

**Redeeming Work:
Theology as a Framework for Work Ideology**

Margaret Diddams, Ph.D.

Associate Professor of Psychology

Seattle Pacific University

mdiddams@spu.edu

Denise Daniels, Ph.D.

Professor of Management

Seattle Pacific University

ddaniels@spu.edu

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ABSTRACT

Research in Organizational Behavior (OB) and Human Resource Management (HRM) is increasingly focused on examining personal meaning at work, but not much of this scholarship is from an explicitly faith-informed worldview. Christian theology can lead to the development of a more nuanced approach to addressing work beyond simply a generally positive orientation. Particularly, the Christian themes of Creation, Fall and Redemption are used as a framework to analyze current management theories and to prescribe further perspectives on the nature and meaning associated with work. The themes of Creation and Fall are consistent with two underlying paradigms of work ideology found in common theories in OB, Management, Spirituality and Religion, as well as HR Management literature: One paradigm reflects a more positive, hopeful view of human nature and work, and can be found in concepts ranging from empowerment, trust, justice, vocation, organizational citizenship behaviors, servant leadership and forgiveness. The second paradigm focuses on the “dark side” of organizational life and includes concepts such as job stress, role conflict, absenteeism, grievances, unethical or illegal behaviors and shirking. We suggest the need for the development of a third paradigm, drawn from the Christian theme of Redemption, which recognizes the tension between work as it was intended at Creation, and work that has been marred by the Fall – i.e., “toil.” Such a perspective requires the understanding that there is a dark side to human nature and work itself, but that individuals can and should utilize their creative capacity to move toward the possibility of redeeming work.

Redeeming Work: Theology as a Framework for Work Ideology

Research in Organizational Behavior (OB) and Human Resource Management (HRM) is increasingly focused on examining personal meaning at work. But there has been much less from an explicitly faith-informed perspective. According to Brief and Nord (1990) “organizational behaviorists and social scientists have given little attention to work values [that are intrinsic and nonsecular]” (p. 41). This lack of perspective can have consequences for furthering the theory and practice of OB and HR management since the ideology or philosophical orientation associated with management research has important consequences for theory development, the nature of hypotheses, the format of the research methodology, the interpretation of study results and the organization of research within the larger prevailing worldview (Daniels, Franz & Wong, 2002). The nascent work in Management, Spirituality and Religion (MSR) has begun to fill the gaps in a generally materialist orientation towards management research by emphasizing the non-materialist, transcendent and relational role that work has to play in connecting employees with a higher sense of purpose or meaning in life (Giacalone, & Jurkiewicz, 2003). While we do not argue with the value of living a purposeful and meaningful life and the role that work may play in this we do make the case that Christian theology can lead to the development of a more nuanced approach to addressing work ideology beyond a generally positive orientation. The purpose of this paper is to draw upon the Christian themes of Creation, Fall and Redemption to elucidate ideology found in current OB, MSR & HR theory and prescribe further perspectives on the nature and personal meaning associated with work.

The importance of understanding God’s work through the creation of the world, the disobedience of humanity in the fall, and God’s subsequent redemption of the world through the

death and resurrection of Jesus Christ is a central organizing motif and rallying call for many Christian theologians and philosophers (Hollinger, 2002; Plantinga, 2002; Stevens, 2001; Walsh & Middleton, 1984; Wolters, 1985). This perspective suggests that the redemption of humanity is not only spiritual but physical and in the redemption of mankind, humanity is given the opportunity to co-create with God through social action to improve all spheres of life on earth to penetrate and restore the reality of life as God meant it to be at the Creation. To quote theologian Al Wolters “Redemption is a comprehensive salvage operation, the goal of which is nothing short of recovering all of life as it was meant to be lived according to God's creational design from the very beginning” (p. 3).

God’s good creation described in the first two chapters in the book of Genesis has been disrupted by the fall described in chapter three. In the New Testament, redemption through Christ Jesus restores creation, so that physical creation including humanity is redeemed from the fall. To this end Christians are charged, through their social activity to be co-workers with God to bring restoration and redemption to all of the present creation (Dennison, 1999). According to Dutch theologian Abraham Kuyper (1837 – 1920), the redemptive work of Jesus on the cross extends over all of life—no area is exempt from its impact, *all of life is to be redeemed*, it is not restricted to the sphere of church or of personal piety (McGoldrick, 2000).

