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Table of Contents

Selected Papers

Faith Integration

Finance

Leadership

Traditional Teaching - Undergraduates

Christian Business Leaders and Earth Care

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Abstract

As Christians in the business world face multiple crises and competing goals, Scripture reminds us of the need to care for the planet that God has created for humankind. In this paper, the authors build on the work of Robert White to advance five reasons why Christian business leaders should care about the planet. First, based on Scripture the world matters to God as the Creator (Col. 1:16–17). Second, God commands humankind to care for the earth (Gen. 2:15). Third, God intends to renew and recreate his creation in the new heavens and new earth and our care of the planet supports his plans. Fourth, caring for the planet is caring for people, especially the poor and oppressed that Jesus came to serve. Finally, going green can generate positive business results for a wide range of organizations' stakeholders. Indeed, when business leaders care for the planet, they can avoid what Carl Henry refers to as "separating the economic sphere from the living God and his claims."

Keywords: climate change, Christian, business, stakeholder

Christian Business Leaders and Earth Care

Modern Christian business leaders are increasingly facing competing goals and crises as they guide their organizations in the 21st century. It is easy to see how this complexity could lead Christians to, as Carl Henry (1955) refers, "separate the economic sphere from the living God and his claims, and … drift from one crisis to another under any economic formula." Indeed, while many in the Evangelical tradition globally have embraced earth care, Stover (2019) notes "evangelicals are much less likely than other Americans to agree that the planet is warming because of human activities and that this merits government action." Hence, American Evangelicals must ponder their view of earth care and its importance to God.

In this paper, the authors build on the original work of Robert White (2006) and subsequent book by Nick Spencer and Robert White (Spencer et al., 2009) to advance five concrete reasons why Christians should care for God's creation and that in so doing can benefit the organizations and the stakeholders for which they work. These five reasons include:

1. The world matters to God

2. God commands earth care

3. God has a plan for new heavens and a new earth

4. Caring for the planet is caring for the poor and the oppressed

5. Earth care can be good for business and can benefit multiple stakeholders

The World Matters to God

In the book of Genesis, God's omnipotence is revealed through the Creation. In reviewing this work, Genesis 1:31 offers that "it was very good." In 1 Timothy 4:4, Paul also affirms that "everything created by God is good." Indeed, God created a world of order and righteousness. In sharp contrast, humankind's sin in Genesis 6 brings ecological and climate chaos. It is the height of

folly to carelessly regard that which is good in the eyes of God. Therefore, we must carefully consider our actions regarding his handiwork.

God's care for his creation is further revealed in humankind's first charge. Our first responsibility was very simple. In Genesis 2:15, we see that, "The LORD God took the man and put him in the garden of Eden to work it and keep it." God the Creator placed man in the garden to tend to his creation. Since we were first called to be caretakers of his creation, we should strive to be found faithful. 1 Corinthians 4:2, reveals that, "it is required of stewards that they be found faithful." This idea of stewardship suggests the duties of one who looks after another's property and is responsible for its care. Once we fully understand and embrace how God views his handiwork, and our role in it, this should lead us to want to preserve his creation.

Although we may sometimes operate under the false delusion that God created the heavens and earth for humankind, the Holy Scripture repeatedly contradicts this notion. Consider Psalms 24:1, which offers that, "The earth is the LORD's and the fullness thereof, the world and those who dwell therein." God's ownership extends not only to the earth, but also to the seas. In Psalms 95:5 it is revealed that "The sea is his, for he made it, and his hands formed the dry land." David, in praising God's greatness, offered in I Chronicles 29:11 that "Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all." Not only is God's ownership never questioned, but it is also constantly affirmed throughout Scripture. When we understand our lack of ownership in God's creation, this should temper our interactions with his possessions.

God's care for the planet is moreover evident in his continual role of preserving all life. Nehemiah records in chapter 9:6 that "You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in

them; and you preserve all of them; and the host of heaven worships you." This passage reveals

God's active role in maintaining his creation -- "and you preserve all of them." Also consider the

wisdom of Job in 12:7-10 where he offers, "But ask the beasts, and they will teach you; the birds of

the heavens, and they will tell you; or the bushes of the earth, and they will teach you; and the fish of

the sea will declare to you. Who among all these does not know that the hand of the LORD has done

this? In his hand is the life of every living thing and the breath of all humankind." In this last verse,

we see that all life is in his hands. David similarly attests to God's care of his creation in Psalms 65:9-

13, "You visit the earth and water it; you greatly enrich it; the river of God is full of water; you

provide their grain, for so you have prepared it. You water its furrows abundantly, settling its ridges,

softening it with showers, and blessing its growth. You crown the year with your bounty, your

wagon tracks overflow with abundance. The pastures of the wilderness overflow, the hills gird

themselves with joy, the meadows clothe themselves with flocks, the valleys deck themselves with

grain, they shout and sing together for joy." Perhaps the best declaration of God's care is found in

Colossians 1:17 where, in describing the preeminence of Christ, Paul offers that, "in Him all things

hold together." This phrase conveys the idea that God, through Christ, is still actively maintaining

dominion and control over creation. God's role in Creation, our task as stewards of it, and his

continual ownership and oversight clearly declare his care for the earth.

God Commands Earth Care

Christian business leaders need to recognize that God commands humankind to care for the

planet. This is evident both in the creation account and at numerous points throughout Scripture.

White (2006) speaks to the creation account by citing Genesis 1:28 and 2:15 as an "even more

important reason why we should care for the planet." As noted above in Genesis 2:15 we see a

direct command as God tells Adam "To work it and take care of it." In taking care of the earth, God

made Adam (and by extension us) stewards that should be faithful and not abuse the earth for our own ends. Instead, by caring for the planet we can make it more fruitful and glorifying to God.

Scripture is replete with instructions about caring for the planet and reminders that God is the creator. One list of verses (Crossway Bibles, 2021) that specifically speak to earth care in the Bible contains no less than ninety-nine specific instances. A review of this list can lead to four groups of verses. First, there are verses noted above from the creation account (including Gen. 1:26, 28 and 2:15) that speak to God's creation and our role as stewards of his creation. Second, there are verses from the Pentateuch that show earth care in God's specific instructions to the Israelites. For example, in Numbers 35:33, God clearly states "Do not pollute the land where you are." In Exodus 23, God provides instruction for soil conservation in leaving the land fallow to allow it to be restored. Third, the wisdom literature has numerous references to God's creation and its care. For example, in Psalms 24:1 "The earth is the Lord's, and everything in it, the world, and all who live in it." The psalmist goes on in Psalms 89:11 to remind us "The heavens are yours, and yours also the earth; you founded the world and all that is in it."

Fourth, Scriptures that reference God's creation are also evident in the prophets and the New Testament. For example, in Jeremiah 2:7, God reminds his people that "I brought you into a fertile land … But you came and defiled my land." In John 1:3 John reminds us "Through Him all things were made." Paul speaks of the creation in multiple places. In Romans, he begins his letter by reminding Christens that God's invisible qualities are clearly visible from creation. In Colossians he says that in God "all things hold together" (Col 1:17). Finally, in Revelation 21, the Apostle John speaks to the new heavens and new earth, a point we address next.

New Heavens and New Earth

Christian business leaders need to consider God's ultimate plan for the earth. Although there are eschatological interpretation questions about exactly how to render and reconcile 2 Peter 3 (as

conflagration) and Revelation 21 (as new heavens and new earth or NHNE), Scripture clearly speaks

to a day where there will be new heavens and new earth. Isaiah says (Isa. 65:17) "See, I will create

new heavens and a new earth." This place is also described in Revelation 21 as a place for God's

people to dwell with Him. As White (2006) points out, God's promise of a renewed heaven and

earth is no excuse to destroy the one He has already given us.

Further, in caring for the earth, Christian business leaders can help bring about a world

where people do not have to wait for the new earth to "experience something of resurrected life."

(Carson, 2020). The notion of inaugurated eschatology advanced by George Elden Ladd (1993) but

credited as coming earlier to others including Geerhardus Vos is that the Kingdom of God can be a

present gift from the Father. Providing humankind with a planet that is clean and healthy is a

blessing before God establishes the new heavens and new earth. Indeed, Mark 1:15 reminds us "The

time has come, The Kingdom of God has come near." Such a gift is especially valuable to the poor

and oppressed, a topic we turn to next.

Caring for the Planet is Caring for the Poor

Business leaders should also care for the planet because earth care amounts to people care,

especially for the poor and the oppressed. The point that climate change disproportionately affects

the poor is well supported by the research. One study by Hallegatte and Rozenberg (2017) as an

example make this point by analyzing a set of fifteen papers and a World Bank Report. They found

that even where the macroeconomic effect of a given climate change events on an economy is

minor, the impact on the poor is significant. Shocks from environmental events find the poor losing

relatively more than the rich and that the poor have less post-shock support. They cite statistics that

show, for example, that the 20% most poor in Nigeria are 130% more likely to be affected by a

drought.

Scripture speaks to God's people caring for the poor in many places. Indeed, as Jesus begins his ministry, he quotes from Isaiah 61 when he tells the synagogue of good news for the poor and freedom for the oppressed (Luke 4:18). References to the poor are also related to earth care. In giving instructions in Exodus 23 for leaving the land fallow each seventh year, the Israelites are told to sow and gather for six years "that the poor of your people may eat." Business leaders that care for the earth can provide a world where the poor can prosper and where health impacts can be minimized among the least of these for whom Jesus showed a deep compassion.

Caring for the Planet Is Good Business

Starting in Matthew 25:14, Jesus discusses the parable of the talents where a man going on a journey entrusted his property to his servants before he left. He gave one servant five talents, one two talents, and another one talent. When he returned, the servant with five had earned five more talents, the one with two talents earned two more, but the one with one talent hid it in the ground and earned nothing. The master praised the servants who earned additional talents but condemned the servant who did not earn additional talents. For believers this tells us to use our abilities and resources wisely and work to build his kingdom as we should always keep working. For Christian business leaders, this parable promotes a lesson to strive to produce solid performance results for their stakeholders. The Bible builds a case for businesses to practice sustainability practices as they benefit a company's stakeholders and improve many aspects of their overall performance.

Prior research literature shows sustainability provides many benefits to companies (Dhaliwal, et al., 2011; Lev, et al., 2010). Companies practicing sustainability activities earn financial benefits such as a lower cost of capital, improvements to financial performance, and an increase to both employee job satisfaction and stock performance as a long-term investment. Sustainability disclosure by a business represents a competitive advantage and can be a signal of financial strength (Cannon, et al., 2019; and Ryou, et al., 2019). Organizations reporting on their environmental performance

have stronger corporate governance due to their more transparent nature of reporting (Dhaliwal et al., 2011). Businesses that practice sustainability or corporate social responsibility have a higher level of corporate governance than those who do not (Chan, et al., 2021). Companies receive many benefits from incorporating sustainability as part of their business plan, but perhaps the greatest benefit may be to their stakeholders.

Stakeholder theory supports that a company takes actions based on needs and desires of their stakeholders with stakeholders typically being their employees, their stockholders, their customers, and communities (Woller, 2007). Stakeholder theory supports a biblical view of how we should treat each other. In Luke 6:31, Jesus states the golden rule that we should "do unto others as they would have them do to you." A company should practice sustainability as it follows the way they should treat all their stakeholders. Oliver (2020) found stakeholder theory supports a company providing a form of allegiance beyond its walls. In Luke 10:25-37, Jesus tells the story of the good Samaritan. The good Samaritan found a wounded man and helped him when others passed him by and left him in the street. Jesus answered the question in this parable of "who is my neighbor?" by revealing the fact that everyone is our neighbor. Christian businesses follow this same parable regarding practicing sustainability for the good of their neighbors both in their communities and beyond.

As noted above, in Genesis chapter 1, God created the earth, the heavens, and all the creatures on land and in the seas. Genesis 1 states "God saw all that he had made, and it was very good." In verse 28, he appointed us to "rule" over the world and all he has created. Being stewards of the Earth through practicing sustainability not only benefits a business and rewards their stakeholders but follows God's teachings on how we should treat both God's creation and each other. This type of Christian stewardship is a direct order from God and follows biblical principles (Miller & Ewest, 2017). In Matthew 7:24-29, Jesus tells the story of two men, one who build his

house on sand and the other on the rock. The wise man built his house upon the rock, and it withstood the storm brought against it. The same is true for a business that practices sustainability as it is built on a solid foundation of biblical principles by taking care of the Earth and their stakeholders.

Conclusion

In this paper, we examined the many elements that illustrate why sustainability of the planet is important to God and why it should be to business leaders as well. An examination of Scripture from the Genesis creation account through the new heavens and new earth of Revelation 21 clearly reveals the key points of this paper. The world matters to God. He commands humankind to care for the planet. He has a plan for new heavens and a new earth, and we have no excuse to destroy his work. Caring for the planet is caring for the poor who suffer greatly when we damage the earth. Finally, when business leaders practice planet care, they can provide positive results for their stakeholders.

In Matthew 5:14, Jesus teaches his followers to "let your light shine" so that others may see their good works and glorify God. In the same manner, biblically minded business leaders should embrace sustainability efforts for their organizations and thereby shine as a light for others to follow in their good work.

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Organizational Research Methods of Integration:

Contributions to Biblical Integration in Business

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Abstract

In our role as Christian scholars, faith integration is central to our work. However, faith integration

exists within a larger research methodology that can provide insights for our own more focused

research agenda. This paper seeks to provide insight into faith integration techniques through

exploration of secular integration methods.

