



Christian Business Academy Review

Contents

MANUSCRIPT GUIDELINES	5	
2010-2011 BOARD OF REVIEW	7	
2010 CBFA CONFERENCE BEST PRACTICE PRESENTATION WINNERS	9	
CURRICULUM DEVELOPMENT		
BOOK REVIEW		
<i>And Then The Roof Caved In</i>	11	
Sheri Geddes, <i>Calvin College</i>		
CREATIVE INSTRUCTION		
John Wesley and the Goal of Maximizing Shareholder Wealth	15	
Scott Adams, <i>Taylor University</i>		
Teaching Young Dogs Old Tricks! Management and Spiritual Lessons from America's Selective School: Clown College		19
Larry W. Sayler, <i>Greenville College</i> Ivan L. Filby, <i>Greenville College</i>		
Toward Leading a Team: A New Script	27	
Todd Steen, <i>Hope College</i> Steve VanderVeen, <i>Hope College</i>		
CASE STUDY		
Greenhill College	37	
Dirk Barram, <i>George Fox University</i>		
CASE STUDY		
Truth Soul Armor	51	
Timothy A. O. Redmer, <i>Regent University</i>		

PROFESSIONAL ISSUES**What Should Professors Teach About the Protestant Work Ethic? 63**

Virgil O. Smith, *University of La Verne*
 Yvonne S. Smith, *University of La Verne*

SPECIAL SECTION: ADVANCING ROOKIE-YEAR READINESS**Preparing for the Rookie Year: Lessons from Those Who Have Gone Before 75**

Kent W. Seibert, *Gordon College*

Promoting Successful College-to-Workplace Transitions: Examples from Bethel University 89

Charles Hannema, *Bethel University*
 Joyce LeMay, *Bethel University*
 Bethany Opsata, *Bethel University*
 Stephen Whiting, *Bethel University*

Manuscript Guidelines

Christian Business Academy Review

**PURPOSE**

The *CBAR* is a blind peer-reviewed spring publication of the Christian Business Faculty Association. The *CBAR* is devoted to promoting Christian business education through publication of faith-based articles that focus on **Creative Instruction** (cases, innovations in pedagogy, materials, and methods for teaching undergraduate and graduate business students), **Curriculum Development** (book reviews, ideas for and experience with the creation of new courses and programs of study), **Professional Issues** (the role of business programs and faculty in assessment, accreditation, compensation, teaching loads, and professional development), and **Research in Business Education** (original empirical studies and surveys dealing with the evaluation of teaching methods, learning attitudes, and evaluation techniques).

The *CBAR* aims to publish manuscripts which add to the body of knowledge. These manuscripts will represent both good scholarship and good pedagogical thinking. The authors must establish an academic context for their ideas. Authors should include a section with some discussion of other people's work in the area in order to place their efforts in the larger context of a growing pedagogical scholarship. The aim is to publish the combination of scholarly skills (literature reviews, informed thinking, building on previous research, etc.) and pedagogical exploration (new ways of teaching – or thinking about – the subjects and materials in which *CBAR* readers are most interested).

The suggested page limit varies by focus area. Creative Instruction manuscripts should be shorter (5 to 10 pages double-spaced) and do not necessarily need to have quantifiable results. Curriculum Development and Professional Issues manuscripts should vary in length depending on the

level and depth of the literature review and whether or not a hypothesis is being tested. Manuscripts in Curriculum Development and Professional Issues should be between 5 and 20 pages double-spaced. Research in Business Education manuscripts should include a literature review and some form of quantifiable support for or against a hypothesis. Research in Business Education manuscripts should be about 20 pages double-spaced.

The *Christian Business Academy Review* is listed in the 10th edition of *Cabell's Directory of Publishing Opportunities in Management*.

STYLE INSTRUCTIONS

Readability and author anonymity is of primary importance for the review process. Submitted manuscripts should be double-spaced using an easily readable font such as Garamond 11. Manuscripts should include a cover page with title, authors, and their affiliations. Author(s) name should not appear in the body of the paper. The first page of the paper should include the paper title, followed by an abstract of not more than 100 words, and then followed by the first section titled "**INTRODUCTION.**"

Up to three levels of section headings are allowed: level one (all caps), level two (left justified with first letter of each word capitalized), and level three (left justified with first letter of each word capitalized and all italicized). Tables and figures should be numbered starting with 1 (e.g., Table 1: Sample Demographic Characteristics). Note in the body of the paper approximately where tables or figures should be placed using double lines with (insert Table 1 here) between double lines. Place any tables, figures, and appendices after the reference section. Tables and figures

should be in a portrait orientation with 1 inch margins on all sides. Use endnotes, not footnotes, and avoid excessive use of endnotes. The endnotes section should appear at the end of the paper but before the references section. References should be noted in the body of paper in parenthesis, e.g. (Goltz, Hietapelto, Reinsch, & Tyrell, 2008). All references should appear alphabetically by author's last name in the references section as follows:

Goltz, S., Hietapelto, A., Reinsch, R., & Tyrell, S. (2008). Teaching teamwork and problem solving concurrently. *Journal of Management Education*, 32(5), 541-562.

**POLICY REGARDING
PREVIOUSLY PUBLISHED MATERIAL
(INCLUDING CBFA MEETING PRESENTATIONS)**

The *CBAR* does not normally publish manuscripts (or book reviews) that have been previously published in other journals, books, or magazines. The *CBAR* will consider manuscripts of papers presented at regional or national meetings (including those presented at the CBFA national meeting). In this regard, authors should note that the *CBAR* is a blind peer-reviewed academic journal. The *CBAR's* standards for manuscript acceptance may be quite different from those of acceptance for meeting presentations. Frequently, regional and national meetings are forums for early versions of ideas, as well as for discussing issues related to a particular discipline's pedagogical, organizational, and political concerns. Therefore it is the position of the *CBAR* that papers presented at meetings should be substantively changed for consideration as manuscripts for the *CBAR*. While it is not practical to quantify the required degree of change, it would be expected that the author(s), in a letter accompanying the manuscript, would be able to document the substantive changes made in development of the manuscript for review by the *CBAR*. The *CBAR* reserves the right to not publish material considered to be insufficiently developed as a journal manuscript. Authors who do submit manuscripts developed from previous paper presentations should recognize that they may forfeit some of the "blindness" in the blind review process. While all identifying information will be deleted in manuscripts sent to board of review members, one or more members of the board may have knowledge of the paper as a presentation. Such papers are often published in meeting proceedings and these may well be known to reviewers (especially from the CBFA's own national meeting).

SUBMISSION INSTRUCTIONS

Manuscripts should be submitted electronically. Please specify the focus area for your manuscript (i.e. Research in Business Education, Creative Instruction, Curriculum Development or Professional Issues). E-mail a file of your submission in Microsoft Word to ktsaunders@anderson.edu.

Kent Saunders, Editor
Professor of Finance and Economics
Falls School of Business
Anderson University
1303 East Fifth Street
Anderson, IN 46012
(765) 641-4396
ktsaunders@anderson.edu

Christian Business Academy Review
2010-2011 Board of Review

KENT SAUNDERS, EDITOR
Anderson University

SCOTT ADAMS Taylor University	DAVID HOUGHTON Charleston Southern University	YVONNE SMITH University of La Verne
PAUL ANDERSON Azusa Pacific University	GARY L. KARNS Seattle Pacific University	K. BRAD STAMM Cornerstone University
JOHN BOERSEMA Redeemer University College	JAMES J. KELLARIS University of Cincinnati	KEITH STARCHER Indiana Wesleyan University
STEPHEN BRETSEN Wheaton College	GEOFFREY P. LANTOS Stonehill College	TODD STEEN Hope College
MICHAEL BRUCE Anderson University	DOYLE J. LUCAS Anderson University	BRIAN A. VANDER SCHEE Aurora University
A. BRUCE CLARK Texas Southern University	MONTY L. LYNN Abilene Christian University	STEVE VANDERVEEN Hope College
DON DAAKE Olivet Nazarene University	KATHLEEN MAYS Abilene Christian University	JOE WALENCIAK John Brown University
JIM DUPREE Grove City College	MICHEL MESTRE Northwest University	LYNN SPELLMAN WHITE Trinity Christian College
MARGARET EDGELL Calvin College	TIM REDMER Regent University	CHARLIE WILLIAMS Charleston Southern University
LEO T. GABRIEL Bethel University	BARRY RITCHEY Anderson University	BRUCE WINSTON Regent University
HARWOOD HOOVER, JR. Aquinas College	LARRY ROTTMEYER Taylor University	
JOSEPH HORTON University of Central Arkansas	VIRGIL O. SMITH University of La Verne	

2010 CBFA Conference Best Practice Presentation Winners

ACCOUNTING

Cost Accounting and The Easy-Bake Oven

Sheri Geddes
Calvin College
Sag7@calvin.edu

ABSTRACT: *The purpose of this presentation is to discuss alternative teaching methods in cost accounting courses by using this year's CBFA conference theme: Equipping for the Marketplace. Students who are unmotivated to learn often do not find meaning in their coursework. Role-playing can be utilized in cost accounting courses to present technical information in a way that facilitates learning and infuses student enthusiasm.*

Teaching cost accounting using traditional lectures does not always simulate real-world experiences or motivate students in the classroom. An Easy-Bake Oven is one instructional tool that can incorporate different learning styles and gives students an opportunity to garner an understanding of the usefulness of cost-accounting concepts in a unique manner. While making various types of pastries with their Easy-Bake Oven, students are able to visualize and quantify types of costs, classify costs into associated behavioral categories, identify production constraints or bottlenecks, and ascertain an understanding of legal issues such as predatory pricing, price discrimination, and price fixing. In addition, just-in-time manufacturing concepts are explored, including having a strong relationship with a reliable supplier, a flexible workforce, an efficient plant layout, and reliable equipment. Students also begin to explore and identify cost drivers, which can be utilized in allocating overhead costs to individual products.

Using role-playing at Christian colleges is not only a motivational technique, but also a tool that can help students discern their calling by assisting them with the following question: Where does God want me to work?

INTERNATIONAL

"Academic-Field" Collaborative Partnerships in Microfinance

Jefferson Huebner
Ambrose University College
JHuebner@Ambrose.edu

ABSTRACT: *The objectives of this best practice are twofold. The first is to demonstrate how "academic-field" collaborative partnerships with microfinance institutions (MFIs) and non-governmental organizations can be incorporated as a vibrant and integral component of a business course and educational travel program in microfinance, economic development, or other related topics. The second objective is to show how this type of practical application and exposure to real-world challenges and field operations creates an increased level of interest and excitement among students that leads to greater learning.*

The presentation describes a unique business course and travel study program that teaches students about the growing field of microfinance, equipping them to see how their business skills can be applied in practical ways to economic development in emerging countries. As a key objective and component of the course, each year collaborative partnerships are developed with one or more Christian microfinance institutions where representatives from the MFIs come into the class to discuss their field operations and outline

challenges they are facing. Students then work as consultants throughout the term to research ideas and solutions to the issues (e.g., lending models, capacity building, leadership development, microfinance and missions, etc.), and deliver their findings as consulting reports to the MFIs. Through this process, students learn both conceptually about the main issues and developments in the field of microfinance and empirically by applying their skills to the practical operational challenges of the partner organizations. As a second key component of collaboration, students also have the opportunity to take part in a travel study to Latin America to view first-hand the partners' microfinance programs they have been researching and see how the work is impacting the lives of economically poor in developing countries. The end result is the creation of "academic-field" partnerships that foster mutually beneficial collaboration.

MARKETING

Using Theories of Consumer Behavior In The Search for the Meaning of Life

Geoffrey P. Lantos
Stonehill College
glantos@stonehill.edu

ABSTRACT: *This presentation comes from "Exercise 1.4: Traditional Theories of CB" in my textbook Consumer Behavior in Action: Real Life Applications for Marketing Managers, M.E. Sharpe, 2010. Exercise 4.1 overviews some traditional theories of CB: Alfred Marshall's economic model (people maximize their own economic welfare), Ivan Pavlov's conditioned learning model (human behavior is conditioned by environmental forces), Sigmund Freud's psychoanalytical model (people are pleasure seekers), and Thorstein Veblen's social-psychological model (humans are primarily concerned with status and impressing others).*

The presentation's objective is to demonstrate how these theories can be applied to formulating a philosophy of life with encouragement to adopt a God-centered worldview which centers not on such shallow ventures as material goods, pleasure, and status but rather on loving and serving others, thereby loving and serving God. The exercise has students visualize what living life in general according to each of these life goals is like. Students are then queried regarding other pursuits people seek to feel fulfilled (e.g., fame, knowledge, career, good health, etc.). The pursuits are related to those described by King Solomon in Ecclesiastes in his search for meaning "under the sun." This equips students to think about what is important to them in their everyday lives.

The application's stated objective is "to help you clarify your own philosophy of life that motivates your behavior, including your CB." The learning technique is introspection — having students think about, analyze, and recall examples of their own CB and broader human behavior related to the four theories, plus others life goals they can think of. This demonstrates the material's personal relevance and can assist them in becoming not only savvy consumers but also more enlightened human beings who live a purpose-driven life, pursuing God rather than idols.

BOOK REVIEW

AND THEN THE ROOF CAVED IN

SHERI GEDDES

Calvin College
sag7@calvin.edu

It is not often that we get front-row seats to watch a financial crisis spread like a disease, especially a crisis so deep and severe that some compare it to the Great Depression. Americans were unprepared for the recent financial crisis, let alone one that had more depth and duration than any other in the past quarter century. Many months have passed since Lehman Brothers collapsed, and the credit markets are slowly unthawing. Even so, the aftershocks of this crisis are still being felt around the globe. David Faber describes in elaborate detail why financial institutions must maintain the trust of their investors and why a lack of confidence nearly destroyed capitalism. He provides an intense understanding of how complex financial products are developed and circulate through the global financial system, while adding a unique perspective to the story by providing the reader with real-life examples of how the crisis has affected peoples' lives. This text is a treasure for faculty searching for ways to discuss the business world, which is essentially the mission field of Christian business students.

I would recommend that Christian business faculty read Faber's account of the crisis and consider its suitability for classroom use. My recommendation is based on three of the book's characteristics. First, Faber has a distinctive ability to portray the crisis from individual perspectives. His personal approach makes the book comprehensible to a wide array of college students. Second, the impact of the global financial crisis is currently affecting college students in areas such as loan approval and limited employment opportunities. Such felt impact gives Christian faculty an opportunity to illustrate the interconnections among business, community, ethics, and personal responsibility. Third, Faber's exhaustive personal interviews reveal how countless people inadvertently played a role in this crisis. His analysis

highlights the depth of society's need for reform by emphasizing the moral and ethical dilemmas faced by different constituents.

The rise of materialism is one of many salient points of the book. Before the financial crisis peaked, the United States economy was in a period of declining personal savings rates; and consumers were becoming increasingly reliant on leverage through credit card utilization. In addition to declining personal savings rates, financial literacy had also deteriorated. The catastrophic collision of these two conditions created an environment in which people began using the equity in their homes as an ATM machine. Through Faber's documentation, it becomes clear that people had become obsessed with accumulating material possessions. His interpretation of these events was that everyone has a different definition of the "American Dream." For some, the old American Dream of home ownership now included items such as swimming pools, fancy automobiles, and designer apparel.

Faber does not stop at describing human greed as the only element for the crisis. He describes other contributing factors: changing societal relationships and leadership. In the financial marketplace, the relationships between banker and borrower had changed and so had the methodology of being approved for a loan. The epoch of establishing a banking relationship, saving for a substantial down payment, and providing documents which verified employment and income had vanished. So had the era of simple product offerings. New complicated mortgage products, such as interest only or negative amortization loans, were being sold by questionable mortgage originators on the basis of one rapid phone conversation. These exotic financial products were peddled to people with less than a stellar credit history and who often did not understand the legal

documents they were required to sign, as well as their financial obligations.

As for changes in leadership, the loan origination profession and banks' appetite for risk had also drastically changed over the past quarter century. Historically, loans had been underwritten by banks who intended to hold them until maturity. Because the bank would ultimately bear the collection risk, loan originators at banks needed to be educated and trained in risk management. However, this new sub-prime lending industry experienced rapid growth during a period of low unemployment. The low unemployment rate coupled with the fact that banks quickly sold mortgage products to Wall Street created an environment in which unsophisticated paper pushers, who had received minimal training, were suddenly highly compensated. This rapidly expanding brigade of subprime mortgage originators suddenly started fighting over borrowers in a feverish attempt to line their pockets. In some instances, mortgage originators falsified applicant information to close loans rapidly and to quench the thirst of investment bankers who had an endless yearning for mortgages. Inexperienced mortgage originators were unaware of the systemic risk they were adding to the global financial markets. The leadership exhibited by this new mortgage industry was mainly their eagerness in servicing their two customers: borrowers stretching for their piece of the American Dream and Wall Street craving more mortgages. The rivalry among banks fighting for additional mortgages intensified, lending standards deteriorated, and riskier loans were approved which created a housing bubble ready to explode.

Countless mortgages were purchased by investment banks and packaged together into complex structured products, such as collateralized debt obligations (CDOs). CDOs were then sold to investors around the globe who did not comprehend the underlying investment risks associated with structured products. Just to illustrate how complicated those financial instruments were, the author interviewed former Federal Reserve Chairman, Alan Greenspan. Greenspan depicted the convoluted investment products being advocated by investment banks as follows: "Some of the complexities of some of the [financial] instruments that were going into CDOs bewilders me" (p. 95).

However, before sub-prime mortgages were packaged into CDOs and sold to investors, they were turned over to rating agencies for evaluation. Rating agencies were hired to calculate expected losses on pools of mortgages in order to assign the structured product a risk rating. They found themselves in the peculiar circumstance of needing to issue numerous ratings on mortgages underwritten to borrowers

with low credit scores and high loan-to-value ratios in a period of escalating home prices without historical data for benchmarking purposes. Although rating agencies are concerned about protecting their reputations, they faced minimal consequences if the ratings they issued were not accurate or if home values unexpectedly declined. Faber elaborately describes the role rating agencies played in the financial crisis as follows: "Most people at rating agencies are honest individuals. They're trying to feed their family. There is no evil intent. It is simply that they're overwhelmed. They don't have the tools. They don't have the training." (p 90)

Faber does not leave the government's role out of the crisis equation. After all, the government is a body of public servants who in theory should have known about the mounting systemic risk associated with extensive lending. Through interviews with government officials, the author exposes the fact that some officials were aware of the mounting mortgage problem but were unable to drum up support among congressional colleagues to address potential systemic risk. Many politicians were unwilling to stop a wave of lending that had allowed millions of their constituents a chance to own their own home or live their idea of the American Dream. Alan Greenspan publicly acknowledged that he was aware of some flagrant lending practices and personally contemplated additional regulation; but he realized that, without proper enforcement, lenders would use new regulations to promote further outrageous practices and products. He also believed that executives understood their fiduciary responsibilities and would not endanger the survival of their own institutions.

Faber's book is an inside look at the implosion of the global financial system. His unique ability to personalize individual stories of greed, failed regulatory policies, and systemic risk makes it impossible for readers to disconnect themselves from the catastrophic meltdown. Today, people are trying to place blame for the global economic crisis. Wall Street is an easy target. The subtitle on the cover of the book reads, "How Wall Street's Greed and Stupidity Brought Capitalism to Its Knees." It is baffling why Faber used that subtitle, when throughout the book, he clearly documented that the spectrum of blame ranged from unsophisticated consumers to decorated scholars and included our democratic government. Faber used the book like a canvas to paint a picture of a raging sea filled with societal greed and corruption as the primary culprit for the near collapse of the financial system, yet chose a subtitle that would present a view of being able to effortlessly isolate the responsibility of the spiraling crisis to one group, Wall Street.

The recent global financial crisis will have an ambiguous impact on business professionals in the future. The book gives the reader an appreciation for how complex, fragile, and interconnected the global financial system is. It also reveals how a change in one interconnected part can have a profound and uncertain impact on various stakeholders' even years after a change is made. Historians have only begun to write about this financial earthquake, and aftershocks are still being felt around the globe. What we do know is that the financial system nearly collapsed due to our greedy cultural preferences of personal possessions and lack of focus on societal good. Today, our government is trying to create and enforce laws that will make banks and businesses morally responsible. This text, which contains pictures of people whose lives have been irrevocably altered, is a vivid illustration of our fallen society. I consider this book a must read for those of us who teach business and who are desperately searching for inspirational messages that will assist students in discerning their mission field.

REFERENCE

Faber, D. (2009). *And then the roof caved in*. New Jersey: John Wiley & Sons.

John Wesley and the Goal of Maximizing Shareholder Wealth

SCOTT ADAMS
Taylor University
scadama@taylor.edu

ABSTRACT: *This paper explores the use of John Wesley sermon number 50, "The Use of Money," in corporate finance class when discussing shareholder wealth maximization. Wesley provides a framework to help keep the focus on good stewardship and away from greed. The paper will first provide the background as to why Wesley's teaching is appropriate for wealth maximization. The paper will then demonstrate the use of this sermon in class.*

INTRODUCTION

An often-heard cry in Christian education is about the difficulty of integrating faith into a business class, such as finance or accounting. A quick read of the Gospels will show that Jesus used many financial examples as he prepared the disciples for mission and ministry (see, for example, Matthew 6:24, Matthew 20:1-16, Luke 12: 16-21, and Luke 14: 28-30). Business activities are carried on by most members of society, and those who live faithful Christian lives should be able to integrate their business endeavors with their personal faith. It is critical that business professors help students connect business education and faith.

Finance professors and practitioners are keenly aware that the maximization of shareholder wealth is a foundational concept to financial management (Ross, 2007, p. 10). In fact, there is not another goal that should supersede this duty of financial officers in the corporate setting (Dobson, 2005). Those teaching corporate finance see maximizing the value per share of stock introduced in the first chapter of the most commonly used textbooks (Ross, 2007; Block 2009).

Milton Friedman (1970) believed that every member of society should always act to maximize return because it is in the interest of all to have a productive and efficient society. However, in many circles there are serious concerns that over attention to maximizing wealth has led to nega-

tive consequences, such as the wild swings in financial markets in 2008 and 2009.

Some Christians argue that the goal of a corporation to maximize the wealth of shareholders is dangerous to the life of the faithful. A wealth-maximizing mentality can be threatening to biblical teachings. Edward Trunfio (1995) argues that "the Christian bottom line should never be just the financial bottom line" (p. 19). Lisa Surdyk (1995) states that "a profit at all costs attitude will compromise biblical principles" (p. 16). The Christian movement in business-as-missions (BAM) has led to discussions of other bottom lines (Johnson, 2010, p. 270). For example, Mats Tunehag (2008) suggests that firms maximize not only financial goals, but also social and spiritual ones (p. 6). It is important to note that these writers do admit some attention needs to be paid to financial success or there will be no business.

Secular writers have warned of the potential dangers of wealth maximization. There exists a stakeholder primacy model where corporate managers attempt to balance the interest of all stakeholders (Bretsen, 2006, p. 43). This goes well beyond the typical wealth maximization model of simply following the law (Friedman, 1970, p. 3). In addition, corporate social responsibility (CSR) is highly practiced in today's business environment (Johnson, 2010, p. 269).

Christian business educators should let students know that maximizing shareholder wealth is the goal of financial

management. Value is added by discussing the appropriateness of maximizing wealth and how it fits well into the traditional Protestant work ethic. A way to approach this topic is through a discussion of the works of John Wesley. His teachings tended to instill the value of working hard while practicing thrift (Oden, 1994, p.81). His theology was well grounded in the real world. For example, he often preached to those working in coal mines.

Wesley is further useful because of his commitment to Scripture (Oden, 1994, p. 56). He used scripture as his primary tool in handling everyday issues that were part of the Christian life. This is a model that all Christian educators could use when integrating faith into the classroom. Wesley was classically educated and well read. He believed that the Gospel could transform all of life, and that was particularly true of a person's economic life (Jennings, 1990, p. 15).

WESLEY'S ECONOMIC THOUGHT

Wesley's scriptural approach for business led him to a three-pronged approach to handling money. He believed that Christians should make as much as they can, be thrifty, and give away as much as possible (Burwash, 1967, p. 495-499). This is the theme of sermon 50 of Wesley's 52 standard sermons and can be found easily online (<http://new.gbgm-mc.org/umhistory/wesley/sermons/50/>).

Wesley did not live in a world where the corporate structure was common, but he dealt with many people who owned their own businesses and were the entrepreneurs of their day. Wesley's material on gaining all one can is pertinent for a discussion about shareholder wealth maximization since business is a legitimate calling (Ward, 1996). Wesley states in one of his homilies: "It is the appointment and will of God, that every man, during this time of mortal and transitory life, should give himself to such honest and godly exercise and labor, and every one follow his own business, as to walk upright in his own calling" (as cited in Jennings, 1990, p. 173).

Wesley is useful because greed can lead to excesses, and he provides a framework that can help maintain a biblically consistent life for a steward.

The first point of emphasis in Wesley's sermon is to "gain all you can." Having a goal to gain all one can does not sound that different than what the world teaches, which is that "greed is good." In fact, Wesley clearly states that Christians are meeting the world on their terms (Outler, 1964, p. 241) for "the people of the world understand the use of money far better than the 'sons of light'"

(Luke 16: 8). To Wesley, wealth maximization is not a matter of seeing who can die with the most toys, but issues of using resources wisely since Christians are to be good stewards (Burwash, 1967, p. 495).

A framework for wealth maximization must exist to temper greed, and Wesley does provide some limits to gaining all one can (Outler, 1964, p. 241). First, he believed that gaining all one can should not occur at the expense of one's health or life. There should be some balance to life, including time to eat and rest. He believed some employment is dangerous in and of itself, and other endeavors can become so when done for too long a period, so proper rest is critical. The words of Christ should be kept in mind that "life is more than food, and the body more than clothing" (Luke 12:23).

The second limit to gaining all one can deals with those things that harm the mind and soul (Outler, 1964, p. 242). Therefore, money never should be gained in any sinful or unethical trade. Christians should follow both the laws of God and the laws of one's country. Wesley specifically stated that customers should never be cheated and taxes should always be paid.

Wesley encouraged people to work in careers that fit their temperament and talents. He claimed, "I could not study to any degree of perfection mathematics, arithmetic or algebra without being a deist, if not an atheist" (as cited in Outler, 1964, p. 242). He went on to state that others could do mathematics without risking their souls. His warning was for Christians not to do something that may threaten their relationship with Christ.

Wesley also warned that harm should never be done to a neighbor. Wesleyan ethics are built upon Matthew 22:39. Thus, Wesley preached that "we cannot, if we love everyone as ourselves, hurt anyone in his substance" (Burwash, 1967, p. 443). Therefore, Christians should consider potential harm from trades, such as liquor that damage the health of an individual or trades that lead to wasting of time and intemperance, such as production of certain movies.

As a further warning on hurting one's neighbor, Wesley instructed those in business never to sell a product or service below the fair market value because this hurts their neighbors (Outler, 1964, p. 243). By under pricing goods in a predatory manner, people may do damage to a neighbor's trade and perhaps destroy a person's livelihood.

WESLEY ON STEWARDSHIP

Wesley's approach to the ordering of human affairs on earth was that of a steward. A steward is not the proprietor

of anything, but is entrusted to use all things under the condition that final ownership belongs to a master. In his sermon "The Danger of Increasing Riches," Wesley states in response to the idea that we own possessions, "Here lies the ground of your mistake. It is not your own. It cannot be, unless you are the Lord of heaven and earth" (as cited in Jennings, 1990, p. 100). This carries directly to the corporate structure where a manager is not the owner, but the steward, who is expected to use resources for the benefit of the owner.

The understanding of stewardship should give Christian business students a significant advantage in the corporate world over those who are not familiar with this concept. Being a good steward is a common goal of evangelical business leaders (Nash, 1994, p. 74). This implies that personal motives are removed from corporate decisions. The focus of the company is on quality service to customers, so that the firm is as profitable as possible.

The key scriptural reference used by Wesley for the teaching of stewardship was Luke 16: 1-13. This parable was addressed to the disciples directly and concerns a wealthy man who had a steward who was wasting possessions. The steward was asked to give an account of his management because he was no longer allowed to continue as steward. The important biblical implication, according to Wesley, is that eventually each person's responsibilities will cease and accountability will be required (Burwash, 1967, p. 493).

In the corporate world, which functions under the mantra of maximizing shareholder wealth, the stewardship model holds. Those from Christian backgrounds ought to be ideally suited to serve as managers and provide shareholders of corporations the highest possible returns on investments. Christians should already understand that they are stewards of what God has given them. The business professor should instill in each faithful, Christian student the direct application of stewardship to those who provide employment.

CLASSROOM DISCUSSION

The above background provides information necessary to lead a discussion in class on Wesley's thoughts on economics and stewardship. I normally lead this discussion on the second class meeting of the semester in corporate finance. I teach at a small, Christian college in the Midwest where corporate finance is the introductory class for finance majors and is the required finance course for all business majors. The subject of shareholder wealth maxi-

mization is introduced in the first chapter of the course textbook (Ross, 2007). Discussing this topic early encourages students to begin thinking of faith integration in finance.

As a requirement, students are expected to have read the first chapter of the textbook coming into the class. I also supply them a link to Wesley's 50th sermon (provided above) to be read ahead of time. The first chapter of Ross is covered, and this discussion exercise occurs once the text begins covering shareholder wealth maximization. I suggest isolating this goal on a PowerPoint slide. The importance of wealth maximization needs reinforced.

I next have a student read Luke 16: 1-13. As part of the discussion, I ask the students to discuss the difference between the steward and the owner. Once the students come to a good grasp of this, I then briefly present the corporate structure and ask the students, "Who are the owners and the stewards of a corporation?" The parable is used to draw comparisons. I conclude this part by stating that the stockholders are the owners, and managers are the stewards. It is the managers who are to give an account to the stockholders (Luke 16:2).

The next step in the discussion is to talk through Wesley's sermon on "gaining all one can." I suggest playing the clip from the movie *Wall Street*, where Gordon Gekko gives the "Greed is good" speech. I then ask the students if gaining all one can is acceptable to Christians. We discuss portions of Wesley's sermon that were presented in the earlier part of this paper. The focus is on what might help students who are charged as managers to maximize shareholder wealth.

At this point, the discussion can be drawn to a conclusion with a few final comments being made by the professor. First, one of the goals of the discussion is to help students think about their roles as Christians in the business world. During this class and in other courses, students will be introduced to a variety of ways to integrate their faith into business. There are countless ways to do this, and the goal is for students to learn how to think and operate with integrity for both business and faith. John Wesley's sermon is not a final answer, but a tool to help students in the learning process.

Second, I make the point that this is not a theology class, and this was in no way a complete look at John Wesley's theology. The emphasis of Wesley's sermon is quite clear, that Christians should give all they can. As Wesley is introducing the third point of his sermon, he states, "All this is nothing, if a man go not forward, if he does not point all this to the farther end" (as cited in Jennings, 1990, p. 165). Wesley's theology hinges on lov-

ing one's neighbor as oneself (Leviticus: 19:18; Mark 12: 29-31). The entire focus on Wesley was the love of neighbor, with the "poor" being a special category of neighbor (Luke 4:18). In his discourse on the Sermon on the Mount, he states, "give to the poor with a single eye" (as cited in Jennings, 1990, p. 106). Wesley could be quite critical of the wealthy (Jennings, 1990, p. 34-35). I am simply using the part of the sermon focused on earning all one can, in an attempt to illustrate that making money is not, in itself, wrong. In fact, working hard is often a part of good stewardship.

CONCLUSION

The introductory finance course is an ideal place to communicate to students both the importance of maximizing wealth and how to be good Christian steward in the business world. A good way to begin this is by introducing students to the framework of John Wesley, who taught that Christians should "gain all they can." This exposure is beneficial in guiding students to make good use of time and resources.

REFERENCES

- Block, S., Hurt, G., & Danielsen, B. (2009). *Foundation of financial management* (13th edition). New York: McGraw-Hill.
- Bretsen, S. (2006, fall). The faithful business as a publicly traded corporation: Testing the outer limits of corporate law. *Journal of Biblical Integration in Business*, 42-80.
- Burwash, N. (1967). *Wesley's 52 standard sermons*. Salem, OH: H. E. Schmul.
- Dobson, J. (2005). Monkey business: A neo-darwinist approach to ethics codes. *Financial Analysts Journal*, 61 (3), 59-64.
- Friedman, M. (1970, September 13). The social responsibility of business is to increase its profits. *The New York Times Magazine*, 33.
- Jennings, T. (1990). *Good news to the poor: John Wesley's evangelical economics*. Nashville: Abingdon Press.
- Johnson, C. (2010). *Business as mission: A comprehensive guide to theory and practice*. Downers Grove: InterVarsity Press.
- Nash, L. (1994). *Believers in business*. Nashville: Thomas Nelson.

- Oden, T. (1994). *John Wesley's scriptural Christianity: A plain exposition of his teaching on Christian doctrine*. Grand Rapids: Zondervan Publishing House.
- Outler, A. (1964). *John Wesley*. New York: Oxford University Press.
- Ross, S., Westerfield, R., & Jordan, B. (2007). *Essentials of corporate finance* (5th edition). New York: McGraw Hill/Irwin.
- Surdyk, L. (1995). Making connections: Integrating Christianity and economics. *Journal of Biblical Integration in Business*, 14-17.
- Trunfio, E. (1995). Potential threats to the greatest commandment: Power and Profits. *Journal of Biblical Integration in Business*, 18-21.
- Tunehag, M. (2008). *God means business: An introduction to business as missions*. BAM. unpublished monograph.
- Ward, M. (1996). Toward a biblical understanding of the work ethic. *Journal of Biblical Integration in Business*, 6-15.

Teaching Young Dogs Old Tricks! Management and Spiritual Lessons From America's Most Selective School — Clown College

LARRY W. SAYLER
Greenville College
larry.sayler@greenville.edu

IVAN L. FILBY
Greenville College
ivan.filby@greenville.edu

ABSTRACT: *Our success in integrating faith and learning for a postmodern generation lies not in learning new tricks but using old evangelistic practices we learned when we first came to Christ. By doing so, we are teaching young dogs (our students) old tricks. The focus of this paper is on how one of the authors uses top 10 lists to tell his personal story to communicate business and spiritual principles. It begins with a discussion of top 10 lists and how they can be used effectively in a classroom. The main portion of the paper presents "Top 10 Lessons from America's Most Selective College," which communicates 10 important business and spiritual truths learned at Clown College. The final portion of the paper discusses how others might use personal stories to integrate faith and learning in the business classroom.*

INTRODUCTION

Among the pressures that business faculty in higher education often face is that of keeping up to date in their field (Ylijoki, 2003) while carrying large teaching and advising loads (and sometimes research, too). Faculty in larger schools often have the opportunity to focus on one academic discipline (e.g., human resource management, international business, operations management) and this makes keeping up to date easier. However, in smaller schools faculty tend to become generalists, making it far more difficult to keep abreast of new thinking in multiple fields of study (Marek, 2003).

Course-delivery methods are also shifting significantly (Gumport, 2000). The move from chalk and talk to e-learning using iPhone technology has been rapid (Grissom, 2008). Academics have to teach virtually as well as traditionally. For many older academics, this is not an easy transition (Rousseau & Rogers, 1998), and some might easily insist that you "cannot teach old dogs new tricks."

Disseminating up-to-date knowledge is only part of the academician's role. Another vital role is helping students in their own personal and professional development (Bourner, 1996). Even here there are growing challenges. Many academicians grew up within a modernist paradigm (Bloland, 1995), while students are influenced by post-modernist worldviews (Pinar, 2003; Slattery, 1995). What was shocking during the punk era of the 1970's is now commonplace. Students frequently have tattoos, multiple piercings (Tate & Shelton, 2008), bright pink (or green or blue) hair, wear pajamas to class, and text and twitter all day (Young, 2008). More disturbingly, students simply think differently about education, career, relationships Christ and the church (Kinnaman & Lyons, 2007). The Kinnaman and Lyons 2007 book *unChristian: What a New Generation Really Thinks about Christianity...and Why it Matters* reveals that the form of Christianity we have grown up with repulses many of today's young people we are trying to disciple in our classrooms.

Christian business faculty are facing some distinct challenges. It can seem like a losing battle to remain current in their academic fields, keep up-to-date with changing pedagogic technology, and attempt to bridge the gap between modernist and postmodern paradigms.

