Special Section on Christian Business Education in the Next Millenium

A Word from the Editor

At the 1998 CBFA National Conference, we announced that the 1999 **JBIB** would contain a special section focusing on the challenges of Christian business education in the year 2000 and beyond. We invited CBFA members to submit articles that would challenge us to wrestle with the possibilities and problems we might encounter in the third millennium. This section presents the views of six CBFA members.

The first article, written by the **JBIB** editor, discusses the results of a survey taken of CBFA members asking them to reflect on the strengths and weaknesses of Christian business education and the threats and opportunities they saw on the horizon of Christian business education.

The second article, written by Yvonne Smith of Biola University, identifies the skills and character qualities needed by students in the 21st century and points toward the implications of developing these elements for Christian business education programs.

Bruno Dyck of the University of Manitoba challenges CBFA members to consider the concept of an Institute of Faith-Life Integration for Management and Business to encourage scholarly research that would underwrite the development of a distinctive philosophy of Christian business.

R.W. Mackey of The Master's College offers an analysis of positive and negative effects of conflict in higher education. He provides examples of specific areas of conflict we may face in Christian educational communities in the future, as well as a perspective for understanding the underpinnings for conflict recognition and resolution approaches and processes.

Ron Webb from Huntington College details the possibilities of microenterprises for Christian business programs. His work comes out of a major research study on the microenterprise development movement funded by the Research Institute for Small and Emerging Businesses in Washington, D.C.

The final article in this section is a sobering assessment of student attitudes and orientations in a postmodern world by Niles Logue of Messiah College. His review of the growing "gap" between faculty and student expectations is a reminder of the challenge we all face in bringing students into contact with biblically-integrated business education.

It is our hope that each of the articles in this section acts as a catalyst, encouraging CBFA members to assume leadership in fashioning the future of Christian business education in the third millennium.

JBIB

Special Millenium Section

Christian Business Education in the Third Millennium: When Hope and Fear Collide

Sharon G. Johnson, Editor
Cedarville College

Arthur Levine and Jeanette Cureton title their latest book *When Hope and Fear Collide: A Portrait of Today's College Student* (Jossey-Bass Publishers, 1998). Their book is an analysis of the contrasts in the results of a late 1970s vs. an early mid-1990s Carnegie Council survey of college student attitudes. Their conclusions are sobering:

> *The inescapable conclusion is that today's college students grew up in a time in which everything around them appeared to be changing—and often not for the better … [They are] a generation that is indeed wearied by the enormous pressures they face economically, politically, socially, and psychologically. At the same time, they are energized by a desire to enjoy the good life and make their corner of the world a better place. This is a generation in which hope and fear are colliding* (Levine, 16-17).

Christian business education has grown up with today's generation of students—the period from 1970 to 1999 has witnessed the development and accelerated growth of business education on Christian college campuses. The Council for Christian Colleges and Universities was created during this time, and the Christian Business Faculty Association was founded. Enrollment in business programs on both secular and Christian campuses rose significantly in the 1980s and 1990s.

At the turn of the 20th century, the Christian business education community may be experiencing its own collision of hope and fear. As an encouragement to increase the dialogue among educators about the past, present, and future of Christian business education, this issue of the *Journal of Biblical Integration in Business* includes a special section exploring issues about the challenges and concerns facing Christian faculty in the third millennium.

Futures Survey

As a contribution to this section, we conducted a survey of CBFA members. We asked these faculty to reflect on the opportunities and threats facing Christian business education programs and the strengths and weaknesses that might enable such programs to thrive in the third millennium.

The survey consisted of two parts: (1) A series of eight demographic questions (e.g., rank, gender) and a set of twelve "trend" questions related to students, faculty, and programs. CBFA members were asked to evaluate each trend on a five point scale from "1" (Noticeably less than today) to "5" (Noticeably more than today). (2) Each CBFA member received a "SWOT Analysis of the Future" form which asked them to discuss for Christian business education as a whole the strengths, weaknesses, opportunities, and threats being faced in the future.

The surveys were placed in the front of the Fall 1998 issue of the **JBIB** and sent to all of those on the CBFA mailing list for the journal. That list was approximately 300, and we received completed surveys from 60 people. This 20 percent return rate is acceptable for interpretive purposes, but certainly does not represent a "census" of CBFA opinions. The relatively low percentage of response especially affected the survey's ability to examine responses along several demographic variables (for example, only nine responses were received from females, and some areas of primary teaching responsibility had only one respondent). However, we do believe that the data and ideas presented will serve the purpose of describing the range of perspectives among those on the front lines of developing and delivering Christian business education in the future.

Trends: Overall

The table on the following page provides a list of the means for the twelve trend questions in the survey (ranked in each trend area from most noticeable trend pattern to least).The survey results clearly indicated a concern about the commitment levels of students and their preparation for college work. In light of the reported challenges of assessment of faculty productivity and recruiting new faculty, we have

Trend	Mean
Student-related trends	
• Christian commitment from students	2.839
• Student preparation for college	2.587
• Student motivation for academic achievement	2.571
Faculty-related trends	
• Continuous assessment of faculty productivity	4.172
• Challenge in recruiting qualified faculty	3.778
• Emphasis on research and publishing	3.524
• Christian commitment from incoming faculty	3.406
Program-related trends	
• Impact of distance education	4.333
• Partnerships with industry (e.g., internships)	4.082
• National accreditation for the business program	3.905
• Emphasis on graduate programs	3.823
• Significant resource limitations	3.355
1 = Noticeably less than today 3 = About the same as today 5 = Noticeably more than today	

the indications of a challenge: faculty are being asked to achieve more significant outputs (both academically and spiritually) from less qualified student inputs. A question arises: to what degree has the "success" of Christian business education generated a growth in numbers of students without a corresponding growth in the commitment and ability of those students?

Trends: Differences by Demographic Variables

When we examine some trends by demographic differences among faculty, we spot some interesting dynamics.

Rank

Those with higher ranks (more so than those with lower faculty rank) were more concerned about the challenge of recruiting new faculty in the future, more pessimistic about the level of Christian commitment of those that are hired, and perceived a greater emphasis on research and publication, graduate programs, national accreditation of business programs, and the impact of distance education in the future.

Highest Degree Earned

Those with doctorate degrees were more pessimistic than those with master's degrees about the Christian commitment of students, had greater concerns about the challenge of recruiting new faculty, and were more emphatic about the probable impact of graduate programs in the future.

Enrollment in Business Department

The size of the business program produced only two statistically significant trend assessments. Those teaching in larger programs indicated a greater concern about the Christian commitment of incoming faculty. Those in smaller and larger business programs (50 or less and 400 or larger) perceived a greater impact of graduate programs in the future than those from programs in sizes in between.

Professional Development Interest

This variable asked respondents to select from five areas of future professional development: classroom teaching effectiveness, learning support (e.g., course software), research and publishing, college service, and industry involvement.
Two areas of statistically significant differences developed. First, those whose professional development interests were more "internally oriented" (e.g., classroom teaching effectiveness, learning support) indicated a greater concern about the Christian commitment of students in the future. Those who were oriented to research and publication indicated a greater concern about the college preparedness of students in the future.

Years in College Teaching

This variable produced more complex results than the other variables. The table on the following page presents the

Issue	3-6 yrs.	7-10 yrs.	11-15 yrs.	16 + yrs.
Student-related concerns				
• Student preparation for college	2.417	3.182	2.533	2.417
• Christian commitment from students	**2.833**	**2.909**	**2.733**	**2.826**
• Student motivation for academic achievement	**2.750**	**2.800**	**2.533**	**2.417**
Faculty-related concerns				
• Emphasis on research and publishing	**3.727**	**3.364**	**3.733**	**3.375**
• Challenge in recruiting qualified faculty	**3.750**	**3.727**	**3.857**	**3.792**
• Christian commitment from incoming faculty	3.500	3.636	3.133	3.458
• Continuous assessment of faculty productivity	4.167	4.182	4.000	4.333
Program-related concerns				
• Impact of distance education	**4.250**	**4.500**	**4.333**	**4.292**
• National accreditation for the business program	4.250	3.900	3.733	3.917
• Partnerships with industry (e.g., internships)	4.300	4.300	4.067	3.958
• Emphasis on graduate programs	3.818	4.400	3.667	3.708
• Significant resource limitations	**3.455**	**3.300**	**3.267**	**3.375**

means from the four groups from which we received responses (trends with statistically significant differences are in bold print).

Teachers with fewer years of teaching experience were more pessimistic about student motivation for academic achievement in the future, perceived a greater emphasis on research and publishing in the future, and sensed more the possible impact of resource limitations in the future.

Teachers with more years of teaching were more pessimistic about the Christian commitment of students in the future and were more concerned abut the challenge of recruiting qualified faculty.

Analysis of Strengths, Weaknesses, Opportunities, and Threats

The table on the following page highlights the most common themes among the written responses we received on the survey.

Challenges: Relative to Students

It is clear that Christian business faculty are pessimistic about the trend in student preparation for college and the commitment they bring for growth both academically and spiritually. CBFA members expressed this concern in a variety of ways (A note: the following statements in all three challenge areas are sometimes edited from those received on the actual SWOT forms, and sometimes I have combined several comments; however, all the statements accurately reflect the thrust of the open-ended comments we received):

I foresee a greater inability to help students gain a deeper understanding of the relevance of Jesus Christ to the needs and problems of humanity.

I see integration of faith and learning as too often shallow or weak.

I am concerned about college cultures that seem to have a growing acceptance of mediocrity.

I fear we may be losing some of our best and brightest students to larger, more prestigious schools.

Lower academic standards are often used for entry and for grading—often in the name of being Christlike.

I am concerned that we may continue along a path of teaching

Strengths	Weaknesses
• Focus on integrity and ethics in business • Offering of a Christian world and life perspective rooted in the Bible • Offering a values-centered education • Focus on teaching effectiveness • Classes offered predominantly by full-time professors • Departments powered by God's purposes and plans • Smaller classes allow for greater personalization and interaction	• Limitations on various resources • Perception by some employers of a lower-quality business education offered by Christian schools • Shallow or weak faith and learning connections • Small faculty sizes lead to burdensome teaching loads • Lack of student motivation to gain conceptual and business skills • Less emphasis on and/or reward for "scholarly" activity • Some level of complacency among Christian educators satisfied with the status quo • Less qualified faculty than at many non-Christian schools as measured by degree earned, scholarly activity, and teaching "in field" • Less effective marketing of our distinctives • Limited pool of qualified faculty in the future

business students simply what business does as opposed to providing students with the intellectual and spiritual perspective they need to determine what business should do. I feel we are on an educational trend toward skill-based learning for career preparation that has its roots in self-interest and not in service to God and others.

What shall we do about this rising gap between faculty expectations and student

Opportunities	Threats
• Making an impact on the scholarly community or academy • Focusing attention on values and ethics in education • Building alliances with business on the basis of character and competence emphasis • Technology-enhanced outreach including distance education mediated through the Internet • International outreach through the natural "missionary" vision on most Christian campuses • Increased use of CBFA publishing capability, especially through increasing the breadth and depth of the current CBFA newsletter	• Finding sources for new, qualified faculty • Resistance of current faculty to new paradigms of on- and off-campus education • Potential to succumb to the pressures of "political correctness" • Lessening/loss of Christian distinctives • Changing values of parents and students: will a Christian perspective continue to "sell" • Failing to keep pace with changing technology • Possible loss of students through new options for obtaining a degree • Loss of dependence on and dedication to God because of worldly success

motivation? In what ways are we being challenged to change our pedagogy to help elevate the skills and vision of incoming students? Will classroom technology help us bridge the gap between students and teachers in the future? How will teachers maintain high standards of student performance as students offer increased resistance to the hard work that these standards necessitate? How will teachers resist the urge toward grade inflation?

Challenges: Relative to Faculty

It is clear that there are significant differences in expectations and aspirations among faculty. These differences sometimes follow the lines of rank or seniority. CBFA members expressed their concerns and differences in several ways:

Many faculty have little or no training in how to go about faith and learning integration.

The overworking of faculty (high teaching and administrative loads) provides little time for faculty to cultivate research skills.

I am concerned about the weakness of faith among individual faculty.

*As the CBFA and the **JBIB** continue to grow, mature, and gain respect, there is the possible threat of self-puffery. We must stay grounded in humility, making a conscientious effort to remain a body of believers, remembering that no member is more important or significant. Though our opinions often differ on various topics (and we should celebrate our diversity), our central belief in Christ must be our focus and keep us united.*

I am concerned that we treat our business departments as "job shops" rather than as academic entities. Thus faculty are pushed to be "productive" (that is, teach a lot of classes and students) and have limited time and energy to pursue scholarship.

Will faculty in the future be willing to deal with the tough issues—homosexuality, wealth, and gender issues, for instance? Or will we increasingly gravitate toward paths of less resistance and shun sensitive issues to avoid confrontation?

As older faculty retire, how will we attract and integrate new faculty? How well will our business departments handle the diversity of interests among new and existing faculty? How will we handle the tension between the efficiency view of education (focus on teaching many and/or larger classes) and the scholarly view which is by its very nature "inefficient?" Do we understand the process of faith and learning integration enough to be able to instruct and encourage new faculty on how it is done? How will those involved primarily with teaching and those involved primarily in research be able to work together with Christian love and without the professional hostility this combination has brought to so many academic settings?

Challenges: Relative to our Programs

Concerns about the impact of graduate programs, distance education, accreditation, industry-college relations, and resource limitations are shared by many faculty. These concerns cut across most demographic differences. CBFA members expressed their concerns in many ways:

*There seems to be a real poverty of academic writing and research on Christian principles and business practice. I think the **JBIB** has begun to serve as an outlet for this type of work, but our joint efforts have been weak. I think we need to have some serious discussions among ourselves on how a "Christian" organization may act and why.*

Many of us face poor funding, poor physical plant, and technology that runs behind that available to faculty at larger public colleges and universities.

On the whole, faculty salaries are very low, most especially regarding business faculty. While some faculty in the humanities may have salaries comparable to mainstream institutions, in the business area salaries run far behind those available at larger and public institutions. What effect will this have on our ability to attract and retain qualified faculty?

I believe that tuition charges at many of our colleges are placing our education out of reach of many in our target audience.

Distance education may be a great threat or a great opportunity, depending on our response. Christian-based distance education through the Internet can allow us to increase our reach and impact through networking and enable many to pursue a Christian business education who otherwise could not because of living in remote locations (especially international locations).

How will we shape and direct Christian business education programs in the future? How will we respond to new paradigms of education, such as distance education? Can our Christian classroom distinctives be transmitted adequately over the

Internet? What impact will accreditation have on Christian education programs—will those who make national accreditation decisions allow our programs to retain their distinctives and grant accreditation to Christ-centered models of undergraduate and graduate education? How will Christian business programs deal with the economics of competitive salaries and advanced technology?

Opportunities

Throughout the surveys we received, there were strong indications of more than just a "fear" of the threats and weaknesses faced by many Christian business education programs.

• Christian business educators should stress to all stakeholders the centrality of ethics, values, and character development in our curriculum. Even secular stakeholders (for example, most of the firms that hire our graduates) can appreciate the character-based outcomes of our programs even if they never understand the roots of our program's energy and effectiveness in Christ and Scripture.

• Christian business educators should stress to their students the primacy of developing a coherent worldview. A Christ-centered, Bible-based worldview provides a consistent framework for addressing personal and professional issues and priorities. In a world of fragmented perspectives and fractured philosophies, Christian colleges can rightly stress the wholeness and unity of their purposes and pursuits. Encouraging students to develop a coherent worldview can be a dramatic counterpoint to much of secular business education.

• The smaller size of Christian colleges, coupled with the nature of private governance *should* allow Christian business programs to be more flexible and stakeholder-responsive than public, bureaucratically-controlled institutions. The shared values and perspectives of smaller Christian faculty teams should allow for greater speed in both decisions about and implementations of responses to stakeholder concerns.

• Christian business educators stress the importance of teaching, of making an impact on students. This contrasts with the emphasis on many research-focused public institutions where teaching is often left to untrained teaching assistants. Christian business educators should continue to stress their primary commitment to student development.

• Christian business educators should continue to stress the "imbedding" of professional business training within the larger context of a liberal arts emphasis and a Christian character development focus. Preparing students for "success" in a rapidly changing and spiritually impoverished work environment will accentuate the broad analytical and synthetic foundations of a liberal arts education coupled with a stress on growing spiritual maturity.