Organizational Research Methods of Integration:

Contributions to Biblical Integration in Business

In the context of the Christian Business Faculty Association, and in our role as Christian scholars, faith integration is central to our work. *The Journal of Biblical Integration in Business* has faith integration as its focus and many leaders in the field of Christian faith integration have written articles with models and recommendations to pursue integration of scriptural principles in our scholarship and teaching in business. However, faith integration exists within a larger research methodology and that larger context can foster insights into our own more focused research agenda. Many of us are probably familiar with Ernest Boyer, an alumnus of Messiah University, as the originator of the four types of scholarship. Even large secular institutions and accrediting bodies such as ACBSP are familiar with his scholarship categories of teaching, discovery, application, and integration. Additionally, there has been a surge of interest by the secular academy in integrative review techniques. This paper seeks to provide insight for faith integration methods through exploration of secular and Christian integration methods.

Boyer's Four Domains of Scholarship

In his book, *Scholarship Reconsidered*, Boyer (1990), sought to reflect the full range of activity in which faculty members engage by proposing four types of scholarship. By doing so he "ascrib[ed] scholarly legitimacy to the full range of academic work" (Braxton et al., 2020). **Scholarship of discovery** seeks to advance knowledge through empirical investigation, "contributing to the stock of human knowledge" (p. 17). **Scholarship of application** employs that knowledge to serve the needs of society. **Scholarship of teaching** includes stimulating active learning and critical thinking. Finally, **scholarship of integration** "gives meaning to isolated facts, putting them in perspective" and "making connections across the disciplines, placing the specialties in a larger context,

illuminating data in a revealing way . . . serious, disciplined work that seeks to interpret, draw

together, and bring new insight to bear on original research" (1990, p. 18).

Christian faculty can and do engage in all four types of scholarship. Boyer's view is that all

faculty should be capable of original research and present the results, whether they do such

investigative work on an ongoing basis (Boyer, 1990). He also stipulated that faculty should keep up

with advancements in their field, demonstrate integrity in teaching and research, and that their

performance be regularly and flexibly evaluated by including all four types of scholarship as relevant

criteria. Institutions of all types have recognized that research is broader than scholarship of

discovery (e.g., Pennsylvania State University, Messiah University). Both the Accreditation Council

of Business Schools and Programs (ACBSP) and the Association to Advance Collegiate Schools of

Business (AASCB) track multiple types of scholarship in their accreditation standards. According to

ACBSP, "these four types of scholarship are to be equally recognized, accepted, and respected, and

the overall performance of each faculty member is to be carefully accessed and held to a high

standard of excellence" (ACBSP Unified Standards, 2020). AACSB collapses the applied and

integrative forms of scholarship but asks that each institution's intellectual contributions include this

category as well as basic and pedagogical research. According to AAACSB, "*Integrative/Application

Scholarship* draws from basic research and uses accumulated theories, knowledge, methods, and

techniques to solve real-world problems and/or issues associated with practice" (2020).

Scholarship of Integration

Though a Christian himself, Boyer was not specifically pointing to faith as a component of

integration. Nevertheless, for Christian faculty, scholarship of integration can be a very productive

area for scholarship. Ruscio (1987) has noted that the horizontal and interdisciplinary orientation of

liberal arts colleges offers a context for scholarship of integration to thrive. Scholarship of

integration has been described as having the least research attention devoted to it, perhaps because

of the history of emphasis on the other three types of scholarship at many institutions (Braxton et al., 2002). Christian faculty are uniquely qualified to contribute to scholarship of integration. We are practiced at integrating faith into our daily life and, as teachers, for helping students to understand these faith connections as well. As business faculty, we also have a natural focus on application. Thus, for Christian scholars, integration is not just giving meaning to research results or drawing from multiple fields. Integration has significant potential for contribution to our understanding of faith and business. The real and potential impact of business on society points to the value in published work that explores and interprets such connections.

Definitions of Integration

The definitions of scholarship of integration, business-faith integration, and integration research methodology have overlapping but not synonymous definitions. See Figure 1. The definition of "Scholarship of integration" was purposely constructed to distinguish it from scholarship of discovery, application, and teaching. Christian business faith integration is broader in some ways because faith can be integrated into other types of scholarship. Faith integration in business has been defined as "the scholarly pursuit to interrelated chosen elements in the business literature/world to Truth given to us by God, primarily in the Bible, but also in life, and in church practice and history" (Smith, 2005, p. 155).

Figure 1

Definitions of Integration
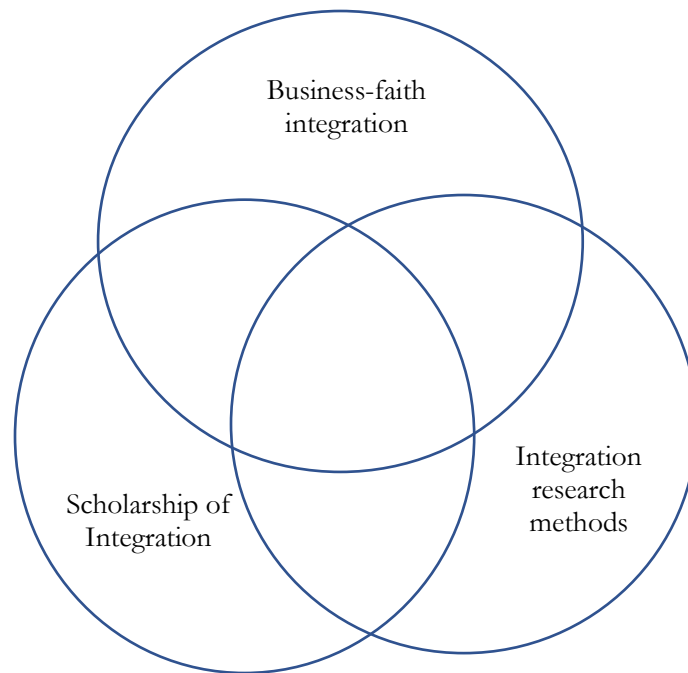
Integration as a research methodology is consistent with the definition of scholarship of integration, but also exists among a collection of practices that include knowledge synthesis and theory building. It also assumes a broader literature review than is sometimes the case in Christian faith integration which focuses on bridging the business element to faith principles. For example, Dose (2009) discusses the implications of Christian faith for teaching about agency theory but does not include a comprehensive literature of agency theory. Christian business faith integration with a more specific conceptual focus is a valid approach, but it is not an integration **review** in the sense of attempting to comprehensively synthesize research on a particular topic.

Integration As a Research Methodology

Christian scholarly publications have offered significant discussion of integration from the faith perspective, both in terms of recommendations for writing and examples of faith integration

articles on various topics. Coupling the faith integration perspective with best practices in systematic integration from a research methodology perspective will enable Christian scholars to draw the most insight from integrative work and to present it in a meaningful way.

Ten years into the publication of the *Journal of Biblical Integration in Business*, Smith (2005) described a gap in the faith integration literature as lack of attention to taxonomy or models of integration. In the intervening years, attention to faith integration principles has increased (including skilled examination of theological underpinnings, principles of scriptural exegesis and practice of hermeneutics [Dupree, 2015]). However, perhaps ironically given the topic of integration, there has not been significant effort to draw from the research on business integration methodology in general. As scholarship on faith integration has matured and published material has increased, there is value in integrating the body of research on faith integration on any particular topic (e.g., leadership, motivation, entrepreneurship, etc.; Smith, 2010).

In mainstream scholarship, there long has been recognition of the benefit of bringing together disciplinary fields in a comprehensive way to move theory forward, but a gap in time exists since classic articles offering principles of theory development (e.g., Jemison, 1981; Klimoski, 1991, Van de Ven, 1989; Weick, 1989). Editorial notes in journals (e.g., Doktor et al., 1991, *Academy of Management Review*) have provided guidelines for authors, but not a full-blown presentation of integrative methodology. Recently, however, there has been a resurgence of articles that explore systematic literature reviews and other types of integration. In their article "The Why and How of the Integrative Review," Cronin and George (2020) described the distinctiveness of integration review as compared to other types of literature review and synthesis and further discussed recommendations for conducting an effective integration review. Even as an advance online article, it has drawn considerable attention and sparked a significant number of articles including application to various topics such as team cohesion (Grossman et al., 2021), group positive affect (Peñalver et

al., 2020), resilience (Raetze et al., 2021), and further refinements of research methodology (Heibl, 2021; Simsek et al., 2021). Like Boyer (1990), Cronin and George (2020) considered integration essential to bring insight based on synthesis of knowledge into current research. They admit that secular research is often fragmented; thus, doing integration well is important. As Christians we also understand that human behavior, and resulting theory, are often divorced from biblical principles. Faith integration helps us link God's truth to the business world.

Types of Literature Review

Cronin and George (2020) have found integrative review to have "unique value among other types of knowledge-synthesis vehicles" (p. 1). According to their taxonomy, there are five types of literature reviews having the goal of knowledge synthesis. Although other scholars have considered all these types as "integration" (e.g., Halpern et al., 1998), Cronin and George (2020) have made some helpful distinctions that are congruent with the perspective of Christian scholars and may provide some guidance for authors pursuing faith integration.

Table 1

Types of Knowledge Synthesis

Process	Key Indicator	Type of Review	
Adjudicate	IV-DV relationship	Quantitative: Meta-analysis	Qualitative: Systematic Review
Redirect	Direct Evidence	Yes: Narrative, Integrative	No: Theory
	Community of Practice	**Yes: Integrative Review**	No: Narrative

In Cronin and George's (2020) view, choice of the appropriate knowledge-synthesis vehicle depends on a literature review related to the topic of interest, the type of independent-dependent

variable relationships, and the sensemaking process (See Table 1). One type of sensemaking process is termed **adjudication** and has the goal of organizing knowledge to establish settled science related to a topic. The two types of adjudication are ***meta-analytic review*** and ***systematic review***. In a ***meta-analytic review***, the studies being synthesized test the same IV-DV relationship and provide quantitative results. A ***systematic review*** also requires enough comparable studies with variable and reliable data but doesn't use the meta-analytic statistical method. It should not be confused with simply gathering relevant academic literature on a topic; this review produces a systematic collection of similar empirical studies. Nether meta-analysis nor systematic reviews focus on bridging two or more disciplines or bodies of work.

In contrast to the **adjudication** goal of organizing knowledge, the **redirection** process proposes to alter the field's perspective on a topic. Cronin and George (2020) describe three kinds of *literature reviews* that fall under the category of **redirection: *theory, narrative review,*** *and* ***integrative review***. First, ***theory*** explores new questions about a topic which will prompt new research and relies on direct evidence in published research. Although there have been rigorous views of theory building (e.g., Gioia & Pitre, 1990; Van de Ven, 1989), Cronin and George (2020), did not consider theory a type of review because it can be speculative and not rely on implications already present in the research literature. A second alternative within the **redirection** process category, ***narrative*** review, focuses on inferences explicitly present in existing research. Importantly, narrative reviews do not bridge *communities of practice*—discrete groups of researchers who study similar topics.

Types of Literature Review Applied to Christian Scholarship

Christians working in the academy can choose to publish in secular journals or in explicitly Christian journals such as *Christian Scholars Review*, *Journal of Biblical Integration in Business*, and *Christian Business Academy Review*. Research in secular outlets may include any type of literature review. Secular

publications may also, though more rarely, explicitly reference faith (e.g., Daniels et al., 2000;

Neubert, 2019). However, the goal of this paper is to discuss explicitly Christian faith integration.

As well as being of unique value according to Cronin and George (2020), **integrative** review

is arguably the type of knowledge-synthesis approach that explicitly Christian scholarship is most

likely to take. Since scholarship in which authors bring Christian principles to bear on a secular

worldview has the goal of depicting a more accurate representation of God's kingdom and the

implication of that view for practice, **redirection** is a good description of this process. Authors can

make a compelling case for their interpretation without the kind of empirical evidence that is a

product of **adjudication** method such as **meta-analysis** or **systematic** of data, since both require

sufficient comparable studies. Christian scholars cite meta-analytic and systematic work in their

faith-integration research (e.g., motivation, McClesky & Ruddell, 2020; person-job fit, Earnhardt,

2014; finance, Nelson et al., 2017; servant leadership, Capps, et al., 2018; Locke, 2019), but data

available to do an original meta-analysis in a Christian context would be less common. Examples of

such review exist but are still rare and more often relate to a single research program rather than

examination of data across authors (e.g., Lynn et al., 2013). In addition, the value of a systematic

gathering of comparable empirical studies for Christian business publication is limited without the

interpretive value of **integration**.

Within the **redirection** category, **integrative** review also has greater opportunity for

explicitly Christian scholarship than **theory.** As with systematic review, such research exists,

especially when Christian scholars explore implications for teaching and assessment. Since the body

of work within Christian scholarship is smaller than secular scholarship in business, however, theory

based on a volume of empirical research is less common. Of course, Christian scholarship does

make use of secular business theory. Finally, **narrative** review is not typically part of explicitly

Christian scholarship since teaching in the business field requires an understanding of secular knowledge and the goal is to connect it to biblical foundation.

Thus, **integrative review** is valuable from both a Christian and secular perspective. Although **faith integration,** specifically, may not alter the perspective of a majority of business scholars, it does function to provide greater insight on important business topics to Christian practitioners, students, and academics. Of course, integrative review as a research method is a broader category than faith integration and could include bridging disciplines or research paradigms, but faith integration is of primary interest here.

