VIEWING ACCOMMODATION OF EMPLOYEES' DISABILITIES THROUGH A FAITH LENS

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ABSTRACT: We explore how a biblically-based worldview influences managers' motivation when attempting to accommodate employees with disabilities. Three issues form the basis of this article: (a) whether the employee with a disability asks for accommodation; (b) the two-way street of responsibility for making accommodation work; and (c) socialization of accommodation via informed co-worker involvement. In covering these issues, we touch on concepts that include operational and administrative efficiency, servant leadership, legal compliance, paternalism, and co-worker relationships.

Key words: reasonable accommodation, employees with disabilities, Americans with Disabilities Act (ADA), Christian worldview

INTRODUCTION

Many writers who marked the twentieth anniversary of the 1990 enactment of the Americans with Disabilities Act (ADA) noted that unemployment rates of Americans with disabilities remain stubbornly high, much higher than those of Americans without disabilities (Katz & DeRose, 2010; Robitaille, 2010). This persistent problem raises concerns about employment discrimination against people with disabilities. Such discrimination often occurs pre-hire during staffing processes (recruitment and selection), but it can also happen post-hire, chiefly in the form of employers failing to accommodate employees' disabilities. The disabilities involved vary from minor to severe in their effects on the employees' job performance. They may be quite overtly observable (e.g., obvious physical deformity, use of a wheelchair) or, as in the case of mental, neurological, and psychological disabilities, detectable only through the employee's speech, facial expressions, social behavior, performance on cognitive tasks, absenteeism patterns, and so on. Whether or not an employee with a disability succeeds on the job typically hinges on accommodation, which entails assistance in the workplace or changes in the job that enable successful job performance despite the disability (Guerin & DelPo, 2009). Accommodations to enable the employee with a disability to perform the job's basic functions vary in many ways, including technological methods (e.g., magnifying screens and text-to-voice translation software for accommodating blindness), scheduling adjustments (e.g., more frequent rest breaks, slightly longer meal breaks), and physical accessibility modifications to the workplace (e.g., ramps, height-adjustable work stations; Guerin & DelPo, 2009).

The fact that people with disabilities experience perennially high unemployment rates, chronically low income (Baldridge & Swift, 2013; Katz & DeRose, 2010), and woefully short job tenures (especially for employees with psychiatric disabilities; MacDonald-Wilson, Rogers, Massaro, Lyass, & Crean, 2002) suggests that accommodation of disabilities in the workplace is not as effective as it could be. This bears testament to how important it is that we know as much as we can about managers' roles in accommodation. Thus, our present effort highlights disability accommodation as one of many managerial issues and activities worthy of focus in studies of biblical integration in business. Effective integration of managerial principles and biblical perspectives marks many Christian business managers' work practices. This likely occurs as a function of the Christian manager's worldview or set of assumptions and beliefs about reality, truth, and how the world basically works (Cosgrove, 2006; Daniels, Franz, & Wong, 2000). These basic

beliefs and assumptions comprising the worldview are deeply held and internalized to the point that they become practically unconscious influences. Sources often refer to worldview as a mental lens through which a person views life, the universe, other people, and so forth (cf. Keller, 2012). The Christian theistic worldview acknowledges God's triune existence as sovereign Creator and the Bible's authority for illuminating God's nature, particularly in the works and teachings of Jesus Christ (Cosgrove, 2006; Daniels et al., 2000). It makes sense, therefore, that the Christian manager's worldview, informed and supported by the Bible, would play an important role in shaping the manager's basic work motivations. These motivations, in turn, are incorporated into intentions, and intentions lead to managerial decisions and actions on the job (Ajzen, 1991; Keller, 2012).

When Christian business scholars who study biblical integration in business ask questions about worldview's effect on managerial practice, they are essentially exploring how the Christian worldview shapes the manager's work motivations, which are reflected in the manager's behavioral choices, as well as the effort and persistence with which the manager performs the chosen behaviors. Motivations are a key link in the process of translating a manager's internally-held worldview to externally-evident actions and behaviors; thus, the motivation construct and associated theories can help us explain and understand any theoretically proposed relationship between a Christian worldview and managerial practice (i.e., the "why" that clarifies and explains the theoretical "what;" Whetten, 1989). Specifically, the issue is the manager's intrinsic motivation, which operates when the manager finds doing something "inherently interesting or enjoyable" (Ryan & Deci, 2000, p. 55). Intrinsic motivation is very much tied, therefore, to the manager's values and preferences, both of which are necessarily informed by views of reality, for people typically do not prefer or value that which they do not believe is real or functional. One's worldview is intimately related, therefore, to intrinsic motivation. The inherent satisfaction underlying intrinsic motivation inspired by a manager's Christian worldview includes the satisfaction that comes from honoring God in the way the manager works on the job (Keller, 2012) and, in keeping with Colossians 3:23, regarding work as a form of service to God.