Regardless of one’s personal religious beliefs, there are three important implications of this theology for the examination of work ideology. First, this perspective does not separate spiritual and secular life realms, believing instead that redemption extends to all of life including work. Secondly, humanity and the nature of work found in creation changed as a result of the Fall but can be physically redeemed on earth and not just in the spiritual realm. Third, this perspective rejects a dualism between a perfect spirituality found in Creation and the fallen world

in which we live; instead it enunciates a tension between striving to do good work in a fallen world that is not perfect, yet carries the hope of redemption.

In this paper, we seek to use creation and fall characteristics to describe two underlying paradigms of work ideology found in commonly used theories in OB, MSR and HRM and suggest a third paradigm that reflects the tension in working out the hope of redemption in a fallen world.

Creation Ideology: Work at Creation

A Theological Perspective

In Creation humans are made in the image of God and this act of creation is described as an act of work which God deemed to be very good. Because humanity is made in the image of God who is portrayed as a worker, work is seen as good and is blessed by God. As humans engage in work they reflect back to each other the image of God. Subsequently, Creation affirms human nature and work itself as good. As Dorothy Sayers (1949) wrote, “man, made in God’s image, should make things, as God makes them, for the sake of doing well a thing that is well worth doing” (p. 46).

The Bible passage associated with this ideology is found in the first and second chapters of Genesis.

Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’ So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’ God saw all that he had made, and it was very good. (Genesis 1:27-31a)

Finally in Genesis 2:2, the creation story ends with the first mention of the word work.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Many common OB theories reflect a creation worldview by demonstrating a belief that workers can experience eudemonic well-being while serving the larger organizational good. The creation story provides five characteristics of work and humanity that are consistent with such theories. First, humans are created by God and exist in the image of God. Theologian Karl Rahner (1978) wrote that the spiritual aspects of being human are part of being created by God. All humans have inherent dignity because they are created in God's image.

Secondly, God is portrayed as one who works – therefore, humans live out their reflection of God's image when they too engage in work. The fact that God worked imbues human work with transcendent meaning; work is intended to provide satisfaction and joy (see Graves & Addington, 2000).

The third characteristic is that humans are co-workers with God and are invited to participate in God's creative activity. According to John Calvin and later Puritan thought, work is an opportunity for the expression of creativity, which is inherent in human beings who are created in the image of God (see Ryken, 1995). God commands Adam to 1) "be fruitful and increase in number," 2) "fill the earth and subdue it," and 3) "rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." The idea of humans and God as co-workers is also stated in Psalm 8:6 where the writer noted, "You made [mankind] ruler over the works of your hands; you put everything under his feet." When people engage in work, Martin Luther claimed that they were doing the provisional work of God. "By working we actually participate in God's ongoing providence for the human race" (quoted in Hardy, 1990, p. 47).

Fourth, God gave humans volitional will as part of creation (Erickson, 1985). God gave men and women the freedom to make choices as noted in Genesis 2:16-17 where God tells Adam, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil...”

Finally, being made in the image of God means that humans are relational creatures with both God and other human beings. Theologian Millard Erickson (1985) wrote that our capacity to know and to be known reflects our likeness to the image of God. Jewish Theologian Martin Buber (1958) noted that modern man has created *I – It* relationships where relationships become instrumental to desired personal outcomes. However, with God we have an *I – Thou* relationship which reflects God’s love and desire for intimacy with us. Because we are made in the image of God we are capable of having *I – Thou* relationships with other people. And because we have volition we can freely enter into relationships with both God and fellow human beings.

An Academic Perspective

Management Research. Much of the theoretical development in OB has included aspects of creation characteristics of work and humanity. Beginning in the early to mid 20th century the Human Relations School which included work by Mayo, McGregor, Herzberg, Likert, McClelland & Argyris, tended to view humanity as full of potential, active, capable of developing personal goals, self-directed, efficacious, and both capable and willing to enter into team work. Management only needed to develop the skills to create the appropriate work environment for both human nature to flourish and productivity to increase. While the idealism of the Human Relations Movement began to be criticized by the 1960’s (March & Simon, 1958; O’Connor, 1999), much of its conceptualization of human nature implicitly underlies more modern theories found in OB.