Thankfully, the postmodern and post-Christian paradigms shared by many students provide motifs that we can use to connect with the student body — our personal story. While meta-narratives were accepted and personal stories distrusted in modernist arenas, the reverse appears to be the case in postmodern and post-Christian cultures. Students are much more likely to reject our theological narrative of redemption and to warmly respond to our personal stories (Bosch, 1991; McAdams, 2001). The irony is that our success in integrating faith and learning to a postmodern generation lies not in new tricks but in the old evangelistic practices of telling authentic testimonies! By doing so, we are teaching the new dogs (our students) old tricks.

This paper is born out of our attempts to tell personal stories in the classroom. At Greenville College, a visiting speaker program called Professional Business Leaders brings Christian business leaders to the campus to tell their story in the classroom. The story begins with their life in college and covers their career progression with a particular focus on integrating faith in the workplace. We have heard the personal stories of an oil explorer, board members of A.G. Edwards and Edward Jones, a former CEO of Purina, a senior executive from Zondervan Publishing, an international bestselling author, music industry executives, Snoop Dog's music attorney, executive coaches, officers from S&P 100 companies, top baseball executives, HR directors, and so on. Many of these speakers have become mentors to our students in the business field and in their spiritual lives.

We also tell our own stories. The focus of this paper is on how one of the authors has developed Kent Saunders' idea of using top 10 lists to tell his personal story in such a way that it can be used to communicate business and spiritual principles. The remainder of the paper is organized into three parts. The first part introduces Saunders' notion of top 10 lists. It goes on to show how one of the authors has adapted this technique to be used every Friday in an Accounting I class. Part one finishes by describing how this author has also developed the top 10 approach to tell his Clown College story and focus on the lessons he learned from Clown College. Part two presents "Top 10 Lessons from America's Most Selective College" to communicate business and spiritual truths to our students. The author has identified 10 important lessons learned at Clown College that have both business and spiritual implications. Part three offers some concluding comments focusing on

ways to use personal stories to integrate faith and learning in the business classroom.

TOP 10 LISTS

Kent Saunders introduced the idea of beginning classes with top 10 lists in the 2006 Christian Business Faculty Association conference at Cedarville University (Saunders, 2006b). His paper was subsequently published in a peer-reviewed journal (Saunders, 2006a). Having tried a number of techniques to stimulate class discussion, Saunders drew inspiration from Becker's work on top 10 lists used in finance classes (Becker, 1993) and the top 10 lists used by David Letterman on the *Late Show* to develop his own top 10 lists, such as top 10 titles for Christ and top 10 Proverbs.

Saunders' presentation at the CBFA conference made a significant impact on one of the authors of this paper. On returning from the Cedarville conference, he began using top 10 lists each Friday in his Accounting 1 class. Some of the lists had no purpose other than to entertain: "Top 10 Reasons to attend Greenville College" (# 10 — Because the food in the dining commons is so good). Some are humorous, but with a lesson: "Top 10 Reasons to Get Married by the Time you Graduate from College" (# 7 — Because all your friends are doing it). Other lists are more serious: "Top 10 Names of God the Father," "Top 10 Names of Christ," "Top 10 Names of the Holy Spirit," "Top 10 Names of Satan." On the end-of-the-semester evaluations, students often say these Top Ten lists are the best part of the course.

Having been asked to speak to the professional business leaders class, this author developed a more extensive top 10 list through which to tell his story: "Top Ten Lessons from America's Most Selective College — Ringling Bros. and Barnum & Bailey's Clown College." Through this list, he made important business and spiritual points to the class. Students enjoyed not only the presentation but also remembered the teaching points.

TOP TEN LESSONS FROM AMERICA'S MOST SELECTIVE COLLEGE — CLOWN COLLEGE

Lesson #1 — We Stand on the Shoulders of Giants

Circus application: There have been many famous clowns, and at Clown College students were taught to appreciate the work of those who went ahead. In the mid to late 1900s, Lou Jacobs was one of the giants of clown-

ing. In *Indiana Jones and the Last Crusade*, the third Indiana Jones movie, the movie begins with young Indiana Jones in 1912. Both Indiana Jones and the "bad guys" who are chasing him leap onto a moving train. Steven Spielberg, the director, wanted people to know this was a circus train, so the train car has a picture of Lou Jacobs painted on the side of it. Historically, this is not accurate. Lou Jacobs did not start performing as a clown until 1925, 13 years after the setting of this scene. But Spielberg felt the best was to say "Circus" was to have a picture of Lou Jacobs.

Business application: It is important to recognize and know the work of those who have gone before us. We follow pathbreakers. In academe, if our field is management, we should be familiar with the contributions of Frederick Taylor and Peter Drucker. In strategy, we should know the work of Igor Ansoff and Michael Porter and encourage our students to read biographies of Andrew Carnegie, Henry Ford, Mary Parker Follett, Lee Iacocca, and Jack Welch.

Spiritual application: In the late 1300s, John Wycliffe sacrificed his life to promote the translation of the Bible. More recently, Jim Eliot sacrificed his life in order to share the saving love of Christ, and Brother Andrew risked much to smuggle the Bible into communist nations. These are international giants most of us recognize. However, we all have personal giants who have deeply inspired us. The College Faith series, in which Christian leaders and educators share stories from their student days, frequently mentions these personal giants. (See Filby, 2006). Our life as Christians cannot be understood apart from the great cloud of witnesses (Hebrews 12:1) who have gone before us, the encouragement of those race alongside us, and the grace of God who has poured love upon us.

Lesson #2 — Appearances Are Important

Circus application: All circus performers put a lot of time and effort into their costumes and make-up, but this is especially true for clowns. Clowns care tremendously how they look. It usually takes a clown thirty minutes to an hour to apply make-up and get dressed. Most clowns make their own costumes, and hours of work go into designing clothes, finding the right fabrics, and sewing. Clowns also spend hours selecting the right make-up. A new clown will try scores of faces before selecting one that seems most appropriate. Make-up must be applied evenly; edges of make-up and outlines of features must be even and straight. Clowns know that appearances matter.

Business application: Do business students need to learn that appearances are important? Absolutely. Our students are used to a casual lifestyle and coming to their "work," that is, the classroom, looking like they just rolled

out of bed, which may actually be the case. Dress codes are often unwritten, and students need to learn to watch for clues to these unwritten dress codes. Corporate dress codes may not be as rigid today as they were 20 or 30 years ago, but students need to understand that it is important to discern and adopt acceptable dress.

Spiritual application: As Christians, how we present ourselves to others is important. Just as our students will be watched by others in the workplace, all Christians need to be reminded that we will be watched by others. Both behavior and physical appearance are important. If we have an ichthys decal on our car's bumper and then cut off another driver, someone is sure to notice. I Timothy 2:9-10 admonishes us to dress modestly. Those with whom we spend the most time — co-workers, spouses, and children — are most apt to see us when we are not living as we should. The way we live our day-to-day life can do a lot to attract these people to Christ or push them away from Christ.

Lesson #3 — Wages, for the Most Part, Are Set by Supply and Demand

Circus application: In a circus, clowns work much harder than showgirls, yet showgirls are paid twice what clowns earn. Sixty students graduated each year from Clown College. Ringling Bros. and Barnum & Bailey Circus hired only 30 clowns a year. The supply of clowns definitely exceeded demand, resulting in low wages. Now think about showgirls. Almost any woman who wants to be a showgirl wants to work either on Broadway or in Las Vegas. Most do not have a strong desire to travel with the circus. There is a very limited supply. To induce young women to travel with the circus, Ringling Bros. has to pay higher wages to showgirls.

Business application: Does supply and demand affect wages outside the circus? Of course. Why do surgeons tend to earn so much money? To be a good surgeon requires great skill, years of education, and extensive practice. A lot of us can't do that kind of work. High demand and low supply leads to high wages. If our students are even mildly interested in making some money, and most of them are if for no other reason than to pay off their student loans, then they better not consider a position as retail check-out clerk. This is not a put-down of retail checkers. Simply put, because there are not a lot of skills required to enter that line of work, there are a lot of people willing to take those positions. High supply relative to the demand results in low wages.

Spiritual application: Is there a spiritual application for the law of supply and demand? We think so. However, in a spiritual realm we think not about material rewards but spiritual rewards. The demand for laborers is great

while the supply of laborers is small. In Luke 10:2, Jesus tells his disciples, “The harvest is plentiful, but the workers are few.” As we are faithful in following Christ and doing his will, Christ promises to supply our material needs. (See, for example, Matthew 6:33.) But these material items are not our true reward; our reward is much greater. As Paul nears the end of his life, he says, “I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day – and not only to me, but also to all who have longed for his appearing” (2 Timothy 4:7-8). Redeemed by Jesus and having served him with our talents, we can look forward to eternity with God.

Lesson #4 – It is Important to Have Contingency Plans.

Circus application: To facilitate quick costume changes, clown pants tend to be baggy. Therefore, while performing it is quite possible a clown may lose his or her pants. As with regular pants, most clown pants have a zipper. But at the top of the zipper is a snap. If both the zipper and the snap fail, there are two hooks and eyes to hold the pants together. There are also suspenders. The suspenders are for looks, but they also serve the very important purpose of helping clowns’ pants stay on. What happens if the zipper, the snap, the hooks and eyes, and the suspenders all fail, *and* the pants fall off? Under their clown pants clowns wear regular shorts or cut-offs. While a clown does not want to be caught in center ring wearing a pair of shorts, that is certainly better than being in center ring in underwear.

Business application: One author worked at General Electric’s corporate headquarters in 1981 when Jack Welch took over as chief executive officer. That was long before PowerPoint. Back then presentations were made with slides loaded into a carousel. When people made a presentation to GE’s Board, they had two projectors loaded with identical slides. The two projectors moved in tandem but only one was on. If that bulb burned out, the other projector could immediately be turned on and be at the correct spot in the presentation. It was said at GE’s headquarters that the first time Jack Welch made a presentation to the board, he came not with two slide projectors but *three*. If true, such attention to detail and contingency planning may have something to do with why he was selected as chief executive officer.

Spiritual application: One of the authors had the privilege of conducting leadership training in an underground church in an oriental country. During one of his

visits, the location for the class was selected primarily because it had several escape routes, an important practical consideration should the meeting be raided by local authorities. One of the senior leaders overseeing several hundred churches used seven aliases to protect his identity and avoid possible imprisonment, torture, or death. Jesus informed his disciples that he was sending them out as sheep among wolves and instructed them to be “shrewd as snakes and innocent as doves” (Matthew 10:16). Developing contingency plans is part of having the shrewdness of snakes.

Lesson #5 – Anyone Can Master the Basics

Circus application: Consider juggling. Many people assume it is a skill they could never achieve. With proper instruction and sufficient practice, juggling is not at all difficult. A classic juggling book, unfortunately now out of print, is *The Juggling Book* by Carlo (1974). Carlo believed that anyone could learn to juggle with good instruction and lots of practice. In juggling, the first thing a person learns is a basic three-ball cascade. Carlo breaks this basic routine into six steps, and students practice each step until they are proficient with that step. Only then should they move on to the next step. Break a complex task down into small pieces. Master each small piece. By doing this, almost anyone can learn to juggle.

Business application: Some students have a fear of certain subjects, especially of the more quantitative courses. We need to encourage them to apply themselves and work at mastering the material. If we provide good instruction and they do their part, they are bound to succeed. We should encourage students not to be afraid to try something. Even with adequate training and practice, people cannot master everything. Most of our students, and especially we faculty, will never be able to walk a high wire or swing on a trapeze. But often there are a lot more things we can do than we realize.

Spiritual application: What are the most basic elements of Christianity? The tract commonly known as *The Four Spiritual Laws*, published by Campus Crusade for Christ (Bright, 2007), presents the most important tenants of Christianity:

1. God loves you and offers a wonderful plan for your life.
2. Humans are sinful and separated from God. Therefore, we cannot know and experience God’s love and plan for our lives.
3. Jesus Christ is God’s only provision for sin. Through Christ, we can know and experience God’s love and plan for our lives.

4. We must individually receive Jesus Christ as Savior and Lord to know and experience God’s love and plan for our lives.

These are the basics. The good news is we can easily “master the basics.” Once we understand and grasp these basics, we can repeat the sinners’ prayer with sincerity and receive new life in Christ.

Lesson #6 – To Get Good at Something Usually Requires Hard Work

Circus application: Stilt-walking is not difficult; it just requires lots of practice. Start with stilts that are a foot high. Master the basics. Walk and walk on stilts until it is second nature. Then make stilts a foot taller and practice some more. Continue lengthening the stilts as long as you are comfortable. Professional stilts do not extend above the knee. They are simply long rods with platforms to place over the shoes. Straps are used to hold the stilts snug on the stilt-walker’s feet and lower legs. While this allows the stilt-walker to wear pants covering the legs and stilts, it also means the stilt-walker falls down with the stilts. This adds a degree of excitement to professional stilt-walking and emphasizes the need to perfect the technique.

Business application: Students need to know that school is not particularly easy. We need to apply ourselves and work hard if we want to do well in school. Studies indicate that most students today will not only change jobs but also careers. If students want to make a mid-life switch in careers, that is great, but they will have to work hard to gain expertise needed in their new field.

Spiritual application: While realizing the need for Christ may be a difficult process, the actual process of becoming a Christian is simple. It requires repentance and prayer. But to be a mature Christian requires hard work. In fact, it requires a life time of study and practice. In II Timothy 2:15 Paul admonishes, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” There is a tension. God promises that his yoke is easy, and his burden is light (Matthew 11:30). But that does not let us off the hook. “Whatever you do, work at it with all your heart, as working for the Lord” (Colossians 3:23). To be fully mature Christians, we need to constantly study God’s Word and seeking his will in prayer.

Lesson #7 – We All Have Different Strengths and Abilities

Circus application: In a circus, virtually all of the animals — elephants, lions, tigers, camels, horses, monkeys, bears, dogs — are female. Why? Female animals are more

cooperative, easier to get along with, less apt to fight among themselves. Males are too stubborn and bull-headed. “Bull” literally refers to a male animal. To say that an animal is bull-headed literally means a male who is stubborn. Male. Stubborn. In the context of the animal world, that is simply redundant. (Of course, the authors are careful not to draw any parallels to humans!)

Business application: We believe a manager should recognize that employees have different strengths and work with people accordingly. This leads to two outcomes: a team that is more effective and team members who derive greater satisfaction from their jobs. People are different. Yes, females and males are different, but it is important for us to consider differences not just in terms of gender. Females are not all alike; males are not all alike. Different people have different abilities.

Spiritual application: The spiritual application for this is obvious. We have different spiritual gifts. It is important to discern what our gifts are and to exercise them. See both I Corinthians 12:12-31 and Romans 12:4-8. The Bible affirms what is clear by observation — we are different from each other and we have different talents. Let’s rejoice in our differences. The body of Christ is better off when we each practice our gifts.

Life Lesson #8 – Pursue Your Dreams; Have Long-Term Plans

Circus application: During high school, one author of this article attended Ringling Bros. and Barnum & Bailey Circus. Back stage he talked with some of the clowns in Clown Alley. One clown gave him a Clown College application and encouraged him to fill it out. The author finished high school, graduated from college, taught himself juggling, stilt-walking, and unicycling, and worked for General Electric for two years. But he never forgot his dream. Seven years after being encouraged to apply to Clown College, he traveled 150 miles to New York City and walked down the streets of Manhattan to a Clown College audition at Madison Square Garden, balancing a pair of homemade stilts under one arm and a bag of juggling balls, rings, and clubs under his other arm. That is passion and long-term planning.

Business application: Many of our students, especially our seniors, have benefited from written five-year plans. While this should certainly include career aspirations, it should be much broader. What would they like to accomplish in the next five years? Although we cannot make them do this, we encourage them to take out the plan a year later, reflect on what they have written, and write a new five year plan. Too often we get caught up in the “tyranny of the

urgent” and let other pressing matters take precedence over what is important. As professors, what are our long-term goals, and are we doing what we need to achieve those goals?

Spiritual application: We need to make sure we focus on our spiritual goals as well, not just what is urgent. InterVarsity Press has a small booklet *Tyranny of the Urgent* (Hummel, 1974), which encourages us to keep focused on important matters in our lives. The booklet points out that if we get so caught up constantly attending urgent matters, we will neglect what is important. With our spiritual goals, this is simply something we cannot afford to do. We must keep a focus on long-term goals and objectives and make sure we are making progress toward these goals. If we do this, we may find ourselves going on a short-term mission trip, providing service in retirement, or taking our family to work at a soup kitchen or on a much needed holiday.

Lesson #9 – Give Credit Where Credit Is Due

Circus application: While clowns must develop original material and come up with new skits, they often draw on those who have come before. Everything they do cannot be original, and clowns should never forget to give credit where credit is due. Clowns should also thank those who have been instrumental in keeping the profession of clowning alive. Ringling Bros. and Barnum & Bailey clowns owe a huge debt to Irvin Feld. Mr. Feld bought Ringling Bros. and Barnum & Bailey Circus from John Ringling North in 1967. When Mr. Feld went through Clown Alley, he found only 14 clowns, with an average age of 58. Mr. Feld knew the truth of the quote attributed to P. T. Barnum: “Clowns are the pegs upon which the circus hangs.” Mr. Feld started Clown College the following year.

Business application: Our business students could learn these same lessons. Be original when you can and when you should, but do not be afraid to build on the work of others. Just make sure you give appropriate credit to those on whom you rely. Thank and acknowledge those who contributed to you and your work. Thank your boss, your mentor, your co-workers, your spouse.

Spiritual application: As children of God, we must always remember to give thanks to our Creator and Sustainer. Without God, all efforts are futile. “Unless the Lord builds the house, they labor in vain who build it” (Psalm 127:1). The history of the people of Israel is a history in which God blesses his people time and time again only to see his people forget him as they enjoy the very blessings he gives (See Deuteronomy 6:10-12). Christian business students will do well to remember that it is God who gives us the ability to make wealth (Deuteronomy 8:18), and it is important for us to give credit to the Lord, for that is where credit is truly due.

Lesson #10 – What Unites Us is Greater than What Divides Us

Circus application: A circus often has little people, and many years clown college classes have included one or more little people. Initially, most of the other students think of the little person as, for example, “Alyssa, the dwarf,” but quickly she becomes just Alyssa. The fact the person is small is irrelevant. There are a few times her size is relevant. For example, she struggles with elephant riding; her legs are simply not long enough to wrap around the elephant’s neck. But most times her size is not important. She is not Alyssa the dwarf; she is simply Alyssa.

Business application: Eventually many of our students will move into supervisory and managerial positions. We should remind them that those they oversee will often have the same ambitions, drive, desire for recognition, and even insecurities and worries that they have. In workplace interactions, the Golden Rule is important. Why treat others as you want to be treated? Because in our core, we are so much alike. Maslow, with his classic hierarchy of needs, suggests we all have the same types of needs (Maslow, 1943). Most of us in the United States have met our most basic needs for adequate food and shelter and are trying to satisfy higher-level needs. Some of us are trying to satisfy intermediate-level needs, while some are trying to satisfy higher-order needs. But according to Maslow, we all have the same hierarchy of needs we wish to satisfy.

Spiritual application: We differ theologically, but what we have in common is usually more important than what separates us. We are Calvinists, Wesleyans, Baptists, Pentecostals, Protestant, Roman Catholics, and Eastern Orthodox; pre-millennial, post-millennial, and a-millennial. While the theological differences between Christians are significant, we should not lose sight of the faith which unites us. Jesus prays for all believers to be one (John 17:21). Paul reiterates the need for unity in his letter to the Ephesians: “There is one body and one Spirit — just as you were called to one hope when you were called — one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Ephesians 4:4-6). Our theological differences may be significant, but as Christians we share something wonderful — the belief in the efficacy of the atoning work of Jesus on the cross on our behalf.

TOP 10 TIPS FOR INCORPORATING PERSONAL TESTIMONY IN THE BUSINESS CLASSROOM

While we recognize that this author’s story is unique, we firmly believe that there are many personal career testimonies that will be of benefit in the business classroom. As illustrated in one of the author’s Clown College account, a story can be used to communicate both business and spiritual principles. Over the past four years, we have heard the career stories of some 40 business leaders in our professional business leaders class. As we have reflected on how to leverage these career stories to effectively communicate business principles and integrate faith, we have generated another top 10 list of tips we hope will be helpful to others interested in using career stories in this way.

Tip #10: The story needs to be authentic

Today’s postmodern generation hungers for authenticity. In our briefing of speakers, we stress the need for authenticity. As long as the story is real and honest, the students warm to the speaker. However, if they sense there is anything spurious or phony, they close their ears, minds, and hearts.

Tip #9: The story needs to be jargon free

The postmodern, post-Christian generation is distrustful of the jargon that evangelical Christians use with little reflection. Evangelical jargon words like “saved” mean little in a postmodern, post-Christian culture. In our briefing of speakers we try to help the speaker “know” his or her audience and some of the areas of sensitivity that they might have. Obviously, it is too much to expect a speaker to change his or her vocabulary to address a particular group of students. But, we have noticed that the more that the speaker can incorporate postmodern motifs that resonate with the students (such as journey and struggle) rather than evangelical buzzwords they have heard many times before, the more the students are likely to listen and think about the content of the message.

Tip #8: The story must be integrative

Business students want to hear business speakers not preachers in the classroom. The speakers who have emphasized their business careers and integrated their faith into the stories have been received far more readily than those who have used the opportunity to preach. Our experience has been that students readily warm to speakers who integrate their faith in a genuine way, showing how their faith guided them in difficult personal or business situations. Equally, the students have responded less warmly to speakers who use the time telling the students how they should live their lives.

Tip #7: The speaker needs to be vulnerable

For many students, authenticity is about sharing the struggles and complexities of life just as much as reflecting on the victories. As a result, we encourage our visiting speakers to not only share the high points of their careers but also reflect upon the complexity of managing today. Students respond better to speakers who acknowledge the struggle of integrating faith at work than speakers who appear to have it all together. However, to talk about struggle requires a degree of vulnerability and transparency that is just as alien to corporate America as it is in many of our churches. So much so that some speakers find the whole experience cathartic. In telling their career stories to students, they often discover God’s active hand. At times visiting speakers weep in front of the class as they catch a new glimpse of how the grace of God is at work in their lives.

Tip #6: The story needs to be substantive

While students certainly want to hear from speakers who tell their career stories in authentic and vulnerable ways, they also want to hear from leaders and managers who have accomplished substantial achievements. Students are often looking for role models and mentors to coach them as they pursue their life and career journeys. While it is occasionally helpful to have recent graduates speak to discuss success strategies for the first few years after graduation, students by far prefer speakers who possess extensive business acumen.

Tip #5: The story must be passionate

Postmodern students often connect at an emotional level before they are prepared to intelligently evaluate the content of the speaker’s story. Speakers who can convey the drama and emotion of their personal career experiences connect better with today’s students.

Tip #4: Stories must help achieve course-learning goals and objectives

Career stories are more beneficial when they help achieve learning objectives. For example, at Greenville College there are a number of learning goals and objectives we consider of primary importance in a business education. These include teamwork, communication skills, the ability to use resources wisely, the ability to accomplish tasks, and so forth. The more we have linked the speaker’s story to learning goals of the management department, the more students have seen the relevance of the speaker’s comments.

Tip #3: The use of stories must be built into the assessment plan

Students listen more attentively when they have to produce an assessed output. Typically, we ask students to identify what they consider to be the five most important points made by the speaker, select one of them and integrate the speaker's comments with recent research or news. This encourages students to pay attention, reflect, and keep current with business news and research.

Tip #2: Expect the students to dress professionally to honor the speaker

We have established a dress code in our Professional Business Leaders class. Students must dress in professional business attire for the class. The speakers appreciate the gesture and students begin to think and act like professionals. In addition, each week we invite two of the top students to dine with the visiting speaker prior to the class. This is a reward for the consistent good work of the better students. The meal also helps the speaker get a feel for the class and is part of the briefing.

Tip #1: The speaker must not be ashamed of the gospel of Jesus Christ

We have already noted that the speaker is better received if the message focuses on business topics and illustrates the integration of faith in their daily work life. Students, whether Christian or otherwise, appreciate speakers who know what they believe and can articulate the reasons for their belief. While we encourage speakers not to preach during our briefing, we also tell them that we want to hear how Christ has been at work in their career.

REFERENCES

- Becker, M. W. (1993). Top ten lists in finance class. *Financial Practice and Education*, 3, 109-111.
- Bloland, H. G. (1995). Postmodernism and higher education. *Journal of Higher Education*, 66(5), 521-559.
- Bosch, D. J. (1991). *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll, N.Y.: Orbis Books.
- Bourner, T. (1996). The learning aims of higher education: A personal reflection. *Education + Training*, 38, 10-16.
- Bright, B. (2007). *Have you heard of the four spiritual laws?* Peachtree City, Georgia: Campus Crusade for Christ.
- Carlo (1974). *The juggling book*. New York: Random House.

- Filby, I. (2006). Thirty flights of stairs. In R. A. Knott (Ed.), *College faith 3: 150 Christian leaders and educators share stories from their student days*. Berrien Springs, MI: Andrews University Press.
- Grissom, S. (2008). Iphone application development across the curriculum. *Journal of Computing Sciences in Colleges*, 24(1), 40-46.
- Gumport, P. J. (2000). Academic restructuring: Organizational change and institutional imperatives. *Higher Education*, 39(1), 67-91.
- Hummel, C. E. (1994). *Tyranny of the urgent!* Downers Grove, Illinois: InterVarsity Press.
- Kinnaman, D., & Lyons, G. (2007). *unChristian: What a new generation really thinks about Christianity... and why it matters*. Grand Rapids, MI: Baker Books.
- Marek, J. E. (2003). Scholarship reconsidered: Ten years after and the small college. *Profession*, 2003(1), 44-54.
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370-396.
- McAdams, D., P. (2001). The psychology of life stories. *Review of General Psychology*, 5(2), 100-122.
- Pinar, W. (2003). *International handbook of curriculum research*. Mahwah, N.J.: L. Erlbaum Associates.
- Rousseau, G. K., & Rogers, W. A. (1998). Computer usage patterns of university faculty members across the life span. *Computers in Human Behavior*, 14, 417-428.
- Saunders, K. (2006a). Using top ten lists to encourage faith integration discussion in economics courses. *Journal of the Scholarship of Teaching and Learning for Christians in Higher Education*, 1(1), 32-40.
- Saunders, K. (2006b). Using top ten lists to encourage faith integration discussion in economics courses, *Christian Business Faculty Association*. Cedarville University: Christian Business Faculty Association.
- Slattery, P. (1995). *Curriculum development in the postmodern era*. New York: Garland Pub.
- Tate, J. C., & Shelton, B. L. (2008). Personality correlates of tattooing and body piercing in a college sample: The kids are alright. *Personality & Individual Differences*, 45(4), 281-285.
- Ylijoki, O. H. (2003). Entangled in academic capitalism? A case-study on changing ideals and practices of university research. *Higher Education*, 45(3), 307-335.
- Young, J. R. (2008). Forget e-mail: New messaging service has students and professors atwitter. *Chronicle of higher education*, 54(25), A15.

Toward Leading a Team: A New Script

TODD STEEN
Hope College
steen@hope.edu

STEVE VANDERVEEN
Hope College
vanderveen@hope.edu

ABSTRACT: *In the classroom and in life, it is rare to find teams that perform to their potential. While scholarly papers addressing the issue of team building and leadership focus on knowledge and are theoretical in nature, this paper provides a script that professors can use over the course of a semester to instruct students on how to create productive teams. The script, however, is not a "cookbook" for team building; rather, it provides a process, ideas, and references for bonding people together in a common cause. Inherent in this script are values consistent with Christianity, collaboration, and servant leadership. Although this script is reflective of what happens in the classroom, it can be adapted for other venues such as teams and committees in the corporation and in the church.*

INTRODUCTION

When asked, students will readily admit that when they work on teams, it feels like they're not reaching their potential as a group. This, however, may not be for a lack of meetings. Lencioni (2002, p. 19) describes many meetings well when he says that though "open hostility" is not present and no one ever seems to argue, "an underlying tension" is undeniable. As a result, decisions never seem to get made, discussions are "slow and uninteresting," and everyone seems to be "desperately waiting for meetings to end."

Maybe it's time for us, as professors, to offer our students a new script. Are we implicitly and explicitly providing our students with scripts that no longer make sense? Do we repeat the same activities even though they haven't been successful in the past, hoping they will work this time around? Maybe we're like children at a family Christmas gathering who ask their parents why they cut the ham in half before putting it in the oven. Is it part of a secret recipe? Does cutting the ham make it cook faster or add

more flavor? To the children's surprise, the answer is simply this: the ham-cutting practice in the ham-cooking script in the Christmas ritual was initiated by the children's great-grandparents who didn't have an oven big enough to cook a ham whole. Do we have such work-group practices imbedded in our teaching scripts?

Over the years we, the co-authors, have been members of many groups. We've attended numerous meetings, participated on many committees (even chaired a few), and watched countless student teams. Some groups performed up to their potential; a few achieved synergy. However, most struggled and underperformed; some even self-destructed.

Among student teams, most work-group practices follow a familiar script: someone calls a meeting, the assignment is reviewed, and the work is divided up with little thought. Then the group reconvenes a few days later. Some members do the "assigned" or "volunteered for" task; some don't. Then the more assertive, overachieving members take charge and take on more and more of the work while the

uncommitted members do less and less. The one group, in effect, splits into two: the overachievers get frustrated and the underachievers become invisible. Eventually the project gets done, but in the process the take-charge people burn out and, instead of creating a productive community, the script creates emotional separation. Sound familiar?

THEORETICAL BACKGROUND

Although the term “productive community” seems relatively new (see Quinn, 2004, 2000, 1996), the idea is ancient. It motivates the evolution of management and the history of leaders, from the Babylonian Hammurabi (ca. 2123-2071 B.C.E.) through the Chinese general Sun Tzu (ca. 600 B.C.E.), the pharaohs of Egypt, Hebrew leader Moses (ca. 1750 B.C.E.), the Greeks, the Romans, and the Catholic Church, to the age of science (for a perspective on the history of management, see Wren, 2005). In other words, creating productive community has been both a recent and long-term challenge, a challenge met by an evolution of theory and practice.

When factories first emerged during the Industrial Revolution, the problem of productive community was seen as technical in nature. It was Mary Parker Follet and Elton Mayo who began to connect the social and psychological needs of individuals with productive community. Follet developed the “group principle” which stated that “we find the true man only through group organization” (Wren, 2005, p. 303). She also noted that “the best leader does not ask people to serve him but the common end” (Wren, 2005, p. 311). Mayo, too, in answer to the perplexity of the Hawthorne experiments, saw in humans “the capacity for collaboration at work” (Wren, 2005, p. 296). The study of groups “appears to have been a product of the social gospel and its interests on industrial betterment”; in fact it was the Federal Council of the Churches of Christ in America that “approved a conference on ‘the meaning of Christianity for human relationships, with special attention to industry’” (Wren, 2005, p. 324).

Today, given the analytical nature of science, the idea of productive community has been sub-divided and narrowed to focus on the development of teams. Leadership has also been subdivided with one focus being on student leadership (e.g., see Kouzes and Posner, 2008). Furthermore, there is a plethora of scholarship on developing student teams. For example, Sargent, Allen, Frahm, and Morris (2009) provide instruction for developing coaching skills for teaching assistants. Frederick (2008) provides suggestions for designing assignments, interacting

with student teams, and creating evaluation tools. Goltz, Hietapalto, Reinsch, and Tyrell (2008) explain how to develop a course that combines team building and problem solving. O’Connor and Yballe (2007) provide a model, worksheets, and other tools for learning through group projects. On the other hand, the teaching strategy of providing scripts to help student leaders develop productive learning communities has yet to emerge.

This paper takes the fruits of both theory and practice, scholarship in both academic and trade publications, to create a script for students. Clearly, much research has been done in the area of team building and related areas. However, it may be helpful to focus not on answering “what” and “why” questions but on showing students how to become productive teams that encourage the use of the gifts of all their members. From a Christian perspective, creating productive community — in which people are using their gifts effectively and efficiently for the good of all — is behavior that “makes God famous” (Cousins, 2009, p. 139). Providing a new script for leading teams may be an effective and efficient approach to demonstrate to students, as opposed to telling them, a way to cultivate more effective group-related habits.

A script will be helpful for developing students’ skills in team building. Developing skills requires talent, knowledge, and experience (Buckingham and Clifton, 2001, p. 29). Because we believe experience to be a powerful teacher, we wish to make the team-leading experience a positive one. Inherent in this script — appropriate and adaptable to the classroom for semester-long activities and projects — are values consistent with Christianity, collaboration, and servant leadership.

To make it easier for students to remember, the script follows the acronym TEAM: discussing and developing *trust*; *encouraging* participative management and positive conflict; holding team members *accountable*; and *motivation* for results. To make the script usable and engaging, the script highlights group exercises in bold and italics. For those who wish to read more on the subject of “How to Lead Teams” as opposed to “What leadership is” or “Why leadership is important and its causes and effects,” the script also includes easy-to-read references — primarily from non-academic trade publications.

What follows, then, is a new script broken down into “acts” which correspond to the TEAM acronym, including two acts introducing participants to the concepts of team and leadership. The script is meant to be given to students and is designed for one particular student to take the lead in creating a team. Instructors may want to advise students that the acts should be followed in the order in

which they appear, though the exercises can be adapted, substituted for, or removed depending on what is appropriate for participants.

A STUDENT TEAM-BUILDING SCRIPT

Dear Student,

The following script is meant to assist you in creating a team out of a group of individuals. It is designed to help members of your team reach their potential as a group by breaking what appears to be an all-too-familiar pattern:

Someone calls a meeting, the assignment is reviewed, and the work is divided up with little thought. The group reconvenes a few days later. Some members do the “assigned” or “volunteered for” task; some don’t. The more assertive, overachieving members take charge and take on more and more of the work while the uncommitted members do less and less. The one group, in effect, splits into two: the overachievers get frustrated and the underachievers become invisible. Eventually the project gets done, but in the process the take-charge people burn out and, instead of creating productive teams that encourage the use of the gifts of all their members, the experience creates emotional separation.

In contrast, the following script is designed to help you create “productive community,” a virtual place in which excellent work gets completed and people flourish in a harmonious fashion.

The script is written into acts, which can be practiced — in relative sequence — throughout the semester. To make the script easier to remember, following brief introductions to the concepts of team and leadership, the script follows the acronym TEAM: discussing and developing trust; encouraging participative management and positive conflict; holding team members accountable; and motivation for results. To make the script usable and engaging, it highlights group exercises in bold and italics. If you wish to read more on the subject of “How to Lead Teams,” the script also includes references — primarily from non-academic trade publications.

ACT I: INTRODUCING THE CONCEPT OF TEAM

Hello, I’m _____. Over the next few weeks it will be my privilege to share a few leadership ideas that have changed my life.

The first idea that has changed my life is the belief that if we bring the appropriate people together in constructive ways with good information, they will create authentic visions and strategies for addressing the shared concerns of the organization or community. Underlying this premise is an implicit trust that diverse people engaged in constructive ways and provided with the necessary information to make good decisions can be relied upon to create appropriate answers to the most pressing problems (Chrislip and Larson, 1994, p. 14).

The reason we can succeed in successfully addressing shared concerns by bringing the appropriate people together is that, as image-bearers of God, we are created to work in community, to reflect our three-in-one Creator (Genesis 1:26; Matthew 3:16-17; Matthew 28:19), and to act as a well-functioning “body” of believers (I Corinthians 12:12). Yet the world we are creating “does not come close to fulfilling its promise” (Block, 2009, p. xi). The presence of sin manifests itself by individuals putting their status and ego needs ahead of team goals and others’ needs. In short, one symptom of sin, we believe, is the absence of teamwork.

Given the pervasiveness of sin, teamwork, then, is difficult to accomplish and sustain. “Teamwork comes down to mastering a set of behaviors that are at once theoretically uncomplicated but extremely difficult to put into practice day after day” (Lencioni, 2002, p. viii). The lack of teamwork results in an inefficient use of human and other resources (see Taylor, 1911, who was one of the first to address this issue); it is not effective stewardship. Rather than just tell you about how to become a more “productive community” (Quinn, 2000, p. 28), let us attempt to create one as we go.

To create community among ourselves, the first team activity should generate a sense of belonging — a sense of hospitality or “the welcoming of strangers” (Block, 2009, p. 3). We can generate this sense of belonging with various group exercises.