With the preceding serving as our foundation for conceptual inquiry, we seek to explore and to describe how a manager's Christian worldview will influence the accommodation of employees' disabilities in the workplace. Faced with certain issues involving the need to accommodate, what biblically inspired perspective will the Christian manager bring to bear on those issues and on the process of making accommodation happen? What motivations will drive the manager's actions when viewing accommodation through a faith lens? We will devote a section to each of three accommodation-related issues: (a) whether the employee with a disability asks for accommodation; (b) the two-way street of responsibility for making accommodation work; and (c) socialization of accommodation via informed co-worker involvement. We will close with a section on implications for managerial practice and future research.

WHEN THE EMPLOYEE HESITATES TO REQUEST ACCOMMODATION

Title I of the ADA compels employers to make reasonable accommodations of qualified employees' known disabilities so as to ensure the employees with disabilities are not unduly prevented from performing the job's essential functions (Bennett-Alexander & Hartman, 2004; White, 2003). The ADA puts the onus for requesting accommodation on the employee with a disability (Guerin & DelPo, 2009). Obviously, a manager's ability to comply with the ADA's spirit and intent increases to the extent employees with disabilities will request needed accommodations. Considerable evidence exists, however, that employees with disabilities are less likely to request accommodation if they think their request will be an undue imposition on others or will precipitate others' resentment (Baldridge & Veiga, 2001, 2006; Dalgin & Gilbride, 2003). The employee with a disability may also fear that an accommodation request may cause co-workers to question the nature or legitimacy of the employee's disability or of the accommodation (Harlan & Robert, 1998; Paetzold et al., 2008). Further, Baldridge and Swift (2013) reasoned that the employee with a disability may think his or her accommodation request signals weakness or

incompetence to self and others and accordingly suffers harm to self-esteem and public reputation. One might argue that these conditions are all the more likely to occur in a smaller company that, due to having fewer than 15 employees, is not subject to the ADA. These conditions may serve to make all discussions of the disability and the accommodation request uncomfortable for the requester.

Managers who suspect that an employee with a disability is hesitant to request a needed accommodation face the challenge of making sure that all work is getting done and done properly. In short, it becomes an operational efficiency issue or, if occurring among the support staff of the organization, an administrative efficiency issue. Managers pursuing efficiencies seek to optimize the ratio of outputs to inputs used (in the best situation, do more with less). Producing the needed amount of goods and services (i.e., having sufficient productivity or output) with the fewest possible resources (i.e., minimizing inputs like raw materials and labor) makes for operational efficiency (Yang & Chen, 2009). Providing well organized support to the operational core with processes and work flows that continue without undue interruption or random dysfunction makes for administrative efficiency (Payne & Mansfield, 1973). The employee's disability, if not reasonably and duly accommodated, can become a behavioral constraint on operational efficiency (Cafferky, 2013) or administrative efficiency that managers are bound by their organizational roles to rectify. That alone should motivate managers to take actions that may reassure employees with disabilities, emboldening them to speak up about accommodation needs that, if met, will optimize the employees' efforts to meet job requirements, to be productive, and to do their fair share of the work.

Christian managers have more than their organizational roles to motivate them to promote operational and administrative efficiency, however. Cafferky (2013) made a compelling argument, replete with biblical references, for operational efficiency's consistency with biblical teachings and principles such as stewardship (e.g., Luke 12:42-43), fruitfulness (e.g., Matthew 7:17-20), and creation (e.g., Genesis 1:28). Cafferky also detailed how moral considerations and biblically

prescribed virtues prudently temper the pursuit of productivity. We assume these considerations relate to administrative efficiency as well. Thus, the Christian manager's biblically inspired worldview honors operational and administrative efficiencies that are secured in a moral manner.

An employee's hesitancy to request accommodation of a disability also implicates the manager's leadership requirements. The secular leadership literature has trended toward participative leadership (Kouzes & Posner, 1987), with particular emphasis on relationship (Covey, 1991), emotional intelligence (Goleman, 1995), resonance (Boyatzis & McKee, 2005), and transparency (Bennis, Goleman, & O'Toole, 2008). This movement demonstrates a conscious effort to respect the dignity of those being led. Greenleaf (1977) captured the zeitgeist when he wrote, "The servant-leader *is* servant first….It begins with the natural feeling that one wants to serve, to serve *first*" (p. 13). Accordingly, the servant-leader would expressly welcome accommodation requests as opportunities to serve employees with disabilities.