As shown in Table 1, sampling some common OB theories specifically reflect these five creation characteristics.¹ The inherent dignity of employees' character, motives and intentions is advocated in the trust (Kramer & Tyler, 1996; Tyler, 2003) and psychological contract (Rousseau, 1995) literatures.

Perceived meaningfulness in the empowerment literature emanates from employees' knowledge, skill, abilities or other attributes (KSAOs; Spreitzer, 1996). Transcendent meaning is a similar construct in that it is concerned with the meaning an employee derives from work. However, it reflects the extent to which individuals perceive a fit between the requirements of their work environment and their beliefs, values and behaviors such that their work validates their sense of self (Brief & Nord, 1990; Gardner, Csikszentmihalyi, & Damon, 2001).

The components of competence, autonomy, and relatedness found in self-determination theory (SDT: Ryan & Deci, 2001) span the last three characteristics. Perceived competence, or self-efficacy specific to one's work, is a belief in one's capability to perform work activities with skill (Gist & Mitchell, 1992). According to Spreitzer, perceived competence reflects the extent to which management creates conditions which enhance or mitigate employees' KSAOs. In addition, perceived personal competence is necessary (along with the belief that one's behavior is volitional) for the development of well-being (Ryan and Deci, 2000).

Volitional will is readily comparable to the construct of autonomy which Ryan and Deci (2000) defined as "feelings of personal volition towards activities that are congruent with one's sense of self" (p. 74). An autonomously functioning individual experiences more personal value for activities when they are seen as emanating from him or herself.

Meyers (2000) has shown that relatedness to others is a powerful predictor of subjective well being while significant attachment to others across the life span has been shown to have

¹ The OB, HR & MSR constructs used in this paper are illustrative and not exhaustive

important mental and physical health implications (Feeney & Noller, 1996). Since WWII, research on positive attributes of team work has shown of the benefits to the individual team members, team output and organizational effectiveness (Kozlowski & Bell, 2003). At the organizational level, Schneider, Wheeler and Cox's (1992) definition of a service climate suggests that employees will deliver excellent service to customers when the organization provides them with the resources (logistical, administrative, equipment, and managerial support) to deliver effective service and when the organization treats them as it would want them to treat customers. More recently, research on procedural (Tyler, 2005) and interpersonal justice (Cropanzano, & Rupp, 2003) has shown that the positive treatment people receive influences their evaluation and acceptance of decisions.

Table 1 Creation Characteristics and concomitant OB Constructs

Creation Characteristics	OB Constructs
1. People are made in God's image & have inherent dignity	Trust; Psychological contracts
2. Work is good	Perceived individual & transcendent meaning (Empowerment; P-E fit)
3. People are co-creators with God	Competence (Empowerment; SDT)
4. People created with volitional will	Autonomy (Empowerment; SDT)
5. People created as relational beings	Relationships (SDT); Teamwork; Procedural Fairness; Interpersonal justice

“Spirituality” Research. Academic work within the realm of *Management, Spirituality and Religion* (MSR) has explicitly acknowledged these characteristics individually and

emphasized the importance of considering a non-materialist, transcendent orientation when studying the workplace (Giacalone, 2004). Giacalone and Jurkiewicz (2003) defined workplace spirituality as a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.

As shown in Table 2, these more explicit MSR constructs recognize the inherent spirituality associated with the divine which include research in spiritual well-being and spiritual intelligence (Paloutzian, Emmons & Keortge, 2002) and emphasize that work does not necessarily need to be alienating but instead can lead to workplaces that embrace workplace spirituality (Mitroff & Denton, 1999) and strive to help employees find transcendent meaning in their work (Giacalone, 2004).

Other writers have stressed viewing work as a vocational calling to serve the divine and thus continue the work of the divine through their own jobs (Davidson & Cadell, 1994; Neal, 2000; Wrzesniewski, McCauley, Rozin, & Schwartz, 1997). Given volitional will employees can choose to serve rather than lead and thus model and motivate others to servanthood (Greenleaf, 1977), and freely engage in the search for an authentic sense of self at work (Peterson, 2005). Building community is an important theme running through the MSR literature (See Conger, 1994) while more specifically practicing forgiveness recognizes the development of *I-Thou* relationships at work (Thompson & Shahen, 2003).

