

**Distinctive and Relevant: Christian Business Education in a Corporation-Centric World**

Richard J. Martinez  
Dept. of Management and Entrepreneurship  
Hankamer School of Business  
Baylor University  
Waco, TX 76798-8006  
254-710-6184  
[rick\\_martinez@baylor.edu](mailto:rick_martinez@baylor.edu)

**Working Paper Prepared for Presentation at the 2003 Annual Meeting of the Christian  
Business Faculty Association, Regent University, Virginia Beach, VA**

## **Distinctive and Relevant: Christian Business Education in a Corporation-Centric World**

### **Introduction**

*Corporations have emerged as the dominant governance institutions on the planet, with the largest among them reaching virtually every country of the world and exceeding most governments in size and power. (Korten, 2001: 60)*

To the surprise of few, schools of business throughout the world are under increasing scrutiny as they develop students for careers in the corporate world. This attention makes sense as we consider that business corporations have emerged as dominant players in the market for social values. Some would suggest that corporations are the central battlefield in the war between competing social forces, as the above quote from Korten suggests. And in the midst of such cultural battles, it is not entirely clear what is the role of Christian institutions of higher learning. At a time when Christian colleges and universities struggle to maintain their faithfulness and identity in a secularized academy, they find themselves increasingly marginalized in the very discussions where they might have the most positive social impact. The voice of Christian institutions has historically been prevalent in Western culture, as the graduates of institutions such as Harvard, Cambridge, Princeton, Notre Dame, Calvin College and many other schools have had tremendous influence in all aspects of society. Now, as we move into the age of corporate globalization, and as corporations take on increasing social importance, the identity crisis has proved most challenging for Schools of Business in Christian colleges and universities. In what ways might these business programs better prepare students to enter a marketplace that may be hostile to the ideals of their faith?

In this paper, I seek to delineate the role of business academic programs at Christian colleges and universities<sup>1</sup> as they develop students who will not only manage, lead, and create, but will also be at the forefront of Western society's values-based cultural battles, in which corporations play such a pivotal role. The paper will examine first the critical role universities and colleges have played in developing young people to serve in society's most important cultural institutions, such as churches and schools. I then discuss the recent emergence of corporations as Western society's cultural crossroads – the would-be developer and propagator of social values. I then turn to an examination of the role that Christian business programs ought to play in this arena. That is, might schools of business in Christian colleges and universities structure and run their programs differently than secular “professional” schools in order to prepare their students to represent Christ in the corporate world? Finally, I offer specific suggestions regarding how these programs might best, and most uniquely, train their students to fight the good fight, given the important realities of the marketplace.

### **Universities as the Engines of Culture**

*The successive dominance of the various university disciplines is a clear indicator of cultural values. The disciplines were the instruments of a more general cultural integration of students into a new way of looking at things. (Frijhoff, 1996b: 397).*

Universities have historically emerged as a specific community's response to the problem of preparing young people to impact those other social institutions that were the propagator and protectorate of society's values.

---

<sup>1</sup> For the sake of easing discussion, I will simply refer to these as “Christian business programs,” with the understanding that this refers in the larger sense to business programs in Christian institutions of higher education, including colleges, universities, etc.

The earliest institutions which might truly be called “universities” and “colleges” emerged in medieval Europe between the twelfth and thirteenth centuries. While these institutions – such as the University of Bologna and the University of Paris – were quite lively and relevant in their communities, they were not the well-organized physical fortresses of intellect that would emerge later. Young men contracted the services of a college of “masters” who provided lectures centering on six or seven standard liberal arts subjects, and the “graduates” of these institutions were provided essentially with a license to teach, regardless of their vocational intentions (Haskins, 1940). Interestingly enough, few of the earliest university students were there in pursuit of the theological vocations, and the medieval universities played little part in the propagation of social values. As medieval Europe had no democratic or pluralistic processes, values were not generally subject to debate, and the control of the church in determining social values was not challenged. As a result, these earliest universities were simply congregating points for those who would teach and those who would learn, novel tools for European populations that were increasingly in search of knowledge.