Yet, Christian leaders face an additional challenge: "For followers of Jesus, servant leadership isn't an option; it's a mandate" (Blanchard & Hodges, 2005, p. 12; Mark 10:43-45). Man is made in the image of God (Genesis 1:27; Psalm 8:5), and Christian leaders must recognize the humanity in the people they lead. This applies even to employees with disabilities that may seem to distort the sacred image the employees bear due to those disabilities' noxious behavioral and emotional effects. Such employees are as much bearers of God's image as anyone else, and their natural needs to work and to create as a reflection of God's industry and creativity exist just as they do in others (Keller, 2012); thus, their humanity is dignified in a way that certainly makes them deserving of accommodation if at all possible. Christian leaders understand this, and they understand they are charged to love their neighbors (Matthew 22:39), not to lord power over others (Matthew 20:25-26), and to do good when it is in their power to do so (Proverbs 3:27; James 4:17). Such pre-commitments require that the law must never be used as a shield when it may, in fact, dehumanize. In practice, this means defending others' dignity by empowering them in order to glorify God (Nash, 1994; Rodin, 2010).

Relating efficiency and leadership to accommodation in the ways we have suggested, Christian managers likely have additional motivation to remove impediments to requesting accommodation. Just as Roller (2013) held that Christian professors will reflect their biblical worldviews by naturally integrating their faith and teaching, we hold that Christian managers' reactions to an employee's hesitancy to request accommodation will reflect their worldviews. The Christian worldview includes respect for the biblical connection between asking in faith and receiving graceful action (Matthew 7:7), so managers holding this worldview will be inclined to embolden employees with disabilities by removing the impediments that make the employees hesitant to ask. For instance, these managers may be more motivated to have frank discussions with all their employees about what it means to accommodate any given employee's disability and why it is done, and to do so in a way that goes beyond mere ADA compliance, thus posing accommodation as an efficiency imperative that all employees have a vested interest in meeting. Consequently, the managers treat accommodation not as an inconvenience to be scorned or regretted but as a challenge to be dealt with in the pursuit of efficiency, just as they and their employees routinely address other challenges to efficiency. The managers could also expressly assure all employees that requests for disability accommodation will not be viewed as signs of weakness or ineptitude but instead as opportunities for the managers to lead by serving and as examples of the kind of participative, open communication and dignity preservation their leadership style promotes.

Researchers have recommended these kinds of measures before (e.g., Baldridge & Swift, 2013), but knowing what measures may promote requests for accommodation and actually implementing those measures are two different things. Managers lacking the additional, biblically inspired motivation of which we speak may weigh the cost of accommodation against the cost of achieving efficiencies in other ways, such as allowing the employee with a disability to fail and then replacing that employee with one who does not require accommodation. In so doing, managers can act purely from a legal compliance perspective, possibly finding it more expedient simply to ignore

the employee's hesitation, safe in the knowledge that the ADA does not require them to elicit the employee's accommodation request in any affirmative, proactive way. Again, the ADA places the onus for requesting accommodation on the employee with a disability.

Managers operating from a Christian worldview arguably have no legitimate excuse for taking such a blithe, minimalist approach however, for such neglect may be technically legal but flatly immoral. It is not that Christian managers do not comprehend how operating purely from a compliance perspective may serve their own self-interests in making accommodation easier, for what could be easier than not having to accommodate because the employee never requested it? The Christian worldview affords a competing motive, a motive to honor God and to serve the employee with a disability by encouraging requests for needed accommodation. As Daniels et al. (2000) noted, the Christian worldview acknowledges the mixed motives that can exist when managers' potential for good that arises from bearing God's image comes in conflict with their tendency toward self-interest that arises from being fallen creatures. Fortunately, this same worldview enables managers wrestling with such mixed motives to rely prayerfully on the Holy Spirit's influence, to draw on biblical morality, and to overcome the temptation toward pursuing expedient self-interest (Daniels et al., 2000) that would otherwise motivate them to ignore the plight of the employee burdened with an unspoken need for disability accommodation.