Recommendations for the Christian Business Integration Literature

Having described the different types of review with an emphasis on the integrative type, Cronin and George (2020) went on to propose the qualities of an effective integrative review and provide recommendations for developing such a review. These recommendations have significant overlap with considerations published about faith integration in several issues of the *Journal of Biblical Integration in Business*. In some cases, the recommendations correspond with critiques of the state of faith integration scholarship. As mentioned above, attention to mainstream scholarship on research methodology can provide additional guidance for producing rigorous work and add additional credence to faith integration publication. The following guidelines draw from both secular sources and essays on faith integration in Christian scholarship.

Examine the Topic

An integrative review should examine the topic and why it has been studied in each community of practice and work to determine implications for how and why a topic should be studied going forward (Cronin & George, 2020). In the case of Christian faith integration, the two key communities of practice are disciplinary scholarship and Christian sources.

Comprehensive Literature Review

Recommendations for quality integrative scholarship, start with the literature review as a foundation (e.g., Cronin & George, 2020; Jemison, 1981). For faith integration, the sources are distinctive compared to typical secular integration scholarship because in addition to research literature, sources such as Scripture, church practice, and theology reflect that community of practice (Dupree, 2015). In addition, Chewing emphasized the wisdom of God (2003) and the guidance of the Holy Spirit (1995). Historical theological treatises such as by Augustine and Aquinas comprise important sources as well (e.g., Chewning, 2012; Siebert, 2012). Smith's (2010) definition of Biblical Integration in business emphasizes the source material for integration:

> Biblical integration in business is a subset of Christian scholarship in which a scholar utilizes the bible as one source of information and his or her business area as another and unite the two in a meaningful way. When this uniting is empowered by the Holy Spirit, it creates Life and Light bringing the life of Jesus Christ into the mind and action of the integrator and those observing or reading the integration" (p. 6).

Drawing from these various types of sources (Dupree, 2015) constitutes an integrative practice itself even before addressing business; the use of reason mirrors the Wesleyan Quadrilateral (Waltz, 1991). So, faith integration requires a level knowledge of Bible and theological knowledge that might be initially unfamiliar to business faculty (Johnson, 1995).

Balance

Part of a comprehensive literature includes avoiding bias (Cronin & George, 2020; Klimoski, 1991). In some ways the potential for bias is constrained in faith integration scholarship due to recognition of the immutability and authority of Scripture (Chewning, 1995; Smith, 2000), thus demonstrating a unique aspect compared to secular integration scholarship. In other respects, avoiding bias can still be a challenge. The literature review should **go beyond high-status journals** (Cronin & George, 2020; Singh, Haddad, & Chow, 2007). In addition, editors for the *Journal of*

Biblical Integration and Business as note the benefit (even requirement) to **examine past journal issues** for relevant material (e.g., JBIB, 2020). Authors should also be cognizant of potential bias toward views consistent with their own community of practice at the expense of addressing other interpretations (Cronin & George, 2020). For example, Smith (2005) noted a lack of perspectives in the faith integration literature from other Christian faith/business traditions (e.g., Moravian, Catholic) as well as perspectives from varied Protestant denominations (e.g., Luther, Calvin). Both Chewning (1995) and Dupree (2015) have strongly suggested that authors more intentionally examine their presuppositions.

Take a Position on What This Literature Demonstrates

The next step in effective integration involves creating a new framework that includes the knowledge from the different sources and communities of practice, and that demonstrate the significance of findings as an integrated collection (Cronin & George, 2020). The author should draw out important themes and describe the relationship among them. The conclusions should have both elegance and parsimony, seeking to reconcile any non-alignment. Creating such a framework will require a series of refinements and refocusing to create something that is meaningful yet not overwhelming in detail. The article "An Exercise in Theological Imagination: Missing Constructs and Management Implications" (Franz, 2014) is an example this process. The article draws from management literature on communication, motivation, teamwork, leadership, structure, and culture. Then it applies integrative business-theological reflections and faith-integration frameworks to create a chart that demonstrates where order, power, hierarchy, and sin have supplanted key theological constructs of reality that is relational, personal, communal, and redemptive. The literature review is comprehensive, yet the resulting depiction is a parsimonious way to show the gaps.

Presentation

Klimoski's (1991) advice regarding presentation of conceptual material remains true. Excellent ideas require effective presentation of work in written form to receive attention and dissemination. Consistent with Cronin and George (2020), Whetton (1989) emphasized that articles should contribute to current thinking, change that thinking and practice, and provide clear underlying logic. The writing style and formatting should be both professional and interesting. These recommendations are consistent with those provided by Black and Smith (2009) in *Christian Business Academy Review.*

Conclusion

Biblical integration is a demanding and intensive process yet one that has great potential contribution for Christian faculty. The integrative method of knowledge synthesis has an acknowledged—even increasing—place in the secular academy. Chrisitan academics can both learn from and contribute to this work. The steps of biblical faith integration may be easier for some faculty than others. Some may have attended a Christian college and had more exposure to theological ideas. Some may have had graduate assignments that required an extensive literature review and integrative framework. Those who have not had these experiences, however, should not let that keep them from developing an integrative review. The Christian Business Faculty Association and its conferences and journals as well as individual members provide a support system to develop skills in scholarship. And to repeat Chewning's confident assertion, we have access to the wisdom of God (2003) and the guidance of the Holy Spirit (1995).

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How Business Students Shine Their "Light" in the Workplace

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Abstract

Colossians 3:23-24 states, "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." Working in secular organizations, college graduates, who are Christians, are often hesitant to outwardly talk about their faith for fear of being perceived as someone who "pushes" their religious beliefs on others. However, business students at a small private Christian university have found ways to demonstrate their Christ-like values through their actions in the workplace. This paper includes testimonials from graduates and current students from a small private Christian University to support how they have been able to shine their "light" in the workplace to make a positive difference. In addition, feedback from employers who supervise students as interns will shed light on how and if students from this university uphold what are considered Christ-like values and whether they appear to be working for more than tangible rewards.

Keywords: Christ-like, values, workplace, students, interns

How Business Students Shine Their "Light" in the Workplace

"I take on interns from all universities in the area, and I must say I have been most impressed with my interns from your program. There is just something "different" about them. Our organization is better for having had them with us." This is a quote from an employer in a secular organization who regularly serves as an internship supervisor for my students at the small private Christian University where I serve as a professor of business. As part of my responsibilities, I've been blessed to serve as the director of this internship program for the past fifteen years. During this time, I've heard this same basic message echoed repeatedly from employers in secular organizations. They notice something special or "different" about our students. Over the years, I have come to believe this "X" factor stems from the Christ-like values our students model but are often hesitant to openly talk about in the workplace.

As students, who are Christian, graduate from Christian universities, they are excited to embark on their new adventure. For most of them, their next adventure will involve working in a secular organization. While this is an exciting time, many will find it filled with some new challenges or norms. For instance, many will find that where they once were free to share their religious beliefs in the dorms, cafeteria, and in the classrooms, they are now hesitant to outwardly talk about their faith for fear of being perceived as someone who "pushes" their religious beliefs on others. In fact, Bob Pettus, a former HR director for Coca-Cola Bottling Co. and now consultant, believes companies need to allow more religious expression at work. He explains why there is a hesitancy to do so, "Folks who are willing to talk about their faith and live it out Monday through Friday often are viewed as fanatical. Someone can go to a football game and scream and holler, throw things in the air and dress like a slob. But at work, if you mention that you should love one another and live right every day—it's like, 'What's wrong with you?'" (as cited by Grossman, 2021, para. 2). Similarly, a recent study which examined religion in the workplace noted, "This desire not to turn people off

to the Gospel with pushy conversations, while positive, can lead to another extreme — silence"

(Koh, 2018, para. 8). While there is an encouragement to compartmentalize spirituality, what many

people fail to understand is that one's religion is a part of who they are, and therefore, it is present in

not just their words, but more importantly their actions.

In Colossians 3:23-24 we read, "Whatever you do, work heartily, as for the Lord and not for

men, knowing that from the Lord you will receive the inheritance as your reward. You are serving

the Lord Christ" (*English Standard Version*). The meaning a Christian finds in their work goes beyond

simply completing the task or for monetary gain, there is a sense of serving others, and in turn,

serving God.

As a professor of business and internship director at a small private Christian college, I have

noticed how my business students have found ways to demonstrate their Christ-like values through

their actions in the workplace. This paper shares testimonials from graduates and current students

from a small private Christian University and how they have been able to shine their "light" in the

workplace to make a positive difference. Furthermore, feedback from employers who supervise

students as interns from this same Christian university will shed light on how and if the students'

exercise what we, as Christians, deem Christ-like values.

Background on Faith and Work

The following content includes testimonials from former students and current students. To

protect confidentiality, pseudo names have been used.

Faith & Work: Words of Wisdom from Business Alumni

In the School of Business one of the ways we prepare our students for life beyond college is

by inviting back recent graduates to serve as a panel whereby they share tips on transitioning to the

world of work. During a recent panel several alumni from the School of Business shared their

thoughts about upholding Christ-like values in a secular workplace. One former student, Dan, who currently works in the banking industry, stated:

> In the corporate world, negativity is not all that uncommon and it is easy to jump on that bandwagon. However, I've found that if I exude positivity when others are negative, people take note. People in my workplace often ask me questions like, "What is your secret? That client just treated you so badly, why are you in such a good mood?" Both questions provide the perfect opportunity to serve as an example of God's love through not only my words and actions, but also my reactions. If you live in positivity not negativity, others will inquire, because they will want what you have. They will want to know your secret to happiness.

Another recent graduate, Nathan, now working in the real estate industry, mentioned how upholding Christ-like values is the key to being a Christian, he shared:

> Following God is different than believing that there is a God. Through my experience a lot of people will tell you that they believe that there is a God. However, checking the box on the census is not living a life for God. Someone who says they believe in God and someone who upholds Christ-like values in their words and actions is a very different story.

In addition to hearing from our recent graduates, there are several points throughout our program wherein current students have a chance to ponder and share how they've reflected their Christ-like values in the workplace. Devotional reflections in my Business Administration class are one such place they do this.

Faith and Work: Devotional Reflections from Current Business Students

In my business communication class, students complete devotional reflections each week. On recent reflection students were given a prompt in a discussion board (see Table 1).

Table 1

Discussion Board Prompt

As we look at the job search process, I would like you to reflect on the following verse:

1 Timothy 4:12 "Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity."

As students graduate and go on to obtain employment in the working world, I think one of the greatest challenges is how do you serve as an example of Christ Love in an environment that is composed of both believers and non-believers. Please submit a 250–350-word reflection that addresses the following questions:

1. How can you serve as an example of God's love in the workplace?
2. Explain a specific time when you served as an example of God's love in either a workplace or professional context composed of both believers and non-believers?
3. What can you do to reflect yourself as a quality "brand" who has much to offer at a young age?

In reading the students' responses, their answers to prompt #2 revealed the most detailed ways in which they've been a light in the workplace through their positivity, work ethic, and compassion. For instance, one business student, Jacob, pointed out how he was able to show compassion to customers when other co-workers did not. He commented:

> I feel that one example of me serving as an example of God's love in the workplace was while I was working in a bike shop, and someone came in who had fallen under hard times. One of my coworkers immediately discounted them due to their appearance and mannerisms and basically blew them off and told them that the repairs would be too expensive. I didn't feel that this was treating them fairly, so I walked over and engaged in a conversation which led to me being able to determine their needs and provide the best service with their given financial circumstances.

Another business student, Ana, commented on how co-workers noticed the kindness she showed

toward a disgruntled customer. She shared:

> At my last job as a waitress, I had a coworker come up to me after a customer was super
>
> rude to me and my coworker questioned why I was so nice to the angry customer. I just
>
> shrugged her question off and did not continue to think about the bad customer interaction
>
> I'd just had was. Thinking about this now, I think that was totally an example of how I
>
> served as an example of God's love. Instead of raising my voice or later talking bad about
>
> the rude customer, I showed grace and continued to stay positive.

The ability to talk frankly about her faith was a challenge for yet another business student, Mary. She

explains that through her actions she was able to serve as a disciple of Christ.

> I think being an example of God's love in the workplace means treating both coworkers and
>
> customers with the utmost respect, being kind, and listening well. It also means giving your
>
> best effort, not complaining, and trusting God through the work you are doing. I used to
>
> teach martial arts and I would say that guiding the kids I taught towards a well-disciplined
>
> and respectful way of life was my way of serving as an example of God's love. Being an
>
> instructor, I also had a unique role of being an encourager and role model that showed love
>
> towards them. It was awesome to be able to do that, because occasionally the conversation
>
> of faith would come up and I would be allowed to talk about it at that point, but up until
>
> then my character was the main thing that showed God's love.

In addition to character, another student, John, shares how his compassion and kindness as a

manager did go unnoticed to those he supervised.

> When I resigned from a local restaurant after two and a half years, I had a few employees
>
> who I had worked with throughout my entire duration at the store. I had been their manager
>
> for some time and on my last day, these two ladies who barely spoke any English

approached me and said, "We are going to miss you. You were our favorite manager." One

of our employees translated to me that they thought I was kind to them despite mistakes that

they made. I never lashed out at them and was always willing to help them when they needed

it. I don't know if they are Christians or not, but I think I displayed Christ-like behavior.

In addition to providing responses to the prompts students were asked to respond to at least

two classmates' posts. I found that having the students respond to each other allowed them to

reflect on how their peers were also supporting Christ-like values in the workplace. This discussion

really helped to foster a sense of community and fellowship across the class. Below is a response

from one student regarding another student's post:

Hi Tina!