Since the rise in Europe and, eventually, North America of societies with pluralistic values – and the democratic institutions that allow them voice – universities have served purposefully three critical functions – liberal (humanities) education, value propagation, and practical training. Willem Frijhoff writes of the purposes of universities in Europe:

Learning, virtue, utility: the advancement of knowledge, *preparation for the observance of a code of social, moral and religious conduct*, and training for high office or the professions are the three great purposes that all through history and with constant changes of emphasis are repeatedly cited in discussion of the purposes of universities. The changing physiognomy of higher education .... [is] due largely to these changes in

emphasis, to shifts in the significance assigned to these purposes, and in *the priorities that society (or rather its dominant economic, social and cultural groups)* applies to each of them. (Frijhoff, 1996a: 43; emphasis added)

Students of Western universities have long been trained for leadership in diverse social institutions, leadership that involves technical competence in a field, visionary capacity, and the moral fortitude expected of society's cultural elites. Perhaps the most important social force of this time period was the church in its various forms. In Continental Europe, the Roman Catholic Church had great power over the curriculum in universities. Indeed, the very existence of most universities in Europe formed during this period was dependent upon the Church's blessing. Degrees conferred only had value to the extent that the university enjoyed "papal privilege," or special rights granted by the Church above and beyond the common law that also applied to the school's student body and professors. The Heidelberg Medical School began in 1385 with the following blessing:

"After careful review, the Pope requests that in the above mentioned city (Heidelberg), a *studium generale* based on the Pariser [i.e. University of Paris] Model be founded and for eternity flourish in Theology and Canon Law, as well as in all other allowed faculties. Teachers and students should enjoy all the privileges, freedoms, and immunities that their pariser counterparts are guaranteed. .... Those that have been examined, taken their doctoral degree and been allowed to teach in Heidelberg, are permitted to hold lectures at any other university without any formalities". (History of Heidelberg Medical School, 2003)

That the Roman Catholic Church reserved its papal privileges for institutions that adhered to the Church's doctrines is clear, and the universities were quite careful about advancing new

conceptions of truth and knowledge. In fact many of the great scientific advances of the pre-Enlightenment age had to be accomplished outside the bounds of university life, as the Church discouraged most meaningful scientific advancement (Haskins, 1940). The graduates of these universities were then expected to be the protectors of the Church's virtues, which by this time were beginning to compete with voices from the secular and scientific communities.

In England, the Anglican Church later replaced the Roman Catholic Church as the dominant supplier of social values, and the impact of the Church on educational institutions, such as Oxford and Cambridge, was unmistakable. By the eighteenth century, at least one-quarter of students in English universities were destined for clerical service (Frijhoff, 1996b). Certainly other careers and purposes were well-represented in the universities of the pre-Enlightenment period. Many students were called to be trained for service in the civil sector (military, law, civil service), as these institutions were the protectors of many of societies secular values. Further, the noble and aristocratic classes soon learned that universities could serve their purposes, protecting the social status they had enjoyed for centuries. While initially shunning such educational institutions, English (and other European) aristocrats eventually entered the institutions and shielded themselves from excess mingling by introducing into universities "elements that would eventually accentuate social divisions: separate enrolment, arms and blazonry, privileges and insignia of distinction, not to mention favoritism in the curriculum itself and their haughty refusal to take a degree," (Frijhoff, 1996b: 387).

In North America, many universities arose in the colonial era and shortly after American independence. Where Roman Catholicism and Anglicanism reigned in Europe, Protestant Puritanism also inspired the formation of many colleges and universities of this period in the American colonies and states. As was the case in Europe, American colleges served to educate

men for several social institutions, but the Church was the dominant propagator of social values and culture. Harvard College – founded in 1636 – reflected this spirit:

During its early years, the College offered a classic academic course based on the English university model but consistent with the prevailing Puritan philosophy of the first colonists. Although many of its early graduates became ministers in Puritan congregations throughout New England, the College was never formally affiliated with a specific religious denomination. An early brochure, published in 1643, justified the College's existence: "To advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches." (Harvard History, 2003).

In the spirit of the Great Awakening, Princeton University was founded more than a century later in the shadow of important cultural battles within the colonies. As one of the school's founder's noted, "Though our great Intention was to erect a seminary for educating Ministers of the Gospel, yet we hope it will be useful in other learned professions -- Ornaments of the State as Well as the Church," (Princeton History, 2003).