WHEN RESPONSIBILITY FOR ACCOMMODATION SHOULD BE MUTUAL

When managers and their employees share responsibility for deciding on and successfully doing almost anything in the workplace, one would expect better results than if the responsibility is entirely in the manager's hands. This is an assumption underlying most views and models of employee participation in workplace decision making (Miller & Monge, 1986). Certainly the ADA assumes shared responsibility between the employer and the affected employee when reasonable accommodation is determined and specified, prescribing an interactive process in which both parties participate (Bennett-Alexander

& Hartman, 2004). This is not to say, however, that responsibilities for the process of specifying an accommodation, as well as the subsequent process of executing the prescribed accommodation, are mutually shared in equal proportion in actual practice. In fact, it is all too possible for management to dominate this process for at least two reasons: legal compliance requirements and paternalism.

The employer must comply with the ADA once the employee with a disability requests accommodation. This requires engaging in the interactive process of determining what, if any, accommodation will work and be reasonable to implement in terms of relative cost to the employer and disruption to the workplace. Non-compliance risks expensive enforcement actions and lawsuit losses. Management must manage these risks. Compliance potentially entails expenses and changes. Management must manage these expenses and changes. Furthermore, the "management" we refer to is typically not just the affected employee's immediate supervisor but also includes at least one human resource management professional and perhaps a line executive and legal counsel, for as Florey and Harrison (2000) observed, "formal requests (those made under the auspices of the ADA) are beyond the scope of everyday managerial discretion because of their obvious legal implications" (p. 224). It is not difficult to imagine how the inputs of the several persons and interests representing the employer's management may overshadow the employee's inputs in this situation, even though the employee's efforts, abilities, and views are integral to the actual implementation of any accommodation. What may emerge is not the kind of partnership between the employee with a disability and the employer that researchers insist should characterize the reasonable accommodation process (e.g., Hantula & Reilly, 1996).

One might speculate that employees with disabilities may strengthen their role in the process by citing accommodations given to others with similar disabilities or perhaps by involving their physicians or physical therapists. The precedents set in others' cases are not binding on the organization's management, however, especially in light of the ADA's emphasis on case-by-case evaluation. Medical professionals' recommendations would likely carry some weight

with the organization's management, but the practical reality is that those doctors and physical therapists are not with the affected employee in the workplace day in and day out. Their presence in the meetings and discussions in which accommodation decisions are made is typically limited to a letter or e-mail, or perhaps a few minutes' voice teleconference, such that the process remains fairly lopsided in favor of management's inputs.

Whether or not subject to the ADA's reasonable accommodation requirements, managers may regard their duty to accommodate an employee's disability as part of their broader duty to care about their employees, to attend to employees' needs, to make employees feel part of an extended family, and to keep workers happy. These felt obligations, along with good intentions and sympathy for the employee with a disability, can result in managerial action that typifies a kind of paternalism variably labeled as organizational paternalism (Aycan, 2006), paternalistic leadership (Erben & Güneşer, 2008; Farh & Cheng, 2000), and new paternalism (Mead, 1997). This is especially true if the manager displays any condescension in the process or equates accommodation with charitably nurturing a vulnerable, inherently deficient employee who somehow needs to be protected or "rescued" by some powerful, benevolent person. Aycan (2006) pointed out that such paternalism involves seemingly contradictory dimensions of both care and control, and distinguished between benevolent paternalism (which emphasizes employee welfare) and exploitative paternalism (which emphasizes employee compliance, presumably for the employee's own good). White (2003) held that a strongly paternalistic assumption underlies the ADA and the Equal Employment Opportunity Commission's (EEOC's) enforcement of the ADA, defining paternalism in its worst light as "deliberate interference with an individual's freedom of choice, contrary to his express wishes, and under the guise of acting for his own good" (p. 529).

Taken to an extreme, the benevolent goal of such paternalism may be accomplished heavy-handedly and even without the employee's consent or input, much as parents act for the good of young children who cannot decide or act for themselves (Erben & Güneşer, 2008), or as non-profit,

charitable organizations' boards often decide on behalf of charity recipients without any input from those recipients (LeRoux, 2009). "Philanthropic paternalism" features this latter dynamic because such boards are often comprised of donors who, because of their financial donations, feel entitled to dictate matters without receiving any input from the charity's beneficiaries (Salamon, 1995). We can readily draw an analogy between this and workplace paternalism on the part of a company's management that insists on being "in charge" of the accommodation process, minus much input from the affected employee, since the company is paying all or most of the financial cost of accommodation and is bearing the financial risk related to EEOC enforcement actions and potential lawsuits under the ADA. This lack of input from the employee with a disability is what makes a paternalistic approach to accommodation so antithetical to the notion of joint responsibility for accommodation. The employee's personal responsibility is somewhat diminished, and the lopsided, employer-dominated process renders the employee passive and more dependent than the employee would otherwise be.