Group Exercise: Before we get started, let’s think about the physical environment of the room. In what way does it reflect or symbolize what we wish to become? In what ways doesn’t it symbolize this? What can we change? (For more ideas, see Block, 2009, pp. 152ff.)

The second idea that has changed my life is the realization that when leading teams, I learn more from the members than they seem to learn from me. I believe that if we work together, and work to the glory of God “to make God famous” (Cousins, 2009, p. 139), we will surprise ourselves by what we will do.

At the same time, I know that we cannot live up to our potential if we don’t commit to being at every meeting. If we choose to miss meetings, we hurt the team. That means if we are absent, we not only let ourselves down because we miss out on learning from others, we also let down everyone on the team because they can’t learn from us. Furthermore, if we as a team become dysfunctional, we reflect poorly on God because we are wasting the talents he has given us. We can accomplish much more for the Kingdom of God when we work together than when we work individually. We can look at team building as a cost or an investment. Members of effective teams choose the latter.

One activity we can engage in together to start becoming an effective team is to become more familiar with who everyone is. Learning about each other, and sharing information about each other, is an initial step for team building.

Group Exercise: It would be helpful for team-building if each person here would give a short autobiography, briefly describing (1) where you grew up; (2) how many kids were in our family; (3) what were the most difficult or important challenges of your childhood, (4) what was your first job, etc. To keep things moving, let’s limit each story to four minutes (Lencioni, 2002, p. 64; Lencioni, 2005, p. 19). Although this exercise will take a long time, it will prove to be a worthwhile investment in the end. As each person speaks, think about how important it is to affirm others. The last thing we want to do is shut each other down. The easiest way to affirm is in terms of our facial reactions and attentiveness (Hunter, 1998, p. 25).

Sharing information about ourselves is a way to get comfortable and open with others. When we become comfortable and open with others, they become comfortable and open with us. When we share personal information about ourselves, we also lay the groundwork for empathy, and empathy is one of the most important interpersonal skills — the basis of social awareness (Goleman, Boyatzis, and McKee, 2002, p. 39). When we know others, we can be empathetic with them. Listening and empathy are two key leadership skills (Lencioni, 2005, p. 21).

ACT II: INTRODUCING THE CONCEPT OF LEADERSHIP

The activities in Act I might be described as “forming” (Tuckman, 1965) activities because we are getting to know each other. The activities in Act II might be called “storming” activities (Tuckman, 1965) for this is the stage (hopefully) when individuals begin to open up in a more significant way and share ideas. A first storming activity is to share our personal definitions of leadership.

Group Exercise: How would you define leadership? First, let’s make a list of people whom we consider leaders and describe what they do. Then we’ll try to define what leadership is.

What tends to happen when we make such lists is that we see, embedded in the definition of leadership, the idea of *influencing* people. Because none of us is autonomous, we all influence people, and people influence us. Therefore, we have to conclude that we are all leaders. In fact, we have no choice in the matter (Palmer, 2007, p. 29). The question then becomes what type of leaders will we be?

Some argue that leadership is, in part, the skill of influencing people (Hunter, 1998, p. 28), and some of us are naturally better at influencing people than others. To say something is a skill usually refers to the ability to do something. That is because skills are created from talent and knowledge and experience (Buckingham and Clifton, 2001, p. 29). While talent is innate, knowledge — facts and lessons learned — is accessible to everyone. We can conclude, therefore, that no matter our talent level, we can all become more skillful in leadership. Interestingly enough, we all know how. One thing we know is that the skill of influencing people depends a lot on our qualities of character. To demonstrate that we all have knowledge about what it takes to be more skillful leaders, let’s engage in the following exercise.

Group Exercise: What knowledge do we need to be more effective leaders? To find out, let’s individually list the names of people we would follow voluntarily and list their qualities of character. Then, we will choose partners and share those qualities with each other and come up with a list of 3–4 qualities of character worth emulating. Then we’ll share our answers with everyone (Hunter, 1998, p. 36ff).

Generally, when people are asked to come up with a list of qualities of character of people they would willingly follow (or willingly are influenced by them), they mention

words like honesty, trustworthiness, caring, committed, good role model, good listener, a person who encourages, a person who is enthusiastic, etc. (Hunter, 1998, p. 38). In short, we know that leaders must possess certain qualities of character in order to be skillful at influencing others. It is sometimes surprising to discover that most of the qualities that are listed can be learned and are not necessarily innate. In other words, we can all become more effective leaders by exhibiting the qualities of character for leadership, because these qualities enhance our trustworthiness, which enhances our skill at influencing others. In short:

Qualities of Character → Behavior → Trustworthiness → Skill at Influencing

People who are trustworthy can choose to pull with authority; people who are not trustworthy have no choice but to push with power. Those who push with power have the ability to make us do what they want us to do; those who pull with authority get us to do voluntarily what needs to be done. Here’s the secret: those who pull with authority live by the law of service. This law says, “He who wishes to live long must serve, but he who wishes to rule does not live long” (Hesse, 1956, p. 34). In other words, those who pull with authority are able to because they do not wish to rule. In other words, we trust those who seek to serve. That desire to serve is reflected in their qualities of character, which enhance their trustworthiness and the skill of influencing others.

Similarly, as Christians, we believe that:

Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew 20:26-28).

So let’s see how this might work in practice.

Group Exercise: Turn to the person next to you and discuss the following scenario. Suppose you are in a work environment, but you are not the boss. Yet you need another employee to work with you on a project. You don’t have power, so how do you get Bob (the other employee) to do with you what needs to be done? Should you ask him for assistance? If that doesn’t work, should you bribe him with cookies? If that doesn’t work, should you make him feel guilty? Maybe you should punch him. What should you do?

The fact of the matter is that if I don’t have a trusting relationship with Bob, there isn’t much I can do. So the underlying question is how do we develop a sense of trustworthiness with those we work with? Simply stated, the answer is by meeting their needs. People have a need for “safety”; for example, they wish to work with people who have a sense of justice, a sense of fairness and honesty. People also have a need to belong, to be part of something. People want to co-own and co-create. People also have a need for respect and to be thought of as competent. Finally, people have a need to do something meaningful with their lives (Hunter, 1998, p. 69). So when I ask someone to do something, am I asking them to do something that meets their needs? Am I asking them to do something that gives them the opportunity to create, to be respected, to be seen as competent, and to do something that is meaningful?

Attempting to meet others’ needs is a reflection of others-focused vs. self-focused values and a desire to reflect those values with integrity; this is a key aspect of leadership:

Integrity to Others-Focused Values → Qualities of Character → Behaviors → Trustworthiness → Pull with Authority → Skill at Influencing

Unfortunately, we act as though we simply don’t have faith that these theoretical relationships are true. Yet we’ve seen them work. We’ve seen them work in famous people such as Jesus, Gandhi, Martin Luther King, Jr., and Mother Theresa. But we’ve also seen them work in some of our friends and relatives. With integrity to others-focused values, we can pull others along with us with authority; and with those values, others can pull us along with them (Hunter, 1998, p. 30ff). If we all seek to have integrity to others-focused values, we can become a team.

Sadly, we’ve also seen that when people get to positions of power, they seem to lose integrity to these values. In short, they get “pushy.” Lord Acton’s words often prove true: “Power corrupts, and absolute power corrupts absolutely.” It is easy to see why: it is more efficient for rulers or people in positions of power to tell people what to do because they can. However, as soon as they push with power, they erode their ability to pull with authority. When they lose their ability to pull with authority, they tend to want to push with power more. Eventually, however, people will push back and the law of service will prove itself to be true. At the end of the day, the effectiveness of leaders depends on the reservoir of trust they have created, and that reservoir of trust fills when they live with integrity to others-focused values.

ACT III: DISCUSSING AND DEVELOPING TRUST

The first act was introductory; the second act focused on the concept of leadership. The third act is designed to help us develop a sense of trust so that we can influence others by pulling with authority. While Act I was “forming” in nature, Acts II and III represent the “storming” phase of team dynamics (Tuckman, 1965).

One way to develop the skill to pull with authority is to practice qualities of character, for qualities of character lead to behaviors that enhance trustworthiness and the ability to pull with authority. But not all leaders need to have the ability to pull with authority. There is a difference, in other words, between collaborative leaders and tactical leaders. Collaborative leaders know who is capable of doing what and can get them to do it. Tactical leaders are able to do what is asked of them. Tactical leaders execute assignments and, because of their ability to get things done, have credibility. Credibility is not the same as trust: interpersonal trust is required of collaborative leaders, while task-based credibility is required of tactical leaders.

For instance, basketball players who want to have the ball when the score is tied are examples of tactical leaders. We believe in their ability to execute a play based on our past experience of watching them. The coach who recruits players, discovers their talents and turns them into skills by adding the right amount of knowledge and experience is a collaborative leader. The coach’s ability to develop players to execute when the game is on the line depends a great deal on whether the players trust the coach. Players will trust the coach when the coach has the players’ interest at heart (see Chrislip and Larson, 1994, pp. 127-143). This trust is based on the players’ experience with the coach. The players trust the coach because of the coach’s qualities of character and integrity to others-focused values.

In business, effective collaborative leaders are sometimes called “level 5 leaders.” Level 5 leaders demonstrate the qualities of “personal humbleness and professional will”; they are “modest and willful, humble and fearful” (Collins, 2001, pp. 56-57, 20, 22). The humility of collaborative leaders makes them almost invisible. Although tactical leaders may demonstrate these same humble qualities, tactical leaders are rarely invisible. To demonstrate this point, let’s attempt the following exercise:

Group Exercise: It will be helpful for us to understand the difference between tactical and collaborative leaders. Let’s make a list of each by thinking of contemporary and historical leaders. Which list is easier to make?

The distinction between types of leaders is important to know. Different skills and different qualities of character are required of collaborative leaders than of tactical leaders. Unfortunately, many effective tactical leaders get promoted to roles requiring collaborative leadership skills. Thus, while we can all learn to be more effective collaborative leaders, we are not all equally talented to be collaborative leaders.

To build the reservoir of trust, collaborative leaders must also be servant leaders. They must be servants at heart, meaning they must think of the needs of others before their own. To determine those needs, servant leaders begin by developing relationships with others. In order to build relationships, servant leaders begin by being vulnerable. Being vulnerable means first trusting others, and becoming emotionally and even physically vulnerable to others communicates that trust (Lencioni, 2005, pp. 17, 18). There are many examples of servant leaders who developed trusting relationships by becoming vulnerable.

Group Exercise: Vulnerability-based trust is an important concept. To better understand this concept, let’s think of examples of biblical, historical, or contemporary people (or God) initiating relationships through an act of vulnerability-based trust.

While the concept of trust is easy to understand, becoming trustworthy is more difficult, and for a group of individuals to become a team, all team members must raise their level of trustworthiness. One effective way of developing trust is to be vulnerable, and one way to be vulnerable is to share information about personal strengths and weaknesses. Not only will sharing strengths and weaknesses help the team interpersonally bond together, it will also help the team assign tasks to individuals based on their gifts. If tasks are assigned according to people’s talents, the team has a much greater chance of reaching its potential. Likewise, if tasks that require certain talents are assigned to people lacking the talent required, the team’s performance will suffer. Talking about strengths and weaknesses is one way to bring to the surface people’s skills, knowledge, and talents.

Group Exercise: To practice vulnerability and to increase our understanding of each other, let’s go around the room describing our greatest strengths and greatest weaknesses when it comes to working with others on teams (Lencioni, 2002, p. 64).

In these types of exercises, leaders should go first, for this act of vulnerability demonstrates that they are worthy

of trust. When people become vulnerable, they are saying “I trust you” because they are sharing information that could be used against them or make them the subject of ridicule. When people become vulnerable to others, they are also expressing faith that others will reciprocate and that empathy will develop. People can plant seeds of hope in other people when they demonstrate that every person has gifts and those gifts matter.

Honest discussions about strengths and weaknesses can also encourage healthy conflict. However, honest discussions have to be done out of love. Honest discussions that are others-focused encourage people to use their gifts for the team. If a team can understand that there are multiple gifts represented on a team and have a language to discuss these gifts, harmful conflict can be avoided. Thus, it can be very beneficial to engage in an exercise that focuses on both harmful and positive conflict.

Group Exercise: To avoid harmful conflict in this team, it is very helpful to think about and share the things that other people on teams do that irritate us; in addition, it is helpful to think about and share the things we do that irritate others. Likewise, it is helpful to think about those things that positively stimulate us and others. Many times this negative or positive stimulation could be related to our gifts and how we use them. Let’s begin by discussing group behaviors that irritate or positively stimulate us. Who wishes to start?

Building trust takes time, because building trust requires taking time to reflect on and share things about who we are that normally are not discussed with others in a work-group atmosphere. Some may say that they don’t have the time to do this. Here the concept of cost versus investment is important to distinguish. Trust-building is an investment in time worth making if the group wishes to become a team over the long-run.

ACT IV: ENCOURAGING PARTICIPATIVE MANAGEMENT FOR POSITIVE CONFLICT

To review, the first act was introductory; the second act developed the concept of leadership. The third act was designed to help us develop a sense of trust so that we can eventually influence people, and they us, by pulling with authority. Act I reflected the “forming” phase of team dynamics. Act II and Act III reflected “storming.” Act IV reflects “norming,” which means the group begins to rally around a goal or purpose (Tuckman, 1965).

Teams aren’t social clubs. They exist to get things done. In addition, stronger relationships develop when people are challenged with meaningful work. Obviously, teams are much more productive if everyone on the team is “rowing in the same direction.” Teams are also more productive if there is continuous feedback and accountability. Biblically speaking, we can bring more glory to God if we act like a body (I Corinthians 12:12) and reflect the fruits of the spirit: “love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22-23). The questions are: “Who determines what a team will do?” and “What is the process of making decisions?” We likely know the answer if we reflect on the best teams we’ve been a part of.

Group Exercise: Focusing on a collective purpose is a very important goal for teams. Think of the best teams you’ve been a part of. How did the leader get the team to all “row in the same direction”?

Usually, all the members of our best teams likely had a say in what the team would do. Having a say can be encouraged through participative management. Participative management “begins with a belief in the potential in people,” and it “guarantees that decisions will not be arbitrary, secret, or closed to questioning.” But participative management is not democratic: “having a say differs from having a vote” (DePree, 2004, pp. 24, 25). In other words, every person contributes something to the final decision, but only one person is ultimately accountable to the organization for that decision. At the same time, the best teams will take the credit and the *blame*; they will not “throw the team leader under the bus.”

Alfred Sloan, probably the best CEO General Motors ever had, encouraged dissent to enhance understanding, for without understanding, “there are only wrong decisions.” Sloan was a master at “eliciting dissent, synthesizing dissenting views into an understanding, and, in the end, into consensus and commitment” (Drucker, 1990, p. ix).

Soliciting dissent is asking for conflict. The trick is to keep conflict positive. Participative management is a management strategy for positive conflict. A positive climate or psychological environment is also needed. The collaborative leader can create such an environment by managing the emotions of the group. If that group is a team, the members will also work to manage the emotions of the group. Creating a positive emotional climate usually means lifting everyone’s spirits, having fun, and getting things done.

Group Exercise: Think about the power of a smile, an upbeat mood, encouraging words, or laughter (Goleman, Boyatzis, McKee, 2002, p. 10) have on the emotional climate of a room. Think of ways a team leader can “inflate” or “deflate” a room. Think of ways we “mirror” each other emotionally and physically.

Again, teams aren't social clubs. Participative management sets the stage for setting goals and developing plans. Goals and plans are created by asking a series of important questions to help the team decide how to do its job (Drucker, 2006, p. xi). Here are some of those questions:

- *What needs to be done?* In other words, do not ask: “What do I want to do?” or “What does each individual wish to do?” Rather, focus the group on the most important thing that needs to be done now.
- *What is right for the organization?* Balance what needs to be done now with what is right for the organization in the long-run. Elicit what each member of the team envisions for herself/himself and for the organization, and connect these visions and ideas to the mission and strategic direction already in place.
- *What do we want to create together?* Open the door for participative management to work. It signals that everyone in the group is on the same team and the team leader wishes to empower others by engaging them and by creating a bias toward the future (Block, 2009, p. 25). It sets the stage for the vision.
- *What is the plan?* Engage team members in developing a plan for getting done what needs to be done.
- *Who is responsible for the execution of the plan?* Dwight D. Eisenhower is believed to have said, “Plans are nothing, planning is everything.” The toughest part of any plan is its execution, and it is in the execution that we learn the most about our plan and our people. Adjustments will have to be made. However, before anything can be done, people need to be persuaded by the team to implement and be responsible for a particular part of the plan, and the team has to agree to keep each member of the team accountable.
- *Who is responsible for communicating?* Finally, someone must be responsible for communicating all relevant information to the team members. This includes summarizing what happens in meetings and reminding people to do what they've been assigned by the team to do. It also includes informing all others who might be impacted by the decisions made.

Group Exercise: Review the following questions and reach consensus. (1) What needs to be done? (2) What is right for the organization? (3) What do we wish to create together? (4) What is the plan? (5) Who is responsible for execution of the plan? (6) Who is responsible for communicating?

ACT V: HOLDING EACH OTHER ACCOUNTABLE

Act V and Act VI are related to the “performing” phase of group dynamics (Tuckman, 1965). Holding each other accountable is one of the toughest acts of all. “Tough love” may be an important concept to remember in this phase. Tough-loving team members call “others to higher objectives and standards while also showing empathetic, relational support; others are lifted by the loving recognition of their potential and the challenging call to enact in a more creative state of purpose” (Quinn, 2004, p. 186). A more succinct example of tough love comes from the grid-iron: “Bo [Schembechler] is the only person in the world I will let kick me in the butt — because I know he loves me” (University of Michigan Football Player). The point is this: we can't hold each other accountable without a foundation of trust built on love. In terms of our model, then:

**Love → Integrity to Others-Focused Values →
Qualities of Character → Behaviors →
Trustworthiness → Pull with Authority →
Skill at Influencing → TEAM**

Tough-love-based accountability can work, but it takes teamwork: “The best kind of accountability is peer-to-peer” (Lencioni, 2005, p. 61). But for peer-to-peer accountability to work, there has to be love. To make peer-to-peer accountability work, the team members have to be willing to enter the “danger zone...that means being willing to step into the middle of a difficult issue and remind individual team members of their responsibility, both in terms of behavior and results” (Lencioni, 2005, pp. 61, 62). Tough love begins with the leader. “[If] the rest of the team knows that the leader will eventually step in and call someone on something, they won't feel like they're stepping over the line doing it themselves.”

One way for creating accountability is to conduct an “intervention” (Quinn, 1996, p. 187). An intervention asks peers to call each other out on both positive and negative behaviors.

Group Exercise: Each person is to take a number of index cards equal to the number of people on the team. On the front of each card, write the name of one of our team members. Then, below each name, write the things you most appreciate about that person. Then, on the back of the card, answer the following question: if we are to move from where we are today to become a high-performance team, what do I need from this person that I am not currently getting? After twenty minutes or so, I'll collect and redistribute the completed index cards to those whose name is at the top of the front of each card. Then I'll ask each person to read the cards, take a new card, and summarize what they've learned about themselves and what they will commit to doing differently in the future. Then we will share our responses with each other (see Quinn, 1996, pp. 187, 188).

ACT VI: MOTIVATION FOR RESULTS

The achievement of results is more likely to happen when team members are motivated. Motivating people is much easier if the foundation for motivation is in place. For example, motivating people to put team results first is greatly enhanced when the results are clearly defined (Lencioni, 2002, p. 77) and are developed in a collaborative way. This will happen if there are trusting relationships established among members of the group. Teams flourish when everyone puts results for the team ahead of their own status and ego. Teams flourish when there is love.

Motivation can also be enhanced through affirmation. We can affirm people by telling them about “the gifts we received from them, the unique strength we see in them, the capacities they have that bring something unique and needed in the world, and what they did in the last ten minutes that made a difference” (Block, 2009, p. 140). Affirming people reflects a fundamental belief in the potential of people. Motivation is promoted by behaviors that reflect a commitment to not only give love to others but also the willingness to receive love from others as well.

Group Exercise: Each person is to take a number of index cards equal to the number of people on the team. On the front of each card, write the name of one of our team members. Then, below each name, write about the unique strength you see in the person along with a story or episode to support what you see. Then I'll collect the cards and redistribute them to those whose names are on the front of each card.

CONCLUSION

In six acts, this paper has provided a new script for helping students lead teams during the course of a semester in the hope of providing all team members a positive and productive experience in which everyone's gifts are used. The script works based on our experience attending numerous meetings, participating on many committees, and watching numerous student teams. In addition, we believe this script brings glory to God because it creates long-lasting relationships and a sense of shalom among participants and those they touch. We realize, however, that team building for the long run is more difficult in practice than in concept. On the other hand, we also believe that seeking to build God-glorifying teams is a struggle that can enhance spiritual growth. We anticipate this will be true for you.

REFERENCES

- Block, P. (2009). *Community*. San Francisco: Berrett-Koehler.
- Buckingham, M. and Clifton, D. (2001). *Now, discover your strengths*. New York: The Free Press.
- Chrislip, D., & Larson, C. (1994). *Collaborative leadership*. San Francisco: Jossey-Bass.
- Collins, J. (2001). *Good to great*. New York: HarperBusiness.
- Cousins, D. (2009). *Unexplainable*. Boulder: David C. Cook.
- Covey, S. (2006). *The speed of trust*. New York: The Free Press.
- DePree, M. (2004). *Leadership is an art*. New York: Doubleday.
- Drucker, P. (1990). Why my years with General Motors is must reading. In Sloan, *My years with General Motors* (pp v-xii). New York: Doubleday.
- Drucker, P. (2006). *The effective executive*. New York: Collins.
- Frederick, T. (2008, December). Facilitating better teamwork: Analyzing the challenges and strategies of classroom-based collaboration. *Business Communication Quarterly*, 71(4), 439-455.
- Goleman, D., Boyatzis, R., & McKee, A. (2002). *Primal leadership*. Boston: Harvard Business School Press.
- Goltz, S., Hietapelto, A., Reinsch, R., & Tyrell, S. (2008). Teaching teamwork and problem solving concurrently. *Journal of Management Education*, 32(5), 541-562.
- Hesse, H. (1956). *The journey to the east*. New York: Picador.

Hunter, J. (1998). *The servant*. New York: Crown Business.

Kouzes, J., & Posner, B. (2008). *The student leadership challenge*. San Francisco: Jossey-Bass.

Lencioni, P. (2002). *The five dysfunctions of a team*. San Francisco: Jossey-Bass.

Lencioni, P. (2005). *Overcoming the five dysfunctions of a team*. San Francisco: Jossey-Bass.

O'Connor, D., & Yballe, L. (2007). Team leadership: Critical steps to great projects. *Journal of Management Education*, 31(2), 292-312.

Palmer, P. (2007). Introduction. In Intrator and Scribner's *Leading from within*. New York: Wiley.

Quinn, R. (1996). *Deep change*. San Francisco: Jossey-Bass.

Quinn, R. (2000). *Change the world*. San Francisco: Jossey-Bass.

Quinn, R. (2004). *Building the bridge as you walk on it*. San Francisco: Jossey-Bass.

Sargent, L., Allen, B., Frahm, J., & Morris, G. (2009, October). Enhancing the experience of student teams in large classes: Training teaching assistants to be coaches. *Journal of Management Education*, 33(5), 526-552.

Taylor, F. (2010, orig. 1911). *The principles of scientific management*. Memphis: General Books.

Tuckman, B.W. (1965). Development sequence in small groups. *Psychological Bulletin*, 63, 384-399.

Wren, D. (2005). *The history of management thought*. New York: John Wiley and Sons.

Case Study: Greenhill College

DIRK BARRAM
George Fox University
dbarram@georgefox.edu

ABSTRACT: *Greenhill College is an organizational decision-making case study involving the financial stability of a fictitious small, private, religious liberal arts college with an enrollment of more than 2,000 students. Traditional, small liberal arts colleges, long a staple of the American higher education scene, are facing unprecedented challenges for survival. Steadily rising tuition costs, stiff competition for students, and escalating operational expenses represent just some of the pressures currently confronting Greenhill College. The college faces the immediate threat of an unbalanced budget, difficult decisions on financial and non-financial issues, and the need to manage possible morale issues. Finally, the administration must carefully address the potential of internal and external perceptions of the viability of Greenhill College.*

THE CASE STUDY

Provost Chad Logan ambled along the red bricked pathway leading to Centennial Hall, the 100-year-old original administration building of Greenhill College, established in 1909 by a group of protestant clergy and like-minded educators who wanted an alternative to the secular institutions of their day. The college had remained true to its historical roots as a faith-based, Christian, interdenominational institution. Chad entered, making his way directly to the Academic Affairs Office. Sue Grant, the department receptionist, was on the phone and shot him a warm smile and mouthed, "Good morning." The red blinking light on his phone caught his eye as he entered his office. He reached over and punched in his code and listened to a pleasant voice telling him he had six new messages. The most recent was Emerson Wilson, longtime president of Greenhill, who wanted him to call as soon as he got in. Ten minutes later he was seated in the president's office on the second floor. Chad still couldn't decide if he liked Wilson. At one moment he could be warm and friendly, the next cold and unbending. The unpredictability of the man's nature created stress among all those around him.

"Chad, you better pay more attention to the new stu-

dent enrollment projections for this fall," Wilson said. "I saw Al Sanders this morning in the gym, and he tells me next fall's new student numbers are projected to be down from this year. This is the first I have heard of it, and I'm not too happy about being kept out of the loop. I really don't like hearing this news from the director of admissions."

Chad felt that now-familiar pang of worry in his stomach. Unfortunately, Greenhill lacked the significant endowment, immediate name recognition, and the sterling academic reputation of its competition. Even though Greenhill had a rich history, the glaring lack of a big endowment and popular name recognition resulted in continual financial pressure. Greenhill was a tuition-driven institution. Eighty-five percent of the annual budget revenue came from student tuition dollars. Chad despised this dependence on student admissions. He believed it to be a stranglehold on the college's ability to move forward.

Chad wasn't frustrated with Al because he knew Wilson probably put him on the spot earlier that morning in the gym. Wilson's management style didn't confine him to the office. He could be like a cat on the prowl. He loved the college and believed it was appropriate to ask any employee — at any time and place — about their job. In

part this could be good. Employees knew he cared. Yet it also could be stressful, and maybe inappropriate, such as in the gym. Al Sanders, overweight and not the world's healthiest eater, certainly didn't need to be badgered about admissions while he exercised. The poor guy had enough pressure in his life. That's why he was in the gym in the first place. Rather than being visionary, Wilson was reactionary. He really wasn't a fun guy to be around! He wasn't the type of leader people would go to the wall for. At times Wilson just simply could not keep the bigger picture in mind. Take the admissions situation. Al Sanders' role was integral to a strong incoming freshmen class. So what did Wilson do? He cornered him in the weight room and asked him about admissions for next year. Why not take a different approach and just ask Al how he was doing and leave it at that? Al would have responded much better.

Wilson shifted his tall, rail thin frame uneasily in his leather swivel chair. His beak-like nose and thinning hair reminded Chad of that guy from the *Wizard of Oz*. What was his name?

"We are so tuition-driven, it isn't funny. I'm counting on you to bring in the numbers."

Chad knew the pressure Wilson felt from a demanding Board of Trustees. The present era in higher education was one of diminishing federal and state dollars, fierce competition for students from state schools, and an alarming rise in private college tuitions, including Greenhill. As if this weren't enough, the respected *Chronicle of Higher Education* had just come out with a report that said, "With the trend toward attending lower-cost alternatives, the business model of private colleges — higher prices for premium products — is being tested. Affordability is the largest challenge going forward said the admissions director of one very selective small private college..." (Van De Werf, 2008, p. 5). The *Chronicle* predicted difficult days ahead for the small, private, liberal arts colleges.

"Emerson, the summer is always a waiting game; you know that," said Chad.

"Yes, but what are you doing now to make sure we get the right numbers? Are you sure Al Sanders is the right guy for the job? He's so laid back, it makes me nervous."

Chad intensely disliked these kinds of conversations with Wilson. At the first sign of trouble, he wanted to fire someone and usually it was one of his people. He could be so impatient. Chad struggled with a president who at times seemed more to worry, than act in faith that God would provide. The dynamic of integrating one's faith with his or her work was an oft-used phrase at Greenhill. This seemed like a good time to practice this, thought Chad.

"Emerson, Al is doing a good job for us. He's thor-

ough, well organized, and on top of things."

The slightly balding college president arched his thin eyebrows in doubt.

"You better be right on this one Chad. Honestly, our necks are on the chopping blocks."

Greenhill's Challenge

Chad knew Greenhill was facing some real organizational challenges. He decided to sort things out, including developing a strategy of how to confront the issues, before his next meeting with Wilson. Undergraduate enrollment was projected to decrease seven percent from 1,689 in 2009-2010 to 1,571 in 2010-2011. At \$26,180, annual tuition per student, a seven percent increase over the previous year, that meant a decline in anticipated tuition revenues of \$1.7 million. Room and board for the students living on campus was \$8,320 for next year. This represented a three percent increase over last year's room and board rate of \$8,070. With a decline of 118 students, that reduced room and board revenues by another \$475,584.

The state's demographic data on high school graduates for the next seven years was sitting on Chad's desk. Projections called for a decline in high school graduates from the previous year and continuing for the next six years. The previous year it had been four percent and next year it would be six percent. The third year it was projected to be eight percent. Enrollment could be a long-term challenge for Greenhill.

Graduate enrollment projected a two percent decline for next year. In 2009-2010, graduate programs had enrolled 700 graduate students. Projections for next year, even with the two new graduate programs slated to start this fall, forecasted an enrollment of 686 which was 14 fewer graduate students. This represented a \$116,760 decline in graduate tuition.

Chad quickly added all three numbers. The total revenue shortfall was slightly more than \$2 million in tuition and room and board revenue. To make matters worse, Greenhill had already announced to undergraduate students the seven percent undergraduate tuition increase. What would it look like if the college raised tuition again?

Chad knew the Greenhill College Board of Trustees had established a set of strategic assumptions for the administration to follow. These included a \$500,000 contingency fund, a continued focus on undergraduate and graduate academic programs, evaluation of academic programs showing decline or stagnant growth, and a mandated institutional balanced budget. There was also the auxiliary enterprise budget and other increases in the new budget. These included summer maintenance projects of

\$1,225,000, a \$975,000 faculty and staff salary increase (unannounced), and \$360,000 in new academic programs to name a few. The college administration had a lot to consider. Certainly the 2010-2011 fiscal year budget had to be balanced. Should the undergraduate tuition be raised a second time? What about a graduate program tuition increase? How about the \$360,000 committed to new academic programs in 2010-2011? Might the \$1,225,000 dedicated to summer maintenance projects be delayed? Should some academic programs and even faculty be eliminated? What about not following through on the as yet announced faculty and staff salary increases? None of these options were perfect. In fact each carried less-than-pleasant ramifications. Finally, Chad had to think about the internal and external perceptions of Greenhill given this financial crises. Might campus morale become an issue? Chad knew he had to take the lead on this and make some tough decisions. The very future of Greenhill College rested on these decisions.

Greenhill's History

Greenhill College had been founded in 1909 as a religious, liberal arts college. The college had 30 undergraduate majors, the top four being business, nursing, education, and biology. Not all of these 30 majors were growing. Undergraduate student enrollment was at 1,689 (2009-2010). In the last ten years since 2000, the college had launched graduate programs in education, business, and psychology, which added more than 700 graduate students (2009-2010). Greenhill had 360 employees, 150 of whom are regular, full-time faculty (110 undergraduate and 40 graduate). Greenhill had an active student life program with more than 85 percent of the undergraduate students living in campus residence halls. Graduate students lived in town or nearby. The college contracted with a national food service for all on-campus student meals and catering for on-campus events. The college was accredited with the Northeast Association of Schools and Colleges. Greenhill was a member of the National College Athletic Association, Division Three, and offered a wide variety of men's and women's sports. The primary source of financial revenues came from student tuition dollars. Approximately 85 percent of revenue was tuition-generated. The remaining 15 percent came from restricted and unrestricted giving from donors and money generated from the college's endowment. While Greenhill was private, students still were eligible for federal and state college loan programs. Greenhill had an academic scholarship program that awarded money to eligible students. Undergraduate tuition for the 2010-2011 academic year was \$26,180 and room and board as

\$8,320. The typical financial aid package was more than \$11,000 per student. Graduate tuition was \$695 per semester credit hour. The average graduate student was enrolled in six hours per semester or 12 hours per year. The annual budget of \$56 million was well managed, and while it didn't allow for all needs to be met it did satisfy most. The college currently had an endowment, which generated less than \$1 million annually. During the previous two fiscal years, the endowment has lost 30 percent of its value.

Case Study Conclusion

Chad believed that as a faith-based institution, Greenhill had been called to be a good steward of its resources (Matthew 25:14-30). He wondered how this biblical mandate translated into subsequent organizational decisions he and others would be called upon to make. Stewardship of resources meant using financial resources wisely, but it also implied managing human resources, such as effectively utilizing faculty and staff. One could interpret this to mean addressing faculty performance issues. Was Greenhill putting the best faculty in the classroom? Related to this was also the tuition question. Students were facing increasing challenges of affordability. He knew of students who held several off-campus jobs just to make ends meet. Given the high cost of college, didn't Greenhill have a responsibility to provide students with the best faculty possible? Was this not a fundamental stewardship imperative? Yet perhaps the greatest struggle Chad faced was the biblical principle to treat people fairly or as he would want to be treated (Matthew 7:12). "Do unto others as you would want them to do unto you" kept ringing in his ears. The question of faculty layoffs weighed heavily on Chad. The dilemma, maybe even the moral question, of laying off a longtime, loyal, decent but not excellent faculty member in order to provide students with a superior teacher in the classroom continually plagued Chad. This was not simply an economic dilemma, but also a spiritual mandate.

Chad also believed in the biblical principle that every man should be paid his due for a day's work (Matthew 20:1-14). This led to the question of whether the unannounced faculty salary increase should be implemented. Christian colleges historically were behind most schools in terms of faculty salary levels. Greenhill needed to increase faculty salaries, yet Chad knew he could recapture some monies by not instituting the proposed increases. Would such action be inconsistent with the biblical principle of paying people a fair wage (Malachi 3:5)?

As provost, Chad knew Greenhill College absolutely needed to address organizational issues and direction. Yes, the immediate problem was the \$2 million deficit, but

larger, more critical issues of organizational dynamics and even survival cast an invisible shadow over the quiet campus. There was work to do, and Chad knew it would take the effort of a representative group of faculty, staff and administrators. He decided to appoint a blue ribbon strategy task force to address the issues facing Greenhill College. The biblical principle of counting the cost came to Chad's mind (Luke 14: 28–30). The integration of this biblical principle with Greenhill's budget management process would be an important first step for the task force.

TEACHING CONTEXT AND RATIONALE

This case study was specifically designed for and product tested in a senior-level organizational behavior course at a church-related, liberal arts university. The case study seemed to have particular appeal to senior business majors in part because of their familiarity with the organization (most had been enrolled for four years), and the issues such as tuition increases and facilities were of interest. The class was made up of accounting, finance, management, and marketing students. In this course, students learned the dynamic nature of organizations and that there are no clear cut-choices when it comes to budget, program, and human resource decisions within organizations. Robert Kreitner and Angelo Kinicki (2010) wrote that “organizational behavior deals with how people act and react in organizations of all kinds” (p. 5). For students in organizational behavior, this case study sought to provide them the opportunity to respond to some of the difficult situations faced by organizations. Seeking to understand the impact of decision-making in an organization is one of the ultimate objectives of organizational behavior. This case study was designed to achieve this objective.

The case study required a significant use of class time. This called for a serious alteration of the syllabus as well as the instructor turning a good portion of the class over to the students. Initially there were questions. Would this even work? Would students take the case study seriously? Would they be accountable? How would the administration respond to seniors delving into case study issues that no doubt mirrored their own institution? Even though the case study was fictitious, the similarities might have hit too close to home. Kenneth Eble (1979) said that teaching requires a “willingness to take risks,” and that “teaching is not a safe occupation, either for teacher or student” (p. 157). I take heart, if not courage, from these words.

Not only was the pedagogy risky, it also required a mindset that my teaching could improve. Weimer (1990)

suggests that faculty “continue to rely on the teaching methods they have always used – despite research documenting the need for students to learn actively” (p. xi). I have never tried using a lengthy case study in organizational behavior before. Faculty must be open to taking risks in the classroom and be willing to move outside their comfortable paradigms and look for creative and innovate ways to truly engage students, even if it is uncomfortable. The pedagogical change I was about to embark upon required both risk as well as a paradigm shift in my thinking. Utilizing this lengthy case study in class was a departure for me as a faculty member.