Table 2 Creation Characteristics and concomitant MSR Constructs

Creation Characteristics	MSR Constructs
1. People are made in God's image & have inherent dignity	Spiritual Well-being; Spiritual intelligence

2. Work is good	Workplace spirituality; Transcendent meaning;
3. People are co-creators with God	Vocation
4. People created with volitional will	Servant leadership; The search for authenticity at work
5. People created as relational beings	Forgiveness; Building community

Fall Ideology: Work as Toil

Ironically, as the MSR field matures, develops stronger non-materialist models of work and begins to test these models, there is a burgeoning interest in OB and HR in studying what is often called the “dark side” of organizational behavior (Fox & Spector, 2005; Robinson & Bennett, 1995) where behavior or withholding of action by an individual or group of individuals is detrimental to one, many or the entire organization (Griffin & O’Leary – Kelly, 2004b).

A Theological Perspective

While Christian theology enunciates the positive characteristics of work in creation it also accepts the ideology associated with this “dark” literature as part of its transcendent, non-materialist worldview. It emphasizes that the creation characteristics of the world that God originally designed can no longer fully function as intended because the nature of the world is tainted with human sin as a result of the “fall.”² The story of the fall is found in the third chapter of Genesis where Adam and Eve disobey God and subsequently are separated from their original intent within creation. As St. Paul wrote in Romans 8:20, “Creation was subjected to futility.”

According to this theology, after the fall the human experiences of life and work became different from what God intended at creation. Sin distorts the nature of work itself. Adam and

² While Neo-Calvinists emphasize the fall, it is a commonplace term within Christian theology

Eve are told that because of their disobedience to God, the ground they work will be cursed, “Cursed is the ground because of you; through painful *toil* you will eat of it all the days of your life...By the sweat of your brow you will eat your food...” (Genesis 3:17-19). The nature of work is diminished and separated from its transcendent goodness. Sin mars the relationship humans had with God, and this impacts their role as co-creators. Rather than submitting to God’s authority, Adam and Eve try to assume God’s role, giving in to the tempter’s words that “...you will be like God...” (Genesis 3:5). The concept of stewardship, or taking care of creation, becomes less meaningful when there is not the acknowledgement of God’s authority over creation. Rather than acting as caretakers and stewards of God’s creation, the primary organizing principle of human behavior becomes one of self-interest. Finally, the fall has consequences for relationships with others as self-interest becomes a driving motivator in interaction with others (Wolters, 1985).

Historically, it has not been unusual for the Christian Church to believe that at the fall God totally separated humanity from the attributes of work found in the Creation story (Hardy, 1990), including any positive connotations associated with physical labor which served as a synonym for toil. The influential 18th century minister and commentator Mathew Henry (1707 / 1925) provides the following puritanical interpretation of the meaning of the fall:

Labour is our duty, which we must faithfully perform; it is part of man's sentence, which idleness daringly defies. That uneasiness and weariness with labour are our just punishment, which we must patiently submit to, since they are less than our iniquity deserves. (p. 32)

However examination of the Hebrew word for toil does not literally refer to physical labor but *sorrow* and the Hebrew word frequently translated as *toil* is exactly the same word that in other biblical texts is translated as *pain*. So toil is not synonymous with physical labor. Instead

toil as sorrow represents work in which the image of God found in the creation is minimized or absent.

There are four characteristics of work in the fall that represent this toil at work. First, work itself is full of sorrow. The teacher in Ecclesiastes wrote “What does man gain from all his labor at which he toils under the sun? Generations come and generations go, but the earth remains forever” (Ecclesiastes 1:3-4).

Second, the practice of after the fall leads to personal enslavement. Noting this type of enslavement St. Paul wrote “I do not understand my own actions. For I do not do what I want, but I do the very thing that I hate” (Romans 7:15). Human nature is no longer perfect given its transgressions, distortions and short fallings (Plantinga, 2002; Wolters, 1985) and is subject to self-deception (Smedes, 1990).

Third, the fallen nature of humanity leads to the propensity towards self-interest. As the prophet Isaiah wrote “All we like sheep have gone astray; we have turned every one to his own way” (Isaiah 53:6).