The employer's ADA compliance (or avoidance of penalties that attend non-compliance) in this matter represents a separable outcome that the manager is extrinsically motivated to achieve (Deci, 1972; Ryan & Deci, 2000). This extrinsic motivation necessarily focuses the manager's attention more on the company's needs than on the needs of the employee with a disability. Even if operating on paternalism, the manager may not invite the affected employee's full input and participation in detailing the accommodation for the reasons described above. A Christian manager's worldview would add intrinsic motivation to establish an interactive process regarding accommodation with the employee beyond the extrinsic motivation to comply with a law. However, we must ask how much the Christian worldview might motivate paternalism.

One might assume that a Christian manager would be very susceptible to benevolent paternalism (Aycan, 2006), given that Christians are taught to be merciful and giving to the sick (Matthew 25:36), and are acquainted with Jesus' acts of mercy and healing toward people with disabilities (e.g., John 5:6-9; Mark 7:33-35). We propose, however, that a well-developed Christian worldview would hold that employees with disabilities have key parts to play in accommodation, and that the onus for executing accommodation especially is not entirely the manager's. For instance, the Bible repeatedly illustrates that a two-way street of responsibility for action exists between benefactor and beneficiary. Consider the Levitican rule regarding gleanings in harvested fields (Leviticus 19:9-10). The reapers leave behind the gleanings and produce at the extreme edges, true, but the poor and sojourners must do the work of gathering the gleanings for themselves (cf. Ruth 2:7).

Furthermore, a close look at some of Jesus' acts of mercy illustrates this notion that the recipients of Jesus' mercy also had an active part to play in the process. Thus, a cleansed leper had to show his skin to a priest and make the required offerings (Matthew 8:4); a healed paralytic had to rise, pick up his mat, and walk home (Luke 5:24-25); a blind man had to wash himself in the pool of Siloam to complete his healing process (John 9:7); a chronically hemorrhagic woman had to push her way through a crowd, dare to touch Jesus' garment to be healed (Matthew 9:20-22), and publicly testify to her healing (Luke 8:47); and a man cured of severe mental illness had to go home and publicly declare God's grace (Luke 8:39). Therefore, the Christian manager approaching the accommodation task through a biblically informed worldview would be mindful of the notion that the employee with a disability is not merely a passive recipient of mercy (mercy that would be extended regardless of the ADA's existence) but an active participant in making accommodation effective. On balance, we hold the good effect of more employee involvement is more likely in an accommodation approach informed by a Christian worldview, for a purely paternalistic approach, although intended to optimize compliance with the ADA, paradoxically yields less effective accommodation precisely because it lessens the employee's role.

WHEN ACCOMMODATION REQUIRES AN INFORMED TEAM EFFORT

The ADA does not specify all the many forms reasonable accommodation may take. At a

minimum, accommodations may be technical, physical, procedural, relational, training-related, and scheduling-related in nature (Bennett-Alexander & Hartman, 2004; Daly-Rooney, 1993; Gates, 2000; Guerin & DelPo, 2009; MacDonald-Wilson et al., 2002). With input from the focal employee with a disability, management determines the reasonableness, or feasibility, of any accommodation by weighing numerous considerations on a case-by-case basis; thus, this determination logically requires thorough knowledge of the focal job's content and essential functions, workplace environment, related work procedures and labor allocation, physical and mental demands of the work, teamwork requirements, performance standards, and so forth. This suggests that the direct supervisor, and possibly immediate co-workers, of the focal employee must play a key role in reasonable accommodation (Gates, 2000; Hantula & Reilly, 1996). Some researchers and commentators have suggested that co-workers' involvement in accommodation may be necessary to ensure the accommodation's effectiveness (Daly-Rooney, 1993; Gates, 2000). This certainly seems plausible if, for instance, accommodating an employee's disability requires slight modifications to teamwork requirements, ways in which co-workers coordinate rest breaks, work-process sequencing, or assignment of the work group's non-essential tasks.

