunities arise”	“Individuals who live by Christian values should view the organization as a ‘mission field’ in which they can share their faith with co-workers, etc., when opportunities arise”
Christ and Culture in Paradox	Low Tension. 2 spheres (Religious/Spirit) & (Vocation/Secular)	N/A	N/A	N/A	“Christians who work in a non-Christian business should view the organization as a place to succeed and grow professionally, as long as their faith is not compromised or weakened?”	“Individuals who live by Christian values should view the organization they work for as a place to succeed and grow professionally, as long as their faith is not compromised or weakened”
Christ the Transformer of Culture	No Tension Proactive Active Macro-world view is primary	Christ the transformer of business	Use business to transform the world.	Influence Persuade Salt and Light initiative	“Christians who work in a non-Christian business should view the organization as a place in which they can try to influence company decisions so they reflect Christian principles”	“Individuals who live by Christian values should view the organization as a place in which they can try to influence company decisions so that they reflect Christian principles”

Table 2: Paradigm That Most Agrees with Your Opinion of How a College Graduate Should View a Career in the Business World Upon Graduation.

	Overall	Male	Female
Christ Against	44%	39.9%	49.3%
Christ/Culture Paradox	77.8% (Most)	72.1% (Most)	85.2% (Most)
Christ Above	38.5%	35.5%	42.3%
Christ the Transformer	32.9 (Least)	32.2% (Least)	33.8% (Least)

Table 3: Degree to Which Public University Students Agree or Disagree with Paradigms

	Fresh/Sophomore	Junior/Senior	Work < 5 yrs	Work 5+ yrs
Christ Against	71.8% Disagree	68.6 Disagree	71.2 Disagree	56.7% Disagree
Christ/Culture Paradox	90.7% Agree	91.7% Agree	91.6% Agree	89.1% Agree
Christ Above	66.7% Disagree	69% Disagree	68.7% Disagree	64.8% Disagree
Christ the Transformer	78% Disagree	72.5% Disagree	72.6% Disagree	78.3% Disagree

Table 4: Degree to Which Public University Students Agree or Disagree with Value-based Statements

	Fresh/Sophomore	Junior/Senior	Work < 5 yrs	Work 5+ yrs
Important Ethically	84.5% Agree	93% Agree	91% Agree	86.4% Agree
Try to Influence	62.5% Disagree	59.4% Disagree	60.1% Disagree	62.1% Disagree
No Difference	78.1% Agree	71.6% Agree	72.3% Agree	83.7% Agree

Table 5: Correlations Between Christ and Culture Typologies and Value-Based Statements

	Christ Against	Christ/Culture Paradox	Christ Above	Christ the Transformer
Important Ethically	.145** (.009)	.236** (.000)	.090 (.106)	.157** (.004)
Try to Influence	.313** (.000)	.276** (.000)	.500** (.000)	.509** (.000)
No Difference	-.280** (.000)	-.142* (.011)	-.290** (.000)	-.320** (.000)

* Pearson Correlation, Sig. (2-tailed), N=325

Table 6: Level of Agreement/Disagreement with Christ and Culture Paradigms

	Christian University Students		Public University Students	
	Freshman	Seniors	Freshman	Seniors
Christ and Culture in Paradox	16% (Most Agree)	30% (Most Agree)	76% (Most Agree)	73% (Most Agree)
Christ Against Culture	94% (Least Agree)	93% (Least Agree)	31% (Least Agree)	20% (Least Agree)
Christ and Transformer of Culture	9% (Most Agree)	13% (Most Agree)	4% (Most Agree)	7% (Most Agree)
Christ Above Culture	75% (Most Agree)	56% (Most Agree)	11% (Most Agree)	6% (Most Agree)

Appendix A: Survey Instrument

Opinion Survey

The purpose of this survey is to learn the opinions of college students at a public university about the fit between individuals that live their life by Christian values and appropriate behavior in the workplace. All responses will be used for research purposes only. The confidentiality of the responses and the anonymity of each respondent will be respected.

Major? _____ Male/Female? _____
Year in School? (Sophomore, Junior, Senior) _____ Age? _____
Years of Full-time work experience? _____

I. Please indicate the degree to which you agree/disagree with each of the following statements by putting the appropriate numeral in front of the statement:

1-----2-----3-----4-----5-----6
Strongly Agree Somewhat Agree Somewhat Disagree Strongly Disagree

- _____ A. Individuals who live by Christian values should try to avoid working for an organization where Christian values are not explicitly and obviously incorporated into company decisions.
- _____ B. Individuals who live by Christian values should view the organization they work for as a place to succeed and grow professionally, as long as their faith is not compromised or weakened.
- _____ C. Individuals who live by Christian values should view the organization as a “mission field” in which they can share their faith with co-workers, etc., when opportunities arise.
- _____ D. Individuals who live by Christian values should view the organization as a place in which they can try to influence company decisions so that they reflect Christian principles.

II. Which of the above four statements most agrees with your opinion of how a college graduate should view a career in the business world upon graduation. Please rank-order all of the above statements (A, B, C, and D).

- 1. _____ (**most** agrees with my opinion)
- 2. _____
- 3. _____
- 4. _____ (**least** agrees with my opinion)

III. Please indicate the degree to which you agree/disagree with each of the following statements by putting the appropriate numeral in front of the statement:

1-----2-----3-----4-----5-----6
Strongly Agree Somewhat Agree Somewhat Disagree Disagree Strongly Disagree

- ____ A. In my job search I will place a lot of importance on the ethics and culture of the organization I will work for.
- ____ B. I consider myself to be a person that tries to influence others to make faith-based decisions.
- ____ C. I see no difference between working with Individuals who live by Christian values or with individuals who choose not to live by Christian values.

Thank you for your participation.

Appendix B: Letter of Consent for Opinion Survey

Letter of Consent

My name is Dr. Connie Rae Bateman, principal investigator of this study on how undergraduate college students at a public university (UND) view the fit between individuals in the workforce who live their lives by Christian values, and appropriate behavior in the workplace. This research study has been approved by the Institutional Review Board, UND, Grand Forks, North Dakota 58202-8366.

I would like to thank your professor/instructor for allowing me to come into this class and give you the opportunity to participate in my study. Participation in the study is purely voluntary and there are no penalties or loss of benefits from refusal to participate. You may discontinue participation at any time without penalty by returning the survey. Only surveys that are completely filled out will be used in the data analysis. Participation in the study will take no more than 15 minutes and will require you to read several questions and rate your responses to them. All responses are completely anonymous and will be kept confidential. The surveys will be stored separately for at least three (3) years following the completion of the study. The data will be stored in a secure location in the College of Business and Public Administration, UND, Grand Forks with exclusive access only to myself. At the end of three (3) years, all surveys and consent forms will be shredded and disposed of by myself.

By participating in this survey you will be contributing to a growing research stream in business by allowing a comparisons between opinions of students who attend public universities and those of students who attend private universities. There are no risks to your participation.

If you have any questions regarding this survey, please call or contact Dr. Connie Rae Bateman in the Marketing Department, 777-4201 or contact the Marketing Department at 777-2224. If you have any other questions or concerns, please call the Office of Research and Program Development at 777-4279.

By completing the survey and submitting it you are consenting to the research. If you would like to be informed of the findings of this study, please contact me.

I would like to take this opportunity to say thank you and your participation is greatly appreciated.

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