Would students be motivated to truly engage in the case study was another major question. Nigel Nicholson (2003) said the job of the manager in motivating employees is to “create the circumstances in which their inherent motivation — the natural commitment and drive that most people have — is freed and channeled toward achievement goals” (p. 57). The same concept applies to the classroom. This case study, in which students were required to actually present a balanced budget by making some tough organizational decisions, was inherently motivating to students. They were given a significant amount of responsibility, authority, and autonomy to address the serious issues facing Greenhill College. Frederick Herzberg (2002) referred to this in the work world as job enrichment and vertical job loading where employees are motivated by intrinsic rewards (p. 1). A story that was integrated with real-life management issues, at least in this case, proved to be good motivation for learning.

Another interesting result of this class is what I call the accountability factor. Could students be counted on to rise to the occasion and hold themselves accountable for their work since the teams have so much autonomy? Thomas Connellan (2003) said, “Be sure everyone understands the goal” when it comes to accountability (p. 57). Students in organizational behavior clearly knew they had to develop a balanced budget with the case study. They had to reduce the Greenhill institutional budget by more than \$2 million. Connellan also said, “The message I get from people is, ‘Let me know what you want me to do, hold me accountable for getting results, and get out of the way’” (p. 77). This was precisely what happened in this class. I presented the challenge, told students they were accountable for balancing Greenhill's budget, and turned them loose. This was both freeing and frustrating for students, yet I saw them hold themselves accountable for their work product.

SUGGESTED TEACHING APPROACHES AND QUESTIONS

The Greenhill College case study can be used in a number of business classes, including finance, accounting, business management, organizational behavior, and business ethics. There are no clear-cut choices in terms of budget, program, and people decisions. All will have impact on the organization. Seeking to minimize the impact and continuing to move the organization forward in a positive direction must be the ultimate objective.

This case has been classroom tested in a senior-level organizational behavior class of more than 35 undergraduate business and accounting majors. The class was divided into teams of six who were required to carefully read and analyze the case as if they were the administrators at Greenhill. The students were given a case study analysis guideline and were required to consult with and obtain signatures from at least three administrators at their own institution. At the end of the semester, each team made a major presentation as to their findings and ultimate decisions. This case was highly interactive with students vigorously debating the issues within and at times outside their teams.

Serious consideration should be given to how Greenhill College's financial decision-making reflects the teachings of Scripture. A suggested teaching approach would be to include how the scriptural imperatives to treat people fairly, pay a fair wage, and to be good and faithful stewards of God-provided resources should impact the budget management process.

Learning Outcomes

1. Students should further develop their understanding of systems thinking in their decision-making (Senge, 1990). The idea that organizational decisions are not made in isolation, but rather are interrelated is a critical concept for students to learn in this case study.
2. Students will learn how financial and non-financial data impacts an organization's decisions, and that it is critical to analyze and give appropriate weight to both.
3. Students will see the value and productivity of working in teams and how each member has something to contribute.
4. Students will develop critical analysis and critical thinking skills and learn the value of using these to support a position.

Discussion Questions and Issues for Consideration

1. What are the critical issues and how would you effectively address them?
2. How might Greenhill's financial pressures impact organizational culture?
3. What might be some examples and ramifications of Greenhill making isolated rather than interrelated decisions in its attempt to solve the current crises? (systems thinking in organizations)
4. What might be some examples and ramifications of Greenhill making interrelated rather than isolated decisions in its attempt to solve the current crises? (systems thinking in organizations)
5. What might be the value of the Blue Ribbon Task Force on Greenhill's culture and morale?
6. How would you utilize critical thinking and analysis to address the financial and other pertinent issues facing Greenhill College?
7. How might Greenhill College's leadership faithfully integrate the biblical principles of financial management and stewardship of God provided resources in its budgeting process and institutional decision making?

REFERENCES

- Connellan, T.K. (2003). *Bringing out the best in others*. Austin: Brad Press.
- Eble, K. E. (1976). *The craft of teaching*. San Francisco: Jossey-Bass Publishing.
- Herzberg, F. (2002). *One more time: How do you motivate employees?* Cambridge: Harvard Business School Publishing.
- Kreitner, R., & Kinicki, A. (2010). *Organizational behavior*. New York: McGraw-Hill Irwin Publishing.
- Nicholson, N. (2003). *How to motivate your problem people*. Cambridge: Harvard Business School Publishing.
- Senge, P. M. (1990). *The fifth discipline*. New York: Doubleday.
- Van De Werf, M. (2008). *Financial uncertainty and the admissions class of 2008*. Washington, D.C.: Chronicle Research Services.
- Weiner, M. (1990). *Improving college teaching*. San Francisco: Josey-Bass.

Appendix A: Statement of Current Fund Revenues and Expenditures		
	2009/2010 <i>(ending June 30)</i>	2010/2011 <i>(ending June 30)</i>
Revenues		
Educational and general		
Student tuition undergraduate	42,892,155	41,128,780
Student tuition graduate	5,838,000	5,721,240
Government grants	350,000	400,000
Private gifts and grants	1,200,000	900,000
Endowment income	850,000	800,000
Other revenues	200,000	250,000
Total educational and general revenues	51,330,155	49,200,020
Auxiliary enterprises	6,165,824	6,840,000
Total revenues	57,240,979	56,040,020
Expenditures		
Educational and general		
Academic instruction	29,000,000	29,300,000
Academic support	1,900,000	2,000,000
Student services	2,900,000	2,950,000
Student life	1,900,000	2,100,000
Intercollegiate athletics	1,900,000	2,000,000
Institutional support	5,000,000	5,200,000
Advancement	1,900,000	1,900,000
Contingency fund	500,000	500,000
Summer facilities projects	1,100,000	1,225,000
Auxiliary enterprises	10,100,000	11,010,000
Total expenditures	56,200,000	58,185,000
Excess (deficit) of revenues over expenditures	1,584,350	-2,144,980

Appendix B: Greenhill College Summary of General Educational Expenses					
	2009/2010 <i>(ending June 30)</i>	2010/2011 <i>(ending June 30)</i>		2009/2010 <i>(ending June 30)</i>	2010/2011 <i>(ending June 30)</i>
Academic Instruction			Intercollegiate Athletics	1,900,000	2,000,000
School of Liberal Arts	12,192,000	12,200,000	Institutional Support		
School of Business	5,210,000	5,320,000	Executive management	2,380,000	2,480,000
School of Education	5,361,000	5,443,000	General administration	1,800,000	1,900,000
School of Science	6,237,000	6,337,000	External relations	820,000	820,000
Total	29,000,000	29,300,000	Total	5,000,000	5,200,000
Academic Support			Advancement	1,900,000	1,900,000
Library	1,100,000	1,150,000	Plant Operations		
Faculty professional growth	396,000	406,000	Plant administration	510,000	520,000
Academic administration	332,000	362,000	New construction	175,000	225,000
Graduation	72,000	82,000	Building maintenance	910,000	940,000
Total	1,900,000	2,000,000	Mechanical and electrical	780,000	795,000
Student Services			Grounds	495,000	515,000
Admissions UG	1,000,000	1,200,000	Custodial services	853,000	870,000
Orientation	12,000	17,000	Utilities	975,000	995,000
Admissions GR	400,000	425,000	Environmental /Safety	2,000	2,000
Student financial services	832,000	582,000	Total	4,700,000	4,862,000
Registrar	600,000	670,000	Allocated across departments	0	
Other/Admin/Assessment	56,000	56,000	Personnel Benefits		
Total	2,900,000	2,950,000	Social security	1,350,000	1,400,000
Student Life			Retirement	1,250,000	1,300,000
Campus ministries	125,000	155,000	Medical insurance	2,300,000	2,500,000
Dean of students	316,000	326,000	Worker's compensation and insurance	175,000	195,000
Associate dean	168,000	188,000	Unemployment	5,000	4,000
Orientation	78,000	98,000	Life & disability insurance	127,000	130,000
Health and counseling center	256,000	276,000	Tuition Remission	1,600,000	1,700,000
Academic learning center	192,000	202,000	Total	6,807,000	7,229,000
Security	278,000	298,000	Allocated across departments	0	
Multicultural services	77,000	97,000	Contingency Fund	500,000	500,000
Career development center	197,000	207,000	Summer facilities projects	1,100,000	1,225,000
Intramural athletics	186,000	206,000	Auxiliary Enterprises	10,100,000	11,010,000
Housing programs and services	27,000	47,000			
Total	1,900,000	2,100,000	Total Educational and General Expenditures	56,200,000	58,185,000

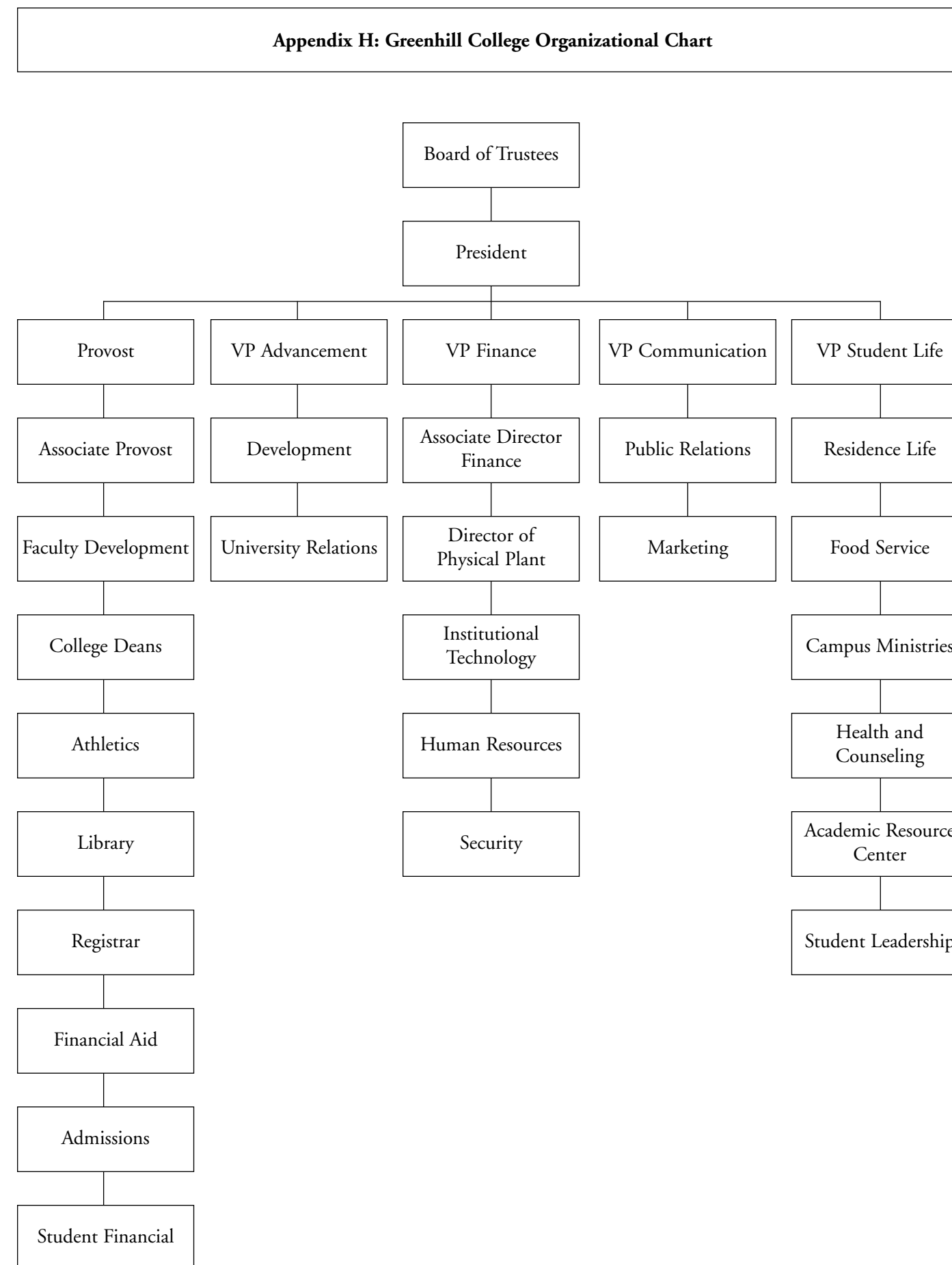
Appendix C: Auxiliary Enterprises		
	2009/2010 <i>(ending June 30)</i>	2010/2011 <i>(ending June 30)</i>
Housing		
Revenues	11,585,695	11,110,112
Expenditures		
Personnel Costs	349,999	260,000
Program costs	4,409,305	5,600,000
Total expenditures	4,759,304	5,860,000
Excess (deficit)	6,826,391	5,250,112
Food service		
Revenues	3,792,847	5,489,888
Expenditures		
Personnel costs	130,000	130,000
Program costs	3,500,000	3,700,000
Other costs	150,264	200,000
Total expenditures	3,780,264	4,030,000
Excess (deficit)	12,583	1,459,888
College bookstore		
Revenues	887,152	950,000
Expenditures		
Personnel costs	100,000	75,000
Program costs	940,432	700,000
Other costs	50,000	50,000
Total Expenditures	1,090,432	825,000
Excess (deficit)	-203,280	125,000
Conferences		
Revenues	289,000	300,000
Expenditures		
Personnel costs	225,000	100,000
Program costs	225,000	175,000
Other costs	20,000	20,000
Total expenditures	470,000	295,000
Excess (deficit)	-181,000	5,000
Total Auxiliary Enterprises		
Revenues	16,554,695	17,850,000
Expenditures	10,100,000	11,010,000
Excess (deficit)	6,454,695	6,840,000

Appendix D: Undergraduate Majors as a Percentage of Undergraduate Enrollment								
Majors	2010/2011		2009/2010		2008/2009		2007/2008	
	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
Business	225	13.321%	215	13.633%	210	14.957%	195	15.081%
Nursing	195	11.545%	188	11.921%	100	7.123%	90	6.961%
Elementary Education	135	7.993%	130	8.244%	120	8.547%	100	7.734%
Psychology	102	6.039%	95	6.024%	88	6.268%	65	5.027%
Biology	101	5.980%	95	6.024%	88	6.268%	75	5.800%
Engineering	93	5.506%	85	5.390%	78	5.556%	68	5.259%
Art	71	4.204%	67	4.249%	65	4.630%	61	4.718%
Writing	61	3.612%	57	3.614%	56	3.989%	65	5.027%
Consumer Science	61	3.612%	59	3.741%	58	4.131%	65	5.027%
Accounting	59	3.493%	55	3.488%	50	3.561%	45	3.480%
Physical Education	54	3.197%	51	3.234%	48	3.419%	39	3.016%
Media Communications	60	0.030%	52	3.297%	45	3.205%	41	3.171%
Religion	68	3.000%	49	3.107%	45	3.205%	40	3.094%
Sociology	52	3.079%	49	3.107%	42	2.991%	39	3.016%
Chemistry	51	3.020%	38	2.410%	35	2.493%	32	2.475%
Mathematics	48	2.842%	49	3.107%	42	2.991%	39	3.016%
English	45	2.664%	48	3.044%	49	3.490%	47	3.635%
Computer Science	25	1.480%	38	2.410%	37	2.635%	44	3.403%
Athletic Training	32	1.895%	31	1.966%	30	2.137%	29	2.243%
Social Work	29	1.717%	28	1.776%	25	1.781%	21	1.624%
History	27	1.599%	28	1.776%	27	1.923%	27	2.088%
Spanish	26	1.539%	19	1.205%	17	1.211%	16	1.237%
Organizational Communication	21	1.243%	16	1.015%	19	1.353%	18	1.392%
Economics	14	0.829%	9	0.571%	7	0.499%	8	0.619%
International Studies	14	0.829%	9	0.571%	8	0.570%	5	0.387%
Music	8	0.474%	7	0.444%	6	0.427%	10	0.773%
Theatre	6	0.355%	5	0.317%	5	0.356%	4	0.309%
Philosophy	6	0.355%	5	0.317%	4	0.285%	5	0.387%
Total UG Enrollment	1571		1698		1404		1293	

Appendix E: Undergraduate Enrollment and Retention Data for the University and by Academic Department, Last Four Years				
Majors	2010/2011	2009/2010	2008/2009	2007/2008
Business	225	215	210	195
Nursing	195	188	100	90
Elementary Education	135	130	120	100
Psychology	102	95	88	65
Biology	101	95	88	75
Engineering	93	85	78	68
Art	71	67	65	61
Writing	61	57	56	65
Consumer Science	61	59	58	65
Accounting	59	55	50	45
Physical Education	54	51	48	39
Media Communications	60	52	45	41
Religion	68	49	45	40
Sociology	52	49	42	39
Mathematics	48	49	42	39
English	45	48	49	47
Chemistry	51	38	35	32
Computer Science	25	38	37	44
Athletic Training	32	31	30	29
Social Work	29	28	25	21
History	27	28	27	27
Spanish	26	19	17	16
Organizational Communication	21	16	19	18
Economics	14	9	7	8
International Studies	14	9	8	5
Music	8	7	6	10
Theatre	6	5	5	4
Philosophy	6	5	4	5

Appendix F: Academic Department Full Time Equivalent Faculty				
Majors	2010/2011	2009/2010	2008/2009	2007/2008
Business	9	9	8	7
Nursing	9	7	6	5
Elementary Education	8	9	8	7
Psychology	5	4	3	3
Biology	5	5	4	4
Engineering	5	5	4	4
Art	4	3	3	2
Writing	4	4	3	3
Consumer Science	4	4	4	4
Accounting	2	2	2	2
Physical Education	4	4	3	3
Media Communications	3	3	2	2
Religion	6	5	4	3
Sociology	3	3	2	2
Mathematics	3.5	3.5	3	3
English	3	3	3	2
Chemistry	3	3	3	2
Computer Science	2	2	3	3
Athletic Training	3	3	2	2
Social Work	3	3	2	2
History	4.5	3.5	3	3
Spanish	3	2	2	2
Organizational Communication	3	3	3	2
Economics	3	2	2	2
International Studies	1	1	1	1
Music	5	5	4	3
Theatre	2	2	2	1.5
Philosophy	1	1	1	.5
Total	110	104	90	80

Appendix G: Academic Department Full Time Equivalent Faculty		
Majors	2010/2011	5 year change %
Religion	5600	30%
Business	3200	58%
Nursing	1700	N/A
Elementary Education	1400	-59%
Psychology	2888	35%
Biology	2584	18%
Engineering	1150	102%
Art	2200	29%
Literature	2088	10%
Consumer Science	1350	67%
Accounting	1227	62%
Physical Education	703	-63%
Sociology	2056	25%
Mathematics	2210	43%
Writing	1523	37%
Chemistry	1822	18%
Computer Science	449	-34%
Athletic Training	1573	65%
Social Work	577	45%
History	2400	0%
Spanish	837	24%
Cinema and Media	748	162%
Organizational Comm	1914	38%
Economics	1160	37%
International Studies	200	-41%
Music	1863	45%
Theatre	679	7%
Philosophy	843	-9%



Case Study: Truth Soul Armor

TIMOTHY A. O. REDMER

Regent University
timored@regent.edu

ABSTRACT: *Truth Soul Armor is a new start-up company in need of an influx of additional venture capital up to \$750,000 from an “angel” investor. Jeff Ray, the president of Truth Soul Armor, has already invested more than \$500,000 of his own funds into the company over the last two years and needs resources from other investors to move to a full-time operational phase in anticipation of increased demand for their product.*

Truth Soul Armor, headquartered in San Clemente, Calif., is in the surfer and skater apparel business, which in the last 20 years has grown from insignificant to a \$5 billion per year industry, serving a target market of youth from 15 to 24 that is more than 40 million strong. The surfer and skater apparel business is dominated by a few major players like Quiksilver and Billabong, with a lot of other companies from existing clothing companies wanting to expand and diversify to brand new start-ups like Truth hoping to gain a share of the market.

A potential investor, John Martin (name is changed for confidentiality), is considering Truth Soul Armor as a potential venture capital investment of up to \$750,000. After visiting with the company and its president, John is reviewing the business plan, sales forecasts, and financial condition of the company prior to making his decision. There are a multitude of both quantitative and qualitative issues that could play a role in the decision process.

INTRODUCTION

John Martin enjoyed the tranquility of his rustic lake-front cabin in Wisconsin, especially during the off season. The autumn colors had just reached their peak. He appreciated God’s creation and the many blessings he had received over the years. Now retired after 40 years as a successful entrepreneur, John wanted to bless others financially, especially helping budding entrepreneurs jumpstart their businesses. There was no limit on the number of start-up companies needing an influx of seed capital.

John was particularly intrigued with Truth Soul Armor — a company he had just visited in California that seemed on the brink of success. Jeff Ray, the president, was seeking an investment of up to \$750,000 from one or more silent partners to move his operation into full production mode. John contemplated his options and questioned if this was the right company in which to make an investment. He recalled his visit with Jeff and others at Truth Soul Armor last week.

VISIT TO TRUTH SOUL ARMOR

John had admired the California landscape and coast as he drove his rental car up Interstate 5 from San Diego to San Clemente in early October 20x6. A close friend of his, Michael Gray, chairman of the Board of Christian Surfers United States, had told him about a start-up company that had the potential to make a difference in the apparel market for surfers and skaters. While this was far different from the businesses that had made John successful, he was curious to learn more about the company. As a favor to Mike, he was making this contact.

Driving through an industrial park, he came upon a nondescript warehouse with a small sign on the door displaying the company name. Once inside, he walked past a couple of unkept offices before meeting a young man in a T-shirt and shorts. “Hi, I’m Jay Woods, the controller. Can I help you?”

Shortly after the introduction, Tom Waller, John’s pre-

liminary contact and a member of the advisory board, arrived wearing a stylish Hawaiian shirt. Realizing he was in California — traditional Midwestern roots not withstanding — John loosened his tie.

Tom explained that Truth Soul Armor actually started 13 years prior as Christian Clothing Company. The target market was youth ages 15 to 24 involved in surfing and extreme sports — some 40 million strong — and centered in the southern California area. Complementing these sports was an entire clothing market that grew in popularity as the youth were very particular about what they would wear, even at a premium price.

John learned that the surfing and skating designer clothing industry had grown in the last 20 years from insignificant to more than \$5 billion per year for items like T-shirts, bathing suits, bottoms (shorts), sandals, and hats. The entire surf and skate industry was worth more than \$10 billion annually. The highly competitive apparel industry was dominated by a few major players, such as Quiksilver, Billabong, Ron Jon's, Volcom, and Hurley. Then there were a multitude of other wannabe start-up companies competing to crack this lucrative market.

Tom believed that Truth Soul Armor had a unique market niche, using a Christian theme that appealed not only to surfers, skaters, and other extreme sports enthusiasts but also the expanded youth market that either expressed a Christian faith or liked to dress with Christian-themed clothing. This clothing could capture a wide market, much like Christian rock music was popular in the secular rock music market.

These young consumers were less likely to have brand loyalty and more likely to try new brands and new stores than any other segment of consumers. These market conditions presented an excellent opportunity for companies like Truth, which had a new brand featuring a cutting-edge design and competitive style to be successful. Furthermore, the ability to cross over from general retail to more than 5,000 Christian retailers nationwide provided a significant opportunity. John had a keen interest in reaching today's youth and was willing to consider investing in entrepreneurial ventures that coincided with his passion and objectives. He kept listening.

It wasn't long before a muscular gentleman with shoulder-length bleached-blond hair, arms covered in tattoos, and wearing a baseball cap, T-shirt, and ragged blue jeans appeared. Thinking the man worked in the warehouse, John paused to see what he needed. He was Jeff Ray, president of the company! Now feeling absolutely out of place in his business suit, John was getting the California drift. (Mike should have warned him.)

Company History

Jeff had told a fascinating story of entrepreneurial success that spanned a 20-year period. Basically a surfer at heart in need of cash to sustain his hobby, Jeff bought a dump truck, painted flames on the truck, and became a roofer, easily one of the least desirable jobs imaginable. Through years of hard work, he built a successful construction business. Then he had a Christian conversion experience that enhanced a desire he had to reach out to those who were probably at the stage he was in his life 10 or 20 years prior.

Jeff had become a member of the board of Christian Clothing Company five years earlier and was one of its only financial supporters. The company had struggled, and Jeff had been given the opportunity to buy them out. He essentially bought the name and shell of the outfit and started from scratch in January 20x5. Jeff invested more than \$500,000 in the company and obtained a small amount of additional capital from other investors. This personal investment and start-up capital enabled Truth to develop and introduce product to the surfer and skater industry, which established brand awareness. Encouraged by initial acceptance of the product line from the surfer and skating community and some endorsements from Christian professional surfers and skaters, Jeff needed an additional influx of funds to build working capital and promote market penetration.

The company name, Truth, denoted credibility and significance. In this surf and skate industry, it was pretty easy to smell a phony. Truth had built authenticity into its brand by being an organization that lived — not just marketed — the surf and skate lifestyle. It was evident to John that a majority of the employees were surfers or skaters. Truth also implied integrity: the company had to have a quality product, honor contractual agreements with suppliers and customers, and gain the confidence of the ultimate consumer — individual surfers and skaters.

Finally, Truth promoted a spiritual dimension, as seen in its message to youth in their mission statement: "The Truth will set you free!" They were attempting to introduce a positive message to a culture that was often snared in the grip of drugs and other vices. Taking a stand for good in a sometimes counterculture environment made for even greater challenges and opportunities for success (see Appendix 1 on the Business Philosophy for Truth Soul Armor).

Key Personnel

The company had been fortunate in that in the last two years it had attracted people to key executive positions who knew the market, had contacts, and understood how the system worked. A first important hire was Charlie

Cobian as national sales director. Charlie had a long history in the surf and skate industry and helped take Cobian Sandals to more than \$7 million in sales. Under his leadership at Truth, a quality catalogue was developed with many more products brought online. Charlie also implemented a proven sales system and training process for sales staff and field representatives.

To complement Charlie's skills in sales, Nino Camillo was brought on board as an independent contractor for marketing. Nino developed significant relationships with the leaders of the industry and expanded the number of retail outlets available for the product. Nino was also gifted in the area of "guerilla," or grassroots, marketing.

To help support in-house operations, Jeff hired Larry Levis to oversee production. Larry brought 18 years of experience in the designer clothing arena. He also hired a quality control assistant, Jill, as much of the product design had to be outsourced to various artists. Most of the production took place in the United States because desired minimums could not be met for overseas production in India or China. Logistics issues were important as the cycle time from designer ideas to production and distribution had to be completed as quickly as possible to keep up with product demand (see Appendix 2 on the Operations and Management Plan for Truth Soul Armor).

Production Process

With two fashion seasons each year, Truth always had been busy, often juggling several different clothing cycles simultaneously. The spring season ran from January to June; its design and production processes started 15 months earlier. For example, for the spring 20x6 season, artwork on various clothing patterns had been developed in October 20x4. Designs had been finalized in November and December. Vendors had been contacted and production schedules were set in January 20x5. Truth had clothing samples ready in March 20x5, which salespeople promoted to various retail outlets. Orders were taken in April and May, and production was scheduled for the summer with distribution in November and December. The production cycle was completed with product ready for retail shelves by January 20x6.

The fall season from July to December had the same 15-month production process that was six months apart. With this type of production schedule, there were a minimum of four seasonal production and sales programs going on at one time. Given the fickle nature of the surfer and skater market, critical design and production decisions were made well before the actual sales took place. It was difficult to know what designs would be acceptable that far

in advance, but decisions still had to be made.

The product market itself was unique. While the surfers and skaters wanted designer clothing and were very brand aware, they were not particularly brand loyal. Sometimes each piece of clothing they wore would have to be a different brand. These consumers' preferences were quick to change, regardless of cost, if a new design or style caught their eye. What was "cool," a particular "fad," or who wore what could be the determining factor on a popular item that increased sales. It could mean completely new product lines and styles every six months.

The ever-evolving apparel market provided opportunities and challenges for start-up companies like Truth. If a particular fashion or style produced by Truth caught on in the market, there could be a tremendous increase in sales. However, the trend could just as easily reverse, and the company would be stuck with excess inventory. Jeff explained to John that in apparel, it sometimes takes \$10 million to build a brand, which could take up to three years to successfully promote. Obviously, Truth did not have the resources or time to build a brand and establish its niche.

A greater priority for Truth was to work more effectively and efficiently within its current limitations. As an example, over the last two years, sales had greatly improved. Under Charlie Cobain's leadership, 90 percent of the items listed in the catalog were available for quick delivery, which was up from 40 percent a year earlier (see Appendix 3 on the Sales Plan for Truth Soul Armor).

Marketing Process

The Christian-themed clothing, which the company had been trying to promote, could either be a pro, con, or not a factor at all in buying habits. Some surfers and skaters, who claimed to profess a Christian faith, wanted nothing but Christian-themed clothing. Others who were not Christian wanted no part of the clothing marketed by Truth. However, most were interested in the style, look, and positive message and tended to buy what was trendy. As evidence of success in the general market, Truth enlisted general retailers over Christian retailers by a three-to-one margin in recent months. Jeff believed that the positive message of Truth was widely received by the general population of young consumers.

Acclaimed professionals also impacted buying habits. Truth's potential to obtain endorsements from nationally acclaimed surfers Bryan Jennings and Noah Snyder had unlimited potential for increased sales. A number of Moto X champions, including the seven-time King of Baja, Johnny Campbell, promoted Truth apparel. And, several

different Christian rock bands popular with the surf and skate market endorsed the Truth products.

The secret to success was to get bookings in the core stores from which more than a third of annual sales of surfer and skating clothing came. A small group of about 25 stores were recognized as the trendsetters in the market. Many of them were in the San Clemente area, considered a hotbed for surfing and skating.

Pre-booking sales had been a measure of anticipated annual sales. But if Truth wanted to stay competitive with the larger apparel companies, it had to carefully plan in advance and have product ready for key trade shows and events. Lately, Truth had a little trouble with some production back-up, primarily because it had failed to start 15 months early on the fashion cycle or that there had been an unforeseen snag in the design and production process. However, the company had also taken advantage of off-price sales where excess inventory was sold at a lower price but above manufacturing cost to other retail outlets. This last year, Marshall's — a national retail discount clothing store chain — became an active customer and purchased over \$90,000 in T-shirts (see Appendix 4 on the Marketing Plan for Truth Soul Armor).

Company Today

The company's goal was to double sales revenue to \$2 million in 20x7 and reach a positive cash flow position. Truth was already ahead of prebooked sales on a year-to-year comparison. They also wanted to add 10 new stores per month as potential customers. The company projected more than 60 percent of sales to come from the core market where they could incorporate the largest margins into the selling price. The core stores were generally able to list the highest retail prices since many customers came exclusively to those stores just to say they bought their clothing at the "hippest" locations.

Off-priced sales were projected around 20 percent for 20x7. While Truth preferred not to have any off-priced sales, given their very low or possibly negative gross margin, not every garment in their inventory would have been a sell-out. It was always good to have a viable means of disposing unwanted inventory. Also, potential customers in this new market had a chance to become familiar with Truth and could become regular customers of their products at the core stores.

It seemed like everything was in place. Jeff had successfully reinvented this company in less than 2 years. He recognized the importance of his most valuable resource — people — and hired quality individuals who bought into his vision and were even willing to work at reduced pay. As

a first priority, Jeff and his staff put systems in place that could support rapid expansion in the near future. There were still bugs to be worked out as the uncertainty of retailing always presented challenges. Just in the last week, a new supplier needed to be found on a hat order as the previous supplier did not comply with the order specifications. Also, the online system was not set up as originally intended, and there would be some fine-tuning in the coming months.

Jeff's efforts did not come without a cost. About all of Jeff's initial investment was gone. That second influx of capital typically needed in a new entrepreneurial venture would be critical in the near future. However, Jeff was a seasoned entrepreneur with more than 20 years of business experience. He knew what it took to make a business profitable. With the right silent partner(s) and sufficient capital, he was certain he could make Truth Soul Armor a success (see Appendix 5 on the Financial Plan for Truth Soul Armor).

DECISION DILEMMA

At the close of the meeting, John had received a copy of the company business plan, which noted that the Truth brand had actually outsold the surf and skate apparel's biggest competitive brands when placed side by side at Marshall's. Truth had been able to garner sponsorship from some of the top extreme sports champions. Sales were averaging more than \$70,000 per month with a high of \$132,000 last March. The company had won retail space in more than 120 stores. Jeff was proud to point out that all this had been accomplished without incurring significant debt.

The company also had built authenticity into the brand through employees and top management who lived the surf and skate lifestyle. John recognized that the people at Truth had a passion for and understood the market. He reflected on how he had a similar passion in and understanding of the entrepreneurial market and product that he successfully pursued.

John was considering a significant financial investment. However, as always, before making a decision, he needed to study the business plan, financials, and sales forecasts. He was conscious of the gifts God had given him over the years, and he certainly wanted to be in God's will for any investment decision. Was this the opportunity he was looking for, or were there other more deserving situations still to be found? This was a matter for prayer.

**Table 1: Truth Soul Armor Income Statement
Jan.-Sept., 20x6**

Table 1: Truth Soul Armor Income Statement Jan.-Sept., 20x6		
Revenues		
Marshalls & Winners	332,850	
Other retail	219,780	
Festival	82,929	
Total revenue		635,559
Cost of goods sold		
Marshalls & Winners	201,047	
Retail	201,243	
Total cost of goods sold		402,290
Gross profit		233,269
Operating expenses		
Festivals	27,980	
Sales	39,649	
Occupancy	29,924	
Salaries & wages	282,524	
Marketing	89,700	
Administration	135,009	
Total operating expenses		604,786
Operating income		-371,517
Financing expenses		604
Net income		-372,121

**Table 2: Truth Soul Armor
Statement of Retained Earnings, September 30, 20x6**

Beginning Balance	-216,230	
Net Income	-372,121	
Ending Balance		-588,351

**Table 3: Truth Soul Armor Balance Sheet
September 30, 20x6**

Assets		
Current Assets		
Cash* (See Bank Overdraft)	0	
Accounts Receivable	190,050	
Inventory	304,378	
Other	45,825	
Total Current Assets	540,253	
Fixed Assets		
Equipment (net)	23,896	
Total Assets		564,149
Liabilities		
Current Liabilities		
Bank Overdraft	7,804	
Accounts Payable	139,471	
Credit Cards	14,026	
Loan from Shareholder	329,401	
Other Payables	91,698	
Total Current Liabilities	582,400	
Total Liabilities		582,400
Equity		
Capital Stock	570,100	
Retained Earnings	-588,351	
Total Equity		-18,251
Total Liabilities and Equity		564,149

*Note: Cash had a negative balance of \$7,804 so it was listed as a current liability called Bank Overdraft

Table 4: Truth Soul Armor Financial Forecast (In Dollars)
As of December 31, 20x7, 20x8, and 20x9

	20x7	20x8	20x9
Revenue			
Core	1,065,000	1,597,500	2,396,250
Major Accounts	515,000	772,500	1,158,750
Christian Business	100,000	150,000	225,000
International	150,000	225,000	337,500
Event Sales	100,000	150,000	225,000
Internet Sales	120,000	180,000	270,000
Walk-in Sales	20,000	30,000	45,000
Total Revenue	2,070,000	3,105,000	4,657,500
Cost of Goods Sold			
Retail Production	642,500	963,750	1,445,625
Major Production	372,400	558,600	837,900
Total Cost of Goods Sold	1,014,900	1,522,350	2,283,525
Gross Profit	1,055,100	1,582,650	2,373,975
Operating Expenses			
Salaries & Wages	551,877	634,659	698,124
Commission	136,450	204,675	307,013
Festival	42,000	48,300	53,130
Sales Expense	37,790	43,459	47,804
Occupancy	41,539	47,770	52,547
Employee Benefits	18,000	20,700	22,770
Marketing	160,000	184,000	202,400
General & Administrative	151,207	173,887	191,276
Depreciation	20,061	23,070	28,838
Total Operating Expenses	1,158,924	1,380,520	1,603,902
Operating Income	-103,824	202,130	770,073
Interest Expense	19,200	22,080	27,600
Net Income (Loss)	-123,024	180,050	742,473

SUGGESTED TEACHING APPROACHES AND QUESTIONS

The Truth Soul Armor case can be used in a corporate finance or managerial accounting class at the undergraduate or graduate level that covers the topic of venture capital and financial statement analysis. The information presented is relatively straightforward, and there is a clear decision point. There are sufficient extenuating circumstances to make for a good discussion of critical factors in this type of decision analysis.