Non-supervisory co-workers cannot contribute as effectively to ensuring that accommodation is successful if they lack adequate information about the disability at hand. Creating an informed team effort is not as easily done, however, when the employer must obey the ADA's confidentiality rules, even while trying to optimize accommodation through co-worker involvement. The EEOC advises against divulging information about an employee's disability, or reason for a related accommodation, to co-workers (e.g., U.S. Equal Employment Opportunity Commission, n.d.). This advice protects the employee with a disability from potential harassment from co-workers who might react fearfully or disapprovingly when hearing that the employee has, for instance, a deadly communicable disease (Bennett-Alexander & Hartman, 2004). On the other hand, the EEOC's own guidelines suggest that an inquiry about the disability of an active employee is permissible if it is "job-related and consistent with business necessity" (U.S. Equal Employment Opportunity Commission, 2008). The manager, working with the focal employee and affected co-workers, can certainly determine what is job-related and consistent with business necessity, but that by no means guarantees the organization's human resource department or executive management will not place administrative concern for confidentiality above the need to inform co-workers and thus impede the process of planning the optimal accommodation by prohibiting the manager from telling co-workers about the disability to be accommodated.

Any manager constrained in this manner may find the accommodation process more challenging and frustrating. Informing co-workers of disability details would aid in optimizing accommodation in support of ADA requirements, but it comes with the risk of violating the confidentiality that the ADA guarantees the employee with a disability. Daly-Rooney (1993) analyzed this ADA dilemma, noting that "the confidentiality requirement of the ADA should not be implemented in a manner that forecloses active participation by co-workers in designing reasonable accommodations" (pp. 90-91). Daly-Rooney (1993) detailed four good reasons for co-worker participation in designing and implementing accommodations: (a) co-workers are more likely to support an accommodation plan that they help design (i.e., Miller and Monge's [1986] assumption about participation extended beyond the supervisor-employee dyad); (b) a team effort at accommodation design may make the employee with a disability feel less isolated from co-workers; (c) group brainstorming can shift the focus to job duties, where the accommodation needs to happen, and away from the employee's limitations; and (d) an accommodation designed by co-workers, themselves experts in the work unit's tasks and technologies, may be more natural and efficient than one designed solely by the department manager or human resource department. Daly-Rooney and others advocate an amendment to the ADA that expressly provides the employee with a disability the option to waive the law's confidentiality rule with specific respect to non-supervisory co-workers who are needed to aid in accommodation. No such amendment has ever occurred, though, and the EEOC continues to

advise employers not to discuss details of the employee's disability and related accommodation with non-supervisory co-workers.

The ultimate goal is the successful accommodation of the employee with disabilities, but it seems implementers too often forget that accommodation is a system and that they are arguably considering only part of the equation (Senge, 1990). In a well-intentioned, if paternalistic, effort to protect confidentiality, the ADA requires managers to ignore the co-worker *relationship*. When designing and implementing reasonable accommodation under the ADA, it seems managers must somewhat ignore the participatory principles they usually rely on for good management, at least as they relate to affected co-workers of the employee with a disability. One might surmise that the ADA's legislative authors believed that because managers are proscribed from speaking about the disability and related accommodation, affected co-workers will simply not think about it or question anything, their active relationship with the focal employee notwithstanding. Instead, the uninformed co-workers are left in an awkward position of questioning things privately, speculating as to why accommodations are occurring, and so forth, and there is no guarantee that the employee with a disability will step into the breach and informally deal with the issue by openly discussing concerns with all affected co-workers.

The Christian worldview may make the dilemma especially disturbing for the Christian manager, as Christian managers have additional reasons to value co-workers' involvement in accommodations that affect them, reasons which relate to the working relationship among co-workers that the ADA seems to ignore. The Christian manager approaches the dilemma with an additional filter, a set of biblical values that make the ADA's confidentiality mandate untenable because it disregards the essential humanity not only of the focal employee but of affected co-workers as well. It appears that the Christian manager must choose between fulfilling either the spirit (acknowledge and leverage working relationships) or the letter (ignore working relationships) of the law.

Relationship is inescapable in Scripture. The Bible itself was not written as a sterile manual but as histories, psalms, and epistles that highlight humans' relationships in family, work, and many other contexts. Thus, it was not good for man to be alone (Genesis 2:18). People improve one another as "iron sharpens iron" (Proverbs 27:17), and two are better than one because they generate a greater return (Ecclesiastes 4:9-12). Plans fail without trusted counsel, but success is more probable through wise guidance (Proverbs 11:14, 15:22, & 20:18). The Bible further teaches that walking with the wise leads to greater wisdom (Proverbs 13:20). In a broader sense, these biblical teachings on the value of human relationships flow naturally from the fundamental way in which relationship is woven into the fabric of creation. God is in relationship with himself in the form of the Holy Trinity (Genesis 1:26; Philippians 2:5-8). The Word became flesh and invited us into relationship (John 1:14; Revelation 3:20). As a consequence, we can enjoy relationship with him (Philippians 2:13; Hebrews 13:5; James 4:8).