## **Post-Enlightenment**

The Enlightenment period had a profound impact on the role that universities played with regard to social values and culture. While the Church in Europe and North America continued to play an important role in university foundings and life, other, more secular purveyors of social values emerged as dominant sources of influence on campuses. Many church-related schools were founded in this era in the United States, but other private universities renounced their formal ties to Church and religious institutions. For example, Baylor University was founded in 1845 as the first university in Texas in order to provide an undergraduate education for young

men destined for a Baptist Seminary or missionary service. However by this time Harvard and Princeton, while clearly not rejecting their Christian traditions, had essentially secularized their curricula and missions.

At the same time, the rise of “normal schools” and teacher’s colleges paralleled the development of large, secular state universities in the nineteenth century (Button & Provenzo, 1989). These teacher training institutions, initially two-year certifying schools, were soon integrated into state university systems as four-year Schools of Education. The case of the Rhode Island State Normal School is not atypical. As the state’s public education system grew and became a more important aspect in the social and cultural life of Rhode Islanders, it required teachers who were better trained in the educational and cultural missions of the school system. Thus, in changing Rhode Island’s Normal School into a College of Education which would eventually become part of Rhode Island College:

“[The] legislation stated that the major function of the College would be “the preparation of teachers, principals, supervisors, and superintendents for service in the public schools of Rhode Island.”

Arizona State University, today one of the nation’s largest universities, was founded in 1886 initially as the Territorial Normal School of Arizona. While ASU grew over the years to become a modern, diverse university of several disciplines, Education remained for decades the prominent focus of the school. Even after the re-named Arizona State College of Tempe created a full-fledged College of Arts and Sciences in 1953 with 14 departments, only the newly designated “College of Education” was allowed to be separated out with its own Dean (ASU Education History, 2003).

It is clear in this period that secular state colleges and universities took very seriously the mission of training teachers to serve the burgeoning public education facilities. This is, of course, not to say that other disciplines were ignored. It simply indicates that the arena of public education became a central focus in American culture as a tool for establishing modern, secular social values early on the lives of young citizens. As a result, normal schools, teacher's colleges, and Colleges and Schools of Education received attention as university administrators, politicians, and other interested citizens thought much about how best to prepare young men and women to serve in the critical public education arena. Perhaps the most influential voice in determining American educational philosophy in this era was John Dewey.

Dewey and his contemporaries saw in the emerging public education system a tremendous vehicle for promoting positive social values in America. This, of course, represents no ill-motivated conspiracy on Dewey's part, as it is simply the promotion of a well-thought-out pedagogy and educational philosophy. The public school system was to be the propagator of important social values such as pluralism and democracy. In his chapter entitled "Education as a Social Function," Dewey notes that one of the main functions of the public school is "purifying and idealizing the existing social customs" (Dewey, 1916: see Chapter two). As Fahrnich notes:

For Dewey, "the school is primarily a social institution" (Dewey, 2000, art. 2) among and relative to other social arrangements that are typical for a human community and for the development of its individual members, such as the home or the family, the working place, the church congregation and so on. .... this means that "the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends." (Fahrnich, 2000)

It was this philosophy that spurred the great interest in this nation in the development of a public education system that would be able to defend and propagate the great pluralistic and democratic values that were, and are, the heart of secular America. Marsden notes the builders of American universities in this period were “interested in building a great unified civilization that was founded on both the highest moral ideals to which all should conform and on the latest techniques of advancing capitalist civilization” (1994: 14).

### **The Contemporary Period**

In the modern era, most universities and colleges tend to be not only secular, but to a great extent they have become almost inimical toward religion in general and Christianity specifically. Historian George Marsden explains “...the current suspicions of Christian perspectives in the academy are reactions – often understandable – to the long establishment of Christianity in higher education. America’s pace-setting universities were products of liberal Protestant culture” (1994: 14). Marsden adds:

Today there is no realistic prospect for the reestablishment of the dominance of Christianity in America’s leading universities....In effect, in place of a Protestant establishment we now have a virtual establishment of nonbelief. University culture is not necessarily hostile to religion; but the norm for people to be fully accepted in academic culture is to act as though their religious beliefs had nothing to do with education. (1994: 23-24)

In this thoroughly secularized academy, science and public education have flourished as disciplines most supportive of modern social values. Whereas universities of the past struggled with the appropriate balance of liberal arts, religious (i.e. Protestantism), and education training,

universities in the post-Darwin world have moved to replace religion with positivistic science and, more recently, with post-modern blends of science and culture. Marsden observes that “modern universities took shape in an era when many cultural leaders believed that science provided the most valuable standard for truth because it provided conclusions on which all fair-minded observers could agree.” In an increasingly pluralistic society, science “was the ultimate in nonsectarianism” (both quotes Marsden 1994: 27).