This case can be either open-ended or directed through the suggested questions. The objectives of the case include the following:

- Analyze critical issues in the decision process
- Understand venture capital process
- Complete a comprehensive financial analysis
- Consider other primarily non-quantitative factors of a decision of this nature

This case can be presented open-ended without any specific questions or directed with several recommended questions focusing on both quantitative and non-quantitative issues. Classroom formats can be instructor-led or student-led discussions of the critical issues and decision in the case. The case may also serve as an exam case if the instructor is using a text with cases and wants to offer a case in a slightly different format and not readily available to students.

Some or all of the suggested questions listed below can be used depending on the issues being addressed. These questions are by no means all inclusive. If an instructor desires to pursue in greater depths particular aspects of the case, including the Christian dynamics, additional questions or discussion points can certainly be developed. In addition to the questions below, a comprehensive set of teaching notes with suggested answers is available from the author.

1. Complete a financial analysis of Truth Soul Armor and discuss your findings.
2. Analyze the projected sales forecasts of Truth Soul Armor and discuss your findings.
3. Identify critical non-quantitative issues to consider in the venture capital decision process.
4. What venture capital issues should John be most concerned about?
5. What role, if any, should the fact that Truth Soul Armor is a Christian based company and John is also a Christian play in the final investment decision?
6. What should John do?

APPENDIX 1: TRUTH SOUL ARMOR BUSINESS PHILOSOPHY

A. The Opportunity

Market research shows that Truth Soul Armor is uniquely positioned to grow and succeed in the youth apparel market. Through lifestyle marketing, aided by the growing attention given to the Christian consumer, Truth is in a rare position to capture a share of the youth apparel market.

1. The youth market, ages 15-24 years, at 40+ million strong, aggregates more than \$350 billion in yearly earned income. The total spending in the youth market will exceed \$550 billion, where young people will spend over \$300 billion and the parents of 15-17-year-olds will spend another \$54 billion. Young consumers are driven by fashion, spending the most on apparel. They are less driven by bargains, have lower brand loyalty, and have greater willingness to try new stores than any other segment of society. The youth population is more concentrated in urban areas than the general population in the country. Peers and parents influence brand choices that are driven by attitudes and lifestyle rather than by race or geography.
2. Surf and skate retail is \$10 billion a year and growing. According to market analyst Broad-Trac Inc., 55 percent of sales is from T-shirts, jeans, and shorts alone. Industry leader Billabong accounts for \$2.7 billion in garment and accessory sales. Quicksilver is at \$1.6 billion, followed by Volcom at \$780 million, and Hurley — now part of Nike — at \$100 million.
3. The level of attention the Christian consumer has received in the last two years has accelerated. Now referred to as “*The Passion* factor,” this trend began with the release of Mel Gibson’s movie *The Passion* and continued through the successive box-office hits of *The Possession of Emily Rose* and *Narnia*. This rising trend has captured the media’s attention, making the cover of Time magazine, and has been widely discussed on CNN, *Good Morning America*, and *Fox News*. The attention this buying group has received has caused a flurry of redirected marketing and production.
4. As a cross-over company serving both the general retail and the Christian consumer, Truth is positioned to market to the 5,000+ Christian retailers nationwide in addition to conventional surf and skate stores. The youth apparel market is bursting with opportunity. Youth — more than any other category of consumers — direct tremendous amounts of discretionary spending on apparel with less attention to brand loyalty

and the customary resistance to new brands and retail stores. Now is the time for Truth — a rising, young company, strategically located in southern California, with cutting-edge fashion, and able to cross over to the Christian consumer — to grow.

B. Leveraging the Opportunity

Youth culture is influenced by the lifestyles of extreme sports champions, music and the associated bands, and media. What these cultural gatekeepers wear and what they endorse carries weight.

1. Truth leverages this opportunity by strategically injecting its brand into youth culture. For a small company, Truth has a big footprint in youth culture by using its network of Christian action sports champions who carry the Truth logo. Moto X, Bryan Dowdy, Kyle Loza, Andrew Short, and seven-time King of the Baja Johnny Campbell carry the logo. Likewise, Truth has engaged the skate community by sponsoring skaters and events, including their recent title sponsorship of the Badlands Skate Park rated in the top two percent of parks in the nation. Former professional surfer Simon Severson is the in-house team leader for Truth, taking the Truth brand to Christian surfers and west coast surf contests.
2. Like action sports, the music industry has a large influence on Truth's target market. P.O.D. Olivia the Band, Kutless, Day of Fire, Tactic, Jeremy Camp, Casting Crowns, and others wear the Truth logo. In addition, Truth regularly has booths at concerts and festivals (such as Spirit West Coast) around the country.
3. Truth's influence is also carried into media through sponsorship of the Truth Uncensored DVD that is the most widely distributed action sports DVD of all time. Truth has also been seen on MTV and *Good Morning America*.
4. Youth express their identity through apparel and are defined by the image of that apparel among their peers.

Truth represents the faith of those who wear it on their sleeve as a brand, while successfully positioning itself as a widely appreciated positive fashion message through core retail stores following current trends in action sports, music, and media.

C. Business Description

1. Truth is positioned as a cutting-edge designer of youth fashion wholesaling through both general and Christian retailers. While maintaining creative control, Truth successfully outsources garment design and production, thereby taking advantage of the large pool of trend

ideas in the industry without the expense of maintaining an internal design and production department. The Truth brand's unique designs are applied to these garment blanks through printing and specialty stitching.

2. Watching the trends guiding the culture, while drawing inspiration from other brands and events, keeps Truth on top of the fashion and garments in demand.
3. The product line focuses on core garments, seasonal offerings, and ongoing test marketing. Core garments include T-shirts, walking shorts, board shorts, jeans, hats, coats, and sweatshirts for boys and girls. Truth designs and sells to two seasons through more than 100 retail outlets. An internal company culture of quality and commitment to fashion-forward design results in ongoing test marketing and special-edition garments featuring endorsements by various bands, athletes, and media.

D. Mission Statement

1. We exist to expose the truth of the Gospel through our clothing line in graphics, design, team, quality, and in business. Where our enemies infect culture with lies and smut, we influence culture with the truth of love and redemption. We will fight evil. We will love our neighbor. We will bind up the broken-hearted and spread our message of hope. We will be agents of change, empowering this generation to stand up for what is right. We will let the Truth set them free.
2. Truth is called to equip and empower a people chosen to free those who have been overcome by the lies of the enemy. Truth Soul Armor is an apparel brand that relevantly promotes the hope of the Gospel and the lifestyle that results from it through fashion-forward creative apparel and positive marketing, promoted by athletes and musicians of strong Christian character.
3. The message to youth is "The Truth will set you free!"
4. We have been placed among the cultural influencers of the powerful action sports industry. This industry has given birth to brands that have created a culture revolving around the party lifestyle. Other brands embrace a very positive message in environmental awareness but also promote the Rastafarian philosophy and use of marijuana. These are the leaders of the youth culture. As youth search for an identity and a belonging, they look to the representatives of these brands for guidance and counsel. They conform to the misleading lifestyles, and they embrace these messages of false hope. Over the past 10 years, this influence has crossed over into the mainstream and is influencing youth worldwide. Truth will fight for the hearts,

minds, and souls of this generation.

The youth market's acceptance of new, off main-brand merchandise has resulted in Truth selling two to one in the core market of board and skate shops than to Christian retailers. The core market has accepted Truth, and Truth is accomplishing its mission.

E. Vision and Goals

Vision: That Truth will own a brand that is recognized from across the street by the majority of youth culture. With that brand recognition will come recognition that the Truth can set them free. The fulfillment of Truth's mission and vision necessitates a profitable growing business enterprise supported by experts who will guide Truth into increasingly higher levels of market penetration, fashion-forward design, and strong business practices.

Goals:

1. Through the brand, God would move young consumers to seek the Truth that can set them free
2. Establish Truth's presence in every core youth culture store in the U.S.
3. Maintain competitive sell-through rates with major brands
4. Produce the highest quality apparel
5. Stay at the cutting edge of fashion
6. Provide a positive identity for youth
7. Distribute throughout the Christian market
8. Gain greater visibility by advertising through action sports, music, and media

APPENDIX 2: TRUTH SOUL ARMOR OPERATIONS AND MANAGEMENT PLAN

A. Operations Plan

Credentials of Key Players

- Jeff Ray, principal owner. Founder of the J. L. Ray Company 20 years ago, Ray is a locally respected businessman and entrepreneur, having built the company from a one-man operation to \$4 million in annual sales. The J. L. Ray Company has been placed under the care of seasoned managers who continue to grow the company. Adding to Truth's financial stability is Mr. Ray's own financial stability, which is enhanced by a successful career as a real estate investor. Having built one successful business, Mr. Ray is highly qualified to lead the start-up of Truth Soul Armor and to recruit and place a top leadership team.
- Charlie Cobian, national sales manager. Previously

the distribution manager for Cobain Sandals, responsible for overseeing domestic and international sales departments, planning and managing production, and developing sales volume forecasts into production. He recruited and trained European and Asia/Oceania sales managers, supporting them with LDP distribution programs and streamlining international deliveries.

- Nino Camillo, outsourced marketing director. National sales manager for Poor Specimen Productions, 20x0-20x3. He established Steelehouse Distribution, growing that business from 50 doors to 500 in one year, including brands such as Quicksilver, BRC's Ron Jon's, and Zumiez. Co-founder/marketing and sales director, Risen magazine, 20x2-20x4. Established advertising partnerships with brands such as Billabong, Element, Ocean Pacific, Fox, and Cobian. Marketing guy/team manager, Cobian Sandals, 20x4-20x5. Created "Walk with Us" campaign.

Facility Requirements for Growth

- Currently, Truth's office and warehouse occupy more than 4,000 square feet; another 2,500 square feet are sublet. This facility is adequate for the next two years of projected growth.
- The building has been offered for sale at very reasonable terms.

B. Management Plan

1. Ray is acting CEO, overseeing daily operations, coordinating tasks between departments, and researching potential customers and allies, while keeping Truth on track toward its vision.
2. Ray's philosophy is to bring key players on board when the right people present themselves at the right times. Therefore, Truth will likely be in the hands of professional managers and leaders before the traditional benchmark for their entrance at \$20 million in sales.

- First priority is a national sales manager (position filled)
 - Second priority is an office manager with a strong accounting background
 - Third priority is a seasoned CEO
 - Fourth priority is both a CFO and COO
3. Current Staff and Organizational Chart
 - Truth currently has eight staff and six sales reps in the field
 - Organizational chart has four departments reporting

- to Ray — the finance, operations, marketing, and sales
4. Additional Staff Fitting in the Chart
 - Office manager with a strong accounting background
 - IT technical support
 - Increase sales reps to 20 in the field
 - In-house graphic designer producing print advertising and apparel design graphics
 5. Board of Directors
 - A board of directors will be recruited from an advisory board of friendly investors
 - Other board members will be sought with expertise in the areas of financial management, legal counsel, and same-market experience

C. Legal Considerations

1. Truth Industries is a subsidiary of Armada Del Salvacion, a California “C” Corporation.
2. Currently there are 10 million outstanding shares of stock representing 100 percent ownership by Ray.
3. Ray is currently president and CEO.
4. A board of directors will be recruited by January 20x7.

APPENDIX 3: TRUTH SOUL ARMOR SALES PLAN

A. Major Factors That Will Affect Sales

1. Targeted Advertising
 - Grassroots advertising is more effective than print advertising or catalog distribution and is less expensive. Truth is often seen in San Clemente and the same level of saturation will be sought in other key cities in California, Texas, Florida, and the Carolinas.
 - Truth will seek “real estate” in stores and pay to create a Truth section rather than garments mixed into other brands hanging on a rack. This measure will add consistency to monthly sales and provide a more consistent income stream.
 - Matt Beacham, pro surfer, joins the Truth team.
2. Deals in the Works
 - Active, Killer Dana, Island Water Sports, and Costal Edge are actively testing Truth apparel in their retail stores.
 - Marshall’s is expanding the Truth line to include boys and girls.
 - Pending expansion of C28 from 7 to all 26 stores
 - Pending addition of 25 Esco stores
 - Pending addition of 16 Bob stores in New England

3. Truth manufactures its apparel in the U.S. because the minimum number of garments in an order can be smaller so as to be consistent with current sales volume. Greater economy is achieved with greater volume, where the cost of goods for a U.S.-made shirt may be \$6.50. Overseas that same shirt might cost \$4.00, provided that the larger manufacturer’s minimums are met.
4. Strong Sales Presentations
 - The new catalog will use strong Christian images for deeper brand identification.
 - Five sales reps will be recruited who also rep other major brands, which will give Truth a new level of credibility by association.
 - Sales reps will rank Truth’s styles. Those who interact closest with the customer will have significant input into which lines Truth carries.
 - Ninety percent of the items in the catalog will be in ready inventory for on-the-spot sales and quick delivery.
5. Charlie Cobain Joins Truth as National Sales Manager
 - As director of sales for Cobain Corp., Charlie Cobain took the company from the same point Truth is currently at — \$500,000 in yearly sales — to over \$7 million in four years.
 - Cobain brings vast experience establishing a domestic and international sales force, dovetailing manufacturing deadlines and availability for sales.

B. Selling Cycle

1. The timeline from design to full payment of sold goods is immense. The design/development phase begins one year to 18 months before production commences. Preproduction begins with a 30 percent deposit and continues through finished garments taking 90-120 days. Finally, the time to sell out the line and receive payment is six to seven months.
2. Truth currently plans for two selling cycles per year — fall and spring — with a potential seasonal buy.

C. Sales Growth

Sales Goals for 20x6					
	Actual	Actual	Actual	Projected	20x6
Sales by Quarter	Quarter 1	Quarter 2	Quarter 3	Quarter 4	Totals
Total	\$220,987	\$220,299	\$194,493*	\$365,924	\$1,001,703

* Sales do not reflect \$52,000 prebooked for October nor that September marked the first month with a sales team in the field.

D. Sales Action Plan

1. Establish goals for sales reps and hire multi-brand reps.
2. Sharpen production goals to coincide with catalog availability, where 90 percent of catalog items are currently stocked in the warehouse, available for delivery.
3. Evaluate current margins as they relate to sales and price markdowns.
4. Introduce style ranking by sales reps to help judge sell-through effectiveness.
5. Catalog imaging to be more “Christian” for deeper brand identification by customers.
6. Create Truth “real estate” in major clients’ stores, then stock that dedicated section faithfully for consistent cash flow and maximum yield.
7. Once production delivery dates dovetail with catalog release and available inventory, then with the foundational ability to deliver on orders in place, Truth will pursue major vendors.

APPENDIX 4: TRUTH SOUL ARMOR MARKETING PLAN

A. Market Strategy

1. The youth market, which is Truth’s market, ages 15-24 years, at 40+ million strong, aggregates more than \$350 billion in yearly earned income. The total spending in the youth market will exceed \$550 billion, where young men will spend over \$300 billion, and the parents of 15-17-year-olds will spend another \$54 billion. Young consumers are driven by fashion, spending the most on apparel. These shoppers are less driven by bargains, have lower brand loyalty, and have greater willingness to try new stores than any other segment of society. The youth population is more concentrated in urban areas than the general population, with the New York metro area having the largest youth population in the country. Peers and parents influence brand choices that are driven by attitudes and lifestyle rather than by race or geography. Most live at home and are at least partially supported by their parents, allowing them more discretionary spending.
2. The youth market is attracted to Truth’s fashion-forward look, its positive lifestyle message to youth and their parents, and its presence on racks next to the major brands.
3. Truth’s primary target market are the core retail stores that sell youth sports equipment, accessories, and garments and that guide youth culture — stores like Jack’s Surf & Sport, Hansens, Surf Rider, and Active. For a brand to be accepted in this insider industry, it must be

acknowledged by these trendsetters. This is where Truth’s ideal customer shops and where the industry takes its cues. Truth is currently selling in Hansens and where a consistent presence raises the value of the product in the eyes of the large department store retailers.

4. Truth is competing successfully in second-tier stores such as Infinity, Becker, Killer Dana, and Ripcurl.
5. The year 20x6 will wind up showing 34 percent of retail sales to core stores. Projections for 20x7 put the percentage of gross sales represented by core stores at 54 percent. These stores, in addition to those core and second-tier stores, provide the best margins and consumer exposure for Truth as well as a sure path into the large retailers.
6. The relationship with Marshall’s has been extraordinary. Truth’s bargain shopper shops prefer Truth over the top major brands according to two local store managers. Marshall’s provides an incredible safety net to Truth by buying all leftover garments at plus or minus 10 percent of Truth’s manufacturing costs, insuring that Truth recovers its cash from every order. In addition, because of Truth’s competitive sell-through rates, Marshall’s has become a customer offering a 30 percent margin on the current season’s garments.

B. Market Strategy

1. Young consumers’ lifestyles are influenced by apparel marketing and expressed through the apparel they and their peers wear. The defining impulses moving people to buy Truth product are as follow: (a) they like the cutting-edge design, (b) they like the positive message, and (c) in the case of a Christian consumer, they identify with the Truth message. The youth market is energized by being extreme. Identifying with the Truth brand by associating it with being an extreme Christian is desirable and what Truth aims for.
2. Tying the brand together from catalog to website where Truth owns a special look that is widely recognized.
3. Create increased brand awareness on a grassroots level. Translate the grassroots brand recognition in San Clemente into grassroots movements in other surf and skate industry central cities in California, Texas, Florida, and on the east coast.
4. Coordination of print advertising, website promotions, events, and in-store promotions.
5. Truth began developing west coast distribution channels in southern California. It expanded to Oregon and then across the southern states into Texas and Florida.
6. While working to add more stores at the current rate

of 3.5 new stores per month, Truth is expanding the existing lines of apparel to include higher margin items such as denim jeans and jackets.

C. Sales Strategy

1. National sales director Charlie Cobian will recruit the sales reps, expand the number of stores nationwide, and add premiere national marquee accounts.
2. The Truth sales team is being formed into a highly organized sales force being assigned accounts geographically; acquiring new stores on an A, B, and C list of priorities; and being held accountable to monthly goals.
3. Cobain is seeking, as door openers for Truth, sales reps who already operate at a high level, “rep”-ing a complementary brand. Bob Siemon’s sales team is an example of this. They strategically introduce Truth garments in a store that will only enhance jewelry sales and vice versa.
4. Truth will seek to get “real estate” or an exclusive Truth section in each of its stores that the sales force will keep stocked with a regular flow of merchandise, thus giving a more dependable income stream for these existing customers.

APPENDIX 5: TRUTH SOUL ARMOR FINANCIAL PLAN

A. Financial Stability

1. The current average rate of sales is \$70,555 per month.
2. The majority of sales come from longtime customers who view Truth as a staple for their stores.
3. Truth sells. Truth products result in better-than-average sell-through rates. Truth has a core following who have known the brand since it started 12 years ago.
4. Truth Industries is debt-free. All current operating capital has been funded by Jeff Ray, the principal owner. Ray has invested more than \$500,000 into Truth thus far.
5. Ray has refused a personal salary for 20x5 and 20x6.
6. Giving further financial stability to Truth is Ray’s own reputation as a respected entrepreneur with considerable real estate holdings.
7. Truth offices and warehouse at 1327 Calle Avanzado is leased for three years at a very desirable below-market rate and is available for Truth to purchase.

B. Capital Requirements

1. As a million-dollar company, Truth has aggressively positioned itself for dynamic growth in the next three years. Truth has developed an effective and efficient business system that outsources design, manufacturing, and marketing. Truth has hired an industry-leading sales manager, Charlie Cobian, to bring his years of experience and contacts under the Truth banner.
2. The aggressive budget determines the cash flow positive point. The average sales margin is approximately 44 percent of wholesale for 20x6.
3. The current budget reflects the ramping up of key staff positions to accommodate the anticipated growth over the next two years.
4. Truth is seeking \$750,000 in investment capital from the sale of stock. Valuation after receipt of the \$750,000 in new investment capital will bring the valuation to approximately \$2.15 million.
5. Future Valuation and ROI
 - Valuations will be set by the board of directors.
 - Investors in a privately held company are not able to sell their stock until the company is sold, the company creates an IPO and publicly sells its stock, or one investor buys out another’s interest in the company.
6. Exit Strategy
 - Truth is committed to building equity for its investors; therefore, at or before the \$24 million valuation point, potential buyers for all or part of the company will be courted.
 - At the point when potential buyers are courted, the fitness of Truth will be weighed in light of going for an IPO.
 - Truth, at some point, may pay out profits proportionally to investors.

What Should Professors Teach about the Protestant Work Ethic?

VIRGIL O. SMITH
University of La Verne
vsmith@laverne.edu

YVONNE S. SMITH
University of La Verne
ysmith@laverne.edu

ABSTRACT: *The purpose of this paper is to argue that Christian professors need to teach students to question assumptions underlying business constructs, even familiar constructs. The Protestant work ethic (PWE) is an important and influential work ethic, but after analysis, it will be shown to be neither biblical nor Protestant. By this we mean that some key definitional elements of the PWE are not Biblical and are not philosophically compatible with the theologies of Martin Luther or John Calvin. Our conclusion is that Christian professors should use the PWE as a cautionary tale to help Christian students evaluate worldviews. The authors suggest several classroom exercises to help students develop their skills in testing assumptions.*

INTRODUCTION

Many business professors agree that the PWE is an important work ethic (Friedson, 1990; Ness, Melinsky, Buff, & Seifert, 2010). Work ethics are the intrinsic and extrinsic interpretations and preferences that individuals and groups place on economic performance (Pryor, 1981; Parker & M. Smith, 1976; Warr, 2008). Because work ethics are significant moderators of job satisfaction (Staw & Cohen-Charash, 2005) job commitment, and turnover (Morrow, 1983; Warr, 2008), they are important for business students to consider.

The PWE was created by Max Weber in his *Die Protestantische Ethik und der Geist des Kapitalismus* (*The Protestant Ethic and the Spirit of Capitalism*), first published in 1904-1905. The 1930 English translation was an immediate hit in the United States (Parsons, 1958), and Weber’s ideas made a significant impact in the larger U.S. society (Ward, 1996; Welsh, 2005). They also became embedded in large parts of the business literature (Greeley, 1964; Moorhouse, 1987; Robertson, 1990).

What should Christian professors teach about this influential ethic? It is the argument of this paper that Christian professors should utilize this familiar and often misunderstood ethic to teach students to regularly question the assumptions behind ideas. Assumptions are the unarticulated presuppositions and premises (Chaplin, 1985) that underlie constructs, including those of business (Bovee & O’Brien, 2007; Lynn & Wallace, 2001; V. Smith, 2010).

It is particularly important that Christians learn how to question assumptions. In order to live in Truth, Christian thinkers must constantly question the worldviews and presuppositions behind events, ideas, discussions, and observed happenings. As Chewning (2001) argues, if an assumption is warped or incorrect, it produces deviant thinking. Truth, in large or small things, should be the aim of every Christian and it is important for those more skilled in discernment to teach others.

One of the purposes of this paper is to provide a small example of why the assumptions behind a familiar concept need to be examined. We do not claim to be exhaustive in

this examination nor do we claim to have the final word on Weber or the PWE. Rather, our intent is to apply scriptural and historic light to the assumptions underlying an often-invoked concept in order to demonstrate that, as the saying goes, “We don’t always know what we think we know.”

The paper makes its argument in four sections. In the first section, we define the PWE and examine its impact on the academic business literature. In the second section, we ask the question: Is the PWE Biblical? The third section discusses the historic assumptions regarding the “Protestantism” of the PWE. Weber argued that the PWE arose from the societies created by the Protestant theology of Luther and Calvin; he specifically discussed Luther’s view of calling (Weber, 1958, p. 79-92) and Calvin’s teaching on predestination (Weber, 1958, p. 95-154). We offer evidence that Luther and Calvin would have likely repudiated the ethic. However our main intent in this section and throughout the paper is to emphasize how necessary it is to examine presuppositions. The fourth section will be devoted to pedagogical reflection and a series of exercises to assist professors interested in teaching students how to evaluate assumptions and worldviews.

It might be clarifying to note what this paper does not do. It is limited to an examination of the PWE and therefore contributes modestly to the important discussion about the meaning of “work” or “vocation” for Christian professors and students (e.g., Huie, 1998; Klay, Lunn, & TenHaken, 2004; Lynn, 2006; V. Smith, 2004). The paper deals with only one small part of a larger conversation.

This paper also does not focus on the debate surrounding Weber’s thesis. *The Protestant Ethic and the Spirit of Capitalism* is controversial. Weber’s intent was to explain what Tawney calls “the psychological conditions which made possible the development of capitalist civilization” (Tawney, 1958, p. 2). Some scholars embrace Weber’s explanation (e.g., Attas & De-Shalit, 2004; Parsons, 1958; Manz, 1999; Muller, 2006; Parker & M. Smith, 1976; Tawney, 1958; Welsh, 2005). Others do not (e.g., Braude, 1975; Buchholz, 1978; Geare, Edgar, & McGrew, 2009; Greeley, 1964; Novak, 1993; Nord, Brief, Atieh, & Doherty, 1990; Poggi, 1983; Ward, 1996). However, our purpose in the paper is not to discuss whether Weber was correct in his assessment of the Protestant cultures of Northern Europe but whether his construct is biblical. Our goal is to examine the largely unconscious presuppositions of the ethic. With that understanding, in the next section we focus on the definition and influence of the PWE.

THE PROTESTANT WORK ETHIC: A DEFINITION AND EXAMINATION OF ITS INFLUENCE

What is the Protestant Work Ethic and what is the extent of its influence? Researchers have found many different work ethics (England & Whitely, 1990; Warr, 2008). Individuals and groups have different perceptions about work depending on such things as national culture (Ali, 1987; Page & Wiseman, 1993), age (Cherrington, 1980; Ness, Melinsky, Buff, & Seifert, 2010), and social class (Maynard, Mathieu, Marsh, & Ruddy, 2007; Morse & Weiss, 1955).

However, in spite of the large number of work ethics, many business professors continue to have keen interest in the PWE (Miller, Woehr, & Hudspeth, 2002; Moorhouse, 1986; Welsh, 2005). This includes Christian professors. For example, an examination of paper titles from the 2005-2008 CBFA conferences yielded 11 papers that referenced the PWE in the title. Some Christian business writers even embrace the ethic as “our own” (e.g., Manz, 1999; Gooden, 2000). An examination of the presuppositions behind the PWE, therefore, should be of value to all of us.

In 1904 and 1905, Max Weber published two well received articles on the Protestant ethic. In 1920, he combined the articles into a book, *Die Protestantische Ethik und der Geist des Kapitalismus* (*The Protestant Ethic and the Spirit of Capitalism*), affirming and expanding his original thesis and responding at length to critics. The 1930 English translation found a receptive audience, particularly in the United States, which was just entering the Great Depression (Poggi, 1983), and there were further editions. In this paper, we examine Weber’s work using the 1958 English translation of the 1920 edition.

Weber argued that the economic growth of the capitalist countries of northern Europe was a direct response to the values of the Protestant Reformation. Tawney (1958) summed up Weber’s argument thus:

“The tonic that braced [capitalists]...was a new conception of religion, which taught them to regard the pursuit of wealth as not merely an advantage but a duty.... Labor is not merely an economic means: it is a spiritual end” (p. 3).

In the first part of *The Protestant Ethic and the Spirit of Capitalism*, Weber utilized the writings of Benjamin Franklin to describe what he called the “Spirit of Capitalism.” He argued that this spirit was a response to Martin Luther’s understanding of *beruf*, or “calling”

(Weber, 1958, p. 79-92). Then in the second part of the book, Weber (1958) contends that Calvin’s doctrine of predestination led to a society preoccupied with demonstrating worth to God through activity, specifically economic activity:

“For the saints’ everlasting rest is in the next world; on earth man must, to be certain of his state of grace, ‘do the works of him who sent him, as long as it is yet day.’ Not leisure and enjoyment, but only activity serves to increase the glory of God, according to the definite manifestations of his will” (p. 157).

In the next section, we will use Weber’s work to define the PWE, and then outline the influence of the PWE in the larger United States society generally, and in the academic business literature specifically.

Definition of the Protestant Work Ethic

Rather than defining the PWE in a few lines, Weber describes it throughout the first two chapters. Thus, a simple definition is not possible. However, according to Weber (1958), the PWE embodies the notion that “man is dominated by the making of money, by acquisition as the ultimate purpose of his life” (p. 54). The PWE, declares Weber, is “above all the idea of a duty of the individual toward the increase of his capital, which is assumed as an end in itself” (p. 51).¹

There are many implications to the PWE. According to this work ethic, hard work is ennobling and valuable for its own sake (Braverman, 1974; Weber, 1958: 117), labor is the central part of life (Weber, 1958, p. 61), and self-reliance and delayed gratification are important virtues (Muller, 2006; Weber, 1958, p. 155-183). Weber (1958) notes that, “...he [the Protestant capitalist entrepreneur] gets nothing out of his wealth for himself except the irrational sense of having done his job well” (p. 71).

The PWE further incorporates the idea that an individual’s personal value and integrity can be judged by that person’s willingness to work hard (Nord et al., 1990; Welsh, 2005; Weber, 1958, p. 68-70), so that a good man “exists for the sake of his business instead of the reverse” (Weber, 1958, p. 70). The individual who has accumulated capital can achieve a sense of accomplishment, personal development, and even salvation (Cherrington, 1980; Weber, 1958, p. 113, 119).

Was Weber correct that there is, or was, a PWE? Partly because “the instruments designed to measure the construct differ significantly” (Ward, 1996, p. 10), the evidence is inconclusive (Braverman, 1974; England &

Whitney, 1990; Furnham, 1990; Furnham & Rose, 1987; Geare et al., 2009; Poggi, 1983). For example, researchers have found that an emphasis on hard work is uncorrelated with religious orientation (Novak, 1993; Miller et al., 2002) and that “work is rated as significantly more important by respondents in historically communist countries than by those in historically protestant countries” (Warr, 2008, p. 767).

The Influence of the PWE in U.S. Society

Regardless of these difficulties, the practical influence of the PWE remains strong in western cultures, particularly the United States. Researchers note that the PWE is a common element in the social fabric of the United States (Ward, 1996; Welsh, 2005). For example, a recent Google search found more than 250,000 references to the PWE from websites as diverse as the United States government and sermons by John Piper on YouTube. Politicians and media pundits refer to the ethic as the “work value that made our country great.”² There is even a song titled “Protestant Work Ethic.”³ However, more importantly for the Christian professor and student, the influence of the PWE is strong in the academic business literature.

The Influence of the PWE in the business disciplines

The PWE has had a strong influence in the business research literature – indeed, some scholars go so far as to say that assumptions based on the PWE underlie most of the western research on organizations (e.g., Moorhouse, 1987; Robertson, 1990). Since assumptions are largely unconscious, evidence of this contention will be, necessarily, implicit (Chaplin, 1985). However an impressive number of scholars suggest that the PWE is a core, though unstated, presupposition in various business disciplines.

For example, Nord and colleagues say that much of the organizational theory and organizational development research is based on the premise that “work is...noble, and that psychologically engaging work is a necessary condition for human development” (Nord et al., 1990, p. 25). Several researchers argue that much of the motivation and job satisfaction literature is based on PWE assumptions (Judge, Thoresen, Bono, & Patton, 2001; Katzell & Thompson, 1990; Wright, 2006). Examples of such assumptions include high pay creating a sense of accomplishment (Wright, 2006) and personal development being necessary for job satisfaction (Friedson, 1990; Judge et al., 2001).

According to Aldag and Brief (1979), the unstated assumption of the job enrichment literature is that work can be redesigned to become more meaningful, as the

PWE argues it should be. The assumption that hard work generates personal integrity is said to be embedded in the human resource management literature (Geare et al., 2009; Greeley, 1964). Influenced by the PWE, organizational behavior professors continue to teach that managers should empower employees in spite of the fact that there is considerable evidence that employees from some cultures and social classes strongly resist empowerment (England & Whitney, 1990; Maynard et al., 2007).

An example might make this argument clearer. As the feminist literature demonstrates, assumptions are often revealed by language (Heim & Murphy, 2001). Moorhouse (1987) suggests that PWE-influenced value judgments about work are often concealed in “common sense” phrases such as “‘serious reading,’ ‘shallow routine pastimes,’ . . . ‘serious quests for knowledge,’ and the like [emphases his]” (p. 238). Many such phrases can be found in management textbooks, academic business journals, or popular business books. These are undiscussed moral evaluations that imply that work is noble and intrinsically valuable, even though many people do not find it so (Attas & De-Shalit, 2004; Buchholz, 1978; Maynard et al., 2007).

A full examination of the PWE assumptions in the organizational literature is beyond the scope of this paper. However, interested readers might find it helpful to examine Miller and colleague’s (2002) *Multidimensional Work Ethic Profile* (MWEP) instrument, which was constructed using seven dimensions associated with the PWE. The MWEP can be used to think more deeply about PWE assumptions in a particular discipline.

Institutionalization

The scholarly bias toward the PWE should not be unexpected. Researchers have consistently found that individuals with higher education and more meaningful jobs see work as more intrinsically valuable (Buchholz, 1978; Furnham, 1990; Morse & Weiss, 1955; Warr, 2008). Highly trained academics, including Christian academics, are not immune to this effect. In fact, Christian university professors would be among those more likely to see work as worthwhile because, for them, work is largely worthwhile.

Institutionalization may increase this effect. Institutionalization is the notion that the more widely shared a perspective is within a particular group, the more likely it is to be accepted without question (Beyer, 1981; Lawrence, Wing & Jennings, 2001). For many years, much of the organizational literature has been based on the implication that labor is a central part of life (Weber, 1958, p. 61), that self-reliance and delayed gratification are virtues (Weber, 1958, p. 157), and that individual value

and integrity can be judged by a willingness to work hard (Weber, 1958, p. 68-70). It might be predictable that professors — who largely find work fulfilling, tend to be self-reliant in their academic disciplines, and are familiar with the necessity to delay immediate gratification for future rewards (for example, when writing papers) — do not question that assumption. Indeed, in conversations with the authors, some professors have implied that the Bible, itself, agrees with PWE’s view of work.

IS THE PROTESTANT WORK ETHIC BIBLICAL?

Does the Bible indeed agree with the PWE? In this section, we will examine the question: Is the :238 biblical? Like others (e.g., Novak, 1993; Olson, 1986; Poggi, 1983; Ward, 1996), we will conclude that though some distinctives of the PWE are “Christian-friendly,” there are at least two key elements that are not.

It should be noted that our intent in this section is to provide a demonstration of several possibly questionable assumptions, not to attempt an exhaustive biblical critique of all PWE assumptions. We leave it to others to provide an in-depth theoretical discussion of the assumptions behind the PWE.

A Christian-Friendly Distinctive

One “Christian-friendly” distinctive in the PWE is the affirmation that work is important to life (Weber, 1958, p. 117). Many Christians would agree that while work is not central to life — only God is central (Luke 10:27) — it is an important part of life and was given by God to humanity before the fall (Chewning, 2011; Gen 1:27; Gen. 2:15). The distinctions between God “working” or “creating” (Huie, 1998) or the nature of work before and after the fall have been extensively discussed elsewhere (e.g., Lemler, 2003; Lynn, 2006). The point we make here is that God affirms the value of work, most importantly in the person of Christ Jesus, who was a working man. “It is a wonderful thing,” said Hugh Latimer, “that the Saviour of the world...was not ashamed to labor.... Here he did sanctify all manner of occupations” (cited in Ryken, 1986). Christ’s disciples were also working men: owners of small businesses, fishermen, and government workers. Many of Jesus’ parables concerned occupations such as farming (Mark 4: 1-20), building (Luke 6:26-48), or managing (Luke 16:1-13). Paul, a maker of tents by trade, also affirmed the value of diligence in such passages as II Thessalonians 3:10 “...if anyone will not work, neither shall he eat.”

Distinctives Contrary to Scripture

However, at least two major distinctives of the PWE are contrary to Scripture.

As expressed by Weber (1958), they are:

- “Man is dominated by the making of money, by acquisition as the ultimate purpose of his life” (p. 53).
- “Labor must...be performed as if it were an absolute end in itself” (p. 62).

According to the Calvinist, “Not leisure nor enjoyment but only activity serves to increase the glory of God, according to the definite manifestations of his will. Waste of time is thus the first and in principle the deadliest of sins” (Weber, 1958, p. 157).