Conclusion

There is much talk of Y2K problems. I would like to stress the Y2K opportunities. Those of us in Christian business education have great opportunities to influence our students, to grow as faculty teams, and to continue to fashion business programs that remain committed to enduring Christian values even as we innovate in how we approach the teaching and transmission of those values.

In the end I believe that the fate of Christian business education lies in the future we can make (through wise planning and a dependence on God's purposes, power, and provision) rather than the future we have to take. Strategic success comes as institutions focus their strengths on their opportunities (even as they also seek to deal with their weaknesses in light of threats).

The third millennium is a time when hope and fear will collide. The prophet Jeremiah took this comfort in God's provision during his time of uncertainty:

"For I know the plans I have for you," declares the Lord, "plans to proper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart" (Jeremiah 29:11-13).

For Christian business educators, the third millennium can be a time not when hope and fear collide, but rather when hope and faith combine to produce an unlimited and exciting future.

JBIB

Special Millenium Section

Proclaimers in the Mist: The Christian Business School in the 21st Century[1]

Yvonne Smith
Biola University

As the world approaches the millennium, it seems natural to try to pierce the mist of the future, to assess what we might become. Appropriately, this **JBIB** issue asks a simple question, "What is the future of Christian business education?"
The response, like the response to many simple questions, is complex and multifaceted.

To explore the future of Christian business education is beyond the scope of this paper. The Christian college movement in the United States was raised up by God as an alternative to the secularization of the major institutions of higher learning (Noll, 1994). As a relatively recent part of that movement, the Christian business school has been seen as a partner in mission by some and as a cash cow by others (Smith, 1998).
The assumption made in this paper is that Christian business education contributes to and enhances the mission of the Christian university and of the church of Jesus Christ and will continue to do so.

Refined, the question becomes "What will the future Christian business school or department look like?" Again the response is complex. One of the things we teach students, of course, is that the first question to ask is "What are the desired outcomes?" Therefore, when discussing the future of Christian business education, the first question should not be "What is the shape of the Christian business school in the next century?" but rather "What are the realities of the world? What are the abilities, skills, and character traits needed by students who graduate from the school?" Once we have answered this question, we can move to the other.

The purpose of this paper is to discuss the outcome question in some detail and suggest responses that Christian business schools might make. Given the complexity of the issue, I make no claims to be exhaustive or definitive. Rather, the goal here is to start a discussion—to evaluate some of the skill sets, competencies, and values that our graduates need in order to be successful in the next century and to consider how we might help them achieve them.

To limit the scope of the paper further, I will focus primarily on entry-level skills and competencies, rather than skills necessary later in a career.
The following two sections outline some of the characteristics and skills needed for entry-level success in the next millennium.
The next section focuses on abilities that most competent business schools could teach.
The third section deals with values and values that can be a distinctive competency of the Christian business school.
The fourth section discusses possible responses and proposals for future directions.

Vital Skills in the 21st Century

The form of the organization is changing rapidly. In the past 20 years, the twin forces of global competition and advanced technology have forced the traditional hierarchical structure to give way to a whole zoo of organizational forms: flat, matrix, network, cellular (Miles & Snow, 1996), adhocracy, and transnational (Bartlett & Ghoshal, 1992). In the 1980s, intense global competition found many traditional U.S. organizations ponderous and slow to respond to threats and opportunities.
To become more competitive, they downsized, de-layered, and outsourced many functions, becoming leaner and more productive in the process. In the new structural forms (loosely called network structures), referral, partnering, and relationship skills have become more important.
The technical, control, and political competencies necessary for managerial success in the traditional form have given way to the need for flexible, multiskilled individuals with multicultural and teamwork abilities (Nicholson, 1996).
This trend is accelerating.

Under these conditions, what qualities and skills will the Christian business school graduate need in the 21st century? The International Association of Corporate and Professional Resources is a professional association of corporate executives, human resource professionals, and consultants.

As quoted in Allred, Snow, and Miles (1996), they say that success in the next century will be based on:

- Knowledge-based technical specialties
- Integrative cross-functional expertise
- Multicultural and international expertise
- Collaborative leadership skills
- Ability to self-manage
- Integrity and trustworthiness

The first three of these five foundations for success are cognitive- and competency-based. They can be taught by any business school willing to take the time and trouble. The last two qualities are value- and character-based. I argue that because Christian business schools are value-driven, they are the best places to learn and strengthen these qualities. Let us examine each of the foundations in turn.

Knowledge-Based Technical Specialties

A new career in the future, as in the past, will initially be built on skill in a technical specialty. For some time to come, an individual will enter the marketplace as an auditor, an MIS coordinator, or a market researcher. Therefore, these skills must be taught in the business school. Furthermore, even at entry level it is assumed the new hire has some experience in their specialty. This concept is not new and has traditionally been responded to by requiring or encouraging students to do part-time work or internships in the area of their expertise. The need for the business school to help the student gain skills and experience in their specialty will not change.

In addition, most employers now assume that new employees have strong computer skills. Information is the chief mechanism by which contemporary organizations survive and thrive; therefore, ability to process information and knowledge is key in the new competitive landscape (Hitt, Keats, & DeMarie, 1998). In other words, critical thinking skills are as basic as ever for the student. So is ability to use the important computer programs in the specialty field. In addition, however, employers now assume that new hires can use the better-known presentation programs, decision programs, spreadsheet programs, and so forth. These programs are basic for communication and efficient decision-making and necessary for advancement. They also help create efficiencies that Christian employees need in order to have time to minister to others, to nurture their families, and to meditate upon and communicate with God (Smith, 1997). The business school, Christian or not, that does not teach its students these now basic tools is shortchanging them.

In this area, the Christian business school has a disadvantage. Technology is resource-intensive, and many Christian colleges do not have large resources. Furthermore, it is difficult and expensive to find people qualified to maintain and teach the technology. In addition, the question persists: “What should we take out of the curriculum in order to create room for technology classes?” None of these questions have easy answers. However, here are some possibilities to think about.

High risk and limited resources have forced many firms into joint ventures. Christian business schools might consider the same approach. Just as with ILL and the Internet, libraries are no longer dependent on vast caves of books, so too the business school pursuing a joint venture with a compatible school might share technological support and professors. Furthermore, technical skills can often be taught by distance learning methods, creating efficiencies. As to space in the curriculum, there are ways to cope. For example, a marketing professor I know requires that his students learn one major program in each of his classes. In that way, his students have learned DecideRight, NegotiatorPro, SurveyPro, and so forth. These programs are specifically used in other classes by other professors so that at the end, the student has a good working knowledge of basic tools. Another approach is to cluster the business curriculum into skills and allow students to take different modules, including technological models. Several universities have tried this method with varying degrees of success.

Cross-Functional Expertise

Overlapping the need for functional skills is the need for students to understand all the functions of the organization. The use of work teams (groups who work interdependently to solve problems) is accelerating, requiring, among other things, the ability of members to think multidimensionally and systemically about the organization (Manz & Sims, 1993). Furthermore, the increasing focus on innovation requires that organizations employ people who are able to think across boundaries and see the total picture (Hitt, et al., 1998). The message seems clear. For our graduates to succeed in the 21st century, they must understand the complete nature of the organization, not just a specialized section of it.

And yet, many business programs still function in silos. A student takes some general education classes, possibly some religion classes, and spends the bulk of his or her time taking functional classes. Strategic management, the capstone class, is traditionally where connections between functions are made. This, however, is much too late.

Starting with their freshmen year, marketing majors need to know why they must understand financial documents and vice versa. Accounting students must understand management techniques. The more the different functions of the organization are taught in tandem, the easier it is for the students to understand the connections. Simulations, cross-functional co-teaching, textbooks, and reading packs that encourage functional integration are all important for our graduates. To understand integration more thoroughly, professors might find it necessary to take graduate classes in another function. A restructuring of the traditional curriculum may be necessary. If our graduates are to be successes in the next century, they must learn to think in terms of the entire system. How better can they learn than if we model it?

The demand for multicultural skills is particularly pertinent for the Christian student.

Some of this may be threatening to professors who have built a career around a certain function or who do not wish to make the necessary effort to integrate. However, Christian business schools may have an advantage. Because they are often smaller, there are fewer barriers between disciplines. Management, economic, finance, and marketing professors have offices side by side and eat lunch together. Integrating the functions is more likely under such conditions. Furthermore, the probability is that the Christian professor would be more willing than his non-Christian colleague to obey the words of the Master: “Do not merely look out for your own personal interests, but also for the interests of others” (Phil. 2:4). Many Christian professors focus on the best for their students and are willing to change if necessary. The ability to integrate meaningfully might be a value the Christian business school can add to its graduates.

Multicultural and International Expertise

As even the smallest organizations extend their reach into the international business arena, multicultural and international experience is becoming critical. The volume of international trade has been growing more rapidly than many economies (Amstutz, Charalambakis, & Ewert, 1998). Significant trends include the growing influence of multinational corporation, newly industrialized countries’ entry into global manufacturing, and the tremendous growth in international trade and investment. To function in such a world, it is necessary for a business student to have a basic understanding of the paradigms of other cultures. There are many way to accomplish this.
For example, students could be encouraged to take classes in cross-cultural communication. They could routinely work in teams with people from other cultures. They should travel as much as possible. Sometimes several goals can be combined. For example, at one Christian college, marketing students did a market research project for Overseas Crusade in the Philippines, and accounting students regularly practice their auditing skills for Wycliffe Bible Translators in South America. This type of project is win-win. The organization gets expertise and help in their mission, the student gets direct experience in their field, and the student also gets international experience.

The demand for multicultural skills is particularly pertinent for the Christian student. Christians are commanded to take the gospel to all the world (Matt 28:19). Learning a little about the culture of the Korean or Hispanic sitting at the next desk is a small step towards fulfilling our God-given task of being proclaimers.

Collaborative Leadership Skills

To be successful in the hierarchical structure, an individual needed skills in upward influence and downward management. To be successful in the more flexible contemporary structures, he or she needs strong collaborative skills. In a recent article, Allred and his colleagues (1996) discuss three types of collaborative leadership skills which they call referral, partnering, and relationship management.

Referral skills have to do with the ability to analyze a problem, know who can best deal with it, and call them in. The idea is to bring the best resources possible to solving the problem. This type of skill presupposes several things. First, the manager must be able to analyze problems accurately. This critical thinking skill is discussed at length in academic settings and is vital to the success of our graduates. Next, the manager must be aware of the expertise of others in the organization. Who should he or she call in? Third, the manager must have the humility to refer the problem to others, rather than try to solve it his or her self. This may be the most difficult step. It takes balanced judgment, understanding of human nature, and willingness to not get the credit to call others in. People with large egos or strong power hungers will not easily develop this kind of skill. It is people who are genuinely seeking to manage as Christ would have them manage who will develop referral skills most readily.

Partnering skills refer to the ability to negotiate and implement mutually-beneficial outcomes. In the 21st century, collaboration will be a major source of competitive advantage (Liedtka, 1996), a critical skill. Foundational to this skill is the ability to be a good team member and negotiate win-win situations. Obviously, any business school can teach the basics of successful negotiation and good teamwork. However, past a point these skills cannot be taught, but must be observed and imitated or learned by trial and error. Many business schools have responded by creating numerous opportunities for students to work in teams. However, they should take the further step and place professors in teams to implement cross-functional outcomes. Students observing how their professors work together can imitate good practices.

Relationship management involves giving high priority and attention to key stakeholders, particularly customers and partners. The issue is that the leader needs to focus on the proper people. Again, it helps students learn this skill if the business school is modeling it. Do the professors see their role as doing a job (focus on self) or fulfilling a mission (focus on students)? Is the dean focused on helping the professors do their work (focus on faculty) or is he or she engaged in keeping life calm (focus on self)? To give high priority to others requires the heart of a servant, the courage of an eagle, and great wisdom. A Christian, walking with God, should find both the humility and the courage available. As for wisdom, all he or she need do is ask, and it will be given freely, without reproach (James 1:5).

Vital Character Qualities in the 21st Century

The competencies discussed in the former section are important to success in the next century. However, to some degree they can be taught by business schools that are not necessarily Christian. In contrast, the next two foundations for success are where the Christian business school can add value a secular university cannot. While it is possible to have self-control, integrity, and trustworthiness apart from Christ, these fruits of the Spirit (Gal. 5:22) are difficult to teach and are foundational to the Christian.

Ability to Self-Manage

While technical skills will still be necessary in the next century, new organizational forms have changed the setting the skills are used in. The person who will be successful in the more collaborative and non-rule-oriented atmosphere of the 21st century organization will be the person who can manage his or herself. Self-governance and self-control will become a vital ingredient in career success in the 21st century. There are many reasons for this.

The older hierarchical form, based on the military, was a master work of command and control. With the current fluid structural forms, organizational governance is more difficult and costly, and self-governance becomes paramount (Morgan, 1997). This includes the willingness to act ethically in situations and the ability to forgo short-term objectives that damage the long run collective good (Allred, et al., 1996). Those that abuse the looser control will be noted and their career plateaued.

Self-control is a fruit of the Holy Spirit. It is also the key to the proper use of power (Chewning, Eby, & Roels, 1990). Power is necessary; nothing happens without someone exercising a degree of power. However, it can be wielded for good or ill. In the organizational literature, power is often seen as having its origin in the dependency of B upon the resources controlled by A and vice versa (Emerson, 1962). This formulation of power depends upon long-term mutual reciprocity; power between individuals is bounded by time, situation, and purpose (French & Raven, 1959). Therefore, it is possible to understand power as potential for influence rather than probability of coercion as in so many other formulations. The difference is that influence leaves room for legitimate choice by the less powerful party. Such a formulation requires self-control on the part of both parties or influence becomes coercion or politics.

McClelland (1985) notes that the worst manager is the person who uses power for his or her own ends. The person who can govern him or herself, under the love of Christ, is set free from self-will to follow His will. The chances are much better that they will wield power to benefit others. Using power to look after the interests of others as well as oneself is the key to successful collaboration.

A related issue in self-management is the ability to create balance between work and family life. As believers, we understand that it is important to take the time to properly nurture loving relationships. Overworked Christians have more difficulty in maintaining a relationship with the Lord, in having strong marriages, and in raising godly children. Taking time to know God leads to self-control, self-control leads to endurance, and endurance leads to godliness (II Pet. 1:6). A person who can govern his or her self properly has a clear advantage.

Another dimension to self-management is managing one's own career. Career paths are no longer clear and set; the managerial career is becoming increasingly a do-it-yourself project. This particularly includes the need to keep learning and growing. Those that lack the ability to self-manage or lack the self-discipline for lifelong education will often find their careers sidelined (London, 1996). On the other hand, students who understand their own values and what is important to them will often find a job they can enjoy and be satisfied in.

The Christian business professor, under the guidance of the Holy Spirit, needs to be a model of self-control. "Let not many of you become teachers, my brothers," says James, "knowing that such as we will incur a stricter judgment. For we all stumble in many ways" (James 3:1). Knowing this, we as professors need to turn to Christ so that His control can replace and create our self-control.

> ***The Christian business professor ... needs to be a model of self-control.***

Integrity and Trustworthiness

The new competitive landscape is moving towards hypercompetition—an extreme focus on customers and an increasing focus on innovation (Henriques & Sadorsky, 1999). Furthermore, speed is driving many industries. The requirements for speed of action and innovation have weakened the couplings of the vertical organization (Hitt, et al., 1998), leaving the employee free to act in entrepreneurial ways. As autonomy replaces control, as technical and market information moves freely among networked firms, and as customers demand more and more from firms, there is an increasing need for integrity and trustworthiness among workers. At the same time, the lower morals in U.S. society indicate a decrease in the trustworthiness of workers. The person who, as a disciple of Jesus Christ, does what he says he will do (Matt. 5:37), keeps promises even to his own detriment, and acts in God's will—not his own—will stand out in the modern corporation. However, many of our students have not seen integrity to the point of discomfort modeled in their homes or churches. If the Christian business schools want this outcome, the professors and administration must teach and practice it.

The Bottom Line

What does this mean for Christian business education? Like our students, some of our professional paradigms and assumptions may need to change in the new millennium. Pasternack and Viscio (1998) say that the model corporation of tomorrow will be built along three axes: people, knowledge, and coherence. These three allow the organization to function.

If we consider our business departments to be organizations, these dimensions can be instructive. The first dimension is people. Business professors in Christian universities tend to be committed to their job as a ministry to Jesus Christ.
Most could easily make more money elsewhere; they are where they are because they want to be there and because they want to minister to students. The message of the Christian business school is therefore consistent.
The professors, in main, seek to teach and model commitment to their students.