While this shift from religion to science is not so surprising within secular universities, the transformation to pluralism and quasi-secularism within historically Christian institutions is perhaps more disturbing. As public and some historically-Christian institutions have secularized in their missions and curricula, it has been left to the remaining Christian colleges and universities to carry into society a definitively Christian ethos and voice. While it is debatable as to how much influence these voices have in the larger arena of ideas, many explicitly Christian missions remain in effect. For example, Baylor University states its mission as being, “...to educate men and women for worldwide leadership and service by integrating academic excellence and Christian commitment within a caring community,” while Calvin College proclaims that, “through our learning, we seek to be agents of renewal in the academy, church, and society. We pledge fidelity to Jesus Christ, offering our hearts and lives to do God's work in God's world” (Baylor University Mission, 2003; Calvin College Mission, 2003). Wheaton College, another prominent evangelical force in contemporary academia, states its mission as, “to help build the church and improve society worldwide by promoting the development of whole and effective Christians through excellence in programs of Christian higher education,” and that “This mission expresses our commitment to do all things... ‘For Christ and His

Kingdom.’ (Wheaton College Mission, 2003). Many other Christian institutions have similar missions, yet the pressure for secularization remains (Benne, 2001; Burtchaell, 1998).

### **Corporation-Centrism**

*Present-day corporations have no reservations about reshaping the values of whole societies to create a homogenized culture of indulgence.* (Korten, 2001: 152)

In the midst of this trend to secularization, even among historically Christian schools, an important major shift in American (and Western) society has been overlooked. As science has replaced religious perspectives in most universities, and as the public school system in the United States has become entrenched as a major source of the diffusion of social values, another institution has arisen as a major source and propagator of Western culture. Because universities, public schools, and other social institutions (including the contemporary Church) have been so successful in rooting the American identity in democracy, pluralism, and capitalism, the bastions of capitalism have gained much power at the table of public discourse. Corporations are now not simply structural mechanisms for increasing efficiency, they are also instruments of power and wealth in most societies. As such, many large, multinational corporations have the ability to manipulate public discourse, manufacture social demand, and impact the values of society in a way that is beneficial to their owners. In this context – to the extent that capitalistic values are protected and projected from the corporate centers of society – universities are more recently in the business of developing young people to serve [in] these institutions.

The trend seems to be that emerging social institutions receive their servants<sup>2</sup> initially from training centers outside the walls of established university structures, finding a place on university campuses only when the institution has established a critical role in society and culture. For instance, as noted earlier, teachers for the emerging public school system came

---

<sup>2</sup> I use this term simply to signify those who feel called to serve in a particular segment of society.

initially from Normal Schools and Teacher's Colleges that were only integrated into University systems when the role of public schools in values propagation became apparent. In a similar vein, training for the "administrative" careers came early on from technical schools that taught business disciplines as technical endeavors. It is only in the recent history of Western universities – parallel with the rise of powerful capitalist corporations with important social implications – that business programs have become a staple of the modern university identity. Colleges of Business now rival Liberal Arts as the center of power at many universities, and Business program graduates are now second (in number) only to Liberal Arts graduates at many institutions.

That capitalist corporations are critical social institutions is not by any means a completely problematic development. Modern, complex corporations with their efficient productive capacities, well-maintained personas, colossal advertising, public relations and communications budgets, and international presence are uniquely situated to impact all facets of Western society, for good or for ill. On a positive note, Senge quotes one CEO as suggesting, "Business is the only institution that has a chance as far as I can see, to fundamentally improve the injustice that exists in the world" (1990: 5). Because most Americans will be in contact with corporations on a daily basis, corporations are a logical place for the emergence of new and interesting discourses on, and applications of, social values. In corporations, we see discussion and experimentation with such pluralistic social values as ethnic diversity (e.g. affirmative action and equal employment opportunity), tolerance of sexual orientation (e.g. partner benefits), feminism and gender equality (e.g. equal pay initiatives, affirmative action, etc.), and communitarianism (e.g. corporate philanthropy, voluntarism).