Utilizing these ideas, Weber (1958) sums up his definition of the PWE:

“In fact, the *summum bonum* of this ethic, the earning of more and more money, combined with the strict avoidance of all spontaneous enjoyment of life...is thought of so purely as an end in itself that from the point of view of the happiness of, or utility to, the single individual, it appears entirely transcendental and absolutely irrational. Man is dominated by the making of money, by acquisition as the ultimate purpose of his life” (p. 53).

We selected these two issues because Weber made them central to The Protestant Ethic and because they are issues that most Christian professors would agree need examining. There is much that can be said about both ideas. In the following section, we will present a few suggestions of ways biblical evidence can be used in class.

PWE Distinctive 1

“Man is dominated by the making of money, by acquisition as the ultimate purpose of his life” (Weber, 1958, p. 53). This statement sums up Weber’s primary definition of the PWE; variations of it ring throughout the first two chapters. For example, Weber (1958) says that the Protestant ethic is that making money is an end in itself (p. 51), and that a good man “exists for the sake of his business, instead of the reverse” (p. 70).

This is an excellent example for Christian professors to use to emphasize why it is important to examine assumptions. The great majority of Christian students would readily agree that this viewpoint is not biblical. The Scripture is unambiguous that God should be central to the Christian. Jesus states this directly in his paraphrase of Deuteronomy

6: 4-5: “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength ... and your neighbor as yourself” (Matthew 22:37, 39).

Jesus is also unambiguous that the making of money is not the purpose of the Christian. He says: “No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money” (Matthew 6:24).

Indeed, some of Christ’s deepest condemnations were reserved for those who pursued money rather than God. For example, He calls the rich, prudent farmer a fool. “You fool!” says God, “This very night your life will be demanded from you. Then who will get what you have prepared for yourself?” (Luke 12:20). Jesus adds, “This is how it will be with anyone who stores up things for himself but is not rich toward God” (Luke 12:21).

When Weber says that the Protestant ethic is that “acquisition is the purpose of life,” it is clear that the PWE is not biblical, and it not something that Christians should embrace. When the acquiring of capital is the central part of a Christian’s life, it takes the place of God — which is idolatry.

PWE Distinctive 2

The second distinctive is that activity increases the glory of God:

- Not leisure nor enjoyment but only activity serves to increase the glory of God, according to the definite manifestations of his will (Weber, 1958, p. 157).
- “Good works...are indispensable as a sign of election. They are the technical means, not of purchasing salvation but of getting rid of the fear of damnation. . . . Thus the Calvinist, as it is sometimes put, himself creates his own salvation, or, as would be more correct, the conviction of it” (Weber, 1958, p.115).

Weber devoted Section II of his book to Protestant asceticism. He says that asceticism, the view that man should deny his desires (Chaplin, 1985), “expresses a type of feeling which is closely connected with certain religious ideas” (Weber, 1958, p. 53) and these came to their fruition in the PWE.

This section of *The Protestant Ethic and the Spirit of Capitalism* provides the professor with a wealth of material to teach the more subtle aspects of examining assumptions. Asceticism has a rich history in the Christian church and

some of what Weber says about that history is, to our knowledge, correct. However, mixed into his discussion are some clearly unbiblical ideas. Because of the subtle nature of Weber's arguments, the professor might consider it more appropriate to leave the analysis of this section of *The Protestant Ethic* to graduate students.

Below are some thoughts to help the professor as he or she guides students through this section.

“Deny yourself and follow me.” Christ made it very clear that His followers should deny their own desires in order to follow him: “Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it” (Matthew 16:24-25, NKJ).

He told the rich young ruler that “if you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me” (Matthew 19:21). He spoke emphatically about the cost involved in following him: “No one who puts his hand to the plow and looks back is fit for service in the kingdom of God” (Luke 9:57-62).

However, according to Weber (1958), Protestant⁴ asceticism does not involve a personal relationship between the Christian and Christ but is rather a “life of good works combined into a unified system” (p. 117). His contention is that the Calvinistic doctrine of predestination created “the idea of the necessity of proving one's faith in worldly activity” (p. 120). Activity, he says, is the key to the Protestant capitalist spirit.

According to the Calvinist or Puritan:

“The span of human life is infinitely short and precious to make sure of one's own election. Loss of time through sociability, idle talk, luxury, even more sleep than is necessary for health...is worthy of absolute moral condemnation.... Every hour lost is lost to labour for the glory of God” (Weber, 1958, p. 157-158).

“Not leisure nor enjoyment, but only activity serves to increase the glory of God” (Weber, 1958: 157).

Weber may, or may not, have been accurate in his assessment of how some branches of the Protestantism of his day viewed asceticism. However, the real question is whether this view is biblical. We would argue that it is not, for many reasons. Two will serve as brief examples: 1. According to the Scripture, outward asceticism has only minor value to God, and 2. God desires the believer to live

joyfully. The discerning professor and student will be able to discover many more reasons as to why Weber's argument is not biblical.

Outward asceticism has only minor value. Can Christians gain virtue through aestheticism? According to the Bible, it depends on the goal. For example, the practice of the spiritual disciplines allows God to deeply change a Christian's life (Willard, 1991). Paul reminds Timothy that while there is some value in self-discipline, “godliness has value for all things....” (I Tim. 4:8). Commenting on this verse, Jamieson, Fausset, & Brown (1997 [1871]) say:

“Paul admits that fasting and abstinence from conjugal sexual intercourse for a time, so as to reach the inward man through the outward, do profit slightly (Acts 13:3; 1 Cor 7:5,7; 9:26-27); but asceticism, dwelling solely on the outward (1 Tim 4:3) is injurious” (Col 2:23).

“Food does not bring us near to God; we are no worse if we do not eat and no better if we do,” says Paul (I Cor. 8:8). A person can be self-denying to the point of martyrdom, but without the agape love given by God, self-abasement is worthless (I Cor. 13: 3).

God wants us to live joyfully. In contrast to what Weber calls the spirit of asceticism, the Bible enjoins the Godly man to enjoy the physical and spiritual world. For example, Bible a database search of the words “pleasure” and “joy” brought up seven pages of references on these topics. According to the Scripture, pleasure and joy can come from physical things (Ecclesiastes 2:24), such as pastures filled with flocks and valleys covered with grain (Psalm 65: 13), as well as spiritual things such as wisdom and access to God. A summation of that discussion can be found in Psalms 16:11: “You have made known to me the path of life; / You fill me with joy in your presence, / With eternal pleasures at your right hand.”

Ultimately, of course, we find our confirmation for the importance of joy in Galatians 5:19, 22-23 where Paul lists the fruit of the Holy Spirit: “The acts of the sinful nature are obvious But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. Against such things there is no law” [emphasis added].

Summary: Is the PWE Biblical?

The conclusion of this discussion is that the PWE, as defined by Weber, has at its heart ideas that are not biblical. Neither acquisition nor asceticism should be central to a Christian's life. Willingness to work hard is biblical; how-

ever, hard work does not create personal value or integrity, both of which come from God.

Said differently, it is possible and even desirable to gain a sense of accomplishment from one's labors, but it is not hard work that creates the satisfaction but rather following the will of God. Arguments for thrift, self-discipline, and accountability can be found in Scripture. A righteous man will display these traits, but if they are done in the flesh, these traits can become idols and can corrupt the character. In sum, while some aspects of the PWE are “Scripture compatible,” at least two of the key definitional elements are not. Christians who unthinkingly embrace the PWE and its constructs will, in this matter, find themselves flirting with heresy.

IS THE PROTESTANT WORK ETHIC “PROTESTANT”?

In this section, we discuss whether, as Weber claims, the PWE is philosophically compatible with the theologies of Martin Luther and John Calvin. The readers of the *CBAR* will understand that if the PWE is not biblical, it will be unlikely to be theologically compatible with Luther and Calvin. However the issue needs more consideration than that, so for the sake of clarity we, chose to first present the biblical evidence and then the historic evidence. Again, we emphasize that our intent is not to decide whether Weber correctly assessed the Protestant societies of Europe. Rather our purpose is to consider if something that has been called “Protestant” has any right to be so called. Also, we seek to give an example of one way professors might use historic evidence to assess whether the assumptions of the PWE are appropriate for Protestant Christians to embrace.

Luther and Calling

Weber (1958) attributed the philosophical origin of the PWE to Luther's use of “*beruf*” or “calling” in his translation of the Bible from the Latin Vulgate into German (1521-1522). Weber devoted the third chapter of *The Protestant Ethic* to the argument that this idea secularized work and allowed the Capitalist Spirit to emerge. He says that Luther preached that man was summoned by God to a secular calling or job which Luther identified with the German term “*beruf*.” Weber says that Luther's defined “*beruf*” as “an obligation which the individual is supposed to feel...towards the content of his professional activity...no matter whether it appears on the surface as a utilization of his personal powers, or only of his material possessions (as capital)” (p. 79).

Weber said further that Luther supposed that God assigned each person to a task that was part of the existing order of things; work was immutably willed by God. “For Luther the concept of the calling remained traditionalist. His calling is something which man has to accept as a divine ordinance, to which he must adapt himself. This aspect outweighed the other idea which was also present that work in the calling was a, or rather the task set by God” (Weber, 1958, p. 85).

The idea of *beruf* or calling, is a minor part of Luther's theology as Weber, himself, acknowledged (p. 201-207). Indeed, the authors of this paper searched 18 biographies and studies of Luther and found only one that listed either *beruf* or “calling” in the index. However, Luther did discuss the idea in some sermons, as well as the Bible translation (Steinmetz, 1984).

When placed in the context of Luther's theology, however, the idea of *beruf* changes from Weber's idea of obligation toward a secular profession to the idea that everything a Christian does, even his or her mundane job, can be used to glorify God (Klay et al., 2004; Wingren, 1957). Luther, who for many years was better known as Brother Martin of the order of Augustinian monks, talked about *beruf* in terms of the “holy calling” of the monks and nuns. He enlarged the idea of God's calling of Christians into the clergy, into the concept that if a Christian served God in his secular job, his service would be as holy as the as the “holy calling” of the clergy (Chadwick, 1964; Forrester, 1953; Steinmetz, 1984). Because God called, *beruf*, any honest job could become an arena to glorify and honor Him (Klay, et al, 2004; Ryken, 1986; Wingren, 1957). In a society where the caste system locked most people into an occupation, the Christian would find it meaningful to understand that secular jobs could also be used to honor God (Cherrington, 1980; Steinmetz, 1984). Whether the result of this minor part of Luther's theology was to break down the moral neutrality of work for entire societies, as Weber suggests, is a matter of conjecture.

John Calvin and Capitalism

John Calvin was born in 1509, eight years before Luther's famous posting of 95 debate theses. He became a professor at the prestigious University of Paris, but when Francis I burned six Protestants at the stake in 1534, Calvin fled to Switzerland. There he wrote the first draft of *The Institutes of the Christian Religion* (Chadwick, 1964). Calvin and Luther never met, but Luther said he read Calvin's books with special pleasure (Steinmetz, 1984).

When Geneva became a Protestant city, Calvin envisioned the Geneva churches becoming a “holy community”

in which each member would place the whole of his or her life under the control of God (Chadwick, 1964; Olson, 1989). This included the economic part of life. At the time, Europe was changing from an agrarian, feudal society to a commercial, urban society. Church members had to deal with the emerging economic realities and, as a church leader, Calvin gave guidance where he could. He wrote that people in salaried occupations could aid the unfolding of God's kingdom by providing the basic goods and services needed to sustain a just and orderly society (Klay, et al., 2004; V. Smith, 2004). Following Christ in obedience, he taught, could be reflected in loving service to one's neighbors. The "neighbors" of the businessman were his customers, suppliers, distributors, employees, and superiors (Ryken, 1986). This placed the motivation to work as a desire to serve God's kingdom by serving others (Chewning, 2011; Lynn, 2006).

In contrast to what Weber said was the Protestant spirit of capitalism, namely acquisition (Weber, 1958, p. 54), Calvin said that wealth was not a reward from God or even a goal for working. The goal of work, he taught, was first to serve God and then to serve one's neighbor. Economic advantage, or even a living wage, was incidental (Ryken, 1986). Everyone should think of the common good; no member should be lacking while another found personal prosperity. Regarding personal wealth, Calvin (n.d. [1534]) said:

"No member has its function for itself, or applies it for its own private use, but transfers it to its fellow-members; nor does it derive any other advantage from it than that which it receives in common with the whole body. Thus, whatever the pious man can do, he is bound to do for his brethren, not consulting his own interest in any other way than by striving earnestly for the common edification of the Church" (Book 3, Ch 7.5).

When discussing human efforts to attain worldly sustenance and luxury, Calvin noted that:

"He who makes it his rule to use this world as if he used it not, not only cuts off all gluttony in regard to meat and drink, and all effeminacy, ambition, pride, excessive shows and austerity, in regard to his table, his house, and his clothes, but removes every care and affection which might withdraw or hinder him from aspiring to the heavenly life, and cultivating the interest of his soul" (Book 3, Ch 10.4).

Neither Luther nor Calvin would have accepted the idea that acquisition was an end in itself. The purpose of work was to glorify God and serve others.

Work as salvation — Contrasting Luther, Calvin, and Weber

As an example of how philosophies can influence outcomes, professors can ask students to consider the PWE premise that work is a path to salvation (Morrow, 1983; Nord et al., 1990; Weber, 1958, p. 113). Weber's contention is that Calvin's doctrine of predestination leaves the Christian in a dilemma:

"The world exists to serve the glorification of God and for that purpose alone. The elected Christian is in the world only to increase this glory of God by fulfilling His commandments to the best of his ability. But God requires social achievement of the Christian because He wills that social life shall be organized according to His commandments, in accordance with that purpose" (p. 108).

The Christian who wants to demonstrate that he or she is among the elect, responds with acts of "labour in the service of impersonal social usefulness" (Weber, 1959, p. 109). "Intense, worldly activity is recommended" as the best means of demonstrating good works. "It and it alone disperses religious doubts and gives the certainty of grace" (Weber, 1959, p. 112). "In practice this means that God helps those who help themselves. Thus the Calvinist, as it is sometimes put, himself creates his own salvation, or, as it would be more correct, the conviction of it" (Weber, 1958, p. 115).

Christian professors understand that both Luther and Calvin would have recoiled from the notion that work is a path to salvation. Luther built his entire theology around the axiom that salvation comes not from hard work, good works, or any work of a man (Luther, 1963 [1529]), but is a free gift of God through Jesus Christ (Romans 3: 21-29). After salvation, Christians will do the good works that God has prepared for them (Ephesians 2:10). In the late 1520's, Luther and Melancthon drew up 15 articles, which became the foundation of the Confession of Augsburg (Luther/Melancthon, 1963 [1530], p. 210-211). Two articles are of interest here:

IV. Of Justification — "They teach that men cannot be justified in the sight of God by their own strength, merits, or works, but that they are justified freely on account of Christ through faith."

XX. Of Faith and Good Works — "Our works cannot reconcile us to God or merit remission of sins and grace and justification. This we obtain only by faith Because the Holy Spirit is received through faith, and hearers are renewed and put on new affections so they can accomplish good works."

Likewise, Calvin (n.d. [1534]) is emphatic that salvation has nothing to do with work, good works, or any work of a man. In *The Institutes of the Christian Faith*, he wrote:

"The foundation of salvation [is that] believers without paying any respect to works, direct their eyes to the goodness of God alone...[and] rest in it as the completion" (p. 413).

"The minds of men must be specially guarded against two pestiferous dogmas — viz. against putting any confidence in the righteousness of works or ascribing any glory to them" (p. 411).

As noted above, Weber's (1958) analysis of these writings is that:

"Good works...are indispensable as a sign of election. They are the technical means, not of purchasing salvation but of getting rid of the fear of damnation. . . . Thus the Calvinist, as it is sometime put, himself creates his own salvation, or, as would be more correct, the conviction of it" (p. 115).

In short, Weber treats Protestant theology as if it assumes salvation is by labor, which has the effect of turning the actual beliefs of Protestantism on its head.

At least in this aspect, Weber's treatment of the PWE has nothing to do with its purported originators. Nevertheless, the Protestant origin of the PWE remains largely unquestioned by the academic community, even the Protestant Christian academic community. Given the biblical problems with the PWE, this is a serious matter.

IMPLICATIONS: HOW SHALL WE THEN TEACH?

What should Christian professors teach about the PWE? One important conclusion from this discussion is that Christian students need to learn that the assumptions behind even familiar constructs should be checked.

In any discipline, a set of beliefs and assumptions drive how scholars and students think (Burrell & Morgan,

1979). Unless assumptions are actively questioned by professors, students become subject to attitudes and beliefs that are accepted without awareness. As professors, it is our desire to teach students to think critically. We want our students to realize that assumptions and worldviews matter. The PWE can become a cautionary tale to make the point that assumptions behind even apparently desirable constructs are not always as they seem.

What is truth worth? Christ saw truth as being so important that he identified with it: "I am...the truth..." (John 14:16). It is important that Christians should dwell in truth in big and in small matters. However Christian scholars, who like everyone else have biases, are not always aware of unreliable assumptions, particularly in treasured concepts. Problems arise when widely held assumptions are not accurate or when nuances in the construct are not well understood. Most researchers would agree that when basic assumptions are not reliable the outcomes are not reliable, and that is a problem. However, a bigger issue for Christian scholars is that when our basic assumptions are not reliable, we are not dwelling in truth but are rather building on a lie.

In the rest of this paper, we present three exercises (including variations) that professors can use to teach students to become aware of worldviews and assumptions.

Exercises to Build Awareness of Worldview and Assumptions

In order to help fellow professors in this "good work" of building critical thinking and awareness of assumptions, we have created three exercises designed to help students think more critically about assumptions. The first exercise is designed to raise awareness of the importance of assumptions. It can be used for undergraduate or graduate students, either as an in-class problem or an outside assignment. The second and third exercises are more extensive and are designed to help the student dig deeply into his or her own assumptions.

Exercise 1: Define and evaluate the PWE

The first exercise for the student is to become aware of the importance of assumptions. To do this, we have them define and evaluate the PWE. As an in-class exercise, give the students a copy of the definition of the PWE presented in this paper, or create your own from Weber. Ask the students to find two elements in the definition and examine them in the light of Scripture. Summarize the examination in class discussion.

Variation: Out of class assignment. Ask the students to read Chapter 1 and 2 of *The Protestant Ethic and the Spirit*

of *Capitalism* and create their own definition of the PWE. Have them write a short paper discussing two of Weber's key ideas in the light of Scripture.

Exercise 2: Write a paper on Christian asceticism

This exercise deals with the importance of personal assumptions and may best be done with graduate students. Use Section II of *The Protest Ethic and the Spirit of Capitalism* as a laboratory to help students untangle their own assumptions regarding Christian asceticism. Many Christians have conflicting ideas about what God asks in regard to "denying yourself." Some would resonate with Weber's thesis that "not leisure nor enjoyment, but only activity serves to increase the glory of God..." (Weber, 1958, p. 157). Others would repudiate it. Ask students to write a paper setting out their reasons and reasoning on asceticism in light of the Scripture.

Variation: The threads of truth and untruth in Weber's thesis are fairly clear in Section I of the book. However in Section II, the arguments are subtle. Ask students to read the section on asceticism, outline five assumptions that Weber makes, and evaluate those assumptions in light of historic fact and biblical truth.

Exercise 3: Create a personal, biblically derived, work ethic.

Ask students to create their own work ethic. They should begin by examining Scripture to find what God's assumptions are about work and workers. Articles in the bibliography of this paper or other articles or books suggest by the professor or that students find can be utilized.

CONCLUSION

A final conclusion is inescapable. If a construct as central as the PWE has distorted assumptions, there may be other key constructs that are similarly questionable and unquestioned. For example, the idea that power is, by definition, coercive is assumed by many business scholars. This assumption bears examination. As another example, a nuanced examination of competition in the light of the trust and spiritual management literature would almost certainly prove fruitful.

Because of the impact of assumptions, it is important to teach the skill of discernment and critical thinking to every business student. We offer this small essay as a way to assist our fellow workers in the kingdom.

ENDNOTES

¹ It should be noted that Weber (1958) does not appear to admire the PWE. He calls it a "reversal of what we should call the natural relationship" between work and economic needs and a "peculiar idea" (p. 54).

² http://www.youtube.com/watch?v=_XePyV5hDAU&feature=related.

³ <http://www.last.fm/music/Protestant+Work+Ethic>.

⁴ It should be noted that in this discussion, Weber primarily focuses on Calvinism and Puritanism.

REFERENCES

- Aldag, R., & Brief, A. (1979). *Task design and employee motivation*. Glenview, IL: Pearson Scott Foresman.
- Ali, A. (1987). Values system as predictor of work satisfaction of Arab executives. *International Journal of Manpower*, 18(2), 3-6.
- Attas, D., & De-Shalit, A. (2004). Workfare: The subjection of labor. *Journal of Applied Philosophy*, 21(3), 309-320.
- Beyer, J. (1981). Ideologies, values and decision making in organizations. In P. Nystrom & W. Starbuck (Eds.), *Handbook of Organizational Design* (pp. 166-202). New York: Oxford University Press.
- Bovee, S., & O'Brien, M. (2007). The development of an integrated experiential model for student transformation. *Christian Business Academy Review*, 2(1) 9-18.
- Braude, L. (1975). *Work and workers: A sociological analysis*. New York: Praeger Publishers.
- Braverman, H. (1974). *Labor and monopoly capital: The degradation of work in the twentieth century*. London: Monthly Review Press.
- Buchholz, R. (1978). An empirical study of contemporary beliefs about work in American society. *Journal of Applied Psychology*, 63, 219-227.
- Burrell, G., & Morgan, G. (1979). *Sociological paradigms and organizational analysis*. London: Heinemann.
- Calvin, J. (n.d. [1534]). *Institutes of the Christian religion* (unknown, Trans.). Grand Rapids, MI: Associated Publishers & Authors, Inc.
- Chadwick, O. (1964). *The reformation*. Grand Rapids, MI: Wm. B. Eerdmans.

- Chaplin, J. (1985). *Dictionary of psychology*. New York: Dell Publishing.
- Cherrington, D. J. (1980). *The work ethic: Working values and values that work*. New York: Amacon.
- Chewning, R. (2011). Capitalism: From its genesis to its eschatology. *Journal of Biblical Integration in Business*, 13, 5-43.
- Chewning, R. (2001). A dozen styles of biblical integration: Assimilating the mind of christ. *Journal of Biblical Integration in Business*, 114-151.
- England, G., & Whitely, W. (1990). Cross-national meanings of working. In A. Brief & W. Nord (Eds.), *Meanings of Occupational Work* (pp. 65-105). Lexington, MA: Lexington Books.
- Forrester, W. (1953). *Christian vocation*. New York: Scribners Publishing.
- Friedson, E. (1990). Labors of love in theory and practice: A prospectus. In K. Erikson & S. P. Vallas (Eds.), *The Nature of Work*. New Haven, CT: Yale University Press, 149-161.
- Furnham, A. (1990). A content, correlational, and factor analytic study of seven questionnaire measures of the Protestant work ethic. *Human Relations*, 43, 383-399.
- Furnham, A., & Rose, M. (1987). Alternative ethics: The relationship between the wealth, welfare, work, and leisure ethic. *Human Relations*, 40, 561-573.
- Geare, A., Edgar, F., & McGrew, I. (2009). Workplace values and beliefs: An empirical study of ideology, high commitment management and unionization. *The International Journal of Human Resource Management*, 20(5), 1146-1171.
- Gooden, W., (2000). Confidence under pressure: How faith supports risk taking. In R. Banks & K. Powell (Eds.), *Faith in Leadership* (pp. 46-61). New York: Jossey-Bass.
- Greeley, A. (1964). The Protestant ethic: Time for a moratorium. *Sociological Analysis*, 25, 22-33.
- Heim, P., & Murphy, S. (2001). *In the company of women*. New York: Penguin Putnam.
- Huie, R. (1998). Image-bearing apprentices of a working God? A response to Mark D. Ward's "Toward a Biblical Understanding of the Work Ethic." *Journal of Biblical Integration in Business*, 26-29.
- Jamieson, Fausset, & Brown (1871). *Commentary Critical & Explanatory on the whole Bible*, Copyright 1997, 2003, Electronic Database. Biblesoft, Inc.
- Judge, T., Thoresen, C., Bono, J., & Patton, G. (2001). The job satisfaction-job performance relationship: A qualitative and quantitative review. *Psychological Bulletin*, 127, 376-407.
- Katzell, & Thompson (1990). Motivation. *American Psychologist*, 45, pp. 44-153.
- Klay, R., Lunn, J., & TenHaken, V. (2004). Middle management as a calling. *Journal of Biblical Integration in Business*, 118-137.
- Lawrence, T., Winn, M., & Jennings, P. (2001). The temporal dynamics of institutionalization. *Academy of Management Review*, 16(4), 626-644.
- Lemler, B. (2003). Work before and after the fall: A project for the managerial/cost accounting class. *Journal of Biblical Integration in Business*, 106-112.
- Luther, M. (1963 [1529]). Luther's short catechism. In H. Bettenson (Ed.), *Documents of the Christian Church* (pp. 205-206). New York: Oxford University Press.
- Luther, M., & Melancthon, P. (1963 [1530]). The confession of Augsburg. In H. Bettenson (Ed.), *Documents of the Christian Church* (210-212). New York: Oxford University Press.
- Lynn, M. (2006). Lifelong learning in Christian vocation: Being equipped for every good work. *Journal of Biblical Integration in Business*, 163-185.
- Lynn, M., & Wallace, D. (2001). Doing business with the Hebrew Bible: A hermeneutic guide. *Journal of Biblical Integration in Business*, 9-42.
- Manz, C. (1999). *The leadership wisdom of Jesus*. San Francisco: Berrett-Koehler Publishers, Inc.
- Maynard, M., Mathieu, J., Marsh, W., & Ruddy, T. (2007). A multilevel investigation of the influences of employees' resistance to empowerment. *Human Performance*, 20(2), 141-171.
- Miller, M., Woehr, D., & Hudspeth, N. (2002). The meaning and measurement of work ethic: Construction and initial validation of a multidimensional inventory. *Journal of Vocational Behavior*, 60, 451-489.
- Moorhouse, H. (1987). The "work ethic" and "leisure" activity: The hot rod in post-war America. In P. Joyce (Ed.), *The Historical Meanings of Work* (pp. 237-257). Cambridge: Cambridge University Press.
- Morrow, P. (1983). Concept redundancy in organizational research: The case of work commitment. *Academy of Management Review*, 8, 486-500.

- Morse, N., & Weiss, R. (1955). The function and meaning of work and the job. *American Sociological Review*, 20, 191-198.
- Muller, H.P. (2006). *Work and the conduct of life: Weber's legacy*. Max Weber Studies, Department of Applied Social Sciences. United Kingdom: London Metropolitan University.
- Ness, R., Melinsky, K., Buff, C., & Seifert, C. (2010). Work ethic: Do new employees mean new work values? *Journal of Managerial Issues*, 22(1), 10-34.
- Nord, W., Brief, A., Atieh, J., & Doherty, E. (1990). Studying meanings of work: The case of work values. In A. Brief & W. Nord (Eds.), *Meanings of Occupational Work* (pp. 22-64). Lexington, MA: Lexington Books.
- Novak, M. (1993). *The Catholic ethic and the spirit of capitalism*. New York: The Free Press.
- Olson, J. (1989). *Calvin and social welfare*. Cranbury, NJ: Associated University Press.
- Page, N. & Wiseman, R. (1993). Supervisory behavior and worker satisfaction in the United States, Mexico, and Spain. *Journal of Business Communication*, 30(2), 161-180.
- Parker, S., & Smith, M. (1976). Work and leisure. In R. Dubin (Ed.), *Handbook of Work Organization and Society* (pp. 37-62). Chicago: R & McNally.
- Parsons, T. (1958 [1930]). Introduction. *The Protestant ethic and the spirit of capitalism* (T. Parsons, Trans.). New York: Charles Scribner's Sons.
- Poggi, G. (1983). *Calvinism and the capitalist spirit: Max Weber's Protestant ethic*. Amherst, MA: University of Massachusetts Press.
- Pryor, R. (1981). Tracing the development of the work aspect preference scale. *Australian Psychologist*, 16, 241-257.
- Roberston, L. (1990). Functions of work meanings in organizations: Work meanings and work motivation. In A. Brief & W. Nord (Eds.), *Meanings of Occupational Work* (pp. 107-134). Lexington, MA: Lexington Books.
- Ryken, L. (1986). *Worldly saints: The Puritans as they really were*. Grand Rapids, MI: Zondervan Publishing House.
- Smith, V. (2004). Simplicity for simplicity and complexity for complexity: A response to "Middle Management as a Calling." *Journal of Biblical Integration in Business*, 145-159.
- Smith, V. (2010). An extended realist model: Researching the individual as a reflection of reality (unpublished working paper). University of La Verne, La Verne, CA.
- Staw, B., & Cohen-Charash, Y. (2005). The dispositional approach to job satisfaction: More than a mirage, but not yet an oasis. *Journal of Organizational Behavior*, 26(1), 57-78.
- Steinmetz, D. (1984). Luther and Calvin on church and tradition. In G. Dunnhaupt (Ed.), *The Martin Luther Quincentennial* (pp. 98-111). Detroit: Wayne State University Press.
- Tawney, R. (1958). Forward. *The Protestant ethic and spirit of capitalism*. New York: Dover Publications, Inc.
- Ward, M. (1996). Toward a biblical understanding of the work ethic. *Journal of Biblical Integration in Business*, 6-15.
- Warr, P. (2008). Work values: Some demographic and cultural correlates. *Journal of Occupational & Organizational Psychology*, 81, 751-775.
- Weber, M. (1958 [1920]). *The Protestant ethic and the spirit of capitalism* (T. Parsons, Trans.). New York: Scribner.
- Welsh, A. (2005). Business is busyness, or the work ethic. *Social Research*, 72(2), 471-500.
- Willard, D. (1991). *The spirit of the disciplines*. New York: HarperCollins.
- Wingren, G. (1957). *Luther on vocation* (C. Rasmussen, Trans.). Philadelphia: Mahlenberg Press.
- Wright, T. A. (2006). The emergence of job satisfaction in organizational behavior. *Journal of Management History*, 12, 262-277.

Preparing for the Rookie Year: Lessons from Those Who Have Gone Before

KENT W. SEIBERT
Gordon College
kent.seibert@gordon.edu

NOTE: *The reader should note that a full-length version of this paper is more than 80 pages long. About two-thirds of this length is devoted to the stories the graduates told. That information has been distilled from roughly 300 pages of interview transcripts. The reporting of qualitative data is always a challenge because of its voluminous nature. There is obviously far too much story information in the full-length version to be included in this article. This article shares just several highlights of graduates' stories with all of the rest of the story material made available via a link on the author's web page, which can be found in the faculty section of the Gordon College website (www.gordon.edu). Readers are strongly encouraged to access the full story information online since it is the students' stories that represent the primary contribution of this article. I am grateful for the assistance of Prof. Stephen Bretsen and former students Kyle Quackenbush and Sonya Perez, all from Wheaton College, in analyzing the interview transcripts.*

ABSTRACT: *Christian business faculty prepare students for careers in the marketplace. But do they do enough to help students with their crucial rookie year in business? This paper proposes that faculty could do more and that the place to begin is to learn from the experiences of prior rookies. It provides an overview on the process of organizational entry and the lives of Christians in business as well as data from interviews of recent Christian college graduates who have entered the business world. The essay highlights dozens of stories of their experiences during their rookie years. Consideration is then turned to how faculty can use this information in their teaching and advising to help facilitate students' transition from college to corporation. Finally, implications for future research are discussed.*

INTRODUCTION

Kurt (not his real name) was brand new to the business world. He had just bought his first briefcase and business suit. Actually, his mom helped him pick out two suits so he wouldn't have to wear the same one every day. Kurt's first day on the job, the senior vice president of his division, a distinguished looking gentleman in his mid-sixties told him, "Don't call me Mr. Zuckerman. We go by first names around here. You need to call me Marv." So for the first time in his life, Kurt called someone in his grandfather's generation by his first name. It felt strange. A couple weeks later, Kurt proudly submitted his first written report to his boss. It was six pages long, double-spaced. The boss

liked the content, but not the length. "Cut this down to two pages, but don't lose any of the content," he instructed Kurt. Another first for Kurt. In college he had always struggled to make papers long enough to meet the professor's requirements. Now he was faced with just the opposite: having plenty to say but not enough space in which to say it.

Kurt also struggled with what it meant to be a Christian in the marketplace. He tried to be ethical, work hard, and look for opportunities to share his faith, but there had to be more to it than that. None of his co-workers were believers. He took some heat from Marv for sharing the belief that abortion was wrong. And try as he might, he couldn't convince a co-worker that he and his

fiancé really weren't going to live together until after they got married. The co-worker had never met anybody like that before. Kurt also struggled to find a church in his new city and adjust to an 8 a.m. to 5 p.m. routine. Taken alone, none of these issues were a big deal. But taken together they, and others like them, made transitioning into business difficult in ways that Kurt hadn't anticipated. He also came to realize that there was a lot more truth to *Dilbert* than he had ever imagined.

Rewind four years to the August before Kurt's first year in college. Kurt and some friends went out for dinner with Kurt's older sister to get the low down on what college would be like. His sister was entering her last year of college. She advised him not to freak out at the beginning of the semester when syllabus was piled upon syllabus. Somehow there would be time to complete the required work. She also noted how many professors didn't expect students to do every reading assignment thoroughly. Part of the trick was learning how to prioritize and how to skim. These little insights helped Kurt during his freshman year. He wished he'd gotten similar guidance before starting his business career. But the college he went to was much more focused on preparing students for graduate and professional school than for the workplace.

People naturally experience many transitions throughout their lives (Gould, 1978; Whitbourne, 2007). One element of healthy human development is a person's ability to successfully navigate these transitions (Erikson, 1985). This paper is about transition: it is about the transition from college to the business world. More specifically, it concerns the challenges that Christians face when moving from a Christian college to a secular corporation. That is a big change. Learning about that change is important for helping believers begin their careers in business successfully.

The transition from college to corporation is not an easy one. It is even more challenging when those making it desire to move from integrating faith and learning to integrating faith and living. This situation presents Christian business faculty with a wonderful opportunity to assist in this transition. This paper is designed to give faculty some tools to do just that. Following an overview of scholarly information on the process of organizational entry and the lives of Christians in business, data will be shared from interviews of recent college graduates. The stories of their experiences during their first year in the marketplace provide the heart of this paper. Consideration will then be given to the implications and pedagogical uses of the stories. Lastly, attention will turn to possible areas for future research.

LIFE AFTER COLLEGE

It is useful to view the transition from college to the "real world" of business through the theoretical lenses of human development and organizational socialization. Popular culture often touts the chaos and stress of both adolescence (teenage angst) and middle age (the midlife crisis). These are difficult times of life, but research of human development suggests that the two most demanding periods of life are actually old age and young adulthood (Whitbourne, 2007). Most people in their early twenties are very stressed and with good reason. They are faced with losing the familiarity of school, separating from their family of origin and redefining the relationship with their parents, finding full-time employment, assuming real responsibility, feeling lonely and geographically uprooted, forming new relationships (with co-workers, friends, and perhaps a spouse and even children), constructing a lifestyle, choosing an initial career but changing jobs frequently, and shaping an identity as an adult. That is a lot for anyone to cope with.

Recent research even suggests that a new stage of development has emerged for 20-somethings in American culture. This stage has been given various labels, but Christian Smith (2007) prefers to call it emerging adulthood. In the previous century, people moved through adolescence (teens to early 20s) into young adulthood (20s to around 40). But recently a distinct and new stage in life has emerged, situated between the teen years and full-blown adulthood. Covering roughly ages 18 to 30, it involves a period of career and relational exploration coupled with a postponement of commitment and responsibility. Separation from the family of origin has also become delayed with parents of today's youth more willing to extend support, including financial, well into their children's twenties. According to Arnett (2004), this period is characterized by identity exploration, instability, focus on the self, feeling in limbo, and a sense of possibilities and hope. It is also accompanied by significant anxiety, confusion, self-obsession, and disappointment.

To those of us who have been college educators for several years, Arnett's description sounds a lot like typical college students. However, compared to the past when this stage was compressed into four to six years, today it extends to twice that time. What is important to note for the purposes of this paper is that the early twenties have been and continue to be a taxing period of life. This is the context in which students move from campus to corporation. Christian graduates are not all that different from their secular counterparts, except that those who have a

genuine commitment to their faith face the additional challenge of trying to ascertain how that faith relates to all the ensuing challenges.