In addition, many professors at Christian schools have entrepreneurial and innovation strengths. Smaller size allows flexibility; where a state school might take years to implement a program or class, we can develop and implement it in a semester. Working in a small department means that one sometimes teaches classes out of one's field of expertise, allowing for more integration between functions and more creativity. Furthermore, we have more immediate say in the governance of the school and university. Therefore, Christian business schools tend to attract professors who wish to minister to students, who are entrepreneurial, flexible, and who think somewhat cross-functionally. All these competencies are part of the skills necessary in the next millennium.

Knowledge, the second dimension, is critical; the management of knowledge is one of the highest priorities for an organization (Henriques & Sadorsky, 1999). Knowledge is the set of understandings used by people to make decisions and is amassed from experience (Pasternack & Viscio, 1998).
This may be a weakness for the Christian business school.
For example, two pieces of knowledge that are critical in presenting the best Christian business program possible are intelligence about our customers and best practices to benchmark against. With limited time and funds, many Christian business schools are not systematic in gathering this kind of knowledge. How many Christian business schools have conducted a recent and systematic market research product to find out what their students want? How many have identified their distinctive competencies and found other business schools to benchmark against? Organizations like the CBFA might be vehicles to assist in the gathering and dispersal of such needed information.

Coherence is the third critical dimension identified by Pasternack and Viscio. Coherence of values and vision connects the disparate pieces of the organization and allows it to function smoothly. Christian business schools should be strong in this dimension as they model the body of Christ. The eye and the ear and the foot must work together—marketing, economics, and finance professors each contribute to the whole.
Coherence of values and vision is a great strength of Christian business education.

What is the future for the Christian business school?
Our goal will remain the same—to raise up godly men and women of competence and character.
The form of the school might change, the structure of our department might change, even the content of our classes might change. But our heart and core values will not change.
Our purpose is to teach students to influence the world of the next century for Jesus Christ. Teaching technical, cross-functional, and multicultural skills to our students and modeling self-control and trustworthiness is the way to reach our goal. As students gain competence, they will grow in character. As Christ is formed in ourselves and our students (Gal. 4:19), we will go forth together as proclaimers in the mist of the new millennium.

ENDNOTES

[1]This paper was partly funded through a grant from Biola University.

REFERENCES

Allred, B., Snow, C., & Miles, R. 1996. "Characteristics of Managerial Careers in the 21st Century." *Academy of Management Executive,* 10(4), 17-27.

Amstutz, M.R., Charalambakis, J.E., & Ewert, N.J. 1998. "Globalization, Human Rights, and Civil Society." In M.N. Rose & L.M. Ewert (Eds.), *Civil Society: A Foundation for Sustainable Economic Development* (pp. 100-120). Portland, OR: Mercy Corp International.

Bartlett, C.A., & Ghoshal, S. 1992. *Transnational Management*. Chicago: Irwin.

Chewning, R.C., Eby, John W., & Roels, S.J. 1990. *Business Through the Eyes of Faith*. San Francisco: Harper & Row, Publishers.

Emerson, R. 1962. "Power-Dependent Relations." *American Sociological Review*, February, 31-40.

French, J.R.P., & Raven, B.H. 1959. "The Bases of Social Power." In *Studies in Social Power*, Ed. D. Cartwright. Ann Arbor, MI: University of Michigan.

Henriques, I., & Sadorsky, P. 1999. "The Relationship between Environmental Commitment and Managerial Perceptions of Stakeholder Importance." *Academy of Management Journal*, 42(1), 87-99.

Hitt, M.A., Keats, B.W., & DeMarie, S. 1998. "Navigating in the New Competitive Landscape: Building Strategic Flexibility and Competitive Advantage in the 21st Century." *Academy of Management Executive*, 12(4), 22-42.

Liedtka, J. 1996. "Collaboration Across Lines for Business for Competitive Advantage." *Academy of Management Executive*, 10(2), 20-34.

London, M. 1996. "Redeployment and Continuous Learning in the 21st Century: Hard Lessons and Positive Examples from the Downsizing Era." *Academy of Management Journal*, 10(4), 67-79.

Manz, C., & Sims, H. 1993. *Business Without Bosses: How Self-Managing Teams are Building High-Performance Companies.* New York: Wiley.

McClelland, D. 1985. "How Motives, Skills, and Values Determine What People Do." *American Psychologist*, 40, 812-825.

Miles, R., & Snow, C. 1996. "Twenty-First Century Careers." In M. Arthur & D. Rousseau (Eds.), *The Boundaryless Career: A New Employment Principle for a New Organizational Era* (pp. 261-307). New York, NY: Oxford University Press.

Morgan, G. 1997. *Images of Organization* (2nd ed). Thousand Oaks, CA: SAGE Publications.

___________. 1995. *New American Standard Bible.* La Habra, CA: Lockman Foundation.

Nicholson, N. 1996. "Career Systems in Crisis: Change and Opportunity in the Information Age." *Academy of Management Executive*, 10(4), 40-51.

Noll, M.A. 1994. *The Scandal of the Evangelical Mind*. Grand Rapids, MI: William B. Eerdmans Publishing Co.

Pasternack, B.A., & Viscio, A.J. 1998. "The Centerless Corporation: A Model for Tomorrow." *Strategy & Business,* 12, Third qtr., 10-21.

Smith, V.O. 1997. "The Use of Single Purpose Software in Business Courses." CBFA Conference. Nashville, TN, Oct. 25.

Smith, Y.S. 1998. "Should a Christian College Offer Business Degrees?" [Working Paper]. Biola University.

JBIB

A Modest Proposal for a Bold Initiative: Reflections from a Public University

Bruno Dyck
University of Manitoba

Abstract

This short essay begins with the suggestion that practitioners have a growing desire for an understanding of management and business from a (radical) Christian perspective. A scholarly literature that provides such a perspective remains woefully underdeveloped because: (1) we often (wrongly) assume that conventional views of management and business are already basically Christian; and (2) we lack the infrastructure to develop such a literature, either because in locations where there is a critical mass of scholars to develop it they are not given the time to do so (e.g., Christian liberal arts colleges) or because where there is time for such development there is a lack of a critical mass of scholars (e.g., in public universities). It concludes by describing an infrastructure which may be able to support the type of scholarly work the world is craving.

Introduction

More than ever, business people, both Christian and not, are seeking spiritual guidance for their everyday managerial lives. Business people are looking for alternative ways to think about management. They are tired of maximizing efficiency, focusing on the bottom line, cutthroat competition, and so on. Instead, they are seeking ways to manage that are humane, loving, community-building, just, uplifting, and kind. From the point of view of **JBIB** and the CBFA, this should be a time of much rejoicing and celebration. People should be beating a path to our doors. Unfortunately, I'm not sure that we have enough to offer those seeking radical alternatives to the status quo.

In short, business scholars have failed to adequately develop a "theology of management" even though I believe that is embedded in Scripture.

I have no desire to berate the existing literature on management written from a Christian perspective. I know that there are exceptionally helpful, thoughtful, well-written books and articles available. But, for the most part, this literature fails to provide an alternative to the conventional paradigms. To overstate my case, they typically suggest that "enlightened" managers are "nicer" and that this may make them even more successful. Unfortunately, regardless of whether "enlightened" managers are more successful, that doesn't challenge the more fundamental questions of how we measure "success" or how we define "management" or "business."
To get to my point, suffice it to say that the managers I know who hunger for spiritual guidance in their professional lives have not had their appetites filled at the academic trough.

There are at least two basic reasons as to why I think that we have failed in this task. First, as exemplified in Weber's *The Protestant Ethic and the Spirit of Capitalism*, we often tend to assume that our market economy, and our society more generally, is based on Christian principles.
To be more exact, although we tend to lament that we are moving away from these ideals, there seems to be a basic assumption that up until 1950 or so America was largely a "Christian" society. As a result, there was little need to develop specifically Christian alternatives to the dominant paradigm because it was already grounded in Christian principles. (The perceptive reader will discern that the author does not embrace this commonplace assumption.)

Second, existing management scholars lack the infrastructure to engage in the difficult task of re-conceiving what it means to manage in the image of God.
One might reasonably expect that such an infrastructure is available in a Christian liberal arts college. Unfortunately, from what I have observed, scholars in Christian post-secondary institutions are given very little research time. Quite simply, the teaching load is so onerous that little time is left for the type of deep, rigorous, thoughtful reflection required for such an undertaking. And so, even professors with the best of intentions and who have theologians next door to help them do not have the time to do what they know needs to be done.
The situation facing scholars in public universities is slightly different. We are paid to spend 40 percent of our time doing research. However, until recently perhaps, doing research from an explicitly Christian perspective might be frowned upon, and, for the most part, we lack ready access to critical mass of like-minded scholars (e.g., theologians), which is required to facilitate the task.

The Proposal

The time is ripe to establish the infrastructure required to facilitate the scholarly research that is being demanded. I will describe how this might be done via setting up some sort of an "Institute of Faith-Life Integration for Management and Business" (IFLIMB—of course, we can probably think of a better name than this) in a Christian university that already has a fair number of business scholars and theologians. What I have in mind can make a *huge* impact with relatively modest resources (e.g., ranging from $100,000 to $500,000 per year). A lower-cost version of what I describe below could also be very effective.
I will describe the activities of the Institute in terms of "start-up" and "on-going."

Start-Up

The key start-up activity of the Institute would be to develop a foundational series of "theologies" of each of the core business disciplines (e.g., management, finance, accounting, marketing, and possibly others). For this task I would suggest assigning one scholar from each area for one year, coupled with the half-time services of a theologian. By the end of the year, each team should have produced the first draft of a "Theology of Marketing" (or whatever) manuscript.
This manuscript could then be distributed to a handful of other scholars and practitioners for review (and possibly revision in a workshop setting). Then the original scholar would take reviewers' comments in hand and, possibly together with a professional writer, develop a seeker-friendly book (or books) appropriate for practitioners and for use in the classroom. In this way each discipline, for a financial cost equivalent of about two years' salary, would have a solid foundational theological treatise (for the purists in cost-recovery, these start-up costs might be recouped by revenues generated by book sales).

Armed with a solid series of rigorously-developed, undergirding "theologies" in hand, the next step would be to develop these for more specific topics such as might be found in upper-level courses. I would expect that the resources required to prepare such manuscripts (which might serve as a "companion text" to be used alongside conventional materials) to be less onerous once the foundational work has been completed. Here we might expect the equivalent of a half-year to be adequate for a business scholar (working alongside a quarter-time theologian) to develop an appropriate text. For example, a book looking at international management from a Christian perspective might involve a management scholar and a missiologist. Again, the book should be sent out for external review and written with the aid of a professional writer.

Coupled with these written materials should be the development of a "home page" on the Internet where readers can send their suggestions and also ask questions and build community with each other. This dialogue would serve to inform subsequent revisions of the book. In the spirit of community discernment (and of continuous improvement), books should be rewritten every three years or so. Furthermore, it would be wonderful to develop video materials to supplement the notes, to provide students with real world "role models" and exemplars to learn from.

On-Going

As has already been hinted, ideally the materials generated by such an Institute should become "living documents." This can be via the Internet page described above, via developing assignments where students' efforts can be used to improve the text, and so on. Also, every three years the course for which a text has been written should be team-taught with a theologian and a business scholar.

Perhaps the most important on-going investment that the Institute can make is to provide a very user-friendly "visiting scholars" program to attract the best scholars available to spend their "research leaves" working and writing at the Institute. This would include office facilities, regular forums to exchange ideas with other scholars, appropriate "turn-key" housing opportunities, access to schools for children, and so on. Ideally there would be facilities to house several scholars at a time. It would be difficult to overemphasize the importance of such an arrangement. The Institute could become a haven and focal point for scholars from Christian and public universities and facilitate the networking and linkages required to sustain on-going research in this area.

Conclusion

The proposal described above is not very expensive. But it probably could not be funded via our existing institutions. I expect that it would require the financial resources of businesspeople who share its vision. Within five years, this Institute could become the unrivaled world leader in Christian business education and thinking. It would be the destination of choice of leading scholars from both public and private schools. It would generate a more comprehensive and coherent set of biblically-grounded materials than is presently available. And, most importantly, it very well might change the way we do business.

JBIB

Some Observations on Understanding and Managing the Conflict of Ideas in Christian Higher Education

R.W. Mackey II
The Master's College

Introduction

Reading Richard Halberg's article, "Fostering Faculty and Administration Cooperation," in the Spring 1999 CBFA Newsletter caused this writer to reconsider the application of biblical principles, management theories, and personal observations to the understanding and management of conflict in Christian higher education. Some thoughts follow.

If one were asked to describe the "ideal" Christian college, one descriptor would likely be the presence of unity or the complete absence of conflict. After all, the members of the organization each possess the same Holy Spirit and nearly equivalent translations of the Bible. Should not these common sources of special revelation bring a group of earnest believers to consensus? This author's 20 years of experience inform him, however, that the "ideal" is not always the "real." Conflict, defined as a "sharp disagreement or collision of ideas" (Webster, 1976), may not be a constant companion, but remains no stranger.

In attempting to understand and then to manage conflict, several questions arise: Why does conflict exist or what are some of its causes in the Christian higher education environment? Is the presence of conflict necessarily unhealthy? If conflict is not completely undesirable, what level (how much) should be tolerated? What are some ways to manage conflict which may help to avoid damaging institutional and individual integrity and efficiency?

The purpose of this paper is to identify concepts that may serve as underpinnings for conflict resolution approaches and processes.

Some Causes of Conflict

Possible and actual causes of conflict in Christian higher education are probably too numerous to catalog exhaustively. However, we can highlight some recurring causes of conflict observed by this author over many years of experience.

1. Presence of Sin. Some authors place the blame for conflict almost exclusively at the feet of sin (Rush, 1983). In one sense, this is true. If human data were exhaustive in scope and the ensuing interpretation was distortion-free in analysis, no room would remain for disagreement. The Fall of man has rendered creation even more knowledge-challenged and decidedly biased. But it is very different, however, to identify the cause of conflict in general terms (i.e. the nature of a fallen universe) than to say it is always the result of committed sin in the life of another. To be sure, a great deal of conflict comes from transgressions, intentional and unintentional. In the book of Proverbs alone, conflict is blamed for hatred, gossip, anger, and pride (15:18; 16:28; 26:20; 28:25). Paul connects conflict with a number of sins, most prominently envy (II Corinthians 12:20; I Timothy 6:4). Self-centered attitudes and actions result in conflict and should remain an initial and recurring point of examination in identifying cause(s).

It is, however, an oversimplification to accuse disagreeing parties of de facto sin. In fact, it may be rather convenient and self-serving to use "the sin cause" as a method of holding one's critics at a safe distance. One variation on "the sin cause" theme is accusing a disagreeing party of the sin of division. This accusation assumes that: (a) division is always sin, and/or (b) disagreement always results in division.

2. Lack of Omniscience. When the prophet Hosea speaks for God, he flatly declares, "… I am God and not man …" (11:9). One of the many distinctions inherent in this declaration of difference is God's possession of infinite knowledge. In fact, at the crux of Satan's pitch to Eve, was the promise that she would "… be like God, knowing …" (Genesis 3:5). Disagreements will always be present among people, because, unlike God, no one knows it all. What if someone demonstrates an "omniscient" (unteachable) attitude, which is a function of pride? See cause number one.

A caveat may be appropriate at this juncture—namely, a realization of partial knowledge is not tantamount to a lack of conviction. Martin Luther would have been a slave to absolute "intellectual honesty" if his "partial" knowledge had pressed him to the point of inaction. Adam and Eve could have pleaded innocence to sin because Satan's question, "Did God really say …" (Genesis 3:1), was simply a recognition of their inability to know the truth. In fact, an awareness of non-omniscience is not an appropriate excuse for failure to form convictions that may lead to conflict.

3. Revelation in Journey. Valuable Christian college faculty members are faculty members who are growing in knowledge and wisdom. Stated differently, a faculty member without natural curiosity is an institutional oxymoron (emphasis on the last derivative). A natural evolution of personal and professional growth will result from this pursuit of knowledge. Growth means change. Agreements and disagreements will result from these changes. The nature and extent of disagreement allowable is the focus of many discussions over academic freedom. These discussions are as relevant as they are healthy given the inevitability of changing viewpoints.

4. Scarcity of Resources. Since the Christian college budget never meters unlimited resources, scarcity dictates tough allocation choices. The classic macroeconomic trade-off labeled "guns and butter" may be renamed for higher education as "books and bleachers." Disagreeing parties each believe their desired program(s) is(are) a legitimate advancement of the Kingdom. Whether the desired options are a matter of right vs. wrong or just shades of utility could fill the pages of a different study. Nevertheless, when the budgetary pie is finally sliced to the satisfaction of all, the millennial kingdom can be officially declared underway.