At the same time, we see corporations embodying – and to some extent promoting – important values related to democracy. Corporations thrive most in democratic societies, and they often incorporate various democratic mechanisms into their structures and processes (this is, of course, highly variable). Without doubt, modern, Western corporations are strong defenders – and beneficiaries – of capitalism. To the extent that capitalistic corporations are vehicles of wealth and power for important social elites (and others), then there will be much pressure for all Western social institutions to promote capitalism as a cherished ideology. Capitalistic corporations have an interest in promoting not only the value of capitalism per se, but also other capitalism-oriented social values, such as free markets and free trade, libertarianism, and a *laissez faire* regulatory environment. Clearly, owners and managers (and to a lesser extent, employees) of corporations have a vital interest in protecting and propagating social values that are most beneficial to their interests.

However, the dark side of corporations has also been well-noted in recent social discourse (e.g., see Volf, 1991, esp. Ch. 6). David Korten, a prominent critic of corporations, notes that corporate entities in and of themselves are simply “social invention[s] created originally to aggregate financial resources in the service of a public purpose” (2001: 59). Korten – most concerned about the role of corporations in the globalization of markets – goes on to suggest that, “less widely known is the tendency of individual corporations, as they grow in size and power, to develop their own institutional agendas aligned with imperatives inherent in their nature and structure that are not wholly under the control even of the people who own and manage them” (2001: 59). While Korten seems to have a number of complaints against corporate evolution, the one that is most germane to the present paper is the power that has over time

accrued to corporations in the social arena. Noting the original foundations of American culture, Korten points out:

There was a day when the prevailing American culture was the mass marketer's worst nightmare. Frugality and thrift were central to the famed "Puritan ethic." .... The Puritans believed in ....temperate living and devotion to spiritual life. Their basic rule of living was that one should not desire more material things than could be used effectively. They taught their children, "use it up, wear it out, make do, or do without." ....The Quakers also had a strong influence on early America and ..... shared with the Puritans the values of hard work and frugality as important to one's spiritual development. (Korten, 2001: 152)

It is in this context that newly-formed corporations struggled to grow at a pace that would satisfy absentee and profit-oriented owners. Korten suggests that the next phase in the evolution of the role of corporations in society began with the emergence of the consumer culture, brought about:

....largely as a consequence of concerted efforts by the retailing giants of the late nineteenth and early twentieth centuries to create an ever-growing demand for the goods they offered for sale....Leach has documented....how they successfully turned a spiritually oriented culture of frugality and thrift into a material culture of self-indulgence. Leach finds the claim that the market simply responds to consumer desires to be nothing more than a self-serving fabrication of those who make their living manipulating reality to convince consumers to buy what corporations find it profitable to sell. (Korten, 2001: 152)

Korten goes on to quote American historian William Leach, who is convinced that corporations have played the key role in the development and propagation of one set of social values that has quashed any hope of maintaining traditional values:

Indeed, *the culture of consumer capitalism may have been among the most nonconsensual public cultures ever created*, and it was nonconsensual for two reasons. First, it was not produced by “the people” but by commercial groups in cooperation with other elites comfortable with and committed to making profits and to accumulating capital on an ever-ascending scale. Second, it was nonconsensual because in its mere day-to-day conduct...it raised to the fore only one vision of the good life and pushed out all others. In this way, *it diminished American public life, denying the American people access to insight into other ways of organizing and conceiving life, insight that might have endowed their consent to the dominant culture (if such consent were to be given at all) with real democracy.* (Leach, 1993: xv, italics added)