I love how you said a way to show God's love is through understanding and accepting. I did

not think of the acceptance one in my initial post, but it has a lot of truth to it. In a

workplace everyone will be so different that acceptance and understanding will be such key

factors. Especially to fellow coworkers we should be always supporting and encouraging

them. That is so awesome what you did at your old workplace, you sound like such an

awesome coworker to have and really showed God's love in that restaurant. Thanks for

sharing all this!

Similarly, another student commented with encouraging words:

Hey Tom,

I enjoyed your response, and I agree that completing generous actions in times of

uncertainty and stress is a great way to outwardly express Godly love. I really liked the

example you gave when you talked about completing jobs that weren't entirely specified to

you to make the workload easier for coworkers. Altogether, everyone finds themselves

somewhat inexperienced at one point or another when attempting a new field or task and

utilizing good work ethics and honorable morals can truly make all the difference.

Yet another supportive response to a classmate's post:

> Hi Alex. I like how you mention all the little ways that make showing the love of God
>
> possible and how it can be done in so many variations. It is hard to show your religious
>
> standpoint especially in a corporate job setting because some people don't like to hear or talk
>
> about religion. But it just goes to show that just a simple encouragement for an employee or
>
> doing a nice gesture for somebody can really turn their day around and leaves room to make
>
> a positive impact in your work life. Great response I appreciated reading it!

Not only did this exercise help students become aware of how they are shining their light in the

workplace, but it helped them see how their peers are doing the same, in similar and/or different

ways. While alumni and current students talked extensively about the ways in which they modeled

Christ-like values in the workplace, tapping the view of employers was essential to understanding if

these values were recognized.

Research Questions

A few questions addressed in this analysis include:

1) Do employers notice the Christ-like values we strive to instill in our students?

2) Do employers sense our students have an underlying purpose for their work?

Methodology

As the director of our business internship program, I am fortunate to be in a position where

I regularly hear from employers regarding the impact our students are making in the workplace.

Each semester, at the conclusion of the internship class, the supervisors of our students complete an

online evaluation of their intern. This evaluation includes both quantitative and qualitative data

regarding our students' skills and qualities. With a mission to teach, shape, and send our students out

into the world with excellent skills, and more importantly, Christ-like values, our department includes questions on the evaluation that go beyond assessing business knowledge and skills to include those that address qualities and apparent values of the student. Using five semesters of data derived from the "Supervisor's Final Evaluation of Intern," the extent to which students exhibited an deeper meaning in their work and Christ-like values of character, humility, serving others, and living with integrity were explored. The semesters under examination included: Spring 2021, Spring Mini-term 2021, Fall 2020, Summer 2020, and Spring 2021. Two questions from the evaluation that address these areas were analyzed (Fermanian School of Business, June 2021, February 2021, Dec. 2020, June 2021, May 2021).

> Question #1: Your PLNU intern was motivated by an underlying sense of purpose. Answer options include Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.
>
> Question #2: Your intern demonstrated character, humility, serving others, and living with integrity. Answer options include Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

Findings

As previously mentioned, the findings are derived from the results of the online "Supervisor Evaluation of Intern," which is completed near the conclusion of the internship.

Deeper Meaning in Work

In terms of finding a deeper meaning in their work, the internship supervisor was asked to respond on a 5 pt. Likert Scale from Strongly Agree to Strongly Disagree as to whether their PLNU intern seemed to be motivated by an underlying sense of purpose. The results in Table 2 below show a very high rating for this across five semesters of the course, with four of the five semesters being in the 90% responses being Strongly Agree / Agree. This tells us that the internship

supervisors sense the students find meaning in their work. Meaning which extends beyond simply

getting the job done and tangible rewards.

Table 2

Question #1: Your PLNU intern was motivated by an underlying sense of purpose. Answer options include Strongly

Agree, Agree, Neutral, Disagree, and Strongly Disagree.

YEAR	Spring 2021	Spring Mini-Term 2021	Fall 2020	Summer 2020	Spring 2020
% of Scores in Strongly Agree and Agree Category	35/39 90%	14/16 88%	21/22 95%	62/63 98%	23/23 100%

(Fermanian School of Business, June 2021, February 2021, Dec. 2020, June 2021, May 2021).

Christ-like Values

A second question on the survey that directly addresses our students' support of Christ-like

values also required supervisors to rate their student interns on a 5-point Likert Scale from Strongly

Agree to Strongly disagree as to whether their student intern demonstrated character, humility,

serving others, and living with integrity. As shown in Table 3 below, results indicate an

overwhelming agreement from supervisors that the PLNU intern supports these values in the

workplace with all five semesters at 95% and higher and three of the five semesters with 100% of

supervisors selecting strongly agree or agree that students possess these values.

Table 3

Question #2: Your intern demonstrated character, humility, serving others, and living with integrity. Answer options include Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

YEAR	Spring 2021	Spring Mini-Term 2021	Fall 2020	Summer 2020	Spring 2020
% of Scores in Strongly Agree and Agree Category	38/39 97%	16/16 100%	21/22 95%	63/63 100%	23/23 100%

(Fermanian School of Business, June 2021, February 2021, Dec. 2020, June 2021, May 2021).

Except for a few outliers, the results are clear that the students are showing they are working with a sense of purpose, and they are upholding Christ-like values in the workplace.

Closing Thoughts

While some companies are encouraging religious expression in the workplace, this discussion is far from over. Based on the testimonials from students and internship evaluation results from employers, it is apparent that while many students are hesitant to talk openly about their religious beliefs, they are still able to shine brightly in the workplace by "demonstrating" their Christ-like values. Until society reaches a point where religious views are valued and seen as an integral part of a person, Christians will likely shy away from voicing their beliefs in a secular work setting. In closing, as the alumni highlighted earlier, actually living out one's faith in God is an integral key to revealing the true love and grace of Christ. Viewing life, including work, from a Christian lens allows one to see opportunities for grace, love, patience, and forgiveness. These qualities that are sure to stand-out

in the workplace and cause others to gravitate toward Christians, as there's just something a little

"different" about them.

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Faith in Business Organizations

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Abstract

While there are many studies on the faith attributes of faith-based non-profit organizations, faith attributes of for-profit businesses are rare. In this study, we examine how faith is seen and experienced by organizations' internal stakeholders using a grounded theory approach. Case studies were conducted at five faith-based private businesses from five different states. The findings show that the company stakeholders recognize largely three manifestations of faith: embodied, institutionalized, and internalized faith.

Faith in Business Organizations

The United States Supreme Court decision in the case of *Burwell v. Hobby Lobby* has profoundly redefined how we think about the relationship between faith and for-profit organizations (*Burwell v. Hobby Lobby Stores, Inc.*, 2014). The main thrust of the court's decision was that privately held businesses can be regarded as legal "persons" with the capacity to exercise religion and thus be protected by the First Amendment of the Constitution. The court's decision opened the door for potential research into what it means for private for-profit organizations to exercise religion.

Traditionally, the religious identity of organizations is primarily determined by the mission and practices of organizations that are exclusively oriented to achieving religious objectives such as churches, seminaries, and faith-based educational institutions (Parsons, 1958). With such a narrow identification, everyone intuitively understood what religious organizations were. However, since 1970s, scholars in the sociology of religion and organizational studies began to expand their scope of research to other social service or volunteer organizations with religious foundations (Benson & Dorsett, 1971). Once the focus expanded beyond churches and church-affiliated schools, the boundaries defining what it means to be a religious organization began to blur. As such, the question of what constitutes "religious" organizations naturally emerged among scholars (Jeavons, 1998; Monsma, 2000).

The issue of distinguishing religious and non-religious organizations received particular attention because of the differential access to federal social service funding depending on the designation. Historically, due to the widely held jurisprudential understanding of the separation of church and state, federal funding was limited to secular social service organizations. In practice, however, there were no clear standards differentiating religious social service organizations from non-religious ones. For example, some well-known social service organizations with religious affiliations such as Catholic Charities have long received public funding. The passage of the

charitable choice amendment to the Personal Responsibility and Work Opportunity Reconciliation

Act of 1996 opened the door for many more explicitly faith-based organizations to receive federal

funding for social services (Kearns, Park, & Yankoski, 2005). The shifting institutional environment

motivated organizational scholars to explore how faith-based organizations differ from secular

organizations in terms of their performance and other characteristics (Bielefeld & Cleveland, 2013;

Collett, Guidry, Martin, & Sager, 2006; DeHaven, Hunter, Wilder, Walton, & Berry, 2004; Ebaugh,

Pipes, Chafetz, & Daniels, 2003).

   While the interest in studying the faith attributes of non-profit organizations grew

substantially, for-profit organizations were mostly excluded from the burgeoning research efforts

(Tracey, Phillips, & Lounsbury, 2014). The tacit social consensus was that for-profit organizations

cannot represent a faith orientation as they prioritize profit over other purposes. For example,

during their defense in the *Burwell v. Hobby Lobby* case, the Department of Health and Human

Services' legal team argued that for-profit organizations are incapable of exercising religion because

their purpose is simply to make money. The court's majority opinion rejected the view, claiming that

if we accept non-profit organizations as legal "persons," then there is no reason why for-profit

organizations cannot exercise faith as long as the owners approve.

   If for-profit organizations can be considered as being able to exercise religion, how do they

integrate and express faith? Using in-depth field research in five for-profit organizations run by

Christian entrepreneurs, we attempt to fill the gap in our understanding of how business

organizations engage and practice faith.

Theoretical Background

Faith in Organizations

   Designating organizations as faith-based is not as simple as one thinks. The diversity across

the type of organizations that could be considered "religious" is quite striking. For example, there

are well-known social service organizations such as The Salvation Army and Samaritan's Purse that are often considered faith based. There are also various K-12 schools and higher education institutions (e.g., Wheaton College) that are faith based. As Jeavons (1998, p. 80) argued, the designation "includes everything from small congregations to multimillion dollar hospitals; from elite preparatory schools to threadbare shelters for the homeless; from huge, businesslike, international media operations to tiny, primarily voluntary, ecumenical service groups." What makes them "faith-based?"

Simply the presence of religious practices within an organization does not make it "faith-based." For example, many historical universities have chapels on their campus, and they sometimes hold religious services. Many of them sponsor religious activities on campus and support religious groups on campus. Some hospitals hire chaplains and allow active religious conversations between the chaplain and patients. Moreover, it is not out of ordinary for doctors to collect faith-related data and have religious conversation with patients in their professional work (Cadge, Ecklund, & Short, 2009). However, none of these religious practices within organizations automatically make these sponsoring organizations faith based.

Over the years, scholars have developed criteria for identifying and analyzing faith-related attributes in organizations. In one of the pioneering studies, Jeavons (1998) argued that we need to study faith attributes of key organizational dimensions to be able to systematically identify and study faith-based organizations. Based on his research, he developed seven criteria for assessing the religiosity of organizations: (1) the extent to which the organization self-identifies as religious, (2) the extent to which the members of the organization share a common religious identity, (3) the extent to which religion provides resources for the organization, (4) the religious orientation in the goals, products and services of the organization, (5) religious consideration in information processing and decision-making within the organization, (6) the extent to which religious values inform who has

power in the organization, and (7) the extent to which religion informs external organizational affiliations.

In their study of 89 homeless service agencies in Houston, Ebaugh et al. (2003) compared the characteristics of self-identified faith-based organizations with that of secular agencies using Jeavons' criteria. They found that self-identification is an important starting point. The authors also suggest some key differences apart from self-identification:

(1) Funding sources: secular agencies receive significant funding from government and other secular sources. Faith-based agencies receive little such support. Instead, they receive a significant amount of support from congregations and other religious organizations.

(2) Organizational culture: faith-based organizations have a culture imbued with religious values.

(3) Leadership and decision-making: both secular and faith-based organizations rely on business leaders and executive management in board operation. But faith-based organizations also rely on spiritual expertise to reach decisions.

In another influential study, Sider and Unruh argue that "The current catch-all term faith-based organizations confuses and divides because no clear definition exists of what it means to be faith-based" (Sider & Unruh, 2004, pp. 109–110). To remedy the situation, the authors introduce six typologies of distinguishing religious characteristics of non-profit organizations. The six types are listed in growing degree of faith integration: (1) faith-permeated, (2) faith-centered, (3) faith-affiliated, (4) faith-background, (5) faith-secular partnership, and (6) secular. In distinguishing the six types, they used similar criteria as those originally introduced by Jeavons (1998), such as self-identification, faith consideration in selection of personnel, and funding sources.

These various methods of understanding faith attributes of non-profit organizations cannot be fully applied to businesses. For example, businesses run by Christian entrepreneurs often do not self-identify as faith-based organizations. Moreover, businesses are economically self-sustaining

through regular market activities. They do not rely on funding from religious sources. More importantly, they are prevented by law from choosing and promoting personnel based on faith. These fundamental differences call for a different lens for understanding faith integration in businesses.

Perception of Faith Identity in For-Profit Organizations

When it comes to identifying the faith attributes of for-profit organizations, there is no existing theoretical framework. As such, while many people would consider organizations such as Hobby Lobby or Chick-Fil-A as having some faith-related characteristics, they cannot explain why or systematically identify the key faith attributes of these companies. In fact, most people don't know much about Chick-Fil-A's faith attributes except for the fact that its stores are closed on Sundays and its CEO opposes gay marriage.