The Christian manager with a biblical worldview values relationships as taught in the Bible, and thus would be motivated to involve all affected co-workers in designing accommodation and making it work. The manager remembers that Christians are instructed to bear one another's burdens (Galatians 6:2), not to forsake meeting together (Hebrews 10:25), and to look to the interests of others (Philippians 2:4). The body is a metaphor for the relational nature of the church (Romans 12:4-5; Ephesians 4:15-16; 1 Corinthians 12:25-27), and the early church practiced community by having things in common (Acts 2:44-45; Acts 4:32-35). Indeed, relationship and community matter in human endeavors, including workplace endeavors (Daniels et al., 2000; Nash, 1994).

In providing these examples, we are not implying that the workplace is precisely the same as the church. However, they underscore the overwhelming relational tenor of Scripture that informs the way the Christian manager approaches work. As individuals, we are accountable to God for our own actions (Romans 2:6 & 14:12; 1 Corinthians 3:8), but individuals function in the context of community (Galatians 3:28; Ephesians 4:25). To ignore either is to have an incomplete picture of the whole. Thus, artificially parsing relationship from the accommodation process is troublesome at best for Christian managers. When they do, law and morality are somewhat at odds

because relationships are so integral to workplace functioning. We also are not suggesting that the affected employee's privacy, which the ADA's confidentiality rules protect, is a trivial matter or that managers should disregard the law's confidentiality rules. We are illustrating, however, that single-minded devotion to legal compliance in this area can have unfortunate effects on accommodation that could be otherwise optimally achieved through the power of co-worker relationships and informed collaboration.

DISCUSSION

We have described how the Christian worldview affects the motivations of managers in their efforts to accommodate employees' disabilities. We assume that Christian managers are intrinsically motivated to honor God by conducting their work lives in ways consistent with biblical teachings. The Bible predates the ADA, of course, but Scripture and the worldview the Bible shapes are far from silent on the issues involved in accommodation that we have detailed (see Table 1). These practical issues we have addressed exist in thousands of workplaces and receive attention in general management and human resource management courses in thousands of colleges and universities. Thus, we stand squarely on the side of other scholars who have held that a faith-based, biblical worldview provides a valid, relevant perspective for practicing and teaching organizational management (e.g., Cafferky, 2012; Roller, 2013).

What should now be evident is that the Christian worldview can make the manager more effective at affirmatively encouraging employees with disabilities to request needed accommodation and at ensuring the focal employee's perspective, wishes, and inputs are not drowned out or lost in the shuffle of specifying and executing accommodation details. Certainly this can hold when a biblical approach conditions the limiting paternalism that otherwise characterizes many approaches to managing the employee with a disability. This suggests a salutary effect of the Christian worldview, but the tension a Christian manager may face when grappling with how to involve the employee's co-workers in accommodation without violating ADA strictures on confidentiality suggests a negative effect of the Christian worldview. This is not to say that a secular manager, or one otherwise lacking a Christian worldview, would not also experience a dilemma when faced with the situation of choosing between implementing accommodation that is less than optimal and possibly violating ADA confidentiality rules. Dilemmas and moral conflicts are common challenges for all managers (Cafferky, 2012; Nash, 1994). The Christian worldview, however, brings into play additional nuances (e.g., a biblical emphasis on relying on relational solutions to some problems) and motivations that a manager without such a worldview may not experience at all with the result that the Christian manager's resolution of the dilemma may be somewhat different.

Future research could involve our observations in a number of ways. For instance, we suspect many human resource managers and executives would report that requesting accommodation is made easy, and reasonable accommodation is truly a mutual "two-way street" kind of effort between

Table 1:
Biblical Themes Relevant to Managers' Approaches to Accommodating Employees' Disabilities

Accommodation Issue	Relevant Areas of Biblical Teaching
Employee hesitancy to request accommodation	• Operational and administrative efficiencies • Servant leadership
Employee and employer's mutual responsibility for accommodation	• Compassion for people with disabilities • Blessing recipients' active participation in their own healing
Affected co-workers' participation in accommodation versus confidentiality owed employee with disability	• Relationship

management and the affected employee with a disability in their organizations. We equally suspect that employees with disabilities would report less ease of requesting accommodation, and a less mutual, more lopsided and management-dominated process exists in many organizations. Studying the reasons for the differing perspectives would be worthwhile, as would be a deliberate effort to gauge whether managers' worldviews affect employees' perspectives. Managers' worldviews may affect the relationships between shared responsibility for accommodation and relevant outcomes. Such outcomes could include tenure and performance of the employee with a disability, as well as cost of accommodation. Empirical research could test this.