Korten is especially concerned about the penchant for corporations to use advertising to shape social values. In order to sell enough products to meet their growth and profit ideals, corporations must foster a culture of consumerism. They must also manipulate values in such a way as to create a demand for the symbols their products represent. For example, the Nike name and “swoosh” symbol are worth more than the athletic footwear products the company creates. I would not even be able to use the symbol in this paper without noting it as a registered trademark, worth billions of dollars to the firm. It is advertising, promotion and marketing that have played a role fostering the social values that create demand for the product (or the symbol). Further, as Korten notes, it has been in the best interest of corporations to create not only a culture of consumerism, but also a sense of urgency to the demand. By advertising the beauty of the material life, corporations have created not the demand for their products, but also the availability of funds to satisfy that demand – through a culture of purchasing on credit. As Korten puts it, “...the average American adult is seeing approximately 21,000 commercials a

year, most of which carry an identical message: ‘Buy something – do it now!’” (2001: 154). Korten quotes Mander as suggesting that television advertising and programming implants images in the minds of Americans that “homogenize[s] perspectives, knowledge tastes, and desires,” and that “...the transmitters of the images are corporations whose ideal of life is ... commodity oriented, materialistic, and hostile to nature” (Mander, 1991: 97-98). Finally, Korten provides evidence that, world-wide, the power of corporations to influence culture and values is surpassing even that of the public education system that has been the center of social values for over one-hundred years. Corporate expenditures on advertising, promotions, and marketing (per capita world-wide) are approximately two-thirds of spending on education across the globe.

(We might take note here that most generations decry the downfall of social values. Button and Provenzo note that even in early eighteenth century America “many ... early visitors ... were highly critical of the American child [and] of their parents and American culture in general. It is clear that the assertiveness and individuality of many Americans offended the sensibilities of European observers of American culture. Materialism, restlessness, and self-centeredness were themes repeatedly raised by Europeans in discussing Americans during this period” – (Button & Provenzo, 1989: 99).

Others are also greatly concerned about the role of corporations in creating a culture of exploitative and unhealthy globalization. Noted Christian author and “futurist” Tom Sine is generally supportive of the idea that economic growth brings certain benefits to most societies. However, he laments, “Where I have a particular problem with [the advocacy of economic globalization] is that from a Christian perspective, I will never be able to define what’s best or what’s ultimate in terms of economic growth and efficiency” (Sine, 1999: 50). Sine goes on to describe the problem as being most acute in the United States and Great Britain. While most

modern democratic, capitalist societies are stakeholder-oriented – that is, they are considerate of the concerns and needs of the society’s multiple constituencies – the Anglo-American economies are shareholder-oriented – concerned almost exclusively with the well-being and advancement of corporate owners.

It is in this context that Christian business programs prepare students for service in the marketplace. Corporations are clearly useful and powerful tools in creating wealth and economic growth. They have also emerged as powerful developers, protectors, and propagators of social values, surpassing in some ways the traditional projectors of culture, such as the Church and public education. While this is not entirely problematic, corporations may also be seen as propagators of social values and a cultural context that are not universally beneficial to all stakeholders.

### **Christian Business Programs**

*I believe we need to create forums in which Christian economists, theologians, and historians discuss not only where the globalization of the economy is likely to take us but what values drive it. (Sine, 1999: 50)*

As the centers for social values in the United States and elsewhere have evolved – from the Church to public schools to corporations – universities have also evolved in their missions and processes. Universities have sought to remain relevant in their production of citizens destined to serve in these cultural institutions. An examination of most Christian colleges and Universities reveals their appreciation for the pluralistic nature of our society and social values (Hughes, 2001). These institutions prepare young people for service in “noble” callings, such as church, education, and social work, and also for other “necessary” careers, such as business and engineering. While there has been an increasing awareness in recent years that business may

indeed be a noble calling in its own right, it is not clear that Christian institutions have established a distinctive Christian identity for their business programs, and it is not clear in many programs exactly how their faith may be relevant in the market arena.

Although business has been integrated into the liberal arts emphasis of many Christian schools for decades, Christian colleges and universities today face social and institutional (normative) pressures to establish “professional” schools for business and other disciplines. Not only does such professionalization lend prestige to the school, it also is a step toward accreditation and other symbols of legitimacy. The various academic professions also ensure that social values are transmitted to the students of these schools. In the Christian university, while there may be some sense that Christian values ought to supplement the professional values, the professional schools are mostly left to the devices of secular organizing mechanisms, such as accrediting bodies, academic associations, and the doctoral programs from which professors gain their advanced degrees (Benne, 2001). Most problematically, business programs are often treated as separate from the “life of the university,” almost as vocational-technical schools that are cash cows for the development of market-oriented (read self-oriented) students and future (potentially wealthy) alumni. While Christian institutions have spoken more lately about business as a “calling” or “vocation” (e.g. Hardy, 1990; Mouw, 1990; Novak, 1996), few have responded by incorporating a vocational perspective into the way students are prepared for the marketplace.