5. Differences in Style and Function. Closely related to resource scarcity is a difference in style and function. Style is the way a person instinctively relates to the organization. It is analogous to spiritual gifts within the church. Adizes identifies four types of styles which may be present and may result in conflict (Adizes, 1983). Summarized, a person may focus on other workers (relation), the work itself (production), innovation (creation), administrative issues (organization), or some combination of these four basic approaches. Conflict is possible, for example, when a people-oriented style clashes with the values of an administrative style in a given situation—policies and procedures conflict with perceived needs. In a larger sense, organizations are constantly faced with decisions which call for a balance between individual and corporate well-being (i.e., people vs. policy). Corporations that predominately opt for the individual will eventually lose their group identity. However, automatically defaulting for policy will create a cold, fortress mentality with increasing loyalties from a decreasing constituency. These examples are a miniscule fraction of the numerous opportunities for conflict which are available from a number of style combinations interrelating.

Function is similar to style, but is more work-related. Functions tend to be departmentally-based and tend to develop a rather predictable mindset over time. The presence of functional differences is inherent in the processes of delegation and specialization, both of which will increase with organizational growth.

One example of functional (departmental) focus could be illustrated by asking, "What is the anticipated response of a person in the advancement office to new ideas as compared with the response of an employee in accounting?" This generalization (hopefully not a stereotype) illustrates how different functions express different values and viewpoints. When prolonged thought is given to the significant differences present in functional areas, one wonders why conflict is ever absent.

At the risk of oversimplifying, some primary functional differences in Christian higher education may be summarized as follows:

Type of Department:	**Primary Function:**	**Functional Values:**
Academic	Teaching	Contemplating/Analyzing
Athletic	Winning	Competing/Exercising
Administrative	Organizing	Strategizing/Streamlining
Advancement	Marketing	Selling/Competing
Accounting	Balancing	Budgeting/Controlling
Facilities	Supporting	Satisfying/Maintaining
Student Life	Nurturing	Counseling/Confronting

Identifying these differences in primary function is not to say that an administrator never counsels or a coach never contemplates. People are not neatly compartmentalized in daily endeavors. It is also not assuming that each function fails to glorify God or to advance His Kingdom. The differences do focus, however, on the primary functional orientation (or specialization) the college worker maintains in the community. These differences may provide fertile soil for conflict, especially when the scarce resources of finance, time, and energy must be rationed. For example, how a particular department views the best use of money or student time may differ from another department given functional orientation. Performance expectations will probably differ widely as well.

6. Confusion in Scalar Chain. One basic managerial principle identified by Henri Fayol is "unity of command" (Montana, 1987). Simply stated, unity of command occurs when each worker receives direction from one supervisor within an established chain of command. As this principle relates to the scalar chain, it specifies that each employee should be responsible to only one supervisor, thus "promoting clarity in communication and assuring minimum conflict." If an administrator from one functional area offers direction to an employee from a different functional area, conflict is more likely to occur according to this principle.

Tolerance Levels for Conflict

It is hardly debatable that, this side of heaven, conflict is a part of life. But to admit this is not necessarily to accept or to condone it. For example, sin remains in the world, but is not welcomed by believers.

On the other hand, because of the fallen state of this world, is it possible for "non-sinful conflict" to exist and to even promote organizational health?
Many respond in the affirmative. Queried differently, "Does an optimal level of conflict exist for promoting organizational well being?"

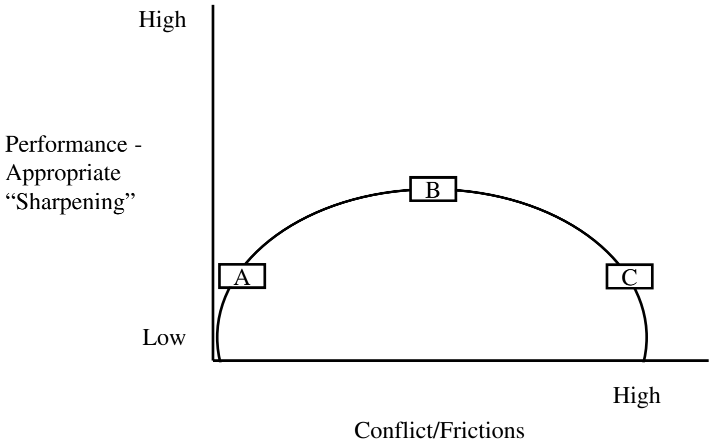
Proverbs 27:17 states,
"As iron sharpens iron, so one man sharpens another."
This observation does not say whether the sharpening is inherently good or bad, which leads one to believe it can be either. In other words, going to prison may make one a better criminal or going to church may make one a better Christian; iron will sharpen iron.

The prophet Isaiah (44:12) describes the sharpening process in greater detail. Hot coals, hammers, and strong arms are tools in a rather arduous labor that yields a very useful result. Conflict (i.e. heat, pounding, toil) serves a wonderful purpose as friction hones to sharpness that which it encounters and helps realize otherwise dormant potential.

Conversely, some researchers believe that the absence of conflict may result in a phenomena coined "Groupthink" (Janis & Mann, 1977). Group-think occurs when a group is so focused on unity and unifying relationships that errors in judgment go unchallenged. Enjoying the aura of a positive group disposition may shroud hard truths that need exposure. More than one prophet, when facing a leader who wanted only positive feedback, discovered why the phrase "shoot the messenger" evolved. However, good decision-making, according to Janis and Mann, is more likely to occur when an "open minded exposure to challenging information" is present.
If properly understood and applied, the frictions of conflict within an organization can shape that organization into greater viability. Conflict which is not properly managed, however, can be destructive.

It is "not the presence of conflict that causes chaos and disaster, but the harmful and ineffective way it is managed … when conflicts are skillfully managed, they are of value" (Gangel & Canine, 1992).

An adaptation of one theory of appropriate conflict levels (Griffin, 1996) to the biblical concept of "sharpening" may be visualized as on the next page:



If this description is valid, conflict represented between point A and point B generates a helpful environment. This amount of conflict is considered healthy because it stimulates creativity, thoughtfulness, innovation, refinement, and thoroughness, the product of ideas being constructively challenged. However, between point B and point C, conflict has become destructive, causing hostility, division, defensiveness, and general inefficiency.
The organization is now being harmed, and performance diminishes.

How quickly an organization moves from A/B to B/C may depend upon a number of variables, such as the maturity of those in conflict and upon how "fundamental" the debated issue is thought to be by those in disagreement.

Managing Conflict: Quick Cures

Since conflict is not inherently pleasant and becomes increasingly unpleasant as it intensifies, seeking quick remedies is always a temptation. Unfortunately, quick remedies often result in even greater future problems. Some examples of quick cures follow.

1. Resource Expansion. The expansion of resources is seen as a quick resolution for many conflicts. Unfortunately, it is also an impossible one in most cases. Nevertheless, the development department becomes the ultimate tiebreaker by being tasked with raising greater gift income to satisfy competing ends. That this approach places the school at greater financial risk is barely debatable. But, interestingly enough, simply adding resources may also hold the necessary resolution at arm's length. Throwing money at a problem is often a poor substitute for creative problem solving.
Some research indicates that organizations with large financial resources who solve problems through increased funding are more likely to fail (Hawken, 1987).

2. Head in the Sand. Acting like the problem doesn't exist through meaningless calls for unity or attempts at subordinating the situation will only prolong the difficulty and may even foster problem growth. Administration is not the proper vocation for those who wish to avoid conflict.

3. Smoothing It Out. Another superficial approach with little potential for remedy treats the disagreeing parties like children on a playground who need to "shake hands and make up." Granted, this may be an appropriate temporary action for "cooling off" if the conflict has become heated or personal in nature, but it will not resolve the core difference(s). A thoughtful process is required.

4. Freezing Them Out. When a person with a disagreement is seen as a threat to the institution, that individual may be systematically excluded from meaningful contribution. After a time, the person either accepts the exile or formalizes it by moving to another school. This method has some severe problems when measured by Scripture. The Bible teaches believers to "love one another," to "admonish one another," to "accept one another," to "honor one another," and to "be of the same mind with one another," just to cite a few commands. Freezing a fellow laborer out doesn't square with these passages. Being forthright and loving (i.e. "speaking the truth in love") does square with the Scriptures (Ephesians 4:15).

5. Moving Them On. A resignation or a termination of employment may be the logical, loving solution to a significant conflict. Given the "one anothers" listed earlier, however, it should not be the first solution.

It is important for leaders to keep people who are willing to disagree within the sphere of influence. In fact, not allowing these individuals within that sphere causes one to wonder why they are not present. Is the leader too insecure to tolerate them? What is the leader so anxious to hide from critical minds? Are all of the leader's ideas so good that modification through conflict only diminishes their quality? Is the leader capable of only working with people who are like the leader or who will always agree with the leader? If so, why do we need more than one of the leader?

If a "parting of the ways" that results from conflict is necessary, it should be as a last resort due to insurmountable, substantive differences.

Managing Conflict: Better Cures

1. Leadership That Accepts Counsel. One is hard pressed to discover a "one size fits all" method for decision-making in the Bible. The book of Proverbs does, however, place a great deal of emphasis upon taking counsel (15:22). By taking counsel, leadership is not abdicating leadership nor diminishing the quality of the decision (both significant problems with a purely democratic model of governance). Leadership is saying, by taking counsel, that knowledge and wisdom are also resident in others, even in those who may disagree. Good counsel will open new options and explore existing ones. Ultimately, the best ideas may be a synthesis of options; effective problem solving is rarely an either/or proposition.

2. Followership That Accepts Authority. Although Romans 13 applies most directly to civil government, Paul's general statement in verse one, "... For there is no authority except from God, and those which exist are established by God," includes employers and/or supervisors also.

The implication is clear; unless expected by authority to disobey God, an employee is required to submit to one in institutional authority. Many biblical examples to the principle of obeying God rather than men are well-known—Daniel in the lions' den, the three Jewish men in the Babylonian furnace, and the apostles preaching the gospel, just to name a few. Hopefully, the consequences of disobeying a college supervisor will not be as dire!

Key relationships are commonly two-sided (husband/wife, parent/child, etc.), and the Bible wonderfully balances the responsibilities of both participants. Generally, if leadership is loving, thoughtful, and understanding while followership is submissive and patient, a great deal of conflict will be resolved, leading to the welfare of the organization and glorifying God.

3. Mission That Defines Existence. Organizations exist because purposes can more effectively be achieved through homeostasis. For the amalgamation of the parts to achieve more than the parts can achieve individually, unity of purpose or a unifying mission is critical. Without this mission, the various functions (i.e. finance, academics, athletics, etc.), devolve into departmental tribes. Each tribe assumes its own viewpoints, language, heroes, and values.

If different functions are to be unified for institutional effectiveness (the essence of delegation), a strong sense of overall mission in general and an individual's mission in particular must be present. This identification with an established mission begins with hiring and orientation and continues with able leadership revisiting purpose(s) with subordinates.

If mission has not been adequately defined, it may begin with attempts at organizational definition within all sectors of the organization. W. Edwards Deming (1986) presents some excellent questions "to help a team start" in his work, *Out Of Crisis*. Answering these may stimulate thought toward mission. A warning: anyone expecting this process to yield a sense of mission overnight will be sorely disappointed. A lack of intentional organizational direction is not a sin that can be atoned for quickly.

4. Doctrine Which Separates Religions. In a day when the worst label a person may be given is "intolerant," doctrinal distinctives will probably be replaced by short, ambiguous phrases, which allow for as much inclusion as possible. A fuller doctrinal statement, however, possesses some advantages. First, it more clearly reflects the position of the college, offering prospective constituents an honest evaluative tool. Second, the more detailed a doctrinal statement is, the more likely that the adherents (internal and external constituents) will be unified, unless they rally around intentional inclusion. Third, those holding a distinctive position are more likely to hold a differentiated market niche and therefore experience strong constituent loyalty. Fourth, adherents to the distinctives will believe a direct work of God was done to bring new constituents (especially if they are faculty, administrators, or donors with impressive relative stature) to the school when so many qualifiers were present. Fifth, a strongly-held doctrinal statement will give the constituents the courage to temporarily "fail" (temporarily vs. eternally). The willingness to experience martyrdom is vital to the spiritual health of the Christian organization, according to John Pilkey, professor of literature at The Master's College. Without the willingness to experience martyrdom, whether it is individual or institutional, the enterprise will lose its edge and soon become focused on its own survival rather than the advancement of the Kingdom. In short, works will replace faith.

Some challenges, however, may accompany a rather detailed doctrinal position. Or, stated economically, a rather exhaustive doctrinal position has opportunity costs. One cost is related to the intellectual/spiritual journey of faculty and staff. The more defined the doctrinal position, the more likely someone may be to develop a differing position. When this occurs, the immediate questions may be, "Is this difference reconcilable or is it even significant?" The second half of the question already begins to suggest that some portions of the doctrinal statement are more critical to the college than others are. Matters of eschatology (i.e. timing for the rapture, certain applications of cyclical vs. linear exegesis, etc.) may be examples of such issues. Nevertheless, those in authority are faced with the prospect of communicating which doctrines are non-negotiable and which doctrines have some flexibility. If latitude is available, how will that latitude be codified without changing the distinctive nature of the school? At the heart of the struggle is a desire for individual welfare (priesthood) which conflicts with corporate welfare (oversight).

A second opportunity cost may be pressure to adjust the doctrinal position due to stagnation in growth or actual shrinkage in size. If the parameters are too narrow to sustain growth and this is accompanied by a strong growth orientation on the part of leadership, "something's gotta give." The "something" may include changing to new methodologies that are doctrinally allowable, the resignation of aggressive leadership, a "softening" of doctrinal distinctives, or an adjustment in leadership's attitude. If every part of the doctrinal position is seen as a necessary belief for the "people of the God," movement toward a "remnant identity" will be a significant part of the adjusted attitude.

5. Atmosphere Which Communicates Understanding. "I may not agree with you, but I love you in Christ." These are not meant to be empty words that summarize an impasse, but rather an attitude which bathes an entire process. This author has spent considerable years attempting to resolve conflicts in the Christian college environment. Commonly, if a person was unable to take issue with the resolution itself (product), a complaint was lodged concerning "how" the resolution was reached (process). Although this smacks of sour grapes, it doesn't excuse those in the Christian community from resolving conflicts in an orderly way (I Corinthians 14:40), in a gracious way (Colossians 4:6),in a loving way (Colossians 3:12-14), and in a humble way (Philippians 2:3-8). Any resolution process, no matter how comprehensive or clever, will cause damage to the precious souls of people if its letter ignores the proper Spirit.

Closing Remarks

It's probably fitting for this paper to generate more questions than it answers. That may be a fundamental difference between a professor and a preacher, the former being more comfortable with process. The questions can be especially valuable if they stimulate godly exploration that results in effective resolution models.

While creation continues to "groan" under the weight of fallenness (Romans 8:20-23), conflict will be a measure of life's portion. How it is managed will be a measure of life's stewardship.

REFERENCES

Adizes, I. (1983). *How to Solve the Mismanagement Crisis.* Santa Monica, CA: Adizes Institute.

Deming, W.E. (1986). *Out of Crisis.* Cambridge, MA: Massachusetts Institute of Technology.

Gangel, K.O., & Canine, S.L. (1992). *Communication and Conflict Management in Churches and Christian Organizations.* Nashville, TN: Broadman and Holman.

Griffin, R.W. (1996). *Management* (5th ed.). Boston, MA: Houghton Mifflin.

Hawken, P. (1987). *Growing a Business* [videocassette]. New York: Simon & Schuster.

Janis, I.L., & Mann, L. (1977). *Decision-Making.* New York: The Free Press.

Montana, P., & Charnov, B. (1987). *Management.* New York: Barrons.

Rush, M. (1983). *Management: A Biblical Approach.* Wheaton, IL: Victor Books.

Special Millenium Section

Business Education and Microenterprise: A Millenial Marriage

Ron Webb
Huntington College

One of the most exciting developments in the business community today is the microenterprise movement. It is exciting because 1) it creatively addresses the current crisis of poverty and welfare reform; 2) it is capacity-building rather than relief-oriented; 3) it is service-driven rather than profit-driven; and 4) it represents one of the few times in history when the so-called developed world has actually listened to the developing world and then followed in its footsteps.