Hobby Lobby faces similar caricaturization. Most people do not see beyond the company's Sunday closure policy and the fact that it recently refused to provide health care that covered abortifacients to their employees. But the company's faith attributes go much deeper than that. In the 2014 Supreme Court case addressing whether the company could refuse to offer abortifacients in its health care plan, Justice Samuel Alito in his majority opinion described at length what he sees as key faith attributes of Hobby Lobby:

> Hobby Lobby's statement of purpose commits the Greens to "[h]onoring the Lord
> in all [they] do by operating the company in a manner consistent with Biblical
> principles." Each family member has signed a pledge to run the businesses in
> accordance with the family's religious beliefs and to use the family assets to support
> Christian ministries. In accordance with those commitments, Hobby Lobby and
> Mardel stores close on Sundays, even though the Greens calculate that they lose
> millions in sales annually by doing so. The businesses refuse to engage in profitable

transactions that facilitate or promote alcohol use; they contribute profits to

Christian missionaries and ministries; and they buy hundreds of full-page newspaper

ads inviting people to "know Jesus as Lord and Savior" (*Burwell v. Hobby Lobby Stores,*

Inc., 2014, p. 14).

It is fascinating to note that Justice Alito points not only to the company's public statements

about its stance on faith, but also their unique business practices, leaders' conviction, charitable

donations as well as how they use their profit. In many ways these characteristics align quite closely

with Jeavons' criteria for identifying faith-based non-profit organizations. And yet, in spite of the

growing interest in understanding how faith is expressed in for-profit businesses, we still do not

have a comprehensive conceptual framework for analyzing whether or not, or the extent to which, a

company might be a faith-based business (Dougherty, Griebel, Neubert, & Park, 2013; Tracey et al.,

2014). We believe it is good time to systematically consider the nature and characteristics of faith-

based businesses.

Methodology

Our central question was how organizations integrate faith with business practice. To

explore this question, we chose applied principles from grounded theory methodology, with the goal

of developing meaningful mid-range theory. The grounded theory approach was developed by

Glaser and Strauss (1967), and advocates constant and evolving interplay between data collection

and analysis. In undertaking grounded theory, a researcher begins with theoretically developed

categories and concepts to guide data collection, but continues to refine and revise his/her

theoretical categories and concepts along the way as new themes and evidence emerge in the data

collection process (Isabella 1990).

Suddaby (2006) argues that grounded theory approach is "most suited to efforts to

understand the process by which actors construct meaning out of intersubjective experience." We

were interested in examining how organizational actors see and make sense of faith in the business organization. We approached the question inductively through the eyes of people who work at the organizations. We used a grounded theory approach with the goal of developing mid-range theory about faith-based business. Mid-range theorizing uses a framework of "context + mechanism = outcomes" to provide a narrative for how an antecedent generates outcomes (Astbury & Leeuw, 2010). Starting with empirical data, mid-range theory development maps the relationships between antecedents and outcomes in real world situations. It then focuses on the mechanisms that generate outcomes and provides causal explanations that describe the phenomenon in practice. Thus, mid-range theories create a realistic framework to explain the actions that occur within a given context (Pawson, Tilley, & Tilley, 1997).

Case studies are a predominant approach to grounded theory and mid-range theory development (Eisenhardt, 1989; Pawson et al., 1997). Case study research provides granular insights into organizational processes, specific mechanisms, and their outcomes. The data for the present paper comes from a multi-year case study research project that aims to understand how faith shapes and impacts businesses. Data collection was conducted at five US based organizations run with a distinct faith commitment. These businesses operate in different industries and range in size from about 50 employees to 350 employees. All five organizations are privately owned and run by Christian CEOs who make intentional effort to integrate their faith-inspired and biblically based management principles into their business practices. Four out of five cases studies were conducted in-person and on-site, while one case study was fully virtual with all interviews conducted over Zoom.

Data were collected through 72 one-on-one interviews, 17 focus groups, and 548 surveys with leaders and employees in the five companies evaluated. All interviews and focus groups were recorded, transcribed, and categorically coded by the research team. Data were collected from

business leaders, management teams, and frontline employees as participants. The interviews were open-ended and discovery oriented and typically lasted from 30-60 minutes. Focus groups were conducted with the executive team, management team, and sales or frontline employee teams and were 3 hours in length. The same interview protocol was utilized across all interviews and focus groups. Questions focused on the source of faith in the organization, how faith shows up in day-to-day work, and how faith impacts the interviewee's work individually.

Findings

Faith is an inherently abstract concept. It is not something one can see and touch. However, it can be expressed in tangible ways by people of faith, and it powerfully influences others around them. In that sense, it is like organizational culture. In his well-known study of organizational culture, Edgar Schein (2010) suggested that an organization's culture can be analyzed at three different levels in terms of how visible or tangible the artifacts of that culture are to an observer. Our research shows that faith is also observed and experienced in the organization at different levels of visibility. Adapting Schein's organizational culture model, we break down what we observed and learned on faith presence at organizations into three-levels (see Table 1). We arrange them in the order of visibility, with those at the top (embodied faith) more visible than those in the middle (institutionalized faith), which are in turn more visible than those at the bottom (internalized faith).

Table 1

The Three Levels of Faith Presence

Visibility	Three Levels of Faith Presence	Tangibility
Visible ↕ Invisible	**Embodied Faith** Visible physical symbols and concrete practices	Tangible ↕ Intangible
	Institutionalized Faith Organizational policies, aspirations, structures, resources	
	Internalized Faith Underlying assumptions, norms, taken-for-granted beliefs	

Embodied Faith

At the highest level of visibility, faith is seen and experienced through concrete symbols or practices. We call this level "embodied" faith because the symbols and practices give a visible and tangible expression to something that is inherently abstract. When we asked the employees how faith is present in their organizations, they often pointed to visible symbols of faith. For example, at Company A, the employees pointed to conspicuously visible mission statement on the wall that includes the phrase "*glorify God.*" Company D had crucifixes in almost every major public space as well as a prayer chapel in a prominent location. When asked, employees pointed to these physical symbols of faith including the chapel, crucifixes hanging in rooms as Bibles on employees' desks as evidence of faith within the company.

Four of the companies that we studied work with Corporate Chaplains of America and have a chaplain available at work to meet with any employee who needs prayer and consultation. In these organizations if employees have personal issues, they want to talk about they can speak with the

chaplain confidentially. Outside of work chaplains are available to visit hospitals and homes to provide additional spiritual and emotional support. While not everyone takes advantage of the service, all employees know that the service is available. The visible presence of a chaplain also reminded people of the organization's faith orientation.

In addition to these visible manifestations, faith is sometimes explicitly expressed in observable practices. Across all five organizations we saw evidence of faith being tangibly expressed in open prayers at meetings, Bible study groups, and everyday conversations. One manager stated, *"We pray a lot. We do things that we talk about God. We talk about faith."* All five organizations had workplace devotional small groups where interested employees can join to study the Bible and/or pray together.

One of the most distinctive practices stemming from faith revolves around the ways that these organizations endeavor to care for their employees and others they encounter. All five companies had intentional programs and practices that are designed to care for their employees in their times of needs. Our interviewees often mentioned that they feel they are cared for. Moreover, they explicitly state that such generosity and care stem from the company's faith commitment. For example, one interviewee at Company A states, *"I think his [the CEO's] faith lay the foundation for an incredibly generous company who takes care of employees very well, especially if they need it or they're in a kind of hard times."* Another employee at the same company mentioned that *"both of those things, caring about customers and caring about your employees, are very faith-driven."*

All five of the sampled companies have some form of formal policies or committees dedicated to caring for employees. For example, Company B has a department named "Company B Cares" that focuses on caring for employees as well as the needs of the community. Similarly, Company D's CEO created a "Caring Team," whose core function is to identify and address the personal needs of employees as community members. This team was created as an explicit

expression of faith and its stated mission is "*to care for people in a way that honors God.*" The work of the Caring Team is extensive and has a tremendous impact on the organization. Employees in crisis can access grants for house and car repairs, counseling, and therapy.

Most of the organizations had a significant focus on supporting employees' personal and professional development, including through tuition reimbursement programs, time off to serve at charities, company sponsored mission trips, direct donations to charities, and so on. Many also focused on caring for employees through generous benefits plans, including robust health insurance programs, family leave policies, and long-term care benefits These benefits were also seen as evidence of a faith-informed culture, and nearly universally their employees commented on how unusual their companies were in their respective industries:

- *"I've never seen, and I've never known of a company…. that went out of the way to take care of their people."* (Company E employee)

- *"For me, the faith comes into that of just that they [the leadership] have been faithful to continuing to give back what they've received through the different foundations and then to the employees as available."* (Company C employee)

- *"…it's one that you just see, the caring...because they are always doing something for somebody or something."* (Company D employee)

- *"The caring side is why I wanted to come here…. that they really care for their people."* (Company D employee)

Institutionalized Faith

Underneath the visible symbols and practices of faith, there were institutionalized values and policies that stem from faith. These values and policies, in turn, enable the visible practices and symbols. We call this company-wide commitment, policies, and shared values "institutionalized faith."

Each company's institutional commitment to faith is evident across multiple levels and various practices within the organizations including strategic planning, organizational structure, and resource allocation. Company D has a unique strategic plan that articulates goals for creating "eternal value by striving to honor God" in addition to the business goals. Company D's financial management practices also reflect institutionalized faith commitment. One employee mentioned that the company "*practices biblical principles with financing*" in that they do not take on debt to finance growth.

The institutionalized faith is epitomized in several ways across the five companies we studied. In one company each employee's business card articulated the company's faith-centered vision, mission, and values. Even the product catalogs and company introduction materials all explicitly state its faith-centered core values: "*We are a company grounded in Christian values of humility, honesty, integrity, respect, kindness and a sense of social responsibility. We strive to create eternal value by honoring God in all we do.*" Another company also had a value statement that expressed faith-based principles captured in the acronym *SHINE: **S**erve others, **H**onor God, **I**mprove continually, **N**avigate by values, and **E**xcel in relationships*, and these values were referenced by nearly every person interviewed at the company.

Company E had recently converted to an Employee Stock Ownership Program (ESOP), and is now effectively owned by its employees. This decision was driven by the faith-commitment of the original owners. Even though they could have sold the company at a much higher valuation, they established an ESOP in order to sustain the culture and values of the company. One of the original owners mentioned, "*we owe it to them to carry it on.*" Several employees saw the transition to ESOP as evidence of leaders "*practicing what they preach.*"

Company B also intentionally integrates biblical principles into its mission and vision statements. It states its three-fold purposes as (1) build relationship, (2) impact lives, and (3) glorify God. With these three purposes in mind, the company's leadership crafted it mission statement:

"*Caring for people, passionate about solution.*" This mission leads to a vision to give Company B a secure future, an exciting culture, and eternal significance. Given these core strategic statements, it is relatively easy to evaluate whether Company B is progressing and accomplishing these purposes or if they are simply platitudes that are easily ignored. By hiring people who share in the passion of these statements, including several past theological students, pastors, and church leaders, the work of the business (selling HVAC products) is the conduit for achieving the mission. As a result, these statements become strategic building blocks, requiring senior managers, salespeople, and warehouse managers alike to seek alignment, investment, nurturing, and measurement to accomplish them.

Across these companies we found an effort to integrate faith in management and operational practices that resulted in institutionalization of faith in values, policies, structures and resources allocation decisions. These institutionalized policies and commitments enable the embodied faith expressions through physical symbols and practices as we saw earlier.

Internalized Faith

A key finding from the research is that faith is experienced most profoundly by employees in invisible and implicit ways. At the deepest level of the organization, faith is internalized by employees and constitutes the basic fabric of the culture. The values and practices that stem from faith have become so deeply ingrained in the culture that they have become the norms and taken-for-granted beliefs that shape how people think and act.

When asked about the evidence of faith, one interviewee at Company D responded: "*Culture, I think, is what really leads and bleeds into the things such as the way that people interact with each other, and what we expect out of each other, and the extent to which we care for other people…. culture is really difficult to put into words, but it's really every it's really everything that we do here…. faith shows up in everything that we do.*" We heard many employees explain the presence of faith in similar ways. Faith is not something that they

could easily put their finger on, yet as some interviewees described, "*it lives in the organization at large,*" and "*it [faith] informs and drives attitudes and approaches to problems.*"

Because faith is internalized by the people and embedded in the culture of the organization, it has a profound effect on how people are treated and how they interact with each other. Different interviewees used different words to express how were treated. For example, one person used "valued" to describe how his company treats employees: "*I feel like I'm more valued here.*" The interviewee specifically attributed the culture of valuing people to the company leaders' faith orientation: "*the religious part of it… it is because that's what's driving them (the leaders) to treat people the way that they're treating people….. looking at people as people instead of just looking at people as number.*" Another interviewee used the word "respect" to describe the underlying norms at their company: "*there's an undercurrent of pressure to always be respectful of others no matter what the situation and how you're going to handle it.*"

The internalized faith and deeply embedded norms of value and respect also show up in the conversations that occur and the language that is used in these companies. Several people mentioned that their faith had grown while working in these companies. When asked about having conversations about faith one interviewee responded, "*For me, it's not hiding from it, not running from it and not being ashamed of it, not being afraid to talk about it.*" Another interviewee shared how those transparent conversations transformed his life, because some of his colleagues challenged him even as they continued to care for him.