Finally, the loss of the image of God hampers the ability to form *I – Thou* relationships, causing a focus on the transactional. Plantinga noted that as a result of the fall, sin moves beyond the individual to create waves and cultures of devastation and corruption. Again St. Paul wrote in Romans 8:22 that the *whole* of creation has been groaning as in the pains of childbirth right up to the present time.

A very recent description of work by Tom Hodgkinson, editor of the British magazine, *The Idler*, echoes the fall characteristics in work:

With a very few exceptions the world of jobs is characterized by stifling boredom, grinding tedium, poverty, petty jealousies, sexual harassment, loneliness, deranged co-workers, bullying bosses, seething resentment, illness, exploitation, stress, helplessness,

hellish commutes, humiliation, depression, appalling ethics, physical fatigue and mental exhaustion. (n.d.)

An Academic Perspective

While criticisms of the Human Relations Movement are nearly 40 years old, there has been a lingering behaviorist ideology in Management that both humanity and the nature of work itself can be shaped so that organizations, with the correct type and amount of reinforcement can lead to optimized worker satisfaction and productivity; to put it another way, a happy worker is a prosocial worker (Griffin & O’Leary – Kelly, 2004a). However, with the increased understanding that people bring goals, values, emotions and personality characteristics to the workplace that are not always optimal (Hogan & Kaiser, 2005) and that an organization can foster mass unethical behavior either through its cultural norms or through weak control systems (Clarke, Dean, & Oliver, 1997), there is an increased desire to evolve the level of sophistication and complexity presented in OB to create a richer and more encompassing field which includes counter-productive behavior. As shown in Table 3, some of the variables being studied as “dark side” attributes have been in the literature for decades (e.g. Job stress; role conflict and overload; absenteeism & tardiness). However many have arisen in the past decade as concerns with workplace violence and unethical financial reporting regularly heads American news. Fox and Spector (2005b) wrote that these types of behavior can be grouped into two categories, characteristics of the workplace and individual employee characteristics. These two categories map with the fall characteristics of work and the nature of humanity.

As shown in Table 3, while jobs can be designed to create the toil found in alienation, job stress, role conflict and overload (Volf, 2001), human nature also influences the experience of others in the workplace. Other variables included in Griffin & O’Leary – Kelly’s (2004) book titled *The Dark Side of Organizational Behavior*, and Fox and Spector’s (2005)

Counterproductive Work Behavior, are listed below. Additionally, transactional psychological contracts assume that actors are self-interested and thus must specify clearly enunciated and balanced reciprocity norms in order to enact concrete and bounded agreements (Rousseau, 1995).

Table 3 Fall Characteristics and concomitant Management Constructs

Fall characteristics	HR & OB Constructs
1. Work is toil	Alienation; Job stress; Role conflict and overload;
2. Human nature is no longer perfect	Absenteeism; Tardiness; Aggression; Unethical behavior; Discrimination; Sexual harassment; Violent behavior; Drug & Alcohol abuse
3. Humanity is self-interested	Transactional leadership and psychological contracts; sustained sub-optimal performance; Agency theory
4. Teamwork as instrumental to self-interest	Politics; Extreme impression management

Redemption Ideology: Work with Toil and the Search for Redeemed Work

A Theological Perspective

Most Christian Theologians do not propose that the goodness of creation was obliterated by the fall, but instead characteristics of creation are distorted and shadowed by it (Plantinga, 2002; Wolters, 1985). Christian Ethics Professor Gilbert Meilaender (2000) has been critical of a view that over-romanticizes the positive role of work that reflects on the image of a perfect God

without also taking into consideration the implications of work within a sin filled world.

Likewise the Lutheran Theologian Dietrich Bonhoeffer acknowledged that it was dangerous to equate Christian community with a Utopia. He wrote, “ just as surely as God desires to lead us to a knowledge of genuine Christian fellowship, so surely must we be overwhelmed by a great disillusionment with others, with Christians in general, and if we are fortunate, with ourselves” (pp 26-27).