My personal involvement in this movement is two-fold. First, I served on the Advisory Council of Enterprise Development International, a U.S. nonprofit located in Virginia which has, over the last 10 years, mobilized more than $10 million and enabled more than 30,000 families in less-developed countries to become self-supporting primarily through revolving loan programs. Second, I recently completed a major research study on the microenterprise development movement funded by the Research Institute for Small and Emerging Businesses in Washington, D.C.

Both these activities have convinced me that the microenterprise development movement is an exciting, viable movement positioned to impact the next century. Christian business educators, therefore, need to consider participating in this cutting-edge movement. The argument for that conviction is the thesis of this paper.

The paper will suggest six reasons why Christian business educators should consider incorporating microenterprise development into their business programs. It will also give business educators some criteria to use in establishing partnerships with microenterprise development organizations. As a backdrop to the discussion, the context of the movement first needs to be established, including definitions and the developmental history of the movement.

Definitions

A microenterprise is generally defined as a sole proprietorship (a few are partnerships) with fewer than five employees (most employ only one or two) and initial credit needs less than $10,000 (most require less than $5,000). Because most are sole proprietorships, these businesses are often characterized as self-employment. Indeed, the Aspen Institute's major research work on microenterprises is designated the Self-Employment Learning Project (SELP).

Microenterprises are often associated with the "informal economy," because many are home-based and provide only supplemental income to their owners. The typical microenterprise is retail- or service-oriented; a manufacturing emphasis, except as relates to some sort of home craft or folk art, is rare. However, some new attempts at small manufacturing are emerging, and incubators are beginning to extend their services to such endeavors. (Incubators are facilities that temporarily provide space for small business start-ups and provide administrative services to nurture the development of entrepreneurial endeavors. Incubators have typically supported manufacturing start-ups.)

Most U.S. microenterprise development programs (MDPs) originate in the nonprofit sector and provide training, technical assistance, loans, and follow-up services to encourage microenterprise development. Requisite funding is typically secured from federal, state, and local agencies and, in the form of grants, from private foundations and corporate and individual sponsors.

Poverty alleviation and economic development are the goals most often articulated for microenterprise development programs. Yet, the movement is about more than economics; it is about human and community development as well.

International Origins

During the late 1970s and early 1980s, microenterprise development burgeoned throughout the developing world as a major tool for economic development and poverty alleviation. Scores of organizations, public and private, began to raise or seek sources of funds with which to develop revolving loan and training programs to service impoverished individuals who otherwise might be ineligible for such services. At heart, these initiatives embraced the spirit of John D. Rockefeller, who remarked that charity is injurious unless it helps recipients become independent of it.

Perhaps the first major breakthrough for microenterprise development occurred in 1973 in Nairobi, Kenya, when the International Labor Office identified the "informal entrepreneur." These were the street vendors, small producers, and varied service providers who, although lacking any "legitimate" business identification, nevertheless constituted a "major employment reservoir for the nation" (O'Regan, 1993). Since then, development organizations have recognized that given the limited growth potential of most developing nations' formal economies, livelihoods would be largely based on informal, self-employment.

Probably the most well-known model of microenterprise development is the Grameen Bank Project of Bangladesh. Begun in 1976, this experimental research project sought to determine whether supplying working capital to rural poor would encourage self-employment and thereby eventually alleviate poverty. Ten years after its inception, the bank had opened 298 branches and assisted nearly 250,000 households. By the early 1990s, it reported more than one million members, total disbursements in excess of $390 million, monthly disbursements of $9 million (average loan size, $65), and a repayment rate of 98 percent (*Grameen Dialogue*, 1992). In addition to satisfying strict qualifying criteria, borrowers must form themselves into groups of five and engage in "peer lending." Initially, only two group members may borrow, with all members guaranteeing repayment. As loans are repaid and their sense of accountability grows, more members may borrow. The Grameen Bank model also requires that borrowers save into a group fund from which individuals, with the group's consent, may borrow.

ACCION, now the largest MDP in the world, emerged in Latin America at the same time the Grameen Bank was developing in Bangladesh. In 1992, ACCION supplied loans totaling $113 million to 147,000 microbusinesses in 15 Latin

American countries (Fratoe, 1994).

The experience of many smaller organizations has been similar. For example, Mennonite Economic Development Associates (MEDA) is a small organization that has developed, with Canadian and U.S. dollars, microbusiness incubators in the Moscow suburbs during the country's transitional turmoil (*MEDA Annual Report*, 1995).

Since being introduced to the U.S. in the mid-1980s, MDPs have dramatically increased in number.

In recent years, MEDA and other organizations looking closer to home have come to realize that the same kinds of programs that have worked in developing countries might also be a partial solution to certain domestic problems. Many U.S. cities and even rural areas exhibit Third World characteristics to which Third World solutions might well apply.

Microenterprise Development Programs in the United States

Since being introduced to the U.S. in the mid-1980s, MDPs have dramatically increased in number. The 1994 *Directory of U.S. Microenterprise Programs,* produced by the Aspen Institute's Self-Employment Learning Project (SELP), identified 195 MDPs in 44 states and the District of Columbia, nearly double the number of programs identified two years earlier (*Directory of U.S. Microenterprise Programs*, 1994). Another 100-200 programs were acknowledged by the directory to be in some stage of development.

MDPs in the United States are highly diverse and often small and localized, making an exhaustive listing nearly impossible. Many nonprofits, community development corporations, community development banks, credit unions, and government agencies are involved in microenterprise development. When I asked the director of a recognized MDP in Philadelphia how many programs were operating in her city, she replied, "Probably more than 50. In addition to programs like ours," she observed, "there are churches, block clubs, and community associations all offering services." She went on to tell me of one church that has its own loan fund and incubator for church members. Since undertaking my research, I have learned of similar church programs in numerous churches. *U.S. News and World Report*, for example, recently devoted a major article to the significant economic development activities of Houston's Windsor Village United Methodist Church and the Reverend Kirbyjon Caldwell (McGraw, 1997).

This nationwide surge of MDP programs reflects, I believe, the present climate of reform, particularly in the educational and welfare arenas. A sense of urgency about the problems of inner cities is driving organizations and people at all levels to heed the challenge of former President George Bush to create a thousand points of light. Clearly, in the economic development arena, many more than that number are already burning.

In 1996, SELP published the results of a five-year study undertaken to "define the microenterprise assistance field more clearly and explore the methodologies, strategies, costs and outcomes of seven of the oldest MDPs in the country" (*The Practice of Microenterprise in the U.S.*, Edgcomb, Klein & Clark, 1996). It would seem that people from all sectors—government agency workers, social workers, educators, and even researchers—recognize that a significant movement has emerged.

In 1991, a group of microenterprise pioneers from 33 states established the Association for Enterprise Opportunity (AEO). The mission defined for it then remains the same today: "To serve as a member-based forum and voice for members committed to expanding enterprise opportunity for people and communities with limited access to economic resources." The AEO is today a national trade association comprising more than 500 MDPs. Spurred by the association's growth and membership size, 14 states have formed state microenterprise networks to further opportunities for learning from one another as well as to provide a forum for public policy advocacy at the state level.

Given its many faces, the performance of this new stateside movement is difficult to describe quantitatively. As is often the case with new and evolving movements, the microenterprise sector lacks standardized criteria for gathering impact data, a subject of considerable discussion at the May 1997 national meeting of the AEO. At present, for example, the notion of "job" lacks a consistent definition. Do part-time jobs warrant inclusion in tallies of "jobs created?" Recognizing that the existence of sundry, program-specific definitions confounds assessment of impact data across programs, the AEO is currently attempting to formulate standard criteria that will hopefully become national norms.

Another complication stems from the clientele that is served. Since most are low-income with many receiving welfare or unemployment compensation, income information is often difficult to procure. Some funding agencies require such information; others do not. One director I interviewed remarked that many funding agencies "just aren't used to the kind of client we serve."

Actually, many MDPs, particularly those affiliated with larger social service agencies, have not been required to maintain impact data. It might be said that the shift from being anecdote-driven to being data-driven is only just beginning.

Nevertheless, the sketchy data that has been gathered to date, including the data from my own study, is consistent and suggests a good probability that the microenterprise development movement can make a significant contribution to welfare reform and poverty alleviation—a critical agenda item as we turn the century, both in the United States and around the world.

Christian Business Programs and Microenterprise: Why Partner?

There are at least six compelling yet practical reasons why Christian schools of business should consider partnering with MDPs and incorporating the study of microenterprise development into their programs. Each of these reasons reflects a critical agenda item of the new millennium.

1. Incorporating microenterprise development is an opportunity to develop a <u>service mindset</u> in our students. As the world moves into the 21st century, it is recognizing more and more the need to encourage a service mindset among its young. This is particularly true in the developed, affluent world. In the United States in particular, the educational academy is engaged in a serious discussion about how to educate for a civil society—how to educate for citizenship if you will. The secular world recognizes all too well that a culture devoid of compassion and commitment to community is in serious trouble. The current attention to service-learning is one practical example of the academy's commitment to service.

And, the current generation of students has also begun to recognize the value of and need for service. So more and more students are entering college with an openness and willingness to undertake service projects. Some are even more interested in service than in generating personal wealth.

The microenterprise field may be the only business field that is predominantly staffed by service-minded people. MDPs, even ones associated with economic development organizations, are driven by a vision to serve the poorest of the poor, to make a difference in the lives of those on the lowest economic rung of the ladder. The salaries of MDP workers are low; volunteers help with staffing.

Partnering with such organizations, then, will expose students to business people "out in the real work world" who have a demonstrable service mindset. And because MDPs have so many needs, there are unlimited opportunities for students themselves to practice service by working with these organizations.

2. Microenterprise development provides an opportunity for <u>experiential education</u>. The current move towards providing a more experiential education for today's more easily-distracted and visually-oriented students is well-established and represents a change from a teaching paradigm to a learning paradigm. Education in the next millennium will become increasingly experiential in order to reach the students of tomorrow. Business educators interested in providing creative experiential opportunities for their students will find them in the microenterprise development arena. Opportunities exist for internships, practicums, class projects, and research projects in almost any of the business disciplines—marketing, finance, accounting, economics, information systems, or human resource management.

I will give just one example. A need most MDPs have is to develop systems to track their clients by type and income level. Only then will progress be made in impact assessment. Detailed

tracking is needed to reveal what works, with whom, and for which types of microbusinesses.
For example, none of the MDPs in my study differentiated between immigrants and U.S.-born ethnic groups, although one program identified the number of refugees served. Interestingly, the director of that program observed that the majority of immigrants and refugees are easier to teach because they have a far better understanding of business principles, a circumstance she attributed to the large informal economy most of them have experienced in their home countries. (Informal economies that represent as much as 70 percent to 80 percent of many developing countries' entire economies contrast with an informal economy estimated to be approximately 10 percent of the total U.S. economy.) In light of these observations, it is not unreasonable to expect immigrant groups to enjoy greater success at microbusiness than do natural citizens. Some immigrant groups (those from countries with strong, informal economies) might even be more successful than others. So tracking and comparative assessment is a pressing need as MDPs consider program development. Such a comparative assessment is already possible given the primarily immigrant clientele of a number of MDPs.

3. The study of microenterprise development will prepare students for jobs in an <u>emerging field</u>. Historically, small business courses in our programs have focused on new business formation or on preparation for work in already-existing small family businesses. The study of microenterprise development will give students the background to work in the nonprofit sector, specifically in microenterprise development organizations located in both inner city and rural areas. As the welfare-to-work and poverty alleviation movement grows and burgeons in the next century, our students will need to be equipped to serve in this capacity.

This applies to the mission community as well. Many missions that historically focused on relief work are refocusing. Realizing the strategic importance of capacity-building rather than simply relief provision, organizations like World Vision, for example, have recently undergone a major strategic shift in their stated mission and work. While there will always be a need for relief in emergency situations, organizations now recognize the greater need for capacity-building, something microenterprise development is all about.

So involvement in the microenterprise development movement will not only introduce students to the challenge of poverty alleviation in our own country, it will also give them some understanding of a movement that is essentially global and has many ties to the worldwide Christian community.

The study of microenterprise development will give students the background to work in the nonprofit sector.

4. Since microenterprise development is an <u>interdisciplinary</u> field, its incorporation into the curriculum can build bridges with the larger college/university community. Education in the next century will become increasingly interdisciplinary in order to better prepare students for an increasingly interrelated world. Since the microenterprise development movement is itself a holistic movement involving not only economic development organizations, but also social service agencies, churches, mission agencies, and other groups, the study of the movement could easily be approached in an interdisciplinary way. Cooperating programs could be sociology (race relations, community development), Bible (theology of the poor), missions (urban ministries), economics (economic development), etc. Foundational business courses in accounting, small business, and marketing would, of course, be integral to the study of microenterprise. The resulting interdisciplinary major or minor should enhance the image of business programs where stereotypes sometimes exist.

Also, a microenterprise/community development minor would complement majors in Bible, sociology, social welfare, missions, and education, thus attracting a wide range of students to the program.

5. The study of microenterprise development will challenge business students to seriously consider the scriptural mandate to <u>care for the poor</u> and will give them the tools to do so in the context of their worklife. Dr. Richard Halvorsen, former chaplain of the Senate and pastor of Fourth Presbyterian Church in Washington, D.C., used to frequently remind his affluent congregation that God, in His Word, devotes more words urging His people to care for the poor than He does with any other mandate.

Frank Brock, president of Covenant College, led the college in the development of a set of affirmations to address contemporary concerns. Of the seven affirmations developed, most were no surprise in that they addressed issues being hotly debated in various sectors of the church and in the political arena—gender, sexuality, the sanctity of life, and origins, for example. One, however, stands out in that it is probably not being given as much attention by the evangelical community—*compassion*. The affirmation states:

> *Christians are to exhibit compassion informed by a social conscience in which there is biblical concern for the economically, socially, and politically disadvantaged (e.g., the poor, widows, orphans, and aliens). Strategies for expressing this concern in public policy should emphasize personal responsibility.*

As business educators, we share this burden for developing compassion in our students, particularly because we are so often accused of doing just the opposite. But we haven't always known how to meaningfully integrate the biblical concept of *responsibility to the poor* into our curriculums. Incorporating just one required course into our programs—one built on the concept of serving the poor—might help.

6. The study of microenterprise development prepares students to help the church of the 21st century chart new waters. The current overhaul of the U.S. welfare system has prompted the church to consider, once again, the old question of *who is responsible for the poor*. Interestingly, the church worldwide is confronting this question as nations around the globe are being forced to restructure their social service systems. Not only is this true in former communist nations now attempting to transition to a free market system, but many socialist European nations are making drastic reforms in the social service arena as well. During my recent participation in an exchange program with human resource management students from a Christian college in the Netherlands, I discovered that such reform is a major agenda item in their HRM studies. For them, it was a matter of businesses (new HRM departments) providing services formerly provided by the government. But they, too, realized the bigger question was, *"Where does the church fit in?"*

I believe this question—the responsibility of the church to attend to the poor—will engage more and more congregations as we transition into the next century and as the church struggles to redefine its role in society. A leading spokesperson addressing this issue is Amy Sherman, who was identified in *Christianity Today* as one of the 50 evangelical leaders 40 and under to watch (*Christianity Today,* 1996, November 11). Sherman is the urban ministry director at Trinity Presbyterian Church in Charlottesville, Virginia, and has authored *Restorers of Streets to Dwell In: Effective Church-Based Ministry Among the Poor*, in which she suggests strategies for church involvement with the poor (Sherman, 1997).

All of this is to say that the inclusion of microenterprise development in our business programs will undoubtedly prepare students for valuable service in the church. We are about more than preparing students for careers; we are preparing them for life and particularly for life as contributing members of the Christian community. As more and more churches develop variations of microenterprise development programs to meet the needs of their own congregation and the surrounding community, lay people who are equipped to work with these ministries will be strategically needed to provide leadership.

These six reasons, then, suggest that a marriage between microenterprise development and business education will address several millennial needs including the need for service, the need for experiential education, the need to prepare students for emerging fields, the need to become more interdisciplinary, the need to address the crisis of the poor, and the need to help the church chart new waters in the next century.

Choosing an MDP Partner: Some Criteria

To help business educators in MDP partner selection and retention, I offer the results of my own research. Published in March of 1998, my monograph is entitled "Microenterprise: An Economic

Development Strategy, Lessons Learned in Pennsylvania." The study was the first state-level analysis of the movement and assessed five MDPs in Pennsylvania.