To the extent the manager's worldview conditions relations between the employee with a disability and that employee's co-workers, we might expect differential relational effects across teams, departments, and workplaces. Research on this could illuminate a faith-based influence on, for instance, team-member exchange (TMX; Seers, 1989), which is a construct reflecting the quality and reciprocity of relational exchange between a given employee and that employee's collective work group or team. Such research could address any measurable effect of the manager's worldview on the relationship between TMX and accommodation outcomes, or on the link between TMX and accommodation itself. In this same vein, we suspect many constructs and empirical relationships detailed in past secular research warrant revisiting from a faith perspective so that we can know the pros and cons of biblical integration in business.

These latter recommendations have focused on opportunities for empirical research, but our present work also points to a need for theory development in the area of biblical integration in business. Christian business scholars will readily attest to how most (indeed, nearly all) extant theories and models of organizational management and functioning contain no regard at all for faith, biblical principles, or Christian worldview. Even academic studies of business ethics (a topic in which moral issues would logically implicate managers' religious principles and beliefs) are typically devoid of much explicit connection to faith (Nash, 1994). Nonetheless, we contend that

these things matter in business, both descriptively (they can and do matter) and prescriptively (they should matter). Christian business professors can readily cite many times when they have taught concepts from secular textbooks and found themselves asking students, "What else matters here? What would the Christian business manager do that may be different from, or in addition to, what is detailed in the textbook?" So it is that extant theory informs our thought on biblical integration in business, but biblical principles and a Christian worldview can also inform extant theory.

Our stance in the preceding discussion on accommodating disabilities in the workplace is largely descriptive in that we propose throughout that the Christian manager *will* experience additional motivations and bases for motivation that reside in their biblical worldview. Motivation theories can certainly inform our micro-level theorizing on how an internally held worldview can be translated into external managerial action, and future research should develop this level of theorizing in much more detail. For instance, our earlier discussion of shared responsibility for accommodation could be initially diagrammed as suggested in Figure 1, and theory could be developed to explain the proposed relationships more thoroughly and formally than we have done herein.

Furthermore, our foregoing discussion raises implications for meso-level and macro-level theorizing on biblical integration in business, as suggested in our points about community's effect on the work group's role in accommodation (meso-level) and about implications for organizations' legal compliance (macro-level). To the latter point, any Christian business scholar equipped with a sufficient macro-level theory of biblical integration in business could more readily analyze faith-based organizations' recent reactions to healthcare reform legislation that included mandates for group-insurance coverage of birth-control devices and oral contraceptives. Many more examples at all three theoretical levels exist, so we encourage Christian business scholars to devote future effort toward multilevel theorizing on the what, how, underlying why, and who-where-when context (Sutton & Staw, 1995; Whetten, 1989) at the intersection of business management, biblical principles, and Christian worldview.

Figure 1
Example of Proposed Relationships Requiring Further Theoretical Development
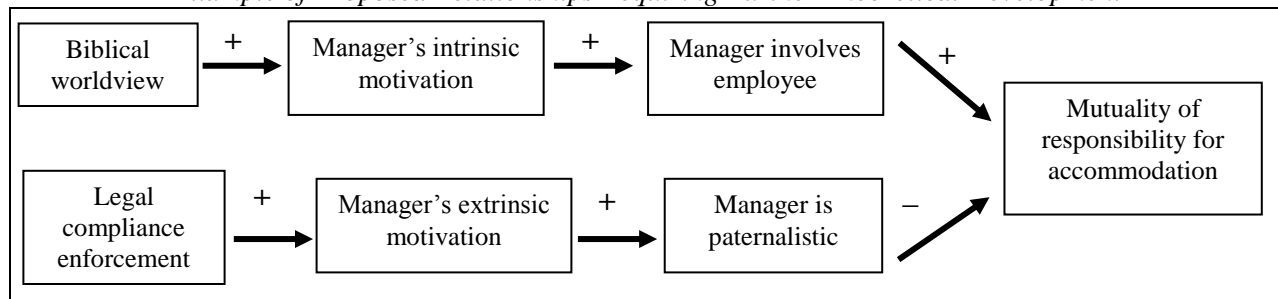
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