Work and toil are not orthogonal in organizational life but exist in some quantities in all workplaces. People are made in God’s image, but that image has been marred. Work is designed to provide joy and inherent meaning, yet it has become toilsome. People are neither the perfectible creatures portrayed in creation characteristics nor the self-interested employees who must be regulated by strong HR policies in the fall characteristics. Work that reflects God’s intent at creation can exist for employees and their organizations but toil will also occur alongside the best of human work. Also while work is still good, much of work will be, by necessity, addressed to the nature of the fallen world. Healing, providing justice, righting wrongs are necessary because we live in a fallen world.

However, recognizing the existence of this tension does not reflect the sum of theological thinking regarding work. A third theme after Creation and Fall is Redemption, which is understood as the action of God bringing his creation and humankind back into relationship with himself through the person of Jesus. Because of this hope in redemption humanity is called to reclaim its creation characteristic as co-creators. In the fall, humanity uses its volition to turn its back on God and its role as co-creators. Redemption offers the restoration of the co-creator role through the redeeming work of Christ. People are created in the image of God, still bounded by sin, and prone to self-interest yet have the hope of redemption. Many theologians have

characterized the redemptive movement in Scripture as something that is “already – not-yet.” That is, the work of redemption has already been completed through Jesus’ death and resurrection, but we have not yet experienced the full mitigation of the effects of the fall.

We need to move then beyond reclaiming “good work” found in the creation characteristics and instead ask the question, “What is redeeming work?” Good work includes creation characteristics in which a person can be authentic, serve others and experience the transcendent. But these do not necessarily address the content of the work, or reflect a social component (“to whom or to what end is this work directed?”). Redeemed work must be evaluated for its impact on the physical / social world. God’s instruction to Adam in Genesis 1:26 to rule over all the creatures is not so much about animal husbandry as a mandate to embrace the role of co-creator to engage and change the fallen culture in which we live (Mouw, 1983). Redeemed work within this theology is specifically pointed toward fulfilling the purposes of a creation that has been distorted by the fall. According to theologian Cornelius Plantinga,

God wants to save social systems and economic structures too. If the management/labor structure contains built in antagonism, then it needs to be redeemed. If the health care delivery system reaches only the well to do, then it needs to be reformed. The same goes for the hostile relationships of race, gender, or class. The same goes for proud and scornful attitudes among heterosexuals toward homosexuals. Landlord and tenant, student and teacher, husband and wife . . . Everything corrupt needs to be redeemed, . . . The whole natural world, in all its glory and pain needs the redemption that will bring shalom (p. 96).

An Academic and Practical Perspective

It is important that academicians who train the next generation of managers not overly romanticize the ability to create heaven on earth as they seek to empower their employees. For example, while management professors like to teach about the benefits of team work they rarely teach their MBAs how to lay off employees. Consequently when economic downturns occur, more toil is unnecessarily inflicted, both on those being laid off and for those who remain

(Diddams & Daniels, 2003). In management disciplines, studying or emphasizing creation characteristics in organizations without addressing fall characteristics such as the abuse of power, conflict and lack of autonomy may offer little more than positive cognitive reappraisal as an attempt to make people feel good and adapt to organizations without questioning their underlying values (Cuilla, 2000). Management researchers, particularly those who are publishing in the area of “spirituality” at work, have the opportunity to make explicit their work ideology. This field of study will mature only as it is able to identify the boundaries of creation characteristics in organizational life

While the mandate to pursue redeemed work is part of our faith tradition, nonetheless, it raises the question for academicians in other or no faith traditions to ask, “What is good and redeemed work?” In management theories that are aligned with creation characteristics, the value of work to society is not questioned with an underlying assumption that work is good if it is good for employee’s sense of self, personal relationships and productivity. And while they seem dissimilar, the study of fall characteristics in management literature is also neutral in the judgment of the nature of work that is being stymied. The nature of research in management often calls for samples of convenience so that the generalization of results first and foremost focuses on theory itself and does not ask the larger question of the value of the work being done. Organization members who build nuclear bombs or baby carriages have equal chances of showing up as participants in studies related to creation or fall characteristics.

It is in the already – not yet framework that we interpret what redemption means for work. Work ideology associated with redeemed work includes not only an evaluation of both creation and fall characteristics within the workplace but calls for an evaluation of work itself and the extent to which it can and/or can not be understood as furthering God’s original plan for

the world. Until redemption has been completed in the fullness of the Kingdom of God, there will always work with toil. Never the less, this work can also be redeemed.

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