In the study, I gathered the self-reported assessments of the participating MDPs and integrated those with my own observations to develop a short list of mediating/process strategies or program components—best practices—that seem to be associated with successful microenterprise development (Webb, 1998). These might help educators do the following: determine whether to partner with a particular MDP,

The use of economic development to resolve conflict ... is cutting-edge.

assess the MDPs strengths and weaknesses, assess where help is needed, decide how to help students analyze and understand the MDP, etc. The six mediating/process factors are:

- active partnering relationships with local community economic development groups
- personal assessment component to training programs
- savings programs that provide participants with personal experience in asset accumulation
- strategies designed to create and facilitate a support system for program participants
- active boards of directors and volunteer teams for training and technical assistance
- ongoing self-assessment

Active Partnering Relationships with Local Community Economic Development Groups

All the programs involved in my study participated in some partnering relationships. At a minimum, all worked with small groups of cooperating banks. Past that, programs that had formal partnering relationships with larger economic development groups seemed to enjoy a significant advantage over those that partnered with social service agencies, particularly in terms of reaching the goal of the generation of new microenterprises and the expansion of existing microenterprises.

However, the two MDPs in my study that were affiliated with social service agencies were still quite interesting and effective in various ways. Because social service agencies, by definition, address a wider range of needs and tend to be serving a very challenging and needy clientele, MDPs associated with them tend to be inclined to develop more holistic programs. For example, one social service-based program I studied is using microenterprise development as a strategy for conflict resolution between the established resident population of its inner city neighborhood and its recent immigrant and refugee population. Tension between ethnic groups in this Philadelphia neighborhood had been problematic, sometimes erupting into intergroup violence. The use of economic development to resolve conflict is a capacity-building effort that is cutting-edge in development theory. Capacity-building usually follows conflict resolution achieved through other more traditional interventions, such as the deployment of mediators, social workers, and security forces, even UN troops.

In either case, partnering with community resources (the importance of which is well-established conceptually) is particularly critical for MDPs, given their lack of history and their need for resources and expertise. Business educators will want to look closely at this dimension as an indicator of MDP philosophy, focus, and needs.

A Personal Assessment Component to Training Programs

To the extent that their training revolves around the launch of microenterprises, MDPs are preparing their clients for an entrepreneurial venture. According to the literature on entrepreneurship, the larger part of the population lacks the characteristics associated with successful entrepreneurship. The risk-averse, for example, are generally unsuited for entrepreneurialism, at least to the extent of staking their livelihoods on it (Soloman, 1992). Consequently, it is important that MDP training include extensive personal assessment, particularly as relates to entrepreneurial potential. Otherwise, MDPs run a high risk of creating false expectations and setting up clients for failure. Because many of their clients already lack self-esteem, this could be devastating. MDPs that lack this component might appreciate help from business educators and their students in developing such a component.

Savings Programs that Provide Participants with Personal Experience in Asset Accumulation

Only one of the programs in my study required a savings program for participants. Modeled after the Grameen Bank model, loan recipients were required to save a percentage of their loans. This MDP had the stated goal of “helping people become increasingly self-sufficient by building up their asset base through investment, unlike traditional anti-poverty programs that stress income and consumption.” The implication of the quote is that clients enrolled in traditional anti-poverty programs incline towards short-term thinking whereas savings programs help clients learn to think long-term. For example, as an anti-poverty strategy, job-training might lead to a job, income generation, and, eventually, a move out of tenement housing, but these improvements might amount to only a temporary reprieve if the financial resources that enable them are depleted.

Its commitment to saving and asset accumulation as a way to help low-income individuals break the “dependency cycle” led this MDP to propose to the state as a five-year demonstration project an Individual Development Account (IDA) program (Proposed IDA Program for Pennsylvania: A Five-Year Demonstration Project, 1996). It is surprising that in spite of the documented success of IDA programs, only two other states have adopted such programs. MDPs attending to these pioneering states’ serious consideration of savings programs should, I believe, consider incorporating them into their strategies. This may be an area for service. More research on the value of such programs would be helpful; faculty-student research teams are needed.

Strategies Designed to Create and Facilitate a Support System for Program Participants

The clients of MDPs, particularly refugees or immigrants, the unemployed, and the working poor, are especially likely to be deprived of what some have called “cultural capital.” To the extent that an MDP finds ways to create and facilitate needed support systems, it improves its clients’ potential for success. Such support systems are the “social capital” identified by some as an essential element of successful MDPs.

All the MDPs analyzed in my study have incorporated “support,” in one way or another, into their operating strategies. In fact, it may be, whether intentional or not, *the most observable common denominator across MDPs.* Client support strategies include mentoring, structured peer support groups (both during and after training), training cohorts that treat an entire training program as a single unit, and, for incubator users, tenant meetings and close proximity.

Ideas for increasing social capital are unbounded. Effective MDPs recognize the need of would-be entrepreneurs for social capital—a commodity in very short supply in the United States’ individualistic and highly-fragmented culture—and will incorporate strategies to provide it. This is one service business students should intuitively understand and may be able to effectively provide in innovative ways. And because it is the most common denominator among MDPs, it is a phenomenon worth studying and analyzing.

Active Boards of Directors and Volunteer Teams for Training and Technical Assistance

It is generally agreed that nothing is more important to the long-term viability of a nonprofit organization than a committed, involved board of directors. Effective boards provide such essentials as vision, ideas, resources, and a sense of accountability. Active boards are particularly essential for MDPs since MDPs tend to be new to their communities and therefore lack history as well as the tools for evaluation and assessment. In addition, they usually have limited financial resources and often lack stability.

Other volunteer groups, besides boards, can also be of invaluable assistance. For example, one MDP I visited has an effective partnership with a local university where graduate and senior-level business students are trained as technical assistant consultants in a small business institute seminar developed specifically for that purpose. Students are divided into consulting teams that provide a variety of services free of charge. Such win-win partnerships are extremely cost-effective for all parties involved.

Ongoing Self-Assessment

To some degree, all MDPs, including those in my study, engage in assessment. All keep records of activities and attempt to measure outcomes, essential activities for any nonprofit seeking to justify current expenditures or secure future funding.

My study, however, interpreted self-assessment not in the narrow context of outcome measures, but, more broadly, in terms of the evaluation of systems and processes. Such assessment indicates a learner's mentality, a willingness to change, and a commitment to internal integrity, thus enabling the MDP to adapt program components appropriately. Adaptation might involve modifications to curricula, loan procedures, mentoring guidelines, or any number of program practices. It is self-assessment of this kind that will, over the long term, have a positive impact on critical outcome measures. And business educators will have a better handle on the strengths and weaknesses of MDPs that are willing to share their self-assessment results.

Integrating Microenterprise into Business Education

Incorporating the study of microenterprise development into the business programs of Christian colleges could be accomplished at different levels. Microenterprise development could be the foundation of an interdisciplinary major or minor, it could be incorporated into the business curriculum as an individual course, or it could be a substantive component of existing courses such as "small business" or "economic development." Of course, internships could be arranged with MDPs, and class projects for various courses could use MDPs as laboratories.

The important thing is for Christian business educators to acquaint themselves with this new movement. As its relevance for business education at the turn of the century is recognized, I believe more and more educators will choose to incorporate the study of microenterprise into their business programs, thereby offering students a wealth of opportunity for service and impact in the world.

REFERENCES

Christianity Today. (1996, November). "Fifty Evangelical Leaders 40 and Under." Carol Stream, IL.

Clark, P., & Huston, T. (1993). *Assisting the Smallest Businesses: Assessing Microenterprise Development as a Strategy for Boosting Poor Communities.* The Aspen Institute, Washington, D.C.

Conway, M., & O'Regan, F. (1994). *From the Bottom Up: A Collection of Program Profiles.* The Aspen Institute, Washington, D.C.

Directory of U.S. Microenterprise Programs. (1994). The Aspen Institute, Washington, D.C.

Edgcomb, E., Klein, J., & Clark, P. (1996). *The Practice of Microenterprise in the U.S.* The Aspen Institute, Washington, D.C.

The Enterprise Story—Family-Based Businesses. (1995). Enterprise Development International, Arlington, VA.

Fratoe, F. (1994, March). *Microenterprise Programs in the U.S.* U.S. Department of Commerce, Washington, D.C.

Grameen Dialogue. (1992, January). The Grameen Trust, Dhaka, Bangladesh.

McGraw, D. (1997, January 13). "A New Kind of Book of Job." *U.S. News and World Report.* Washington, D.C.

MEDA Annual Report (1995). Mennonite Economic Development Associates, Winnipeg, Canada.

O'Regan, F. and Conway, M. (1993). *From the Bottom Up: Toward a Strategy for Income and Employment Generation Among the Disadvantaged.* The Aspen Institute, Washington, D.C.

Proposed IDA Program for Pennsylvania: A Five-Year Demonstration Project. (1996). Women's Opportunities Resource Center, Philadelphia, PA.

Sherman, Amy (1997). *Restorers of Streets to Dwell In: Effective Church-Based Ministry Among the Poor.* Crossway Books, Winchester, IL.

Solomon, L. (1992, Winter). "Microenterprise: Human Reconstruction in American Inner Cities." *Harvard Journal of Law and Public Policy.* Boston, MA.

Webb, R. (1998, March). "Microenterprise: An Economic Development Strategy, Lessons Learned in Pennsylvania." The Research Institute for Small and Emerging Business Working Paper Series 98-02, Washington, D.C.

Webb, R. (1996, December). "Microenterprise Development Comes Home to Pennsylvania." *The Bottom Line.* The Commonwealth Foundation, Harrisburg, PA.

JBIB

Special Millenium Section

Student Culture and Christian Business Programs in the 21st Century: Accommodation or Transformation?

Niles C. Logue
Messiah College

Often our approach to business education seems to treat students as "blank slates" upon which we can write the skills and knowledge necessary to be successful leaders in the business world. However, many observers believe that students have changed—that their values, beliefs, and behaviors have been shaped by a postmodern world that is out of synch with traditional university education. For example, Tim McCracken argues:

> *The new two cultures problem is no longer between science and the humanities, but between modernism and postmodernism. Because the classroom is part of the culture, this separation between modernism and postmodernism is larger than the artistic and literary movements from which its actions and reactions came. This separation's primary educational significance is that while the curriculum is predominately modern, the students that curriculum hopes to educate are predominately postmodern. This dissonance is more than a media-hyped "generation gap"; it signals real distinctions in attitudes, expectations, and outcomes among the academy, its professors, and its students* (7).

Whereas according to McCracken (8) the "modern" curriculum is characterized as the "transmission of information, content, processes, and skills from [a specialized] elite authority to the student [and ...] ability to absorb [these] via reading and writing abilities constitutes initiation into the academic dialect ... most American students born after 1960 and with normal media exposure have postmodern social characteristics ... These characteristics include a leveled view of authority and the importance of their own opinion, a belief that experience is more important than knowledge, an avoidance of pursuit for deeper meanings, a preference for passiveness, and a consumer orientation to almost everything."[1]

Many have recognized these changes and have advocated shifts in pedagogy to accommodate these realities. For example, elsewhere in this issue, Ronald Webb in his paper "Business Education and Microenterprise: A Millennial Marriage" argues that micro-enterprise development should be incorporated into the programs of Christian schools of business because "The current move towards providing a more experiential education for today's more easily-distracted and visually-oriented students is well-established and represents a change from a teaching paradigm to a learning paradigm. Education in the next millennium will become increasing experiential ... [and] creative experiential opportunities [will be found] in the microenterprise development arena."

There is no doubt that effective cross-cultural communication with our students will require adaptation. But how far should we go to accommodate the culture of our students? Do students need to be challenged to reshape their cultures to bring them into conformity with scriptural principles? Is current student culture congruent with the values, beliefs, and behaviors which contribute to success in today's business environment of demanding global competitiveness?

What is Postmodernism?

Bob Francis (18) characterizes postmodernism as involving loss of accountability, legitimate authority, and absolute truth. He articulates three postmodern precepts:

Precept One - Culture Shapes the Person.

"In other words, social forces like language, values, and relationships mold human thought. People do what they do because their culture made them who they are. The natural result? An attitude of 'It's not my fault,' and a tendency to do whatever one pleases." Hence, the loss of accountability.

Precept Two - Knowledge About the World is not Discovered, but Constructed.

"Our perception of reality is colored by our culture. Trapped in our own subjectivity, we cannot perceive the external world as it really is. Since we've been culturally programmed, we never discover anything, rather we construct knowledge—essentially making it up as we go."

Precept Three - Truth is Relative.

"Each group or individual decides for themselves what is true. ... Something is not believed because it is true ... rather it is true because it is believed. For example, there is nothing right about monogamous heterosexual marriage apart from cultural conventions and traditions. And there is nothing wrong with homosexuality other than cultural prejudice. There exists no objective criteria or authority for moral judgment."

Other beliefs and behaviors follow directly from these precepts. Precepts two and three undermine the basis for legitimate authority and promote egoism. If there is no objective truth or knowledge, then "my" experience is the relevant reality. Francis agrees with McCracken that students have been heavily influenced by this worldview.

According to Alan Bloom, author of ***The Closing of the American Mind****, almost every student entering the university claims to believe that truth is relative, especially as it relates to morals. This denial of objective, universal, absolute truth lies at the heart of postmodernism. "If this belief is put to the test," says Bloom, "students ... will be uncomprehending. That anyone should regard the proposition as not self-evident astonishes them, as though we were calling in question 2+2=4"* (18).

How has embrace of this worldview by Generation X affected higher education? Apparently the goals and aspirations of incoming college students remain traditional, but there is strong antipathy to what McCracken called the "modern curriculum."

Student Culture in a Postmodern World

Research by Eskilson and Wiley suggests that the goals and aspirations of current college students are quite similar to the "mainstream values that occupied the attention of previous generations." They concluded that "as predicted there was considerable value consensus across race, gender, and social class categories, and little to suggest that Generation X college students differ from preceding generations in their core concerns; for example, women students attached greater importance than men to attaining family goals, but men and women students did not differ in the importance they attached to economic success ... Contrary to the popular assumption of Generation X alienation, most students thought it likely that they would achieve their life goals."

However, although their goals are fairly traditional, the authors note a disturbing failure in current students to realistically contemplate the discipline and preparation required for them to reach their goals. Their research suggests "that their (students') hope for the future may not be founded on present effort and accomplishment." This theme of entitlement without the necessity of paying one's dues is echoed in Peter Sacks' 1996 book *Generation X Goes to College,* which is written for a broad audience in a journalistic style.

Sacks' book has clearly struck a raw nerve sparking substantial journalistic review and analysis from the academic community. He chronicles his experiences as a college professor following a distinguished career as a journalist who had received numerous honors and rewards, including nomination for a Pulitzer Prize. Sacks (pseudonym), in the words of reviewer Donald Swift,

... quickly learned the unwritten rule that when the student does not get the grade she or he wants, it is always the instructor's fault. The customer is always right. Students discounted criticisms of their work as merely the instructor's opinion, but the College's administration equated student evaluations of instructors with holy writ, so obtaining tenure depended ... on pleasing students. ... Presented with devastating student evaluations and the fact that the average grade at the College was a "B", Sacks decided to give the customers what they wanted, an undemanding course with easy grades and no serious criticism of student performance. He called this the Sandbox Experiment and likened it to a self-inflicted lobotomy. Colleagues encouraged him to play the game, reminded him that teachers are just performers, and urged him to teach to the evaluations.

The chair of the tenure committee even urged Sacks to take an acting class because he wasn't entertaining enough for the MTV crowd (Sacks, 82). However, the game has consequences. In the words of reviewer Mark Peterson: "Sacks describes 'ruinous deflation of academic standards' (169). A survey of his students reveals that they, on average, study about one-quarter of what would traditionally be expected. Many resent or refuse to read and expect to be spoon fed with extra credit and study guides for multiple choice exams. ... [He] claims that Generation X students have a strong sense of entitlement: 'I paid for it so I shouldn't have to work for it' (169). This entitlement mentality reflects rejection of modernity, 'its belief in reason, sober analysis, and appropriate standards and authorities' (109). ... 'Reality for GenXers is an image on a video screen ... with truth being a whim of marketing managers and public relations flacks' (124)." Swift agrees that "this situation is found throughout higher education. [He is] persuaded, however, that the greatest damage is found in the lower reaches of the academy, including comprehensive public and private universities."