CORPORATE INDOCTRINATION

Christian business graduates also face the hazard of moving from the relatively sheltered life of a Christian college campus to the world of the secular marketplace, a world with a very different set of values and culture. It is here that the theoretical lens of organizational socialization becomes useful. When newcomers first enter a new organization they experience some amount of bewilderment. In a classic article, Louis (1980) describes the newcomer's reaction as one of surprise and sense making: being surprised and confused by all the newness and then slowly attempting to sort things out and comprehend them. Organizations are anything but passive during this process. Whether formally or informally, they seek to inculcate newcomers with the values, expected behaviors, and social knowledge required to become a true member of the organization (Fang, 2008). In other words, they work to transform outsiders into insiders. The earliest researchers of this phenomenon considered the ethics and tactics of organizational influence on newcomers (Schein & Ott, 1962; Van Maanen, 1982).

Recent research has found that newcomers experience two stages during their first few months on the job: the encounter stage, during which the process of assimilation into the organization's culture begins, and then metamorphosis, when the newcomer actually becomes shaped into what the organization desires (Andre, 2008). The newcomer gradually emerges as an "IBMer" or "Nordie" (at Nordstrom's), for example. Effective socialization is linked with organizational homogeneity (Cooper-Thomas, van Vianen & Anderson, 2004). Additionally, newcomers' adjustment mediates the effects of socialization tactics on the newcomers' job satisfaction, organizational commitment, initial job performance, and intention to remain with their new organization, all of which are vitally important outcomes from the organization's perspective (Bauer, et al., 2007).

Organizational socialization is functional for individuals in that it reduces their anxiety and uncertainty while clarifying expectations (Ashforth & Saks, 1996). A certain amount of socialization is necessary and good for the newcomer. But socialization also has the potential to promote excessive conformity and rob people of their individuality. Taken to its extreme it begins to take on elements of a cult

(Arnott, 2000; Collins & Porras, 1994). Many firms take serious the admonitions to consider their new-employee orientation programs as a boot camp (Tichy, 2001) or what Johnson (2007) calls a "signature experience." At the very least, companies are encouraged to develop sophisticated orientation programs (Gustafson, 2005). This approach is likely to continue in the future as recent research suggests that organizations that function in fast-paced environments — which today describes virtually all businesses — are most in need of formal structures that promote the socialization of newcomers (Gomez, 2009).

The bottom line: a notable challenge for *believers* beginning in business is how to respond to this type of pressure. A certain amount of conformity is necessary and even healthy. But at what point has the believer gone beyond just "learning the ropes" (Van Maanen, 1982) to becoming entangled, and perhaps even strangled, by them? Elsewhere this author has written about this danger of being "conformed to the corporate world" as well as provided a biblical response for how to avoid over-entanglement (Seibert, 2001). The danger is real. Given the socialization pressures they face, it is not surprising that newcomers are reluctant to express their personal values at work (Ashforth & Mael, 1989). Their organization's values have a much stronger affect on them than their values have on their organization, and this is especially true for those who are just starting their careers (Morrison & Hock, 1986). Irrespective of their intentions, it will not be naturally easy for believers beginning in business to express their Christian values in the secular marketplace.

This raises the basic issue of the expression of religious values, and Christian values in particular, in the marketplace. What is already known about this?

EXPRESSION OF RELIGIOUS VALUES AT WORK

While Christians have long been concerned with expressing their faith in the workplace, it is only recently that non-Christian management scholars and practitioners have begun to take seriously the role of personal values, including religious ones, in the business firm. Recently, more and more employees desire to express and develop their whole selves at work (Briscoe, 1996; Mitroff & Denton, 1999). Whether referred to as generic "spirituality" or religion or both, these topics have finally become legitimate for all researchers to explore (Cash & Gray, 2000; Mitroff & Denton, 1999). Space here precludes describing this entire literature. Instead, focus will be given to two relatively recent studies of business executives who

are evangelical Christians. These represent excellent research of what the integration of business and Christianity among corporate leaders looks like.

In a widely cited study, Nash (1994) described her investigation of eighty-five successful Evangelical CEOs. Her research provides rich descriptions of the experiences of many of the CEOs she studied, most of whom were what Nash labeled seekers. Seeker CEOs acknowledged that there were times when the values of Christianity and the values of business conflicted. Such conflicts, or creative tensions as Nash called them, were actively engaged by believers through prayer and discussion with fellow believers. That engagement often led to novel business solutions and/or personal spiritual growth. The tensions were creative in the sense that they energized the CEOs' faith and business thinking. For the seeker, much of life in the marketplace involved tension between the demands of the world and the prompting of the Holy Spirit. This tension was not denied or rationalized away, but embraced as central to what it meant to be in, but not of, the world. It was not easy — emotionally, intellectually, or spiritually — to embrace tension. But to seeker CEOs, doing so was the essence of being a faithful believer in business.

Nash identified seven specific tensions that the CEOs faced in doing business:

- The love for God and the pursuit of a business career
- Love and competition/self-interest
- Employees' needs and business obligation
- Humility and pride/ego
- Family and work
- Charity and wealth
- Faithful witness in a secular workplace.

There were not obvious resolutions to these tensions. The point was not to resolve the tensions with simplistic solutions, but rather to acknowledge them and consciously confront them, primarily through prayer and discussion with other believers. In the process of engaging the tensions when specific situations arose, CEOs' faith was tested, applied, and refined. This captured the essence of believers' behavior in business.

A more recent study by Lindsay (2007) examined the ways many evangelicals have recently joined the ranks of the American elite in the fields of politics, higher education, the arts and entertainment, and business. In the business sphere, Lindsay's findings were based on interviews with 101 corporate leaders. These leaders were in agreement that business could be conducted in a way that made it a ministry. The marketplace was an "arena," a "platform," or a "mission field" where they could demonstrate

their evangelical faith to others. In some areas — like the long hours they worked, their uncritical commitment to capitalism, and their affluent lifestyles — the Christians looked quite similar to non-Christian business leaders. But in other areas — like having a Bible or plaque displayed in their office and "coming out of the closet" as a Christian — they were distinct.

Using Life@Work founder Stephen Graves' analogy of "floors of integration," every executive Lindsay studied mentioned business ethics — the ground floor — when describing how their faith impacted their work. Being ethical was seen as a minimum standard to which evangelical business leaders should be held. Many leaders also spoke of establishing internal programs at their firms that reflected evangelical commitments. Two of the most common were faith-based affinity groups and corporate chaplaincies. These represented a second floor level of integration. However, not all evangelical leaders believed it was appropriate to bring their faith so explicitly into their firm. Concerns ranged from distracting the firm from its primary focus on business matters to potential abuses of executive power by advocating a specific religion.

On the third floor, evangelical business executives sought to express their Christian convictions through their organization's external presentation of itself. Messages consistent with Christianity were an explicit part of public relations or advertising communication. This could be as overt as printing Bible verses on company products or more subtle, as in insisting on modestly dressed models for clothing ads. The highest level of integration that Lindsay found, the fourth floor, involved instances of evangelical Christian values serving as the guideposts for a company's culture. Chick-fil-A, with its policy of not being open on Sunday and its purpose of existing "to glorify God by being a faithful steward of all that is entrusted to us and to have a positive influence on all who come in contact with Chick-fil-A" (Lindsay, 2007, p. 180), was cited as an example. ServiceMaster was also listed at the fourth floor. Lindsay quoted former CEO C. William Pollard: "One of the biggest structural questions that I've tried to influence through my leadership is to have the firm not only make money, not only serve customers, not only provide employment — all of which are important ... but also to be moral communities for the development and shaping of human character" (p. 181). The view that the ultimate purpose of business for Christians is the promotion of the common good and the development of the individual is also consistent with Alford & Naughton's (2001) prescriptive and provocative book, *Managing as if Faith Mattered*.

Some firms at the fourth floor went beyond viewing a

business as a means to ministry, to conceiving a business as a ministry in and of itself. Examples included a candle company in Thailand that offers employment to women to deliver them from the sex trade and Pura Vida coffee, which exists to help the poor and prompt conversations about faith. While Lindsay found examples of Christian leaders on all four floors, he did not find consensus on what the ideal form of integration looked like. Indeed, most of the business leaders did not believe that the fourth floor should be the goal of all evangelical business leaders.

The studies by Nash and Lindsay provide illuminating views of the ways evangelical business leaders seek to live lives of faith in the marketplace. The vast majority are deliberate about integrating their faith and their work, and while some are more visible in how they do this than others, virtually all demonstrate that their faith really does make a difference. But as helpful as these studies are, they say nothing about Christian business employees at lower levels of corporations, including the rookies of the business world. Executives face unique hurdles in expressing their faith at work, but their status also affords them more opportunities than regular employees. Lindsay (2007) noted that many lower-level employees could not "come out" about their Christianity the way executives did. Expressing one's personal values at work becomes easier the longer one has worked and the higher up one has risen in a firm. At that point, individuals can actually influence their organization's values in contrast to younger workers who are more the recipients of their organization's values (Morrison & Hock, 1986).

The work of Lindsay and Nash is, therefore, of limited usefulness to believers who are new to business. It provides a glimpse of what life might be like for them in 25 or 35 years (although even here it is quite limited since the marketplace will have changed significantly in that time). But it says nothing about what it will be like to *begin* a career in business as a Christian. Information on Christian rookies is sorely lacking, both from a research perspective and from the perspective of the recent college graduate looking for practical guidance. These needs were the impetus for the research presented here.

AN INVESTIGATION INTO THE EXPERIENCES OF CHRISTIAN BUSINESS ROOKIES

At this point I hope the reader will allow for an unconventional change to the first person voice in this paper. The third person voice was used in the beginning to reflect the scholarly seriousness with which this topic is

being approached. At the same time, this paper investigates the experience of starting a business career through stories, beginning with my own. In the interest of story-telling, I hope the reader will agree that it is reasonable to speak in the first person.

For the skeptical reader, I will begin by stating that narratives and stories are increasingly being seen as a legitimate way to study organizational behavior (Andre, 2008). The *Journal of Biblical Integration in Business* also acknowledges their validity (Cafferky, 2004; Johnson, 2005). As Christians, we recognize that one of the principal literary styles of the Bible is the story. And, of course, God-incarnate used the parable as one of His primary methods of communication (e.g., Matthew 13:3). Just as a good business case study helps students learn technical dimensions of business, so a well told story can assist students in learning what their first year on the job might be like. Indeed, stories are one of the most potent forms of both conveying ideas and enhancing retention of those ideas.

Here is my story as it relates to this topic. For about a decade I taught the capstone senior seminar class to business/economics majors at a Christian college. Many of the readings for the class were written by experienced Christian business people. We also read and discussed Laura Nash's *Believers in Business*. Students enjoyed these readings, but, understandably, they also had trouble relating to the work experiences of such senior people. They frequently wondered what life was like for rookies in business, which is what they would be in just a few short months.

I too wondered about what life would be like for them during their first year after graduation. I could and did share my experience graduating college and entering business, but that happened many years ago. I also differed from my students in not having received a Christian undergraduate education. Finally, it occurred to me that students often take advice better from people closer in age to themselves than I am (which becomes more of an issue with each passing year). The solution to this situation seemed clear: talk to some recent graduates. That I did.

Over the past decade I conducted research interviews with an intentional sample of 16 business/economics graduates of the college where I taught. I used a standard qualitative research methodology similar to one I used in a prior study (Seibert & Daudelin, 1999). A mix of male and female students was chosen to be interviewed based on their spiritual maturity and desire to pursue a business career that also incorporated their faith. I assessed these factors subjectively based on their performance in my senior seminar class. The graduates who were interviewed grew up throughout the U.S. One was raised abroad. They

took jobs after college in the western, eastern, and southern U.S., although most were employed in the Midwest. Their employers ranged from large, well known global corporations to small local businesses. Each graduate was entering his or her first full-time job. The graduates and their jobs are listed here (all names and companies have been disguised).

Alison — Buyer (manufacturing), Cycline Pharmaceuticals

Amy — Area Manager (retail), ValueMax

Becky — Quality Assurance Analyst (management consulting), McNeil & Associates

Brandon — Sales Representative (payroll and benefits), Interactive Systems Solutions

Christy — Business Intern (think tank), The Franklin Institute; Staff Assistant, Office of the U.S. Senator for Ohio

Dave — Equity and Bond Operations Associate (investment banking), B.D. Rutherford

Erica — Recruiting Associate (corporate recruiting), I.T. Search; Sales Representative (manufacturing), Compton Computers; Account Representative (manufacturing), Zytech; Office Administrator (economics consulting), EEA

Josh — Caretaker of his mother-in-law; Business Analyst (human resource consulting), Rockland Corporation

Katie — Processing Supervisor and Operations Manager (retail financial services), OneFinancial,

Leslie — Territory Sales Manager (computer software), SoftWay

Peter — Accounting Assistant (commercial real estate finance), Concord Capital

Rich — Installer, Service Representative, Sales Associate (commercial window manufacturing), Panorama Windows

Robert — Client Representative (technology manufacturing and services), Global Data Systems

Samuel — Project Manager (industrial psychology and human resource management research and consulting), Employee Research Inc.

Steve — Credit Analyst (commercial banking), First National Bank

Tim — Communications (sales) Representative (commercial insurance), Iverson Insurance Group

were also asked to share what they enjoyed about the first year and any advice they might have for graduating seniors. They 60-90-minute interviews were tape recorded and transcribed verbatim, producing about 300 single spaced pages of interview material. This material was content analyzed and organized into similar themes. Two of the interviews were rewritten in their entirety, with the format being changed from an interview transcript to a coherent narrative. A professional colleague and two student research assistants assisted in the analysis.

From a research standpoint, this study can be viewed in several ways. Those are discussed at the end of this paper along with suggestions for future research. The stories that immediately follow provide insights into what graduates can expect as well as lessons for how they can increase the likelihood of having a successful first year. Equally important, the stories give insights into ways rookie Christian business people try to live their faith at work.

RESULTS OF THE INTERVIEWS: STORIES FROM THE FIRST YEAR

Not surprisingly, the interviews produced stories of graduates' successes, failures, joys, and frustrations navigating the first year. Experiences ranged from winning an award to being fired to losing a job offer because of a police record the graduate did not even know she had! Some of the encounters, like adjusting to a work schedule devoid of semester breaks and long holidays, were something all graduates face. But other experiences were unique to committed Christians. These included things like struggling to figure out just what it means to live as a Christian in the business world, witnessing to non-believers, finding the time and energy for one's spiritual life and church, and facing secular corporate cultures and pressures to participate in uncomfortable social situations.

The most commonly reported experiences included variations of the following:

- Being stretched to the limits of one's ability and sometimes beyond
- Having to start at the bottom and feeling underutilized
- Adjusting to long hours and minimal time off
- Facing pressure to party at bars and clubs
- Feeling different as a Christian in the midst of a very secular environment
- Exploring how to live one's faith at work
- Maintaining an active personal spiritual life in a secular world

Through a structured interview, graduates were asked about the challenges and adjustments they faced during their first year as well as the role their faith played. They

- Building relationships: making new friends, finding Christian community

To give you a feel for what the graduates shared, here is an excerpt from Brandon's story (his entire story appears at the end of this article):

My first day of orientation involved a big pep talk on my new company, Interactive Systems Solutions, on how much money we could make if we met our sales quotas and on what it took to succeed in sales. The first couple days were a much tougher transition than I'd expected. You have to remember that I'd just come from being on a student missionary program in India where there was so much poverty and so much need. I had spent all summer long living on as little as possible and being around a lot of desperate people. I'd never seen so much pain before in my life. Obviously, as soon as I returned home, I was struck by how much Americans have, but then starting corporate sales training just magnified it a hundred fold. Now I was being told — no, sold — that work is all about the money.

One of the first things the sales trainer said was, "You will not succeed here if you do not ask in every situation: 'What's in it for me?'" The trainer kept saying, "*whiff 'em, whiff 'em, whiff 'em* ... What's in it for *me*? What's in it for *me*?" This was supposed to be our mantra. We were told to ask this before doing anything. Even without my experience in India, this would have struck me as odd. It seemed completely backwards. I remember sitting there thinking, all my life I've been taught, don't think that way, put others first, and things aren't centered around money. But the first day on the job all I hear is, money matters, money matters, I matter. *I'm* the most important thing, I need to be in this for *me*. I felt pretty overwhelmed right from the beginning. What the company used to motivate people — money, free entertainment, free alcohol — just didn't motivate me.

The following vignettes share more of what some of the graduates experienced (a complete list of vignettes is available on the author's web page at www.gordon.edu):

Job Failure. Alison learned the hard way that in the business world sometimes it's "one strike and you're out." Alison, very competent as a college student, struggled the first couple of months at her first job after graduation. As a buyer at Cycline Pharmaceuticals there was so much to learn, the hours were long, and the pace was quick. She was responsible for a \$.5 million inventory. She couldn't understand why it took her longer to do her job than it took the other new buyers. Perhaps it was her perfectionism. She knew her performance wasn't great, but she had

no reason to think it was a problem. Her boss, who was supportive and encouraging, met with her weekly. But then he got transferred and wasn't immediately replaced. She then reported to her boss' boss, whom she rarely saw. One Friday, after having been at the company for three and a half months, this boss asked to see her. He told her things weren't working out so this would be her last day at Cycline. She should pack up her things, stop by Human Resources, and then leave. She was shocked. She knew she wasn't excelling, but being asked to "resign"? Where did that come from? This boss hardly knew her. He offered few details for his decision. She asked to have one more month to prove herself, but he refused. Needless to say, this event led Alison to do a lot of questioning about the company, herself, her faith, and her future. She ended up seeing a psychiatrist and being put on anti-depression medication. Slowly, she healed.

Little (or maybe not so little) ways of living one's faith at work. Leslie worked as a territory sales manager for a major software manufacturer. She spent most of her time in the field in stores like Staples and Office Max, which resold her company's software. Like all sales people, Leslie built relationships at stores with the important people — store management — who could help her get what she needed. But unlike other sales folk, she also took time to talk to the lowest-level employees, even part-timers. She realized that focusing just on the higher-ups didn't agree with the way she saw people. "I saw everybody as a person who God saw as important, whether they could help me or not," she shared. "A few times I had this asked about me: 'Why are you so nice when you come in here? You always talk to everybody and you're so friendly.' And a few of them just flat out asked, 'Are you a Christian?' or, 'What's your faith?'" Leslie was excited by the way God could use a simple thing like stopping to acknowledge people to bring attention to himself.

Integrity in the job search. Katie had an opportunity to live out her faith during the recruiting process before she even started her first job. She had just accepted a job offer from a company when later that day she received an offer from the firm that was her first choice. She knew that many people would just accept the second offer and tell the first company, tough luck. She also knew that wasn't what a person of integrity would do. So she explained the situation to the recruiter at the first company, told them she would follow through on her commitment to them with enthusiasm if that was their desire, but also asked to be able to consider this new offer. Although she ended up

taking the second offer, the first company was so pleased with the way she handled the situation that they told her the door was open for her to join them in the future if her plans changed.

Katie also lived out her faith in other meaningful ways, which are described in her full story (found on my web page at www.gordon.edu).

An experience trying to witness. Some people Steve worked with at his bank were surprised about how he lived his life, but he hadn't had an opportunity to share his faith with anyone during his first year. "My plan was to get in there and not compromise anything, and then I thought they would want to ask me why I'm the way I am. That's the stereotypical way that people see Christ through you, and then they'll wonder why you're different," explained Steve. But that hadn't happened. He thought it would be easier to share his faith with coworkers.

A change in plans. Josh was thrilled to be getting a job offer to be a business analyst for Rockland Corporation. While excitedly anticipating his first day of work in the "real world," he and his new wife received a phone call. Josh's mother-in-law had just suffered a stroke. Josh and his wife no longer would be living where they had planned nor would Josh be starting anytime soon at Rockland. They moved in with his mother-in-law, and since Josh's wife got a good job there before he did, Josh became the primary caregiver for his mother-in-law during her lengthy rehabilitation. God had a clear calling for Josh during his rookie year, it just wasn't close to the one he expected. Nine months later Rockland was still interested in Josh (and quite impressed with how he had spent the previous nine months), but he would have to re-interview. He started at Rockland shortly thereafter.

Like most emerging adults, these graduates felt a wide mixture of emotions. They were excited to be out of school, on their own, and earning a paycheck. They were finally able to apply what they learned in school and begin to feel like a productive adult. But they also felt considerable uncertainty about their competence and their identity. They longed for the support of Christian friends, which they had come to take for granted in college. And to varying degrees they wondered if they were doing what God wanted them to do. It is important to recall that this was not a random sample of graduates. These were graduates who were serious about their faith. Thus the picture that emerges here is one of the *faithful* believer beginning in business. But that doesn't mean that all the graduates

looked like triumphant Daniels or Esthers. While some did, just as many struggled with their faith during their first year. Indeed, whether it was sharing their lack of desire to go to church or express their faith at work or even their willingness to disclose their inadequacies on the job, I was impressed with the graduates' honesty and transparency. I believe that this was due to their desire to provide information that would be helpful to future graduates as well as to the therapeutic and educational value of structured reflection (Seibert & Daudelin, 1999).

The complete results of the interviews are presented on the author's website. The reader is strongly encouraged to review this material as it provides the meat of this paper. The interview results appear in the form of first person accounts of two of the graduates' stories, Katie and Brandon, and also as a series of vignettes, or short stories, arranged roughly by topic. Names were changed to protect graduates' and their companies' identities. I suggest that the material be read in the order presented, although it is certainly acceptable to jump around as the reader feels led. Please note that, in the spirit of this type of qualitative research, I attempted to keep all the story material as close to the words and perspectives of the graduates as possible. The value of this work is hearing directly from graduates, rather than from me or my three research colleagues. Thus the stories and vignettes provide minimal commentary. This is very intentional. The pedagogical value of the stories is in having students and faculty read and then process them for themselves. Different people will be struck by different issues in the stories. That is a good thing, and it is something that will be maximized if the material is discussed with others, not just read alone. In this sense, the material is similar to a business case study that presents information, which the reader is then called upon to analyze and draw conclusions from. The section that follows presents some of the ways the interview material can be used pedagogically.

USING THE RESULTS OF THE INTERVIEWS: PREPARING BELIEVERS FOR THEIR ROOKIE YEAR

The stories presented here are especially relevant to a senior seminar or capstone class where students are already contemplating their post-college lives. The stories should stimulate rich discussion of potential issues the students will face during their first year. Before reading the stories students could be asked to reflect briefly in writing. What do they anticipate their biggest challenges will be upon entering the workforce? How do they see themselves inte-

grating their faith into their work? After reading the material, students could then compare their expectations to the actual experiences of the graduates. Discussing this with other students should prove to be most useful. What other challenges might graduates face that were not mentioned in the stories? A follow-up assignment would have students reassess which challenges they now anticipate and how they plan to respond to them.

An alternative approach would be to focus students' reactions and discussion on specific issues identified in the stories, like witnessing or handling social pressure. What did the graduates who were interviewed do that was or was not effective? Beyond those illustrated in the stories, what other ways are there for newcomers to handle these situations? Recognizing that the stories tell what graduates did during their first year, not necessarily what they should have done, are there other things a believer beginning in business ought to be concerned with? What role should a person's faith play in their first year? Should this change over time as they gain more experience?

If the primary focus is on helping students with the transition from college to corporation, many other resources are available. Some of the better books that I am aware of are Levitt's *Your Career: How to Make it Happen* (2004), Holton's *The New Professional* (1991), and Ball's *At the Entry Level* (2003). These provide concrete and practical suggestions for beginning a career. Practical material with a scholarly foundation is also available (e.g., Cooper-Thomas & Anderson, 2006). Every year *Business Week* publishes an issue on the best places to launch a career. A resource that should resonate especially well with today's wired generation is Collegiate-Corporate Dynamics, an organization dedicated to helping grads prepare for life in the corporate world (collegiate-corporatedynamics.com). And, of course, the career services center at students' college or university should offer resources not just for finding a job, but also for beginning life as a professional.

Resources are also available targeted specifically to Christians (although almost none deal directly with the issue of preparing for the rookie year in business, hence this paper). Here are three I have found that meaningfully challenge and inspire students: Hill's *Just Business* (2008) addresses marketplace ethics in a Biblically grounded yet practical way; Alford and Naughton's *Managing as if Faith Mattered* (2001), a theologically sophisticated work, opens students' eyes to new (and some might even say, radical) ways that Christianity can impact the practice of business; and my own article on how to learn the corporate ropes without getting strangled (Seibert, 2001), which provides strategies for helping newcomers handle organizational

socialization pressures. I am admittedly biased in recommending this last one. Providentially, the last decade has seen the emergence of a considerable amount of solid writing by Christian business scholars and practitioners. Connections can be made between most of this work and the stories presented here.

Using the stories provided here to stimulate discussion in a senior-level course is their most obvious application. But it is far from the only possible application. A colleague uses several of the vignettes for devotionals in his business analysis and strategy course. He reads a vignette and offers a brief comment. Sometimes this leads to questions from students. It would also not be difficult to connect vignettes to specific biblical passages and/or to pray for students concerning the issue raised in the story. Another potential use is as lecture illustrations. Students usually appreciate a good story, especially if it is true and relevant to their lives. These stories are just that. Lectures by faculty who teach in various business disciplines often touch on issues like ethics, evangelizing, corporate culture, and the importance of relationships in the business world. Dropping in a story or two and being able to explain that it came from a recent graduate's experience can enliven a lecture.

For those of us faculty who are a couple decades (or more, perhaps) removed from our own transition from college to the workplace, the stories provide an update on what recent graduates are experiencing. This should help us in our student advising. Students, at least the ones I have dealt with, experience considerable ambivalence about their senior year. They are thrilled to finally be a senior, but also filled with uncertainty and fear about what the future holds. Sharing stories of those who have gone before them is a great way to allay fears and provide encouragement for what lies ahead. Of course, one of the blessings of being a professor and not having to teach from a standard curriculum, is being able to tailor material to one's own strengths and interests. I would be surprised if you could not come up with creative ways of your own to incorporate the stories into your own teaching, advising, and even research.

Finally, the stories of these graduates, although most relevant to seniors, could also be used effectively in many other courses. Their use in an introduction to business or principles of management course would give younger students a taste of many aspects of the real business world. Also, since the stories deal with the human aspect of business life, they are very relevant to courses in organizational behavior and human resource management. Indeed, direct connections to issues in these courses like organizational entry and socialization, personal values, corporate culture, and religion and spirituality in the workplace can readily be made.

SUGGESTIONS FOR FUTURE RESEARCH

One way to view the research reported here is as an inductive, grounded theory investigation with value in its own right (Strauss & Corbin, 1990). As such, follow-up work would involve further analysis of the interview data and the construction of a conceptual model of rookies' experiences. This study can also be considered an exploratory pilot investigation. It would then logically be followed by more comprehensive interview and survey research with a larger sample that is more representative of Christian college graduates. The findings of the present study suggest many questions that could be included in future interviews or surveys. From these two perspectives the study reported here has the potential to contribute to the scholarly literature on the transition experiences of recent graduates.

Additional issues could be explored in similar research. These include examining how rookies' experiences are influenced by the type of business/industry they enter and the type of work they perform (e.g., marketing vs. finance). Also, the experiences of women graduates may differ from that of men. Rookies' experiences are also likely affected by geography. Having worked and taught in the Midwest and the Northeast, I can attest from personal experience that their climates of faith-business integration are quite different. Follow up with rookies a few years down the road would also provide fascinating and relevant data.

The research reported here can also be viewed as action research. It draws on and informs theory, but its primary purpose is to inform praxis. That is the perspective I adopt in this paper. While caution must be taken in drawing generalizations from an intentional sample of 16 graduates, the fascinating stories uncovered in this study provide ample fodder for faculty and students alike as they consider how to ease the move from college to corporation. Further action research could take the stories provided here and experiment with different ways to use them pedagogically. How can the information provided by previous rookies be most effectively used by faculty and current students? I offered several suggestions earlier in this paper. Following up on those and other ideas could be formalized in future action research.

Finally, the secular management academy is now much more open to research of religion and spirituality. Conducting further research with young Christian business people and communicating those findings to a broader audience could prove very fruitful.

CONCLUSION

If a goal of education is to make a genuine impact on students, stories are a very effective medium. Former students often tell me they remember the stories I told them long after the details of a particular lecture have been forgotten. I began this paper sharing a small portion of Kurt's story of his transition from college to corporation. Kurt, who happens to be the author of this paper, received very little assistance from his college in making that transition. Kurt, like many students, would have benefited from a period of preparation. Leaving college for a career is no easy move, especially with the added responsibility of being light and salt in the marketplace. God was very deliberate about preparing people like Moses, David, Paul, Mary, and even his own Son for their ministries. Don't we want our students to be equally prepared? Perhaps your program of business education already deliberately prepares its graduates for their rookie year through seminars, workshops, commissioning, and the like, or, maybe it does not. Either way, offering grads a realistic job preview of the first year through the experiences of those who have gone before them, seems to be a wise approach to helping graduates successfully leave the college nest.

All believers working in business start as a rookie. Much can be learned from the experiences of prior rookies. This paper has provided resources to assist faculty in better equipping their graduates for that crucial first year in the business world.

REFERENCES

- Alford, H.J., & Naughton, M.J. (2001). *Managing as if faith mattered: Christian social principles in the modern organization*. South Bend, Indiana: University of Notre Dame Press.
- Andre, R. (2008). *Organizational behavior*. Upper Saddle River, NJ: Pearson Prentice Hall.
- Arnett, J.J. (2004). *Emerging adulthood: The winding road from the late teens through the twenties*. Oxford University Press.
- Arnott, D. (2000). *Corporate cults: The insidious lure of the all-consuming organization*. New York, NY: AMACOM.
- Ashforth, B.E., & Mael, F. (1989). Social identity theory and the organization. *Academy of Management Review*, 14(1), 20-39.
- Ashforth, B.E., & Saks, A.M. (1996). Socialization tactics: Longitudinal effects on newcomer adjustment. *Academy of Management Journal*, 39(1), 149-178.

- Ball, M. (2003). *At the entry level: On survival, success, and your calling as a young professional*. Los Angeles: Pure Play Press.
- Bauer, T., Bodner, T., Erdogan, B., Truxill, D., & Tucker, J. (2007). Newcomer adjustment during organizational socialization: A meta-analytic review of antecedents, outcomes and methods. *Journal of Applied Psychology*, 92(3), 707-721.
- Briscoe, J.P. (1996, June). Influences upon personal "value expression" at work: An empirical study. Paper presented at the International Conference on Advances in Management, Framingham, MA.
- Cafferky, M. (2004). Integration through narrative. *Journal of Biblical Integration in Business*, 186-212.
- Cash, K.C., & Gray, G.R. (2000). A framework for accommodating religion and spirituality in the workplace. *Academy of Management Executive*, 14(3), 124-134.
- Collins, J.C. & Porras, J.I. (1994). *Built to last: Successful habits of visionary companies*. NY: Harper Business.
- Cooper-Thomas, H. & Anderson, N. (2006). Organizational socialization: A new theoretical model and recommendations for future research and HRM practices in organizations. *Journal of Managerial Psychology*, 21(5), 492-516.
- Cooper-Thomas, H., van Vianen, A., & Anderson, N. (2004). Changes in person-organization fit: The impact of socialization tactics on perceived and actual person-organization fit. *European Journal of Work and Organizational Psychology*, 13(1), 52-78.
- Erikson, E.H. (1985). *Childhood and society*. NY: W.W. Norton & Company.
- Fang, R. (2008). Organizational socialization process: A social capital perspective. *Academy of Management Proceedings*, 1-5.
- Gomez, L.F. (2009). Time to socialize. *Journal of business communication*, 46(2), 179-207.
- Gould, R.L. (1978). *Transformations: Growth and change in adulthood*. NY: Simon & Schuster.
- Gustafson, K. (2005). A better welcome mat. *Training*, 42(6), 34-39.
- Hill, A. (2008). *Just business: Christian ethics for the marketplace*. Downers Grove, IL: IVP Academic.
- Holton, E. (1991). *The new professional: Everything you need to know for a great first year on the job*. Princeton, NJ: Peterson's Guides.
- Johnson, L.K. (2007, July). What is your company's "signature experience"? *Harvard Management Update*, 12(7), 5.
- Johnson, S.G. (2005). Cases as stories, laboratories & parables. *Journal of Biblical Integration in Business*, 4-6.
- Levitt, J.G. (2004). *Your career: How to make it happen* (5th edition). Mason, OH: Thomson/South-Western.
- Lindsay, D.M. (2007). *Faith in the halls of power: How evangelicals joined the American elite*. New York: Oxford University Press.
- Louis, M.R. (1980). Surprise and sense making: What newcomers experience in entering unfamiliar organizational settings. *Administrative Science Quarterly*, 25, 226-251.
- Mitroff, I. & Denton, E. (1999). A study of spirituality in the workplace. *Sloan Management Review*, 40(4), 83-92.
- Morrison, R.F., & Hock, R.R. (1986). Career building: Learning from cumulative work experience. In D.T. Hall & Associates, *Career Development in Organizations*. San Francisco, CA: Jossey-Bass.
- Nash, L.L. (1994). *Believers in business*. Nashville, TN: Thomas Nelson.
- Schein, E.H., & Ott, J.S. (1962). The legitimacy of organizational influence. *American Journal of Sociology*, 67, 682-689.
- Seibert, K.W. (2001). Learning the ropes without getting strangled: The believer and socialization in business. *Journal of Biblical Integration in Business*, 88-108.
- Seibert, K.W., & Daudelin, M.W. (1999). *The role of reflection in managerial learning*. Westport, Connecticut: Quorum Books.
- Smith, C. (2007, November/December). Getting a life: The challenge of emerging adulthood. *Books & Culture*, 13(6), 10-13.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.
- Tichy, N.M. (2001, April). No ordinary boot camp. *Harvard Business Review*, 79(4), 63-70.
- Van Maanen, J. (1982). Boundary crossings: Major strategies of organizational socialization and their consequences. In R. Katz (Ed.), *Career Issues in Human Resource Management*. Englewood Cliffs, NJ: Prentice-Hall.
- Whitbourne, S.K. (2007). *Adult development and aging: Biopsychosocial perspectives* (3rd Edition). Wiley.

SAMPLE INTERVIEW SUMMARY

Brandon's Story: Finding my Place

This is the full story of a graduate of Wheaton College's business/economics department, written essentially in his own words. He shares what his earliest experiences in the business world were like. This story illustrates things like corporate culture, callings, social life, and witnessing. Names have been changed to protect anonymity.

I left college a pretty confident guy. Although I wasn't at the top of my class, I'd been a success in both high school and Wheaton. I'd worked summers and done an internship, so I felt like I had a good handle on the workplace. Senior year, I got a quick start on the job search process and ended up with a job as a sales representative at ISS. After graduation I went to India on SMP (student missionary program), which is a whole other story. I got back to the States, took two weeks off, and then was scheduled to start at ISS the middle of August.

My job with ISS (Interactive Systems Solutions) was in the small business division, which provides payroll, human resources, 401K, and healthcare benefits programs to businesses with less than 100 employees. Going into it, I had mixed feelings about the five-week, 7:30 a.m.-to-5:30 p.m. training program. I was glad to be getting formal training, but 250 hours seemed a bit much, even if I was a little apprehensive about being able to learn enough about payroll, 401K, and health-care programs to be able to sell them to business owners.

The first day of orientation involved big pep talks on ISS, how much money we could make if we met our sales quotas, and what it took to succeed in sales. The first couple days were a much tougher transition than I'd expected. You have to remember that I'd just come from being on SMP in India where there was so much poverty and so much need. I had spent all summer living on as little as possible and being around a lot of desperate people. I'd never seen so much pain before in my life. Obviously, as soon as I returned home I was struck by how much Americans have, but then starting corporate sales training just magnified it a hundred fold. Now I was being told — no, sold — that work is all about the money.

One of the first things the sales trainer said was, "You will not succeed here if you do not ask in every situation: What's in it for me?" The trainer kept saying, "Whiff 'em, whiff 'em, whiff 'em ... what's in it for me? What's in it for me?" This was supposed to be our mantra. We were told to ask this before doing anything. Now even without my experience in India, this would have struck me as odd. It

seemed completely backwards. I remember sitting there thinking, all my life I've been taught, don't think that way, put others first, and things aren't centered around money. But the first day on the job all I hear is, money matters, money matters, I matter. I'm the most important thing. I need to be in this for me. I felt pretty overwhelmed right from the beginning. What the company used to motivate people — money, free entertainment, free alcohol — just didn't motivate me.