That being the case, should we at Christian universities and colleges not be doing a much better job of preparing young men and women to enter these social institutions armed with an understanding of Christian values to be applied in the market arena? Rather than treating our schools and Departments of Business as integration-free zones, should we not be developing their minds and practices such that they contribute to the propagation and protection of social

values in a way that glorifies God and does not accept secular values as the only legitimate values? And here's the key question: What would a Christian Business School look like? What would it mean to have a mission along the lines of "developing young men and women to participate fully and capably in the business arena while representing the ideals of the gospel in the forum of social values"? Is there a necessary and greater role to be played by liberal arts in this view of business programs? Good work by Thomas Mulligan (*Academy of Management Review*, 1987) and Mayer Zald (*Organization Science*, 1993; *Administrative Science Quarterly*, 1996) provide guidance in this area.

I explore briefly in this final section five examples of positive steps that Christian business programs may take to ensure that their voices are heard through the graduates who enter the marketplace, and who will engage in the conversations and cultural battles now being conducted in corporations the world over.

### Possible Directions for Business Schools

The following areas represent a number of possibilities for faculties and administrators of Christian schools and departments of business as they struggle to remain distinct in their Christian focus and relevant in a pluralistic world.

- 1) Place a real emphasis on contextual business analysis
  - a. All business occurs in a sociological, historical, political, and economic context
    - i. Ensure proper training in contextual disciplines
  - b. Guidance from broad array of sources
    - i. e.g. Wilson's *Consilience* notes the connectedness of all major disciplines.
    - ii. Hughes (2001) also emphasizes connectedness, from a faith perspective

- 2) Linking mechanisms across schools and disciplines
  - a. Bi-directional (across schools) team teaching
  - b. Associate Dean (or similar) for Faculty Development in B-schools
  - c. A mobile (in terms of interaction) network of scholars and teachers
- 3) Establish a unique domain for ethics beyond utilitarian, situational and applied ethics
  - a. Teleological (ends-based) focus
  - b. e.g. Divine command Ethics (see Richard Mouw's *The God Who Commands*)
- 4) Reclamation of distinctiveness
  - a. In undergraduate programs
    - i. Emphasis on faith-discipline integration in classroom
    - ii. Service learning opportunities to test application
  - b. In Graduate programs
    - i. Establish graduate business programs that prepare leaders to fight these battles
    - ii. Emphasis on Christian ethics and worldview in graduate programs
- 5) Be realistic about the market forces at play
  - a. Realism in hiring Christian business faculty
    - i. Must maintain mainstream affiliations
    - ii. Must maintain some connection to mainstream scholarship activities
    - iii. Must at least come close to market salaries
  - b. Realism in preparing students for business vocations
    - i. Must be proficient at business disciplines
    - ii. Still, non-apologetic about faith and liberal arts emphasis

- c. Realism in upholding the institution's mission
  - i. Never compromise the mission of the institution in pursuit of market acceptance
  - ii. Choose mission over market if conflict arises

### **Conclusion**

Now, in the early 21<sup>st</sup> century, we are both blessed and cursed by the great global corporations that enrich our lives and “mess with our minds.” They have become major sources of change in the social values that connect us. The graduates of our business majors in Christian institutions are being sent into these corporations and being asked to be a part of the greater cultural battle that is now corporation centered. This essay has examined the ways in which institutions of higher education have served to supply society with workers who could project accepted social values into the next generation. These workers have labored as pastors of churches, servants in the mission fields, teachers in the schools and, more recently, as managers and executives in the corporate marketplace.