In the second half of his book, Sacks discusses at some length the connection between postmodernism and the student behaviors he observed. As summarized by Swift:

The root of the problem is that there has been a dramatic shift in the student subculture; Generation X 16- to 30-year-olds have been reshaped by postmodern culture. [It] is a rejection of the rationalism, scientism, and faith in progress that marked modernism, and its most powerful vehicles are television, cinema, and modern advertising. Postmodernism's victims are passive, distrust reason and authority, have opinions about everything, and lack respect for knowledge. ... Postmodern culture dissolves distinctions between high and popular culture and between specialization and popularization. Objectivity does not exist for the postmodernist, and subjective experience, especially "feeling," replaces analysis, truth, facts, and empirical evidence in importance. The philosophical statement of postmodernism and Generation X could be, "I am entertained; therefore, I am." Postmodernism

did not invent moral relativism, but it elevated cafeteria values and nonjudgmentalism to the status of central religious tenets—the only absolutes it recognizes. Postmodern thought removes the individual's responsibilities for her or his own actions and seems to replace it with the ethos of victimhood. Yet, Sacks rightly sees members of Generation X as victims of a culture that overwhelmed them. ... The de-emphasis of knowledge for its own sake has been a major force in educational circles for generations. Those forces all fed postmodernism and made its basic attitudes almost irresistible, contributing to its triumph in many parts of the educational world. In other times, there also were lazy, bored, self-centered students. The difference now is that an overpowering culture promotes those traits.

Mark Ray Schmidt seems to agree that this is a phenomenon of society's popular culture rather than the culture of a particular generation.

At first, Sacks convinced me that postmodernism was not the real issue. ... As I read, the real problem seemed to be the students' immaturity and poor motivation. Then I hit upon another idea; perhaps postmodernism is just immaturity writ large across our culture. As I thought about Sacks' rather loose definition of postmodernism, I began to see the issues in a new light. Sacks explains that postmodernism is a rejection of traditional authorities, of clear rational thinking, and of objective standards. This is also a good definition of immaturity. Sacks overlooks an important distinction. In the 70s, many 18-year-olds were also immature and poorly prepared. However, those students could be induced to correct their weaknesses. They had some sense that objective standards of writing, thinking, and behavior existed. Today, young people and their parents often reject rationality and objective standards. Thus students are no longer ashamed of their lack of preparation, their rudeness, and their disregard for learning. ... Perhaps today's freshmen are less prepared and more immature. However, the really significant change has been

"... Generation X students have a strong sense of entitlement ..."

the social approval/support now given to such students by our postmodern culture.

Sacks attributes many aspects of student culture including the tendency to be "disengaged" from learning to the influence of modern media:

That look of indifference that threw me into culture shock when I became a teacher might be the mirror image of the magnificent spectacle of images that have nurtured GenXers from childhood. Colorful, mesmerizing images and sounds flash and go; at a child's whim Big Bird metamorphoses into Mr. Brady, who in turn is transformed into an MTV sex object. The spectacle that Generation X was born watching is never boring—the handheld remote guarantees that much. In ***Brave New World****, Aldous Huxley foresaw a society whose inhabitants had repudiated thinking and reflection for the constant desire to be amused. It seems that Huxley's world has arrived with a vengeance in the postmodern epoch of spectacular America. Generation X, like Huxley's babes who were nurtured with "hypnopaedia," have grown to expect amusement in virtually every aspect of their lives. Although the human desire to be entertained, to be provoked and engaged, is good and natural, many of my students sometimes expected entertainment to the exclusion of almost everything else* (143).

He goes on to express his perception that students conditioned their attention in class on theatrics that needed to rival those of Madonna or Michael Jackson. When Sacks asked a former student what he wanted in his teachers, he bluntly replied, "We want you guys to dance, sing, and cry. Seriously, that is what we consider to be good learning. We expect so much more from everything now because of the media. You guys can't compete" (144). Swift agrees about the role of media in shaping students.

The more people watch TV, the more likely they are to believe the world is as it is shown on the tube. ... Excessive time spent watching television has produced people with short attention spans who are passive, inattentive, and shaped by the medium's bias against subtleties. All images exist only in the ***present*** *and are not anchored in separate times and places.*[2] *Cultures, political processes, and events have no more historical dimensions than the shiny dune buggies advertised on the screen. ... The implications of these aspects of television's influence on learning and behavior in ... classrooms are obvious and disquieting. ... People ... socialized by television ... expect to be entertained, to receive simple and superficial instruction and easy answers—all with the exertion of minimal energy. ... We need to develop strategies to inoculate students against passively accepting media impressions and to help them evaluate those offerings and distinguish television and cinematic images from reality.*

Flacks and Thomas characterize current student culture as one of "disengagement"—disengagement from learning, from a search for truth, from a concern for deeper meaning, from a concern for morality, and from a desire to make any value judgments about culture.[3] Sacks and Swift have argued that this disengagement follows naturally from saturation in the media-driven popular culture of our time. Several of McCracken's "characteristics of the postmodern student" echo this theme of disengagement and make a connection between it and the popular culture. They are:

1. Pluralistic and passive acceptance of undifferentiated experience; the "promiscuous cool" of postmodernism allows for value-free experience.

2. Belief in the surface and the obvious; meaning is depth, experience is surface; "Everything is cool."

3. Deliberate relaxation or avoidance of angst-driven meaning making.

4. Local, peer construction of reality.

5. Ironic distancing of the "serious" because the "serious" implies a hierarchy and an elite who determine the serious. Figures such as Bruce Willis (a.k.a. David Addison), David Lee Roth, David Letterman, and Bill Murray are examples of the ironic detachments from the serious.

6. Ironic stance towards everything; the loss of innocence whether real or perceived has taken the shock out of anything and everything.

7. Minimal aesthetic: less is enough; a deliberate deconstruction of all interpretations or their multiplicity; again "the cool surface." And, more of the same is more of the same; postmodern *music is often formulaic and very repetitious because those very repetitions give not only a familiar pattern to experience, but frees the listener from personal choice* (8-9).

Before moving on to the next section, let me acknowledge that the portrayal of the culture of postmodern students above is somewhat stereotypical—almost a caricature perhaps. Even Sacks would acknowledge that some students are committed to being learners, are engaged, and are self-disciplined. However, he contends they are a vanishing minority in American higher education. Perhaps we should understand these characteristics of the postmodern student as being indicative of a worldview which is increasingly evident to some degree in most but not all students. In a study of 800 students, Flacks and Thomas found that "disengagement" was most common among students of privilege, suggesting a relationship between indulgence and the postmodern student culture. They conclude that "advantaged students assume that a college degree is absolutely necessary for survival, but they see little connection between the *content* of their academic work and their future opportunities. Many are less motivated to learn than they are to get adequate grades. They pursue fun[4] rather than growth. Students whose families have made sacrifices so that they can go to college, or who have struggled themselves to pursue an education ... feel obligated to make good use of their opportunities. They want not simply to get a degree, but to expand their intellectual horizons."

We might speculate that personal faith in God and spiritual commitment might also be predictive of engagement in learning. Unfortunately, my search of the literature and resources such as the CIRP reports has not revealed any data which compares the postmodern characteristics of Christian students against the general population. However, the anecdotal experiences of my colleagues and I suggest that students at Christian colleges are heavily influenced by the popular culture and exhibit many of the characteristics described by McCracken and Sacks. My recent experience teaching for one semester at a secular private school, similar in size and programs to my own and where postmodern student culture was strongly evident, suggests that this culture is somewhat less evident at Christian colleges with closed enrollment.

The Christian Mandate to Serve God Rather Than Popular Culture

Where does Christianity stand with regard to the academic culture? Many Christians have welcomed postmodernism as offering a voice to Christian thinkers in the academy which was largely denied under modernism. And yet postmodernism with its commitment to subjectivism trivializes Christianity as just another opinion. "No worldview suffers more from the loss of truth than the Christian one," says author and lecturer Ravi Zacharias. Why? Because Christianity is built on truth[5] (Francis, 19). The Christian worldview is not wedded to modernism nor to postmodernism. It represents a third way to approach academics as summarized in Figure 1. I have identified four key aspects of the academic culture which seem to capture the essence of the discussions above and permit a comparison of the key differences between the three worldviews as reflected in the culture of the

Figure 1
Comparative Aspects of Academic Culture

Aspects of Culture	Modernism	Postmodernism	Christianity
1. Nature of Truth	Objective	Subjective	Absolute
2. Extent of Engagement	Search for Truth is Paramount	Passivity/ Entertainment	Truth has Eternal Impact
3. Source of Authority	Educated Elite	Elevation of Personal Opinion	Creator God
4. Nature of Accountability	Accountable to Society	Entitlement	Accountable to God for Stewardship

academy. These differences are discussed in greater detail in the following paragraphs.

The Nature of Truth

The immutability (Heb. 13:8) and omniscience of a God who knows his creation and his creatures without limitation (Psalm 139) and whose very essence is truth (John 14:6) stand in stark contrast to the subjectivity and relativism of postmodernism. Furthermore, that truth is revealed to us in Immanuel and through His Word. Modernism's commitment to the reality of objective truth comes closer to a Christian worldview although it tends to limit the scope of truth to that ascertained through the scientific method. The Christian also sees truth through the eyes of faith (Heb. 11:1-3).

Extent of Engagement

For the modernist, the search for truth is the paramount responsibility of humanity because there is faith that through this search human civilization will progress and humanity will find fulfillment. The Christian goes further. Truth sets us free (John 8:31-47) and the "truth" is also the "way" to eternal life. Our worship of God is rooted in our belief in the absolute truthfulness of his creative acts (Psalm 100:3) and the resurrection of Christ, and if these things be not true then we are the most pathetic of all peoples (I Cor. 15:13-19). In contrast, the disengagement of the postmodernist borders on nihilism. The desire for undifferentiated surface experience in place of a search for deep meaning, the desire to craft a virtual reality through entertainment, and to avoid value judgments about anything reminds one of the people of Jerusalem who responded to the call for repentance by God in the face of coming destruction with the words, "Let us eat and drink for tomorrow we die!" (Isaiah 22:12-13).

Source of Authority

Christian academics often say, "All truth is God's truth." It flows from His omniscience as revealed in his creative works (Rom. 1:18-20), through the "Word," and finally through His Son (Heb. 1:1-3). At times His truth has been conveyed to humanity through anointed ones—prophets, priests, and apostles. But, under the New Covenant, we revel in the priesthood of the believer and the illumination of the indwelling Holy Spirit. "God created rationality and reason. The fathers of modern science (Bacon, Galileo, Kepler, Copernicus) held to a Christian worldview. They believed in a reasonable God who created a reasonable universe. Therefore man, by virtue of his God-given reasoning powers, could discover the form of the universe. We have the capacity to discover at least some truth about some things" (Francis, 22). Christians recognize the legitimate place for duly constituted authority in all spheres of life (I Peter 2:13-18). However, when considering authority in the context of the search for truth we must be somewhat cautious of placing the authority of "educated elites" above the authority of God.[6] Furthermore, we must guard against the elevation of traditions which actually serve to close the mind. Remember the struggles between Jesus and the Pharisees over the nature of truth. He counseled his disciples that tradition could be counter-productive to the search for truth with the illustration that "new wine should be poured into new wineskins" (Matt. 9:17). Nevertheless, the "making of disciples" thrust of Christianity and the mentoring implicit in this process is radically different from the mind set of the postmodernist who elevates personal opinion in an idolatrous rejection of the knowledge and wisdom accumulated through the ages as a gift from God.

Nature of Accountability

This idolatry continues for the postmodern student with a sense of entitlement which egoistically denies accountability to society or to God for what is done with one's life. Modernists at least have a utilitarian sense of accountability to society for what one does with their gifts and talents. The Christian has an even greater accountability to God for the exercise of good stewardship in the development and use of the gifts and talents which God has endowed us with. Paul urges us that "whatever you do, work at it with all your heart, as working for the Lord, not for men" (Col. 3:23) and "it is required that those who have been given a trust must prove faithful" (I Cor. 4:2).[7] Good stewardship clearly requires self-discipline, which is linked directly to truth, wisdom, and understanding in Prov. 23:23.

Faith and Learning in a Changing Arena of Truth, Engagement, Authority, and Accountability

Christian higher education has historically concerned itself with countering the omission of a place for faith in modernism with its focus on the "integration of faith and learning." Education in theology and biblical truth fills a gap in the modern curricula of the university, and attention is given in each discipline to the imperatives of faith for ethical behavior and integration with biblical truth. However, if the discussion above is successful in convincing the reader that a Christian worldview is incompatible with the postmodern student culture, then Christian higher education faces a major challenge. Whereas the Christian college has coexisted with modernism by supplementing its curriculum with Christian truth and integration,[8] no such accommodation seems possible with postmodernism. Rather, confrontation of the culture seems imperative if we are to serve God with all of our "heart, soul, and mind." Furthermore, the clash between the Christian worldview and postmodern culture is not simply an intellectual disagreement, but rather an affair of the heart and the will. As Swift argues above, part of the task is to help students (and perhaps ourselves) find freedom from the virtual reality of the popular media and to develop the skills necessary to value—to discriminate[9] between the good and the bad, between the transcendent and the common, between the elevating and the corrupting. Promotion of engagement with learning and the requisite self-discipline may require institutions to challenge co-curricular priorities, to question the wisdom of wiring dorm rooms with cable TV, to combat grade inflation, and promote student responsibility for learning. The trend towards experiential learning should be tempered with respect for knowledge and the wisdom of the ages. Short attention spans should be challenged and disciplined towards an ability to comprehend, process, and internalize substantial and substantive bodies of knowledge. The notion that the processing of knowledge rather than retention is all we need to be effective in the 21st century frightens me. How can one do critical thinking without any knowledge base? Without the lessons of the past we are unlikely to identify a sufficiently broad spectrum of alternatives in our critical thinking nor have the insight to value the alternative outcomes correctly.

... confrontation of the culture seems imperative if we are to serve God with all of our "heart, soul, and mind."

Such efforts to confront the culture—to accent the serious nature of the quest for truth and combat disengagement, entitlement, and the philosophy of "I am entertained; therefore I am"—will literally require the transformation of student personhood. A freshman seminar is not likely to accomplish such radical and foundational change. One of my colleagues has suggested that all students be mentored for four years by a specific faculty member (discipleship) as a possible model for transformation of student culture. However, at the center of this clash between cultures is an age old spiritual struggle—who will be on the throne of my life? God or I? Students are unlikely to submit themselves to the process of transformation unless they are fully surrendered to the Lordship of Christ. In fact, we might wonder about the fate of a college that took a truly countercultural stance. Would students come? Can a Christian college accomplish something that parents and churches cannot? Frankly, I am somewhat positive. I believe that the Christian community is already somewhat countercultural in this context, and Christian colleges could enhance this commitment to Christian stewardship in the academy through a determined effort to "swim upstream." Employers already recognize a difference in the preparation, work ethic, and accountability of students graduating from my institution, and the potential exists to be "salt and light" to even a greater extent if we were to combat the postmodern culture rather than to accommodate it.

And this brings me to a few concluding remarks which are especially germane to members of the Christian Business Faculty Association. We have a stewardship responsibility to equip our students to be effective contributors in the world of business. Which of these three cultures serves the needs of the business community best?

Congruence of Student Culture and the World of Business

Certain aspects of the postmodern student culture would seem to be congruent with the needs of modern businesses with their rapid pace of change and global competitive arenas of operation. Len Lewis says of "Gen X, Gen Y, and the echo boomers,"

Contrary to some opinions, these are not slackers and malcontents with pierced body parts and attention spans measured in nanoseconds. Nor do they bear any resemblance to the disaffected "tune-in, turn-on, dropout" youth of the 1960s. They are a diverse group of hardworking, entrepreneurial problem-solvers—the spawn of Silicon Valley. The just-in-time generation that thrives on flexibility, change, and information overload. They want it good. They want it fast, and they want it now. And they will invent their own solutions, if you don't give them what they want.

Not being wedded to tradition does enhance flexibility and acceptance of change, and Gen Xers are willing to work hard—when they see the point and are motivated to do so.

Sacks reported that immediate, direct incentives promoted academic preparation whereas more indirect incentives (learning, self-development, equipping oneself for vocation, or even "it could be on the final") failed to do so.[10] Furthermore, it could be argued that addiction to the media-driven popular culture provides a suitable orientation to entering the "information age." However, most aspects of the postmodern student culture would seem to clash rather sharply with the needs of business.

Nature of Truth

A subjective approach to truth, while promoting flexibility, has the nasty potential to suggest that there is no "right" way to do things. There is no basis for a "conscientious" approach to one's work, and corporate policy is no more binding than the Ten Commandments.

Extent of Engagement

In a global economy, disengagement from geography, historical context, and knowledge of current events is a recipe for disaster. Rejection of the need for rational thinking and careful analysis, including especially the development of facility with quantitative analysis,[11] leaves employees incapable of properly analyzing the crucial decisions of business such as capital budgeting, pricing, and competitive product line strategies. Diligent attention to detail often leads to important breakthroughs. Albert Meyer brought down the New Era Ponzi scheme by noticing that the miniscule interest income on New Era's 1993 statement of revenue and expenses failed to match up with the Foundation's claim to have invested the funds entrusted by its various client nonprofit organizations. Finally, a culture of passivity and "entertain me" is poisonous to the need to acquire the skills and knowledge specific to the industry and crucial to effectiveness.