Other interviewees (Company D) shared that what is surprising is not necessarily what is talked about, but rather what is not expressed in these companies: "*I worked at two other places…. You know there's feelings, there's tempers, emotions, and there's yelling. In my almost two years here, I've never seen that.*"

These values shape not just the employee experience, but also the customer experience at these companies. Employees do not view customers as a one-time transaction opportunity, but

rather aim to establish a lasting relationship or partnership. One employee (Company E) commented that in working with customers, he wants "*the very best for them.*"

It was evident that the employees held significant respect for Company E's leadership and the decisions they made. Even an employee who does not share the faith said that the leaders' actions and company's policies "*show me that they practice what they preach.*" Because of the trust built over the years, even decisions such as layoffs did not cause resentment. When speaking about how his employees handled layoffs, Company E's CEO expressed that he was "*blown away with the people we had to let go of how gracious they were.*" He went on to say, "*The Lord was in it is, is the best way to put it.*"

We also found that these companies had a view of their employees that was grounded in a belief that each person was made in God's image. Rather than being viewed as simply a worker, each person was viewed as someone who was inherently worthy of dignity and respect. This was often seen in the ways that the company treated people in the context of their families. Several employees talked about feeling the freedom to prioritize family matters without feeling guilty. One employee stated, *"I'm valued for what I bring to the table, and I'm not judged because of that or because I need some time off because I do have a life outside of work and that's encouraged."*

Because of the importance of maintaining culture and values, the companies strive to hire people who share the same values and ethical standards. All the companies practice the popular adage "hire for attitude, train for skills" to a certain degree. At Company B, one employee shared, "*I've heard the CEO say it numerous times, he does not care if someone has an absolute home run in our industry. Like he could be one of the smartest people about our industry in the world, if he doesn't fit our culture, he will not be here.*" The alignment with values complemented by the caring culture results in extraordinarily low turnover rates in our sampled companies compared to industry standards.

Table 2

Examples of Faith Integration at Each Level

Embodied Faith Visible physical symbols and concrete practices	• *Visible symbols*: mission/vision/values statements printed on walls, websites, brochures, business cards, etc., Bibles on desks, Bible verses posted, chapel, chaplaincy program, crucifixes • *Practices*: Prayer, Bible study, Personal and professional development programs, benefits plans (tuition reimbursement, health care, family leave, long-term care), car and house repair, community service, charitable donations, mission trips
Institutionalized Faith Organizational policies, values/aspirations, structures, resources	• Faith-driven values: Mission/Vision/Values statements, Strategic plans • Structures: Significant employee support structures; ESOP • Resources: Budget allocation for benefits or employee support funds; cash flow management, financing decisions, financial obligations
Internalized Faith Underlying assumptions, norms, taken-for-granted beliefs	• *Norms*: Stories of care, spirit of generosity, culture of respect for employees and customers, respect for leaders, conversations and language shaped by faith, freedom to prioritize family without guilt • *Underlying assumptions*: People worthy of dignity and respect, families prioritized

Conclusion

In this study, we attempted to understand faith integration in business organizations through the eyes of organizational actors. The findings show that faith is seen and experienced by employees in many ways. By adapting Schein's organizational culture framework, we introduce a three-level framework for identifying faith in organizations. The most basic finding is that faith is alive and well in all five for-profit business organizations that we investigated. As the Supreme Court decision in the case of *Burwell v. Hobby Lobby* has claimed, faith is not only exercised at a visible level (embodied faith), but also deeply embedded in the policies, values, and aspirations (institutionalized faith), as well as through the norms and culture (internalized faith) of the organization.

However, none of the companies promoted themselves as "Christian" businesses. For them, faith is not an organizational identity one can put on, but a lived reality and transformative worldview that radically reshaped how they operate the businesses. One CEO did not even like to display symbols of faith such as cross and Bible prominently in the business. He argued that faith is not about the values written on the wall. Instead, it is about what people live by and what people experience day to day at the organization. He wants people to see the evidence of faith in the lives of people and what the company strives for, not on the wall. In a way, "faith-based," which is the common descriptor of faith in non-profit organizations is not the most accurate description of these businesses. Rather, they are faith-driven businesses in that their identity and organizational form may not be faith-based, but their actions, policies, cultures, and values are driven by their faith. As one executive said, the faith identity expressed by his company is "*what we strive to live out and what we're called to do by our Lord.*" Although they may not identify as Christian businesses, it is clear that faith is central in these organizations.

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Financial Education and Peer-to-Peer Coaching at

Christian Institutions in Higher Education

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Abstract

The need for financial literacy education has become recognized by universities recently due to the United States Financial Literacy and Education Commission. This paper details how the Ron Blue Institute at Indiana Wesleyan University and Charleston Southern University have addressed these recommendations with an emphasis on student peer coaching practices.

Key words: Financial literacy, financial education, peer coaching, personal finance.

Financial Education and Peer-to-Peer Coaching at

Christian Institutions in Higher Education

In the past two decades, student debt on U.S. college campuses has become an alarming

issue. University students have increasingly taken on debt to pay for college. According to the

Federal Reserve (2021), from the end of 2016 until the end of 2020, outstanding student loan debt

grew from $1.4 to $1.7 trillion. The Federal Government owns most of the debt at $1.57 trillion

(U.S. Department of Education, 2021). Figure 1 shows student loan debt growth of 356% from

2003–2020 (Statista, 2020).

Figure 1

Percent Change in Household Debt 2003–2020 Adjusted for Inflation
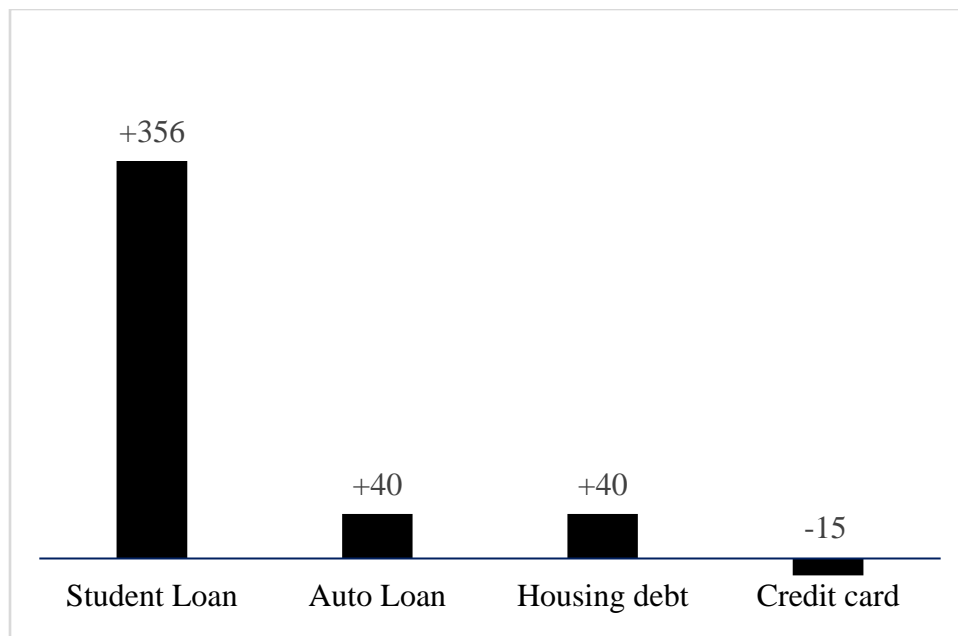
More than six in ten (62%) college seniors who graduated from public or private nonprofit

colleges in 2019 had student loan debt and they owed an average of $28,950 (The Institute for

College Access & Success (TICAS), 2020). The U.S. Department of Education (2021) data shows an

even larger average debt of over $35,000 per borrower, which includes loans for graduate and

professional schools. Many of these students are making decisions that will affect their financial

futures in ways they do not understand (American Student Assistance, 2015; Gladieux & Perna, 2005). This lack of financial literacy is evident well beyond college and into the workforce. Financially related stress and anxiety have become increasingly prevalent among college students. Financial stress on students leads to lower academic performance, poor productivity, leaving college to work additional hours to manage debt, and an adverse effect on retention rates that can hinder these students' career potential (Goetz, Durband, et al., 2011).

The purpose of this paper is to examine the need for financial education and peer-to-peer personal finance coaching created by the Ron Blue Institute (RBI) for Financial Planning and the implementation at Charleston Southern University (CSU) through the Center for Personal Financial Management (CPFM). Through the CPFM and peer-to-peer coaching, the RBI and CPFM are addressing (a) the mounting student debt issues, (b) financial stress among college students, (c) student attrition related to financial issues, and (d) the consequences of allowing access to money created by student loans.

Key Terms

For this paper, the key terms are defined as the following:

Biblical financial literacy – is the acknowledgment of God's ownership and man's stewardship of all financial resources to make biblically wise financial decisions and to live generously glorifying God.

Financial education – the attainment of financial literacy through a seminar, module course, semester course, or program that enables the learner to acquire essential financial knowledge, skills, and practices facilitated by an instructor.

Financial literacy - the basic knowledge, a set of skills, and access to money management tools that allow an individual to think, act, and communicate wisely in making informed financial decisions to achieve a sense of contentment and well-being.

Financial stress– is an emotional issue resulting from the lack of knowledge and skills because of insufficient funds, rising debt, unanticipated expenses, and poor money management decisions. *Peer-to-peer financial coaching* –students are educated, trained, and empowered to engage in effective listening to assist in problem-solving and accountability with peers. Peer coaches can use basic tools to make informed financial decisions to help others. The terms financial coaching and financial counseling are used interchangeably in the paper.

Literature Review

Although several articles examine financial literacy and peer-to-peer coaching, this review focuses on the need for financial education and peer-to-peer coaching. The literature review is segmented into sections that apply to the students at higher education institutions who may need to implement a peer-to-peer coaching program. We examine the U. S. Financial Literacy and Education Commission (USFLEC, 2019) student debt issues; biblical financial literacy; financial education and financial counseling; and financial stress, and student attrition. We begin by examining the FLEC guidance and recommendations for financial literacy and education from the 2019 report. We examine the mounting student debt, student attrition, and financial stress among college students especially first year students. We address the peer-to-peer coaching strategy as a program to implement at the university level to foster financial literacy for students to make Biblically wise financial decisions.

Financial Literacy and Education Commission

U.S. Treasury Secretary Steven Mnuchin said, "It is vital for our higher education institutions to offer students the resources and information they need to make financial decisions that best fit their needs and career aspirations" (Keshner, 2019, p. 1). According to the report from the U.S. Financial Literacy and Education Commission (2019), colleges should provide lessons in mandatory financial literacy courses and financial aid letters that itemize attendance costs. The Treasury

Department recommended 'mandatory' financial literacy courses for college students. Helping

students and their families avoid the pitfalls associated with financing higher education, and

empowering them to make optimal financial choices, should be a priority of all higher education

institutions (USFLEC, 2019).

The USFLEC (2019) released a report titled, "*Best Practices for Financial Literacy and Education at*

Institutions of Higher Education" as mandated by the Economic Growth, Regulatory Relief, and

Consumer Protection Act. This report established recommendations for higher education

institutions based on quantitative and qualitative data from academics, nonprofit financial education

providers, state and local governments, and financial service firms to name a few. The report

provides five target recommendations for higher education institutions designed as best practices to

incorporate financial literacy and financial decision making. The target recommendations provide

clear, timely, and customized information (a) to inform student borrowing; (b) effectively engage

students in financial literacy and education; (c) target different student populations by use of

national, institutional, and individual data; (d) communicate the importance of graduation and major

on repayment of student loans; and (e) prepare students for financial obligations upon graduation

(USFLEC, 2019).

The USFLEC Report in 2019 recommended that financial literacy programs adopt the

Consumer Financial Protection Bureau (CFPB, 2018) *Five Principles of Effective Financial Education,*

which includes the individuals and families to be served, provides actionable, relevant, and timely

information, improves key financial skills, builds on motivation, and makes it easy to make good

decisions and follow through. Higher education institutions should adopt the specific best practices

to engage students in financial literacy and education that include mandatory financial literacy

courses, peer educators, integration of financial literacy into core curricula, and enhance the

frequency and timing of communication with students (USFLEC, 2019).

Student Debt Issues

The U.S. Department of Education and the College Board report detailed data into student loan issues. The median loan amount per borrower was less than $20,000, with 55% of borrowers having less than $20,000 in debt (U.S. Department of Education, 2021). However, some students borrow more significant amounts and skew the average up significantly with 45% of the loan debt amount held by only 10% of borrowers who owe more than $80,000 (U.S. Department of Education, 2021).

At the end of the 4th quarter of 2019, before the COVID-19 event, the Department of Education reported that 9.6% of the Direct Loan amount outstanding (U.S. Department of Education, 2021) was in default. At that time, 19 million Federal Direct Loan borrowers were in repayment, but only 15.7 were current with their repayment. An additional 12 million were in default, deferment, or forbearance. It appears that almost 50% of borrowers were having trouble making payments on time even before the COVID-19 event and relief efforts started (U.S. Department of Education, 2021). The Federal Reserve Bank of New York (2019) noted the following:

> "As explained in a 2012 report, delinquency rates for student loans are likely to understate effective delinquency rates because about half of these loans are currently in deferment, in grace periods or in forbearance and therefore temporarily not in the repayment cycle. This implies that among loans in the repayment cycle delinquency rates are roughly twice as high." (Federal Reserve Bank of New York, 2019).

Looney and Yannelis (2015) examined changes in the market for federal student loans with a particular focus on the sources of rising default rates, the roles played by educational institutions, and the labor market outcomes of borrowers. They found the increasing default rates concentrated among 'nontraditional' borrowers who attended for-profit schools and, to a lesser extent, two-year

institutions and certain other nonselective institutions. They borrowed substantial amounts to attend institutions with low completion rates and, after enrollment, experienced poor labor market outcomes that made their debt burdens challenging to sustain. Of all the students who left school, started to repay federal loans in 2011, and had fallen into default by 2013, about 70 percent were nontraditional borrowers.