## References

- Arizona State University (2003). "History of the College of Education." Electronic document last accessed on the internet 30 Aug, 2003 at <http://seamonkey.ed.asu.edu/~gail/history.html>.
- Baylor University (2003). "Mission of Baylor University," last accessed 1 Sept., 2003, on Baylor University web site at <http://www.baylor.edu/about/index.php?id=5555>.
- Benne, Robert (2001). *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. Grand Rapids, MI: Wm. B. Eerdman's.
- Burtchaell, James (1998). *The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches*. Grand Rapids, MI: Wm. B. Eerdman's Publishing.
- Button, H. Warren & Provenzo, Eugene F., Jr. (1989). *History of Education and Culture in America*, 2<sup>nd</sup> ed. Englewood Cliffs, NJ: Prentice Hall.
- Calvin College (2003). "Calvin College Mission Statement," last accessed 1 Sept, 2003, on the College's web site at <http://www.calvin.edu/about/>.
- Dewey, John. (1916). *Democracy and Education: An Introduction to the Philosophy of Education*. New York: The Macmillan Co.
- Fahnrich, Bastian (2000). "John Dewey: Education and The School." Electronic document, last accessed on the internet 1 Sept, 2003 at <http://www.student.oulu.fi/~bfahnric/dewey.html>.
- Frijhoff, Willem. (1996a). "Patterns," in Hilde de Riddeer-Symoens (Ed.) *A History of the University in Europe*, Vol. II (Universities in Early Modern Europe: 1500-1800), pp. 43-113. Cambridge, UK: Cambridge University Press.

- Frijhoff, Willem. (1996b). "Graduation and Careers," in Hilde de Ridder-Symoens (Ed.) *A History of the University in Europe*, Vol. II (Universities in Early Modern Europe: 1500-1800), pp. 355-415. Cambridge, UK: Cambridge University Press.
- Hardy, Lee (1990). *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work*. Grand Rapids, MI: Wm. B. Eerdmans.
- Harvard History (2003). "The Harvard Guide: An Introduction," World Wide Web site last accessed xxxxxxx. <http://www.news.harvard.edu/guide/intro/index.html>.
- Hastings, Charles H. (1940). *The Rise of Universities*. New York: Peter Smith.
- History of Heidelberg Medical School (2003). WWW Last accessed xxxxxx [http://med.uni-hd.de/sonstiges/timeline\\_eng.html](http://med.uni-hd.de/sonstiges/timeline_eng.html).
- Hock, Dee W. (2000). *Birth of the Chaordic Age*. San Francisco: Berrett-Koehler.
- Hughes, Richard T. (2001). *How Christian Faith Can Sustain the Life of the Mind*. Grand Rapids, MI: Wm. B. Eerdman's Publishing.
- Korten, David C. (2001). *When Corporations Rule the World*. Bloomfield, CT: Kumerian Press.
- Leach, William (1993). *Land of Desire: Merchants, Power, and the Rise of a New American Culture*, New York: Pantheon Books.
- Mander, Jerry (1991). *In the Absence of the Sacred*, San Francisco: Sierra Club Books.
- Marsden, George M. (1997). *The Outrageous Idea of Christian Scholarship*, Oxford, UK: Oxford University Press.
- Mouw, Richard J. (1990). *The God Who Commands*, Notre Dame, IN: U. of Notre Dame Press.
- Mulligan, Thomas M. (1987). The two cultures in business education. *Academy of Management Review*, 12: 593-599.

- Naughton, Michael J. & Bausch, Thomas A. (1996). The integrity of a Catholic management education. *California Management Review*, 38(4): 118-140.
- Novak, Michael (1996). *Business as a Calling: Work and the Examined Life*. New York: The Free Press.
- Senge, Peter M. (1990). *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Doubleday.
- Sesquicentennial Memories (2003). "New England's First Normal School to Become a College of Education." WWW last accessed at <http://www.ric.edu/ric150/memories/archv05.html>.
- Sine, Tom (1999). *Mustard Seed vs. McWorld: Reinventing Life and Faith for the Future*. Baker House Books.
- Wheaton College (2003). "Wheaton College Mission Statement," last accessed 1 Sept., 2003, on the College's web site at <http://www.wheaton.edu/welcome/mission.html>.
- Wilson, Edward O. (1998). *Consilience: The Unity of Knowledge*, New York: Knopf.
- Zald, Mayer N. (1993). Organization studies as a scientific and humanistic enterprise: Toward a reconceptualization of the foundations of the field. *Organization Science*, 4: 513-528.
- Zald, Mayer N. (1996). More fragmentation? Unfinished business in linking the social sciences and the humanities. *Administrative Science Quarterly*, 41: 251-261.