Source of Authority

While it is true that organizational structures in business have become much flatter in recent years and businesses seek to empower lower-level employees to make decisions quickly at the job site, failure to respect hierarchical authority is sure to terminate a career quickly. Elevation of one's personal opinion over that of organizational mentors and company policy is likewise unhealthy, particularly when that opinion is not informed by the fruit of disciplined, diligent analysis emblematic of engagement.

Nature of Accountability

Businesses in this increasingly competitive world have no choice. Decisions have consequences! Good stewardship creates a positive bottom line and survival. Inattentive, incompetent stewardship leads to bankruptcy, hostile takeovers, or at least loss of job. Market forces require accountability, and that accountability extends to all employees. Employees oriented towards entitlement only will outlive their welcome quickly. Those who understand that reward must be rooted in contribution to the success of the enterprise are likely to succeed. The Christian virtue of faithfulness is valued by every organization. Elsewhere in this issue, Virgil Smith, in his paper "Organizational Control Through Trust: A Biblical System?", suggests that organizations are increasingly desirous of using "trust" as a control system creating a need for trustworthy employees. He says, "Christian employees should be highly desirable in this setting, providing an opportunity for Christian higher education institutions *who seize it.*"

The Christian worldview, therefore, is conducive to success in the business world, and business departments in Christian colleges will fulfill their responsibilities to equip their students to be effective business people by confronting rather than accommodating tendencies towards postmodern culture.

ENDNOTES

[1]As paraphrased by Payne and Holmes.
[2]McCracken (9) agrees citing one characteristic of postmodern students as "a belief that the present is the only moment worth anyone's time, since progress cannot be infinitely sustained."
[3]This tendency towards disengagement has obviously negative implications for the proclamation of the gospel as well as for education.
[4]They "found that students with low scores on [their] adversity index (i.e. students of privilege and affluence) also had low scores on various measures of academic engagement and participation in cultural and volunteer activities. But they had, by far, the highest rates of partying and binge drinking ... In general, drinking and partying are negatively related to several widely-accepted indicators of academic engagment."
[5]John 14:6.
[6]"Do not deceive yourselves. If anyone of you thinks he is wise by the standards of this age, he should become a fool so that he may become wise. For the wisdom of this world is foolishness in God's sight" (I Cor. 3:18-19).
[7]See also the parable of the talents (Matt. 25:14-30) and the exhortation that our work will be tested for quality in the judgment (I Cor. 3:10-15) for other instruction on the importance of stewardship.
[8]In my view, integration has often meant rationalization and compromise when biblical truth confronts the accepted presuppositions of a discipline. Perhaps confrontation should be more common in the intersection of the Christian worldview and modernism.
[9]This might require us as teachers to stop accepting papers loaded with Internet "deluge" without bona fides attesting to the trustworthiness of such sources through corroboration, etc.
[10]I am amazed at the large number of students who work substantial hours during the school year not to pay tuition, but rather to put gas in their car, buy CDs, and otherwise pay for entertainment.
[11]The high percentage of expatriates staffing the engineering and technical functions of American businesses is a sober indictment of the incompatibility of American education and the postmodern student culture it nurtures with the needs of society. Gifted students at my institution shun engineering, computer science, and even business information systems majors as being too rigorous in spite of the large premium in starting salaries commanded by these majors.

REFERENCES

Eskilson, Arlene, & Wiley, Mary Glenn. "Solving for the X: Aspirations and Expectations of College Students," *Journal of Youth and Adolescence* 28:1 (Feb. 1999) 51-70.

Flacks, Richard, & Thomas, Scott L. "Point of View: Among Affluent Students, A Culture of Disengagement," *The Chronicle of Higher Education* (November 27, 1998).

Francis, Bob. "What is Postmodernism?" *Worldwide Challenge* (March/April 1999) 18-22.

McCracken, T. "Double Coding: Some Characteristic Differences between Modernism and Postmodernism and the Implications for Honors Education," Paper presented at the Conference of the National Institute for Staff and Organizational Development, Austin, Texas. (May 1987), ERIC Document Reproduction Service No. 296 916.

Payne, Stephen L., & Holmes, Barbara. "Communication Challenges for Management Faculty Involving Younger Generation X Students in their Classes," *Journal of Management Education* 22:3 (June 1998) 344-367.

Peterson, Mark J. "Jihad vs. McWorld: How Globalism and Tribalism Are Reshaping the World/Generation X Goes to College: An Eye-Opening Account of Teaching in Postmodern America," *The Midwest Quarterly* 40:2 (Winter 1999) 228-230.

Sacks, Peter. *Generation X Goes to College*. Chicago: Open Court, 1996.

Schmidt, Mark Ray. "Generation X Goes to College," *Journal of Popular Culture* 31:4 (Spring 1998) 173-174.

Swift, Donald C. "Commenting on Generation X Goes to College," *The Social Studies* 89:5 (Sep/Oct 1998) 219-222.

JBIB

Book Reviews

The Leadership Bible: Leadership Principles from God's Word
(New International Version)
General editor, Dr. Sid Buzzell
Editors, Dr. Kenneth Boa and Bill Perkins
Zondervan Publishing House (Grand Rapids, MI), 1998
ISBN 0310922240

It was my privilege to work with Drs. Richard Chewning and Cal Bisner on the business and economics notes to *The Word in Life Study Bible* (Thomas Nelson). The project consumed almost two years and led me to examine numerous passages in the Bible in light of their implications for the practice of management and leadership.

Zondervan's *Leadership Bible* is a wonderful new addition to the growing literature related to Christians in the marketplace. I am working to integrate the Bible as one of the required texts in my strategic management course.

The editorial/writing group has done a great job in allowing Scripture to illuminate our understanding of the phenomenon of leadership. The heart of their work is the development of 52 five-day studies focusing on leadership principles. The principles are related to personal development (for example, character, humility, self-discipline), leadership skills (for example, empowerment, problem-solving, and time management) or relationships (for example, exhortation, power, and influence). Starting from any one of 52 homepages, each day of the five-day study provides a short overview of the issue of the day that then points to an "article" found next to the related biblical passage.

In addition to exploring these leadership principles, the *Leadership Bible* provides

- brief "study windows" that provide short "commentary" on chapters, verses, and/or people pointing toward leadership applications.
- an introduction to each book in the Bible that highlights the main leadership principles found in the book.
- character profiles (both positive and negative) illustrating leadership.
- a topical index.
- a concordance.

The *Leadership Bible* has become a favorite of mine for both personal devotion times and for the devotionals I use to begin my classes in business. I recommend it to any Christian business faculty member interested in integrating biblical principles with the practice of leadership.

Sharon G. Johnson

Management by Proverbs: Applying Timeless Wisdom in the Workplace
Michael A. Zigarelli
Moody Press, (Chicago, Illinois), 1999
ISBN 0802461948

Management by Proverbs is an outstanding example of the process of integration of Scripture with the field of business. The author is an associate professor of management at Fairfield University in Connecticut. *Management by Proverbs* (he has also written, *Christianity 9 to 5* and *Can They Do That? A Guide to Your Rights on the Job*) will make an excellent addition to more traditional materials in a management or general business course.

The book has 19 chapters, each based around a biblical principle of management. The chapters are organized into five parts. I have listed the parts and chapters at the end of this review.

Each chapter begins with an example of the principle being discussed (in some cases the example used is of a Christian explicitly trying to follow biblical wisdom, and in some cases is of a business firm just trying to manage well) followed by a discussion of the principle as found in Proverbs and other Scripture, and a brief overview of the related empirical findings of management scholars.

The biblical discussion is, of course, the heart of the book. One of the things that makes this work stand apart from others of the type is that in the introduction, Zigarelli explicitly lays out his hermeneutic for the interpretation of the book of Proverbs. His principles of interpretation are in five points: "Interpret Proverbs by Tapping the Original Language," "Interpret a Proverb in Light of Other Scriptures on the Topic," "Interpret Individual Proverbs in the Context of the Book's Central

Theme," "Interpret Proverbs in Cultural Context," and "Interpret Proverbs as Probabilities, Not Certainties." The last of these refers to the fact that the proverbs were written as guidelines to behavior rather than absolute laws.

The overview of empirical findings that relate to the biblical principle discussed should be of particular interest to teachers of management. *Management by Proverbs* stands out from most other books of this type by this relating of scriptural principles to secular research, making it particularly valuable for the classroom. Zigarelli is explicit in holding the Word of God as the primary truth, but uses the empirical findings as adjunct information. In a few cases, of course, the empirical findings seem to contradict or at least lead to a different conclusion than the Scripture. Zigarelli handles these cases very well, discussing some of the possible problems in the research and occasionally noting that the research aims at finding what is most profitable in a monetary sense, while God is more interested is what is most profitable in a much broader perspective. This book is an excellent candidate for both personal reading and inclusion in an appropriate class.

Part 1: Laying a Personal Foundation for Success
1. Devote Your Work to the Real Boss
2. Regard Profit as a Means, Not an End
3. Be Humble
4. Prioritize Family Over Work

Part 2: Building a Competitive Workforce
5. Measure Twice, Hire Once
6. Offer Applicants a Realistic Job Preview
7. Select Carefully Your Management Team
8. Invest in Employee Training

Part 3: Cultivating a Culture of Commitment
9. Build Organizational Trust
10. Relieve Employee Stress
11. Value Employee Input
12. Develop Employee Careers

Part 4: Evaluating and Rewarding Performance
13. Measure Performance Validly
14. Deliver Criticism with Care
15. Reward Employees with Praise
16. Reward Employees with Profits

Part 5: Controlling Workplace Conflict
17. Restrain Workplace Gossip
18. Ensure Due Process
19. Discharge the Dross

Virgil O. Smith

Empowered Leaders: The Ten Principles of Christian Leadership
Hans Finzel
Word Publishing
(Nashville, TN), 1998
ISBN 0849913624

Hans Finzel is currently the Executive Director of CBInternational, a church-based global missionary-sending movement. CBInternational employs an annual missionary force of over 750 short- and long-term missionaries serving the Church on five continents, impacting over 60 countries.

In this book the author discusses a number of ideas about effective and ineffective leadership, drawing on the Bible, his own experience, and a wide range of other Christian and secular authors (such as George Barna, Ken Blanchard, Warren Bennis, Kenneth Gangel, and Howard Hendricks).

The "principles" are actually topical areas such as character, vision, developing others, and creativity. Within each of these areas the author provides a variety of perspectives, often employing "lists" that provide useful frameworks for discussion and self-analysis. For example, in the chapter on "Encouragement" he discusses the following:

Five Ways to Encourage Followers
1. Encourage with attention.
2. Encourage when crisis comes.
3. Encourage when a job is well done.
4. Encourage when they do poorly.
5. Encourage wherever there is an opportunity.

The author offers a variety of summary observations that highlight important ideas about leadership. For example, in the chapter on "Creativity" he makes this observation: "Lesson one of creativity in ministry: Take time to think of more than one solution to your problem. Rarely is the first instinct best."

Throughout the 181 pages of this relatively short book, the author offers a variety of concrete examples. The ones from his own successes and failures are discussed with candor and demonstrate that the principles articulated in this book come from the heart of an experienced leader. The lessons he offers all of us for being leaders within our own arenas of calling are valuable.

Sharon G. Johnson

Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ
Dr. C. Gene Wilkes
Tyndale House Publishers
(Wheaton, IL), 1998
ISBN 0842318631

Dr. Wilkes has served as pastor of Legacy Baptist Church in Plano, Texas since 1987. This book focuses our attention on seven principles of servant leadership:

- Humble Your Heart
- First be a Follower
- Find Greatness in Service
- Take Risks
- Take Up the Towel
- Share Responsibility and Authority
- Build a Team

Each principle is richly illustrated from the life of Jesus, drawing principally from the Bible, but also citing other authors where appropriate. Each principle ends with a set of provocative questions for "Study and Reflection." For example, the principle of humility leads the author to ask the questions,

When you think of the concept of humility, what pictures first come to your mind? What are your concerns about being known as a humble person?

Based on your understanding of this chapter, what role does pride play in the life of a servant leader?

Share examples from your life when you experienced quiet waiting, expectant waiting, and/or frustrated waiting. What did you learn from those times?

Throughout the book, the author summarizes his points in short, action-oriented one-sentence statements. For example, when discussing the principle of "Taking Risks," we read such statements as,

Christ's servants tap into God's power. Otherwise, how could they see the future and have the courage to pioneer their way into it?

When we trust that God is in control of our life, we can take big risks.

God didn't go looking for leaders. God looked for obedient people, whom He then formed into leaders.

This book is most directly applied to church leadership, but I believe it has a far broader market than that. Its principles and perspectives offer insight for Christian leaders in any kind of organization.

Sharon G. Johnson

Leadership Prayers
Richard Kriegbaum
Tyndale House Publishers
(Wheaton, IL), 1998
ISBN 0842336893

This small book is a wonderful resource authored by a man who was the president of Fresno Pacific University from 1985 to 1997. He now directs administrative systems for the Fresno Leadership Foundation, a faith-based community development organization.

The book covers 30 topics, including such topics as identity, trust, fear, planning, marketing, change, and budgeting. For each topic, the author offers an initial Bible quote, a summary statement of the fundamental leadership issue, a prayer, and a page of "reflections" mostly taken from the author's own experience as a faculty member and an administrator.

An excerpt will demonstrate the nature of the book's discussion:

ANGER

Give me your anger, God, against what is evil, not against myself or the people I love.

Anger provides enormous energy. Righteous anger empowers leaders to conquer evil. Wrongful anger turns leaders against the persons they love and serve. Turned inward, it can induce severe depression. …

Prayer: "Lord, you know that anger will come sometimes, but I do not want to live and lead in anger. I want to live and lead in love. … But I do not want any anger at all that results from defense of my wounded ego. If my ego is that vulnerable, I should not be leading anyway." …

Reflections: "… My dad walked across the field [where the author was playing a pick-up game of football when he was 10 years old] to me and firmly reprimanded me for losing my temper. 'You lose your temper sometimes,' I impudently shot back. There was a pause of awful silence during which I came to *my childish senses and became frozen in fear. Dad spoke in a measured tone. 'We are both wrong to waste our energy by losing our tempers. I will work at controlling mine if you will learn to control yours.'" …*

I have found this book to be an excellent personal devotional book and also useful for classroom devotionals.

Sharon G. Johnson

Journal of Biblical Integration in Business
1999 Board of Review and Development

Louis C. Addison
Southern Wesleyan University

Brett Andrews
LeTourneau University

Nicholas A. Beadles II
Georgia College and State University

Michael Bruce
Geneva College

Richard C. Chewning
Baylor University

Donald Daake
Olivet Nazarene University

James V. Dupree
Grove City College

Bruno Dyck
University of Manitoba

Eric Elder
Northwestern College

Jeffrey Fawcett
Cedarville College

Jack Harris
Malone College

Joseph Horton
University of Central Arkansas

David Houghton
Northwest Nazarene College

Gary Karns
Seattle Pacific University

Niles C. Logue
Messiah College

Phylis M. Mansfield
Andrews University

Michael Mestre
Trinity Western University

Ron Moore
Northwest Nazarene College

Mary Phillips
Trevecca Nazarene University

Brian E. Porter
Hope College

Bevalee B. Pray
Union University

Roy C. Ramsaroop
Malone College

Robert H. Roller
LeTourneau University

David Schmidt
Cedarville College

Kent Seibert
Wheaton College

David L. Skinner
Mount Vernon Nazarene College

Tom Smith
Hope College

Yvonne Smith
Biola University

Steve VanderPloeg
Northwest Nazarene College

Ronald Webb
Huntington College

Bert Wheeler
Cedarville College

Robert L. Wyatt
Drury College

Christian Business Faculty Association (CBFA)
Membership Enrollment & Renewal

Criteria for Membership

Membership is open to college and university faculty members who agree with the following:

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

Membership & Dues Enrollment/Renewal Form

Dues are $25 per year (U.S. currency) per individual member

Please complete the information requested below.

Name ____

College or University ____

Address ____

____

Teaching Field(s): *(please circle)*

Accounting	HRM	Finance
Management	Economics	Marketing
MIS	Ethics	Other __________

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

Gene Shea, Secretary/Treasurer
Point Loma Nazarene College
3900 Lomaland Drive
San Diego, CA 92106