Not all student loan borrowers' struggle, indeed, many thrive because the education financed with their loans provides educational opportunities. Looney (2020) examined data from the Department of Education's College Scorecard data by institution and by field of study, to reveal which programs Americans have borrowed to attend and how borrowers from those programs fare in the workforce after graduation. Looney concluded that the data explains why student loans are a good investment and why they are not a good investment. This evidence is critical as policymakers examine ways to reduce the burden of student debt on those who struggle. The Scorecard data shows that the struggles of borrowers are related to the programs they enroll in and how much those programs cost. Students may want to consider using the College Scorecard to understand the consequences of their enrollment choices better.

 Biblical Financial Literacy

Over the past two decades, financial literacy has received considerable attention in the media and academic literature. In 2008, the President's Advisory Council on Financial Literacy established a definition for financial literacy as: "the ability to use knowledge and skills to manage financial resources effectively for a lifetime of financial well-being" (Hung, et al., 2009, p. 4). Atkinson and Messy (2012) defined financial literacy from a global perspective and established the following definition, "a combination of awareness, knowledge, skill, attitude, and behavior necessary to make sound financial decisions and ultimately achieve individual financial well-being" (p. 14). In a Ron Blue Institute White Paper Biblical financial literacy was defined as acknowledging God's ownership

and man's stewardship of financial resources to make biblically wise financial decisions that glorify

God (Henegar, 2019). The secular and biblical definitions of financial literacy highlight knowledge

and application, the difference comes from who's "well-being" is sought. Christians recognize that

they are merely a responsible party for the wealth they have been entrusted with and direct their

focus on giving all glory back to God.

Sallie Mae (2009) reported that 84% of college students desired more education on managing

their finances, and 40% stated they would have appreciated that information as a freshman.

Similarly, 64% percent of the respondents expressed a need for having financial management topics

in high school. The desire for information supports Xiao et al. (2011) findings that objective

knowledge reduced risky credit behaviors among first-year college students. Colleges and universities

that offer personal finance in their curriculum can provide financial knowledge to their students.

Goetz, Cude, et al. (2011) found that students who take a personal finance course were more

likely to engage in additional personal finance offerings. These offerings included on-campus

financial counseling centers, peer coaching, and online financial management resources. There has

been an increase in the number of colleges and universities offering peer-to-peer guidance or

coaching. Peer-to-peer financial counseling positively affected one's subjective financial knowledge

and attitudes (Brit, et al. (2015).

Financial Education and Financial Counseling

Financial literacy, financial education and financial counseling are methods for changing

financial behaviors. More than forty studies revealed that financial education and counseling can

improve money management knowledge and decision-making (Collins & O'Rourke, 2010). Newton

and Ender (2010) found that peer counseling appears to be especially effective at changing personal

finance decisions. Financial counseling and financial education are separate but related concepts.

Financial counseling centers on a face-to-face interaction in a coaching setting that helps the client

make better financial decisions. Financial education most often takes place in a workshop, course or program that enables the learner to acquire knowledge, skills and experiential practices facilitated by an instructor (Collins & O'Rourke, 2010).

Students participating in financial education and financial counseling, or peer-to-peer coaching are changing their attitudes toward money management, increasing financial literacy, and improving financial behaviors because of their engagement. Financial education and financial coaching change the way many students think, act, and communicate about personal finance and related decisions (Blue, 2016).

Financial counseling and peer-to-peer coaching demonstrated a statistically significant association with changes in objective financial literacy as it relates to credit reports, investments, financial knowledge, financial satisfaction, financial anxiety, and awareness of money owed. College Sophomores, Juniors and Seniors reported lower financial-related stress than Freshmen (Britt, et. al., 2015). This discrepancy could be explained by the reality that college may be the first-time freshmen have a need to manage their personal finances. The stress of paying rent, room and board, tuition, fees, textbooks, and socializing could be overwhelming for the average 18-year-old entering college (Britt, et al., 2015). Help-seeking studies confirm that freshmen are more likely to seek help than more advanced students (Lim, et al., 2014).

Financial Stress and Student Attrition

University leaders frequently report that more students drop out of college due to financial stress than from academic failure (Borden, et al., 2008). This suggests that universities that offer personal finance in their curriculum can provide financial literacy to their students. However, these courses may have an even different purpose. Financial stress, generally understood as the emotional impact of one's inability to manage money, limit debt, or make informed financial decisions (Blue & Smith, 2018). Poor practices often result in individuals spending more than they earn, taking on

debt, and experiencing financially related stress and other psychological issues. Financial stress is a known contributor to college student attrition (Borden, et al, 2008) below average academic performance (Crocker & Luhtanen, 2003), student retention (Joo, et.al, 2009), and general health and well-being of college students (Northern, et al., 2010).

As early as 2000, Drenta found that anxiety about finances is highest among younger consumers because of their high debt-to-income ratio. Credit card debt is incredibly stressful for college students (Kim, et al., 2003). National Endowment for Financial Education (NEFE) poll of young adults found that of those with debt, 30% worried about it often, 29% decided to put off or not further their education because of debt, and 22% took a job that they otherwise would not have because of debt (Lusardi, et al., 2012). Financial stress among college students links to harmful consequences related to health, well-being, academic performance, and relationships (Northern, et. al., 2010).

In contrast, financial satisfaction resulting from healthy financial behaviors leads to positive academic performance and greater satisfaction with life for college students. Lowering financial stress and increasing financial satisfaction are keys to improved academic performance, relationships, and retention (Xiao, et al., 2009). It is imperative that educators research and develop services that can help reduce financial stress to meet the needs of college students best. The findings indicate that universities should give special attention to first-year students transitioning to new roles and responsibilities as college students because all grade levels showed lower financial stress than first-year students. Targeting first-year students with mandated financial education, financial counseling, and peer-to-peer coaching may increase their financial satisfaction and reduce their anxiety in managing money (Xiao, et al., 2009). Students who reported completing a personal finance course and/or managed money well also expressed greater interest in a financial counseling center. Students

experiencing the highest levels of financial stress should seek or be directed to peer financial coaches (Goetz, Durband, et al., 2011).

The Need for Financial Literacy and Peer Financial Coaching

The Ron Blue Institute for Financial Planning (RBI) at Indiana Wesleyan University (IWU) has been committed to financial education and peer coaching for Christian college students over the last decade. RBI and associated Christian universities are proactively working toward personal finance recommendations and providing resources to Christian colleges and universities across the country. The agreement for IWU to utilize Ron Blue's intellectual property commenced via a foundational document between the current President, David Wright, and Ron Blue (Ron Blue Institute Charter, 2014). Ron Blue's vision is to reach every Christian student with the biblical principles of money management. President David Wright wrote, "My dream is for every student at IWU, and at Christian colleges across the country, to have the clear and compelling help of Ron Blue's teaching and biblical principles regarding the creation and use of our wealth" (personal communication, May 1, 2014). Ron Blue (personal communication, May 1, 2014) says, "God's Word speaks authoritatively and timelessly to all financial planning and decision-making, providing us with the wisdom for the process and principles for the decision." Ron Blue provides financial decisions based on biblical principles to help clients make wise financial decisions, live generously, and leave a legacy. Ron Blue brings 50 years of expertise organizing financial planning consistent with one's faith that is an industry recognized, professionally proven, biblically wise, and organization or university delivered (Ron Blue Institute, 2021).

Ron Blue (personal communication, May 1, 2014) asserted, "Biblical principles are always right, they are always relevant, and they are never going to change. To be understood they must be simple, relevant, and transferable." The Ron Blue Institute teaches the importance of five master

your money principles: spend less than you earn, avoid the use of debt, save, or build margin for the unexpected, set long-term goals, and give generously (Ron Blue Institute, 2021).

Ron Blue Institute Support to Universities

Some universities across the country are acting by integrating a seminar series of financial literacy topics. Others have devoted a particular period designated "Money Week" that focuses efforts to bring awareness to money issues. Little uniformity exists across universities in developing a strategic plan to address today's lack of financial wisdom (FLEC, 2019). Over the past decade, RBI has developed a relatively "turnkey" concept for Christian colleges and universities to adopt. RBI currently partners with eight universities across the U.S. to deploy a franchise-like model referred to as Ron Blue Centers. The Centers gain consultant expertise from the RBI executive team and access to the intellectual property, suite of products, and services created by the Institute. The RBI explains the response and suggestions for Christian universities to the challenges before institutions of higher education (see Appendix). The Institute is seeking to model the way and develop a replicable response for other Christian higher education institutions to be prepared to provide financial education and financial coaching from high school dual credit through college and into the church and workplace. RBI content, curriculum, and publications create opportunities for higher education institutions to provide financial education and financial coaching for their students in response to the best practices recommended by the Treasury Department.

Peer-to-Peer Financial Coaching

Students participating in financial education and financial counseling, or peer-to-peer coaching, change their attitudes toward money management, increasing financial literacy, and improving financial behaviors because of their engagement (Parker, et al., 2018). Financial education and financial coaching help students think, act, and communicate about their personal finance (Blue, 2016). Newton and Ender (2010) shared that peer counseling is effective because peers can relate on

a generational level and coach toward effective financial behavior through positive peer coaching. Students receiving peer financial coaching reported higher financial satisfaction two months after their initial coaching session. Students experiencing the highest levels of financial stress should seek or be directed to peer financial coaches (Goetz, Durband, et al., 2011). Universities building comprehensive campus-based education programs would do well to invest in personal finance courses for incoming students allowing these students to take advantage of financial counseling, peer coaching, and online financial education modules as they matriculate through college (Goetz, Cude, et al., 2011).

Parker et al. (2018) explain that peer coaching is a low-cost resource and powerful tool with high impact, just-in-time delivery, a self-renewing resource, and easily learned. Students learn from peers they see like themselves and are likely to respond positively to questions and coaching support (Fabiano, 1994). Peer-to-peer coaching is a unique type of relational learning that focuses on relationships between individuals of equal status who support each other's personal and professional development goals. Peer coaching uses a three-step process to include: how to build effective relationships in peer groups, how to use peer coaching to create successful experiences for the students by honing their relational skills, and how to make peer coaching a habit (Parker, et al., 2018). Through this three-step process, individuals develop and learn attitudes and behaviors that foster mutual learning in relationships with their peers into the future (Parker, et al., 2018). Ultimately, peer coaching is an underutilized developmental tool and low-cost resource to facilitate success that can be effective in personal and professional relationships (Parker, et al., 2018).

Peer-to-peer coaching models also provide benefits to the peer educators themselves. Badura, et al. (2000) research indicated that students who participate in peer education training and become peer educators derive a heightened sense of leadership and increased knowledge of their peer education topic. Consequently, the newly formed Center for Personal Financial Management

(CPFM) utilized the peer-to-peer coaching model to educate the Charleston Southern University (CSU) community.

Center for Personal Financial Management at Charleston Southern University

Charleston Southern University was founded in obedience to Christ's command to make disciples of all nations, teaching them to align with His design (CSU, 2020). The current student body population size is 3500 undergraduates (CSU, 2020). CSU's third president, Dr. Dondi Costin, expressed the university's need to prepare servant leaders to pursue meaningful lives. A Charleston Southern University education is described as a "Passport to Purpose "and one important component of achieving life goals is managing your money" (CSU, 2020, para. 3).

The Center for Personal Financial Management (CPFM) was launched in the fall of 2019. The mission of the CPFM is to enable CSU students, faculty, staff, and surrounding community members to be better disciples of Jesus by providing biblically based financial education. CSU has taught a for-credit three-hour course in personal financial planning for over a decade. The CPFM is a response to the increasing need for biblically based financial literacy to ensure CSU students and graduates are better prepared to achieve their God-given goals in life. The CPFM is supported through the gifts from friends and alumni of Charleston Southern University and the College of Business. The objectives of the CPFM state that all students at CSU will (a) learn personal financial management from a biblical perspective, (b) CSU will develop Christian leaders prepared to meet the needs of students seeking sound counsel in Personal Financial Planning, and (c) CPFM will create school, church, and community outreach through biblically based financial education (CSU, 2020, para. 5).

To recognize the importance of financial literacy, the Personal Financial Planning course may count as fulfilling the social science elective requirement of the Liberal Arts Core Curriculum for most majors. However, the three-hour introductory Personal Financial Planning course is more

in-depth and maybe a general elective for any degree program, not just business majors. The course

covers (a) biblical views of money, (b) stewardship, (c) budgeting, (d) debt management, (e)

investing, (f) charitable giving, and (g) wealth management. The course attempts to provide materials

and tools that are relevant and useful for all students in financial decision making. Making sound

financial choices is about more than the numbers. The faculty attempts to avoid intimidating non-

financial majors with more complex calculations.

CPFM includes a financial literacy module in the freshman seminar course. This module is

delivered to all incoming freshmen using eLearning software. In this module, students learn using

videos and examples and by studying the 4 H's of the Financial Wisdom Tool and the *Simplifying the*

Money Conversation booklet provided by the Ron Blue Institute (Blue, 2018). Students are accountable

for learning by self-paced study through the module. Success in quiz completion allows for

advancing through the module. This type of learning requires little instructor intervention. The

freshman seminar students receive peer-to-peer coaching for additional guidance and coaching.

Additionally, the students are advised to take the Personal Finance course as a next step towards

financial literacy.

The CPFM strategy includes other initiatives beyond the classroom. The first is the peer-to-

peer coaching team modeled after the Ron Blue Institute. CPFM maintains a relationship with

financial professionals and intentionally brings outside speakers for opportunities to speak about

Biblical financial literacy both in classrooms and general campus-wide sessions.