After training was over it became clear that parties and alcohol were the company's big motivators. There were monthly and quarterly recognition events to honor the top sales people. Afterwards we'd go to a bar to celebrate. Every Wednesday we'd "phone canvas" and whichever team made the most sales appointments got taken out to a bar to celebrate. In the beginning, I was just trying to figure out, what must I go to? What don't I have to go to? What should I do? It was hard.

In the beginning I went just thinking this was what I needed to do. Usually I'd just get a drink and make that one drink last all night long, just to be able to socialize. But I didn't really want to be sitting around bars and drinking. It's not like I thought the bar scene was evil, but I wasn't very comfortable with it myself.

Selling was hard, too, especially at first. I thought my assigned mentor would help more than he did, but then I guess I forgot what they taught us at the beginning of training. During my first week of actual selling I asked my mentor to go out on a call with me. I wasn't sure how to sell a certain product that I hadn't been trained on yet. When I asked him to go with me on the call, he literally looked at me and said, "What's in it for me?"

After recovering I stammered, "Honestly I don't think anything."

So he said, "No, my time is my money, so why should I help you?" He didn't. I just thought ... wow.

People really did say whiff 'em all the time at ISS. Mentors were supposed to spend half a day once a week training their people and going on calls with them. Mine wouldn't give me any time unless there was something in it for him. Later, when I had a couple big calls where he could split the deal with me, then he went.

I tried really hard not to get down about things like this, and eventually I got pretty good at selling. I even got recognized myself after a few months. That was a big boost to my confidence. It also made me feel like I could start to be more of my own person. Toward the end of my first year, I stopped going to the drinking celebrations after recognition events. I always went to the recognition to show my support for the winner, but once people knew I

worked hard and could do a good job, I felt less pressure to have to go drinking.

I remember one night after phone canvassing, a manager from another area announced that we were all going to a bar to celebrate. I told him, "No, I have other plans," which was my usual way of declining.

But this time he insisted, saying, "We're all going together."

And I said, "No, I'm not going."

He said, "Well it's only 4:30, you can't leave early if you don't come."

I said, "That's fine. I've got a lot of paperwork to do, so I'll stay until 5:30." But I told him I wasn't going just because I felt so pressured by him that I didn't want to give in to him.

Some of the other sales reps told me they couldn't believe I just said that to him. I replied, "He can't make us go to that, we are our own people, we have minds of our own, and I'm still going to have my job whether I go or I don't go." It felt good to stick up for myself. But I had to work hard and prove myself too. I think if I were to have said that in my first week on the job, I couldn't have gotten away with it.

One of the best things I've been able to do at ISS is share my faith. It's not like I witnessed directly to a lot of people. It was also talking about things I did over the weekend or the opinions I had on certain things. Often people can tell you're a Christian just by the things you do and don't do. By not using foul language in the office and by not drinking with everyone on the weekend — things that everybody assumed everyone did — but people saw that I was different.

I did have a couple really interesting conversations. Once when I was out with Lisa, our senior sales executive, she asked me where I went to school. Most people around here know that my college is a Christian school. After I told her she said, "Can I ask your opinion? What church did you go to and grow up in? What do you think about God?" We had this long conversation. We were in my car stuck in traffic in a snowstorm for almost an hour. It was like the Lord was giving us this time to talk. She was expecting her first child, so she was thinking that she wanted her baby to be raised in a church. She was searching for God herself.

The only other Christian in our office was the secretary. She had already introduced Lisa to the basics of Christianity. Now Lisa wanted me to clarify some things for her and to recommend some books she could read. The next time we were out on sales calls together she again started talking to me about my faith. Here I am with the

senior sales executive, who I thought of as so experienced and all-wise, and yet she's coming to me on a completely equal level to ask me my thoughts. When I told our secretary about all this she touched my arm and said, "I've been praying for Lisa for so long." That was exciting — to see how God works through different people.

Most prospective clients had also heard of my college. I learned over time that if Wheaton came up, I'd usually get questions about religion, so I eventually started mentioning it on purpose. One guy said, "Oh, that's that really religious school. Are you really religious like that?"

I got that question a lot, and I'd always said, "What do you mean by religious?"

This guy then said, "I heard some crazy things. You guys can't do a lot of things."

I replied, "Yeah, we signed something saying we wouldn't do this or that."

And he said, "Man, that's all my college life consisted of."

"I usually don't do those things anyway so it wasn't much of a loss to me," I told him. "It's just part of being at the school and a lifestyle that you want to live." Then he started asking me questions and telling me he'd been turned off to Christians.

We had probably a good 30-minute conversation, and he asked me about whether I thought someone had to be saved to get to heaven. He said he thought it was about being good and doing certain things. He even gave me all his criteria for why he thought he'd be in heaven.

One of the best conversations was actually with the trainer who taught us whiff 'em. After the five weeks of training, he spent time with all the trainees out in their sales territories. When he was with me, he asked me what I'd done the past weekend. I'd been to a Billy Graham crusade. And he asked, "Billy Graham, oh, isn't he a Christian? Are you religious?" There was that question again. He just asked question after question from that point on. I told him about how at the end they give an invitation to accept the Lord, and he asked, "What do you mean, 'accept the Lord' and what do you mean by salvation?" I explained salvation to him and he literally said, "What do you have to pray?" Then he asked me if I was saved and what age I got saved.

This conversation probably lasted 30 minutes. We were doing sales stops. So we'd stop by a client, and then we'd continue the conversation in the car. I didn't bring it up, but he said, "Now go back to this, this salvation stuff." He told me he was raised Catholic. He asked me if I thought those people who weren't saved would go to heaven.

I said, "No, I believe they won't."

He replied, "Wow, I had a friend once who thought

that same way and he was so set in his beliefs and his ways.” He was surprised I thought that way, too. But we just had a really good conversation.

It’s been interesting to realize that religion is on everyone’s mind, whether they are a Christian or not. They wonder about God and wonder about where they’re going to be after they die. I feel blessed to have had these conversations, and I feel like God just allowed them to happen. That’s why I think it’s part of my job and my purpose at work to bring up on almost every call that I went to Wheaton. People put you in a “religious” category. Every time I always respond, “What do you mean by religious?” Then the conversation just goes from there.

I’ve grown a lot this year. I still don’t know exactly how I fit at ISS, but I really do feel as though I’ve been able to feel God’s presence at work. That’s cool.

Promoting Successful College-to-Workplace Transitions: Examples from Bethel University

CHARLES HANNEMA
Bethel University
Charles-hannema@bethel.edu

JOYCE LEMAY, SPHR
Bethel University
jlemay@bethel.edu

BETHANY OPSATA, SPHR
Bethel University
b-opsata@bethel.edu

STEPHEN WHITING
Bethel University
whiste@bethel.edu

ABSTRACT: *Life is filled with transitions. One of the toughest is from college to the workplace. Many graduates experience culture shock as they move from the comfort of a Christian college to the reality of the business world. This paper will look at the context and the challenges for workplace transition. It will then review the practices used at one Christian university that have shown effective in preparing students for employment along with theories currently in development to improve workplace transition.*

INTRODUCTION

Something happens when a graduate walks across a stage to receive a diploma. There is excitement, pride in achieving a major accomplishment, a sense of satisfaction, and gratitude. Then fear and discomfort set in. Commencement catapults the graduate from a reasonably comfortable environment to a new unknown. Most graduates went through a similar transition from high school to college, but this time the “real world” looms ahead. Paul Kaponya (1990) has coined the phrase “student shock syndrome” to describe the stress that occurs during the transition from graduation into the workplace. The syndrome is widely accepted among psychological circles as a stress disorder suffered by students

struggling through the transition (Kaponya, 1990).

College students grow in confidence, academic ability, and interpersonal communication skills during the college years. This is the time in life where adolescents transform into young adults and launch into the work world. According to Alexandra Levit (2009), the nationally known author specializing in young adult work issues, the transition into the workplace can feel like being whisked away in a space ship and landing on another planet. Many graduates are caught off guard by the reality of the workplace demands and struggle with many things they should have been better prepared to experience (Murphy, Blustein, Bohlig, and Platt, 2010). Many have a hard time adjusting to the structure and rules of a professional job, learning how to handle money and finances, figuring out what the

boss and company expectations are, and building new interpersonal relationships (Smith, 2006).

As business professors, we have an opportunity and responsibility to ensure our graduates are ready for the work world. This paper will review the context and challenges of workplace transition, provide examples of what one university is currently doing to aid student transition, and offer a sneak peek into our future by highlighting three programs currently in the planning stage to build graduates' competence in workplace transition.

LITERATURE REVIEW: TRANSITIONS

Berry's theory of acculturation is useful for understanding transitions between cultures (1997, 2002, 2005). Although originally developed to help understand perspectives through immigration, it can provide insight into any cultural transition. Berry argues that people react one of four ways when confronted with joining a new culture, such as leaving a Christian-college environment and entering a secular workplace. First, some respond by separation. They place a strong value on their original culture and maintain it exclusively throughout transition. They would remain separated from the work culture by finding other Christians and socializing and interacting exclusively with them. The second response is assimilation. Here the graduate turns completely to the new work culture, shedding their original cultural distinctiveness to look like those around them. The third response is integration. In this case, the graduates would seek to blend their original culture and their new work culture, valuing each one of them independently. The final response is marginalization. In this case the graduates become overwhelmed with the transition or are excluded or discriminated against in the new workplace. They then dislike both their original culture and their new culture, and often find themselves isolated and disenfranchised. Marginalization does not make for successful workplace transition. The challenge is to enable students to assimilate into their new organizational culture, maintaining their own sense of values and beliefs and yet adjusting to the expectations of the workplace.

As the workplace moves toward a global environment, it is critical that students have a well-grounded understanding of the multicultural world in which they will be working. A variety of studies across time and disciplines have revealed that intentional classroom intervention could be effective in developing moral reasoning and ethical decision making (Welton, 2009). Studies reveal that multicultural competence can also be improved through

focused and well-developed curriculum and experiential learning opportunities (Cannon, 2008). Too often, Christian colleges and universities fail to reflect the realities of the diverse population students will face in the workplace (Yancey, 2010). Developmental theories recognize the influence of other people in the growth and development of a young person. Early psychosocial theories such as Chickering's (1978) seven vectors of development presuppose interactions with formative influences. Pascarella and Terenzini (1991) state that students' interpersonal interactions with faculty manifest themselves in changes in intellectual outcomes, attitudes, values, and psychosocial characteristics.

LITERATURE REVIEW: TRANSITION SUPPORT TOOLS

Internships have long been recognized as important contributions to the development of business professionals and their transition to the workplace (Rothman, 2007). In a longitudinal study of intern perceptions, Cook, Parker, and Pettijohn (2004) found students rate internships as valuable in helping them in their careers including relating classroom theories to the workplace, gaining confidence in finding a job after graduation, helping them mature as individuals, and getting along better with others in work situations. A study by Caroline D'Abate (2010) suggests that making multiple developmental interactions, including internships, mentoring, and team-based projects part of a business curriculum better prepare students for the working world. The findings by Callanan and Benzing (2004) indicate significant improvement in the ability to secure a job for students who had completed an internship. Their study indicated students were 4.4 times more likely to secure a job than non-internship counterparts. Other studies (Coco, 2000; Knouse, Tanner, Harris, 1998) have shown similar results including more job offers and higher salaries.

Student portfolios demonstrate fulfillment of curriculum learning objectives. Dating back to the 1960's (Michaelson & Mandell, 2004) portfolio use has increased with the advent of electronic and Web 2.0 tools. E-tools have increased the ease of creating and accessing portfolios. While only 16 percent of employer's currently use e-portfolios in the recruiting and selecting process, 56 percent indicate they plan to utilize them more in the future (Ward & Moser, 2008).

CONTEXT OF WORKPLACE TRANSITION

Understanding the operational context and the developmental stages of our students aids us in preparing them for transition. The view of adolescence has changed drastically in the past 150 years. In the 1800s, children progressed from childhood to adulthood with minimal transition between the two. When girls and boys reached maturity, they were expected to work, marry, and start a family. In the early 1900s, that started to change when school and labor reform laws were passed (for example, the Keating-Owen Law of 1916, the National Industrial Recovery Act of 1934, and the Fair Labor Standards Act of 1938). At that point children were expected to stay in school through high school, which extended childhood. Although the 16-18 year olds were physically mature, they were typically not expected to take on adult responsibilities while still in high school. This is when the term "teenager" came into vogue, which Harris & Harris define as "a young person with most of the desires and abilities of an adult but few of the expectations or responsibilities" (2002, pp. 34-35).

As the demand for continued education soared, the expectations of adulthood were prolonged yet again. However, the word teenager did not fit with the 20 something group, so another new word was created: adolescence (Harris & Harris, 2002). Adolescence now describes the years from older teenager through the young 20s in which people are still growing up and slowly adding adult responsibilities. Our culture has now turned growing up into a longer and gradual process. This time of gradual maturing continues through college and into the workplace and provides the context for studying transition between the two.

Many graduates are slightly disillusioned to find that the workplace is not as welcoming to friendships as expected. Many new graduates report that the workplace can be a lonely environment compared to college (Wright and Lopes, 2009; Murphy, Blustein, Bohlig, and Platt, 2010). According to a MonsterTRAK survey done in 2006, 48 percent of students move back home after graduation. That number tends to go up in a poor economy (Pollack, 2007). This can accentuate emotional turmoil for the graduate who just spent four years working on transitioning to adulthood and now feels less independent. The problem surfaces when students are not ready to deal with these transitional issues. Therefore, awareness is a key factor to dealing effectively with the transition. Students need to be better prepared, to make adult choices for the changes and challenges that will arise as they enter the workplace.

CHALLENGES OF WORKPLACE TRANSITION

We now turn to two significant challenges to workplace transition. First, for successful transition, graduates must learn how to adapt to a new organizational culture which might be significantly different from the culture of their college. Second, new graduates must understand how the expectations of the workplace are different from typical expectations at college.

The first challenge for workplace transition grows out of organizational cultural differences. Every organization has its own unique culture (Fullan, 2007). Most students pick a university based on the culture they experience during a campus visit. Students look for programs and activities that interest them and observe the overall demeanor of the people in the environment. Often unconsciously, they observe the four traits of any organizational culture: involvement, consistency, adaptability, and mission (Denison & Mishra, 1995). Students typically pick a college, especially a Christian-college, because its culture is similar to their own history. After enrollment, students begin to get involved with campus activities, enjoy the consistency of the social norms, learn to adapt through college systems, and feel university pride at being part of something larger than self. The transition from college to work can be more difficult than the transition from high school to college. Colleges typically have a stronger support system for the transition, including residence assistants, academic advisors, campus ministries, and counseling centers.

The second challenge is understanding workplace expectations and how they differ from college. College can be a 24-hour, seven-day-a-week experience. There is always a paper to write, research to conduct, or a textbook to read, but there is security in understanding expectations and required outcomes and flexibility in planning and scheduling projects and personal time. Students learn to ask professors questions and submit work that will earn the grade they aspire to reach. Once a student is acclimated to the college environment, it becomes much easier to succeed; they know how to read a syllabus, work with various personalities of professors, and complete assignments by due dates. While those are all transferable skills to the workplace, the work environment is different from the college environment and many students are not ready for the transition.

Students often get their first exposure to the professional work environment through an internship. Most students comment about the different culture and work flow of the workplace. Students discover that many managers expect the work to get done, period. During college if a student has an issue with a deadline, they try to negotiate

with the professor or simply take a lower grade. In the workplace, not completing the job has far-reaching consequences. The stakes are much higher in the workplace. Missing a deadline could result in shutting down a production line, losing a large client, or losing a job. In college the student works for a grade; in the workplace the employee is working to keep a job (Pollak, 2007).

Instructions in the workplace tend to be more vague than in the classroom. Although many employers offer new employee orientation, it still takes time to acclimate to the new environment. Most employers require a new employee to get up and running very quickly. In college classes, the professor normally spends a great deal of time explaining the course and project requirements. If students are confused, they have their fellow students, teaching assistants, and the instructor to clarify requirements. Most employers do not go into the same type of detailed requirements for a work project. The new employee must determine how to complete the project without knowing all of the detailed steps (Coplin, 2007).

Students need to learn how to successfully transition from the university to work, understand the dynamics of making adult decisions, and be prepared to deal with the reality of workplace demands. The job of academia is to help students through the transition by giving the students experiences that will develop character, spiritual growth, and critical thinking capabilities.

CURRENT PROGRAMS FOR TRANSITION

We now turn from the theoretical to the practical. The following sections will highlight programs at one particular school, the Department of Business and Economics at Bethel University in suburban St. Paul, Minn. At Bethel, the Department of Business and Economics is part of the College of Arts and Sciences and services the traditional residence college. Most students are between 18 and 22 years of age and have not yet held a full-time job. There are approximately 450 students in the department, 13 full-time faculty members, and two staff positions. The first section will focus on current programs that have proven valuable in aiding graduate workplace transition; the second will highlight transition-focused programs in consideration for future implementation.

The department's current efforts toward facilitating transition are both formal and informal. Informally, the department places value on building faculty-student relationships. The majority of faculty members have workplace experience prior to joining academia and frequently relay

their own experiences to students. These experiences are often brought into the classroom but at other times the classroom is brought into industry. One example is a faculty member who teaches proper business attire. After teaching the principles, the professor takes the entire class out to shop for appropriate business attire. In a business writing course, faculty members move beyond writing to communications. In this class, they spend time learning about business meals and practice what they have learned by actually sharing a meal together.

Additionally, curriculum goals emphasize authentic learning experiences. For example, classes such as strategic management, auditing, compensation, and managerial finance include case studies or simulations to increase the transfer of learning from the classroom to the workplace. Other classes combine curricular goals with more direct hands-on experience. For example, a marketing seminar requires a group project where students consult with an external business to satisfy their marketing needs. An entrepreneurship strategies and tools course includes a group project where students bring an actual product to market and produce a profit. A federal income tax class provides opportunities for students to volunteer through a local non-profit to prepare tax returns for low-income wage earners. These experiences contribute greatly to successful workplace transition. While many faculty and courses do provide intentional learning to aid student transition to the workplace, these activities are not currently integrated as curriculum level objectives. The opportunities that are available department wide, regardless of a particular student's curriculum choices or career goals, are internships, alumni interactions, and a senior banquet.

Although the business major at Bethel has had an internship option almost from its inception, the department was disappointed by how few students were choosing to complete an internship for credit. The department now requires internships for all students. The department based its decision on anecdotal evidence relating to the success rates of students completing internships and their success in finding jobs. They anticipated internships would provide students with experience necessary to be marketable and successful in their chosen field. It is not, however, standard for the field. Weible's (2010) survey of 180 Association to Advance Collegiate Schools of Business (AACSB) accredited programs showed that although 94 percent of schools offered internships, only 16.8 percent actually required them.

We believed that our internship model would need to change to be able to successfully monitor and mentor the increase in internships. In school year 1999-2000, 36 students did voluntary internships for credit. In school year

2009-10, 129 students did internships for credit, an increase of more than 250 percent from a decade before. In 2004 the course was moved to an online model using the Blackboard platform. Students now submit a number of assignments and participate in discussions boards in order to fulfill the course requirements. These assignments are structured to help students transition to their first jobs by being reflective and analytical about their internship experiences (Clark, 2003). There are four core assignments that are similar in structure. Each assignment requires the student to answer four questions with reflective analysis on their experiences. At the beginning of the semester, the questions are general in focus (describe your job, describe your organization, how did you get the job, what skills do you want to develop). Assignments two through four become increasingly analytical and increasingly behavioral. The behavioral aspects of the questions are designed to mimic behavior-description questions that are frequently asked in interviews, thereby preparing students for the job search as well as the transition.

Another key part of the online course is discussion-board postings. While the assignments are student-to-teacher in emphasis, the discussion boards are a peer-to-peer environment. During these postings, students engage with issues that arise at their worksites, sharing best practices, looking for advice, and learning from each others' good and bad experiences.

The research previously cited indicates internship experiences help students get jobs. However, for the experience to truly prepare students to transition into those jobs, faculty feedback is key. The faculty member provides insight and assistance to the student, helping them navigate the internship successfully. In turn, students are better prepared to take on their first year post graduation.

Secondly, one-on-one or small-group interaction with alumni is a successful way to facilitate transition to the workplace. There are two predominant ways we have made that happen.

Our department sponsors a networking tent at our school's homecoming football game. We encourage departmental alums to visit with us at the tent by offering free snacks and door prizes. Although alums from all years stop by, we find it to be especially popular with new alumni who have just entered the workforce. A second way we facilitate interaction with alumni is through events or workshops that we or our student association host, including workshops on resume and interview skills, opportunities to speed network, guest speakers, and visits to local employers. Each of these activities gives the students exposure to different perspectives of the workplace and clarifies

workplace expectations and norms through descriptions of culture, job requirements, struggles, and accomplishments. By interacting with alumni either on campus or at their companies, students begin to envision their professional lives in advance, reducing the threat level once they graduate. One of our student groups focuses on bringing in alumni to talk specifically about how they integrate faith into the workplace and the impact of faith on their decision-making and leadership styles.

The third initiative designed to facilitate successful workplace transition is our senior banquet, held just a few days before graduation. The purpose of the banquet is three-fold: to bring closure to the college experience and allow the department to celebrate the students' successes, encourage students to look ahead to their careers, and provide a time to offer a blessing upon the students, in essence anointing them for a vocation in service to God's kingdom and for God's purposes.

PROPOSED PROGRAMS FOR TRANSITION

Although the department has been pleased with the results of our internships, alumni interactions, and senior banquets, we are always looking for additional opportunities to help our students grow and develop, enabling a smoother transition to the workplace. Three new initiatives are currently being developed. These include the use of an electronic portfolio, strategic connections with external partnerships, and the implementation of an integrated curriculum stressing moral development and reasoning.

Traditional academic assessment standards often focus on grading metrics and rubrics targeting narrow, specific outcomes. While those metrics are a critical component of assessing student performance, their design fails to assess development of a student's competencies beyond the classroom.

There is a significant and growing body of academic and organizational research about electronic portfolios. We have used many sources to help form our portfolio initiative, including Heinrich, Bhattacharya, and Rayudu's (2007) study of ePortfolios' (their terminology) value for building lifelong learning; Bollinger and Shepherd's (2010) discussion of their integration of portfolios into an online course; Wang's (2009) study of using electronic portfolios to increase student collaboration; Fitch, Peet, Reed, and Tolman's (2008) discussion of how the University of Michigan integrated portfolios into assessment of curriculum and student learning; and examples of portfolio implementation written by Woelfel, Murray, and

Page (2010) from The Citadel School of Education; and Wilhelm, Puckett, Beisser, Wishart, Merideth, and Sivakumaran's (2006) review from three different schools including Arizona State University, Drake University, and the University of Tennessee at Knoxville. These articles, along with conference presentations on the topic, are informing our program development and increasing our confidence in successful deployment. A likely future extension of this project will be to use portfolios in institutional assessment and departmental accreditation, as portfolios are gaining attention from accreditation bodies such as the Higher Learning Commission (Basken, 2008).

Employers typically have a list of expectations of college graduates entering the workforce. The list includes the ability to communicate verbally and in writing, possession of an established work ethic, knowledge of quantitative tools, and the ability to work effectively with others, influence people, ask and answer the right questions, and solve problems (Coplin, 2007). Most academic programs have required projects involving writing and oral presentations, team work, and critical-thinking skills. However, these skills should also be developed outside of the classroom.

When entering the workforce, graduates must demonstrate life-wide competencies. In order to assist students in presenting those competencies, we propose the implementation of an electronic portfolio approach. An electronic portfolio is a collection of a student's accomplishments in a web-based multimedia format. Within an academic structure, students create an online profile for displaying their achievements and artifacts including their résumé and examples of work projects, work records, course activities, and any relevant credentialing. We are not alone in exploring an electronic portfolio. Our education department has used electronic portfolios for years as a way for students to produce exceptional credentialing packets for assessment and employment, and their advice has been invaluable.

Portfolios are not a new concept for business professionals either. They have long been a way to represent yourself and your abilities to work-related audiences. What is new with an electronic portfolio is not the objective, but rather the avenue. When published electronically, the portfolio can include multi-media and full color pieces that can be replicated and distributed very inexpensively. Implementing an electronic portfolio would enable students to begin their professional development while still a student, facilitating a more gradual transition and smoother first year of work.

We envision the use of an electronic portfolio will serve as a means to accomplish three objectives. Achieving these objectives will help students feel more confident and make for a smoother transition to the workplace:

1. Demonstrate key competencies beyond academic prowess.
2. Provide an opportunity for student self-reflection.
3. Identify deficiencies and determine an action plan to overcome them.

Students would be introduced to electronic portfolios at welcome week during fall semester. This week pulls together a wide range of career activities throughout the department. The new portfolio would complement these activities. Through orientation to the "empty canvas" of their respective portfolios, students become intentional about making strategic decisions for demonstrating their competencies and filling their portfolios.

Through the reflection process of the electronic portfolio, students contemplate their unique skills, abilities, and gifting. Many faculty and institutions finding electronic portfolios "can breathe new life into the academic-advising process and help students reflect on how their disparate activities become a well-rounded education" (Young, 2002, P3). Incorporating the use of Strengths Finders results discovered during freshmen orientation classes, students can review their personality types, skills, and areas of potential giftedness as they plot individual maps toward graduation and entry into the workplace. As such, use of the portfolio is not meant as a simple "check list" for a graduation requirement but rather as a tool to be used for strategic decision-making.

A student's portfolio will be monitored and reviewed in certain core courses, during student registration and advisor meetings, and with the internship and placement coordinator. A final analysis would be completed as a component of the degree evaluation process during the student's senior year in preparation for graduation. By using a template designed around key competencies, the students will be empowered to prepare themselves for transition to the workforce through focused, intentional actions. Ultimately, the portfolio template provides measurable outcomes driven by the curriculum review and thus a "road map" for students to complete during their college years to demonstrate expertise. Through personal reflection, students identify gaps in their individual e-portfolio proficiencies and undertake intentional and strategic decisions to close those gaps.

Our second major initiative is the development of strategic external partnerships. We believe partnerships with resources beyond the university would help students face the challenges of transitioning to the workplace. Samples of the partnerships we are developing, to assist in workplace transition, are highlighted below.

Intentional integration with the university's alumni network to provide:

- Advisory board to identify strengths and weaknesses in our curriculum, student experience, and general readiness for transition to the workplace.
- Mentorship program to provide one-on-one opportunities for students to develop workplace skills.
- Employer networks of alumni within strategic employers to facilitate integration of new employees upon graduation.

We are also engaged in developing a model with a national Christian organization to integrate Christian students into the secular workplace through periodic seminars, mentoring opportunities, and networking events. This strategic partnership will provide a win-win for both organizations. The university and its students will gain exposure to the workplace through small group interaction while the organization's membership will have the chance to hone their coaching skills. In addition, a regional Christian non-profit organization, known and respected for its commitment to serving under-privileged communities, has offered to partner with the university to provide service and leadership opportunities for our students. We believe these strategic partnerships will better engage students with the world outside our campus perimeter.

Our third initiative is a large-scale curriculum review with an eye toward integrating intentional opportunities to engage students in developing their ethical decision-making and moral-reasoning skills. Our goal is to ensure our entire curriculum intentionally and strategically develops graduates to not only have a solid biblical foundation for decision-making but also a framework that acknowledges the tension that exists when making difficult decisions in the secular business world.

The business field has come under significant scrutiny over the last decade for lapses of ethical behavior. The Enron fiasco, the implosion of Wall Street, and the deepest recession since the Great Depression has been laid at the feet of the business world. As a Christian university whose mission is to educate and prepare students for being salt and light in the business world, we must provide a foundation for our students to identify and manage the ethical dilemmas in the business world. The collegiate-level academic experience should transform students in a way that they are able to connect their character education with an understanding of their role in society (Glanzer, 2010). This connection should provide the foundation and confidence to support ethical decision making in the workplace. Therefore, curriculum and experiences need to be developed to provide students the framework by which to gain

confidence and interpersonal skills to allow them to be effective and productive teammates with their co-workers. We hope, through a variety of service and experiential learning opportunities, to provide students with the skills to navigate the ever-changing global economic, social, and spiritual environment.

CONCLUSION

Life is filled with transitions and graduating from college and entering the workplace is one of the biggest. Collegiate academic departments have the ability to strategically provide programs and opportunities to help facilitate this transition. Internships, e-portfolios, strategic partnerships, and enhanced curriculum can each improve the chances for student success in that transition. Upon founding our school in 1871, Bethel's first president, John Alexis Edgren, gave the following charge: "Measure our performance by what God accomplishes through our graduates after they have been prepared by Bethel to go out into the world to serve." It is our hope as a department that we have prepared our graduates to serve faithfully in the workplace. We are honored if any measure of their success reflects back on us.

REFERENCES

- Baiocco, R., Laghi, F., & D'Alessio, M. (2009). Decision-making styles among adolescents: Relationship with sensation seeking and locus of control. *Journal of Adolescence*, 32(4), 963-976.
- Baskin, P. (2008, April 4). Electronic portfolios may answer calls for more accountability. *Chronicle of Higher Education*, 54(32), A30-31.
- Berry, J. W. (1997). Immigration acculturation and adaptation. *Applied Psychology*, 46(1), 5-8.
- Berry, J. W. (2002). Conceptual approaches to acculturation. In G. Marin, P. Balls Organista, and K. Chung (Eds.). *Acculturation*. Washington, DC: APA Books.
- Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29(6), 697-712.
- Bollinger, D. & Shepherd, C. (2010). Student perceptions of ePortfolio integration in online courses. *Distance Education*, 31(3), 295-314.

- Callanan, G., & Benzing, C. (2004). Assessing the role of internships in the career-oriented employment of graduating college students. *Education & Training, 46*(2), 82-89.
- Cannon, E. (2008). Promoting moral reasoning and multicultural competence during internship. *Journal of Moral Education, 37*(4), 503-518.
- Chickering, A. W. (1978). *Education and identity*. San Francisco: Jossey-Bass.
- Clark, S. (2003). Enhancing the educational value of business internships. *Journal of Management Education, 27*(4), 472-484.
- Coco, M. (2000). Internships: A try before you buy arrangement. *SAM Advanced Management Journal, 65*, 41-43.
- Cook, S., Parker, R. S., & Pettijohn, C. (2004). The perceptions of interns: A longitudinal case study. *Journal of Education for Business, 79*(3), 179-185.
- Coplin, B. (2003). *10 things employers want you to learn in college*. Toronto: Ten Speed Press.
- D'Abate, C. (2010). Developmental interactions for business students: Do they make a difference? *Journal of Leadership & Organizational Studies, 17*(2), 143-155.
- Denison, D. R. & Mishra, A. K. (1995). Toward a theory of organizational culture and effectiveness. *Organization Science, 6*(2), 204-223.
- Fitch, D., Peet, M., Reed, B., & Tolman, R. (2008). The use of ePortfolios in evaluating the curriculum and student learning. *Journal of Social Work Education, 44*(3), 37-54.
- Fullan, M. (2001). *Leading in a culture of change*. San Francisco: Jossey-Bass.
- Glanzer, P. (2010). Moving beyond value- or virtue-added: transforming colleges and universities for redemptive moral development. *Christian Scholars Review, 39*(4), 379-399.
- Harris, A. & Harris, B. (2002). *Do hard things: A teenage rebellion against low expectations*. Colorado Springs, CO: Multnomah Books.
- Heinrich, E., Bhattacharya, M., & Rayudu, R. (2007). Preparation for lifelong learning using ePortfolios. *European Journal of Engineering Education, 32*(6), 653-663.
- Kaponya, P. (1990). *How to survive your first 90 days at a new company*. Franklin Lakes, NJ: Career Press.
- Knouse, S. B., Tanner, J. R., & Harris, E. W. (1999). The relation of college internships, college performance, and subsequent job opportunity. *Journal of Employment Counseling, 36*(1), 35-43.
- Levit, A. (2009). *They don't teach corporate in college: a twenty-something's guide to the business world* (Rev. ed.). Franklin Lakes, NJ: Career Press.
- Michaelson, E. & Mandell, A. (2004). *Portfolio Development and the Assessment of Prior Learning*. Sterling, VA: Stylus.
- Murphy K., Blustein D., Bohlig A., & Platt M. (2010). The college-to-career transition: An exploration of emerging adulthood. *Journal of Counseling and Development, 88*(2), 174-181.
- Pascarella, E. T., & Terenzini, P. T. (1991). *How college affects students: Findings and insights from twenty years of research*. San Francisco: Jossey-Bass Publishers.
- Pollak, L. (2007). *Getting from college to career*. New York: Harper Collins Press.
- Rothman, M. (2007). Business students' evaluation of their internships. *Psychological Reports, 101*(1), 319-322.
- Smith, T. J. (2006). *Leaving campus and going to work* (1st ed.). Sugar Hill, GA: Aspen Mountain Publications.
- Wang, C. (2009). Comprehensive assessment of student collaboration in electronic portfolio construction: An evaluation research. *TechTrends, 53*(1), 58-66.
- Ward & Moser. (2008). E-portfolios as a hiring tool: Do employers really care? *EDUCAUSE Quarterly, 31*(4), 13-14.
- Weible, R. (2010). Are universities reaping the available benefits internship programs offer? *Journal of Education for Business, 85*(2), 59-63.
- Wilhelm, L., Puckett, K., Beisser, S., Wishart, W., Merideth, E., & Sivakumaran, T. (2006). Lessons learned from the implementation of electronic portfolios at three universities. *TechTrends, 50*(4), 62-71.
- Welton, R., & Guffey, D. (2009). Transitory or persistent? The effects of classroom ethic interventions: a longitudinal study. *Accounting Education, 18*(3), 273-289.
- Woelfel, K. Murray, K., & Page, M. (2010). Electronic portfolios for professional educators — graduate students and instructors. *International Journal of Instructional Media, 37*(2), 175-183.
- Wright, S. L., & Lopes Morrison, R. (2009). *Friends and enemies in organizations: A work psychology perspective*. Houndmills, Basingstoke, Hampshire; New York: Palgrave Macmillan.

- Yancey, G. (2010). *Neither Jew nor Gentile: Exploring issues of racial diversity on Protestant college campuses*. New York: Oxford University Press.
- Young, J. (2002, March 8). "E-portfolios" could give students a new sense of their accomplishments. *Chronicle of Higher Education, 48*(26), A31-2.



FSB students work with clients in the Flagship Enterprise Center. AU is the only CCCU institution in the country with its own professional business incubator.



Also in the Flagship business park is the Flagship Education Center, a state-of-the-art \$7.2 million educational facility that houses the Residential MBA program. Students live and attend classes on site.



AU offers a complete system of business development opportunities to students *while* in college.



Strong job-placement history, including Fortune 500 companies such as Proctor and Gamble, Campbell's Soup, Hershey, and Eli Lilly.



SIFE (Students in Free Enterprise) has worked to change the Anderson community by teaching business concepts and assisting small businesses. For its efforts, AU SIFE has consistently placed high in national competitions.



For the fourth consecutive year, *U.S. News and World Report* ranked AU among the best universities in the Midwest offering master's level programs.

ANDERSON UNIVERSITY

Falls School of Business

Academic and Christian Discovery

Christian Business Faculty Association (CBFA)
Membership Enrollment & Renewal

NEW MEMBER ENROLLMENT

Membership is open to college and university faculty members who believe that:

1. Jesus Christ is the Son of God and through his atonement is the mediator between God and man.
2. The Word of God expressed in the Bible is inspired by God and is authoritative in the development of Christian faith and practice.
3. The Christian faith has significant implications for the structure and practice of business.
4. Developing Christian education for business practice should be undertaken as a cooperative venture of this organization.

CBFA Membership Enrollment & Renewal Form

Dues are \$50 per year (U.S. currency) per individual member

Name _____ Fax _____

College or University _____ E-mail _____

Department _____ Teaching Field(s) _____

College Address _____

Home Address _____

Office Phone _____ Home Phone _____

Return this form with a check or money order (made out to Christian Business Faculty Association) to:

Dr. Jim Dalton
CBFA Treasurer
School of Business
Mount Vernon Nazarene University
800 Martinsburg Road
Mount Vernon, OH 43054-9500
jdalton@mvnu.edu
(614) 915-6754