A final initiative of the CPFM is the process of developing a degree program that includes a

major in Financial Management with a concentration in Financial Planning. This degree meets the

educational requirements for candidates to take the Certified Financial Planner exam. The program

is modeled after work done at RBI and other affiliated schools. This program would also qualify

students to take the Certified Kingdom Advisor® (CKA) proctored exam. Financial advising is a

very attractive career field and the need for financial literacy education and advising is not limited to college students. This initiative can help provide a stream of professionals who can help the community with sound Biblically based financial education.

The Buc$ense Peer-to-Peer Coaching Program

In the Fall of 2020, CPFM faculty selected the first peer-to-peer coaching team, which consisted of four CSU undergraduate students. One of the tasks for the peer-to-peer coaches' tasks was to conduct outreach and offer biblically based financial literacy education to Charleston area schools and churches through CSU faculty, student coaches and the Charleston Area Kingdom Advisors (2021).

Recruitment, Staffing, and Training

In the Spring of 2020, the CPFM Director and the faculty member started taking applications from undergraduate students of potential peer-to-peer coaches. By the end of the Spring semester, four coaches were selected through a rigorous application and interview process via Zoom platform. The four selected coaches needed peer-to-peer coaching training to include financial literacy and peer coaching training. The CSU coaching team consists of four students including two seniors with double majors in accounting and financial management, and two sophomores who are business majors. The students selected were from different levels of their educational progression. The two seniors worked as interns with a financial advising firm during the summer of 2020. The sophomores will have future internship opportunities and provide critical continuity for the future of CPFM peer-to-peer coaches. In the Fall of 2020, the CPFM recruited, interviewed, and selected five more peer-to-peer coaches from various majors at the Charleston Southern University.

For continuity and weekly training for our peer-to-peer coaches, a three-credit hour Peer-to-Peer Coaching class was created for the coaches and the coaches in training. The faculty member

conducted training for the peer-to-peer coaches during the class to include budgeting, investments, taxes, relationship building, guest lecturers from Financial Advisors, and open dialog about current topics. The CPFM has no physical location on the CSU campus. The students are encouraged to meet with their clients on Zoom due to COVID-19 restrictions. In the coming semester, the students will be encouraged to meet face to face with CSU students in the coffee shop, outside at a picnic area, or any suitable place the clients are willing to meet with their peer-to-peer coach.

During the Fall of 2020, the peer-to-peer coaches conducted fifty virtual appointments with CSU students about their personal finances. In 2021, the peer-to-peer coaches made four in classroom presentations, fifty-five virtual coaching appointments, and taught two personal finance classes to a local high school in the community. For additional training, our peer-to-peer coaches attended the Kingdom Advisors virtual annual conference via a CSU satellite teleconference. The CPFM increased visibility and awareness of the CPFM and Peer-to-Peer Coaching team using multiple advertisement formats and mediums such as a team video that was broadcast campus network via email and social media, flyer distribution, and a large banner. The "BucTalk" video was created by the faculty member and two peer coaches, which was presented to all the CSU community via the video link and the public website. Additionally, a Board of Visitors presentation was created by the faculty member and two peer-to-peer coaches for explaining the program. The peer-to-peer coaches created a social media account on Instagram, which eventually garnered 190 followers of the CPFM. Finally, the peer-to-peer coaches created five blogs that posted to social media accounts.

Conclusion

Students at private and public institutions may use student loans out of necessity for funding their education to obtain their higher education degree. These student loans are relatively easy to obtain, often requiring no credit checks and no co-signers. To a young student, the loan repayments

appear in the distant future. The interest rates are low, and students are not questioned on how they will use the money. Sometimes the student may not even understand the details and requirements of the loan repayment process. Young adults with little to no financial literacy education have been willing to use the readily available money without understanding the consequences, which has resulted in a national student loan debt crisis.

Financial literacy has become a public policy objective to improve university student welfare through better decision-making. The Center for Personal Financial Management (CPFM) at Charleston Southern University (CSU) was established by faculty members and the College of Business Dean to help CSU students with biblical based financial literacy. The CPFM utilized Peer-to-Peer Coaching paired with formal financial literacy education to help students gain essential financial wisdom. The Peer-to-peer coaches completed 110 virtual coaching sessions during the 2020–2021 school year. The CPFM applied for and received a $15,000 grant from TD Ameritrade to continue the growth of the program. The CPFM is developing a Certificate in Personal Financial Counseling in conjunction with American Association of Christian Counselors and the Ron Blue Institute. The five-course certificate program will be offered beginning in the Summer of 2021. The CPFM plans to collect survey data on how the peer-to-peer coaches effectively helped the students using their services.

Institutional decision-makers need to make concerted efforts to focus on financial education and financial coaching for freshmen to attack the student debt crisis. At a Christian institution like CSU, the information and philosophy of the Ron Blue Institute provided a well-supported program that was ready for implementation. Universities creating comprehensive campus-based finance education programs may do well to invest in personal finance courses for first-year students to ensure a formal well-supported, and structured core. Regardless of the Biblical influence of the Rob Blue and CSU format, the peer-to-peer model seems particularly effective in influencing lower-level

undergraduate students. Moreover, the success of this type of financial education program is likely not limited to private Christian institutions. College students are often influenced by peer learning in a way that is different from classroom settings. Not only does it provide students with a basis for better financial decisions as they matriculate through college, but also there are likely positive externalities as graduates move into the workforce. In the end, these Christian-based financial literacy programs establish an essential foundation for a financially sound and service-driven life.

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Appendix

A list of current financial education and peer coaching resources RBI has provided many Christian universities. RBI content, curriculum and publications create opportunities for institutions of higher education to provide financial education and financial coaching for their students in response to the best practices recommended by the Treasury Department.

Ron Blue Institute Initiatives	RBI Curriculum	RBI Publications and Thought Leadership
High School and Home School Learners	Biblical Personal Finance Course for High School Students	Skyepack Platform
High School and Home School Learners	Life Calling and Leadership Course for High School Students	Textbook and Assessment
Schools of Theology and Ministry	Simplifying the Money Conversation Lessons Integrated into Existing Courses	Simplifying the Money Conversation Booklet & Biblical Personal Finance Interactive Online Modules
Business Schools	Personal and Family Finance Elective	Biblical Financial Planning or Mastering Personal Finance Textbook & Tools

Elective	Personal Faith and Finance Elective	Simplifying the Money Conversation and Never Enough? Books and Videos
Business Schools for Adult Learners	Personal Finance Required Course for Associate Business Students	Biblical Financial Planning Textbook
Christian Universities	RBI NEXUS Peer Coaching Content and Tools	NEXUS Training Manual for Directors
Seminaries	Modeling and Teaching Personal Finance Course for Pastors	Syllabus and Supplemental Materials
Adult Discipleship Program	9:23 Fellowship Program	Year-long Study of RBI books and recommended books on stewardship and generosity
Christian Universities	CFP© with CKA® Certification Program	Money Education Textbooks including CKA videos and KA exam

Churches	God Owns It All Group Study with Financial Coaching for Lay Leaders Content	God Owns It All Curriculum with Power-points, Supplemental Materials and Tools
Internship Placement Support and Career Opportunities	Financial Advising Firms via Kingdom Advisor relationship	Networking, Communicating and Collaborating
Scholarships for Faculty & Students to KA Annual Conference each February	University Track and Student Networking with Job Fair	Curriculum and Center Strategies Update

The *CHANGED* Organization:

Using the Leadership Values of 1 Peter 5 to Minimize Resistance and Facilitate Change

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Abstract

Organizational change is inhibited by resistance throughout the change stages of Lewin's three-step model. Follower resistance to change is derived from common dispositional and organizational impediments including disbelief in the change, lack of trust in the leader, fear of failure, poor self-confidence, threat to job status and security, and resentment of control. An analysis of 1 Peter 5:1-5, focused on the opening-middle-closing and repetitive-progressive inner textures, reveals seven specific leadership values—voluntary, integrity, participative, humbleness, ethical, supportive, and delegation. The positive characteristics and behaviors of leaders who exhibit those seven values may work to minimize the resistance associated with the common impediments. Effective leaders frequently reinforce the aspects of those seven values in a continual effort to minimize reoccurring resistance. From the values found in 1 Peter 5:1-5, seven leadership proverbs are derived for contemporary leader application in creating a *CHANGED* organization. Finally, a seven-point action plan modeling the effective implementation of the seven values as related to follower impediments, resistance, and each Lewin change phase is presented.

Keywords: organizational change, resistance, leadership values, inner texture analysis, Lewin's model, 1 Peter 5

The *CHANGED* Organization:

Using the Leadership Values of 1 Peter 5 to Minimize Resistance and Facilitate Change

Organizational change is a dynamic process affecting numerous stakeholders. Change process dynamics always include at least one significant reality—resistance to change. Resistance is a follower reaction often continuing throughout the change process due to specific change impediments. Much effort has been expended addressing these impediments in order to streamline the change process. A classic model addressing resistance and change is Lewin's three-step model. Lewin's model involves three phases known as unfreezing, change, and refreezing (Petrescu & Dinescu, 2010). Certain leadership values, characteristics, and actions are conceivably very effective in minimizing resistance in the change process. In that vein, the purpose of this study is to consider the leadership values of *voluntary, integrity, participative, humbleness, ethical, supportive,* and *delegation* as derived from an inner texture analysis of 1 Peter 5:1-5.

Change impediments and the corresponding resistance do not disappear after unfreezing. Conner and Meyer (2004) state leaders' ideas for change must be "sold, resold, emphasized, and monitored throughout the change management process" (p. 11). Burnes (2004) further notes "without reinforcement, change could be short-lived" (p. 986). The leadership challenge, therefore, involves an ongoing effort in addressing impediments and thereby minimizing resistance in order to solidify the change. One conceptual answer is found in the leadership values derived from 1 Peter 5:1-5. These values are demonstrated by distinct leader characteristics and behaviors that positively contribute to the change process. Organizational leaders possessing the seven values found in 1 Peter 5:1-5 will display positive characteristics and effective behaviors which minimize routine resistances and successfully freeze the desired change.

Inner Texture Analysis 1 Peter 5:1-5

According to Robbins (1996), inner texture analysis considers the relational aspect of "word-phrase and narrational patterns" that produce "the context for the 'networks of signification' in a text" (p. 46). This analysis of 1 Peter 5:1-5 primarily focuses on the inner texture methods of opening-middle-closing and repetitive-progressive to identify important leadership values. These values emerge when analyzing the significant interwoven patterns of the passage.

Opening-Middle-Closing Analysis

The text's opening, middle, and closing sections consider "the span of the rhetorical unit" (Robbins, 1996, p. 50). Peter's narrative opens with verse 1, the middle contains verses 2-4, and the closing is verse 5. The opening use of *therefore* indicates a transition from the previous narrative. Hiebert (1982) notes this transition "indicates a logical thought connection" (p. 330) with previous statements but begins a new focus. Peter's opening serves three purposes. First, he states his credentials as a fellow elder, a direct witness of Christ's sufferings, and a shared partner in glory. These powerful credentials underscore Peter's credibility and are given more forcefully than anywhere else in the entire epistle (Hiebert, 1982). However, Peter delivers his credentials collegially as an exemplar of the values he further proposes (Elliot, 2001). Second, Peter indicates his purpose in writing is to provide encouragement. Third, he names his addressees, the elders, referring to those advanced in age being the natural leaders of the church (deSilva, 2004).

The middle verses 2-3 provide the thrust of Peter's leadership narrative with a series of repetitive-progressive statements detailing the positive attributes that should characterize elders. These verses identify the positive values of a shepherding leader who voluntarily oversees followers by encouraging participation while demonstrating integrity and ethics (Holderread, 1979). Middle verse 4 is a reminder that the ultimate reward for modeling those values is received in Christ's glorious return (Lynch, 2012). The closing verse 5 transitions from the elder perspective to focus on

the younger men and the entire community (Elliot, 2001). The closing contains a reasoned

argument, summarizing God's will and reward, to persuade all Christ's followers to display

humbleness (Holderread, 1979). Verse 5 demonstrates humility as another important leadership

value (Breed, 2016). Table 1 provides a visual representation of the opening-middle-closing pattern

of 1 Peter 5:1-5.

Table 1

1 Peter 5:1-5 Open-Middle-Closing Texture

Pattern	Verse(s)	Text
Opening	Verse 1	Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed.
Middle	Verses 2 - 4	Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory.
Closing	Verse 5	You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble.

Note. Scripture text is from NASB.

Repetitive-Progressive Analysis

Repetitive-progressive texture analysis considers the "integrated patterns of repetition and progression" (Robbins, 1996, p. 46) found in the text. These integrated patterns emphasize the attitude or action the author desires to implant on readers (deSilva, 2004). The repetitive progression found in middle verses 2-4 clarifies the leadership values Peter desired the elders to model. Shepherding and exercising oversight are given first as the primary function of the leader (Breed, 2016). After indicating the elders' primary purpose, Peter modifies those purposes with a series of positive and negative statements (Hiebert, 1982). Elliot (2001) notes this "triad of negative-positive antitheses . . . is unique in the New Testament" (p. 555). This repeated progression involves three "not…but" statements (See Table 2) providing a framework of good and bad. These "not…but" statements illustrate the distinct contrast between the positive and negative attributes (Elliot, 2001). Peter persuades these elders to *shepherd* with supportive guidance and *exercise oversight* of followers with willingness or *voluntarily* and not *under compulsion* or as a requirement. Further, they are to lead with *eagerness* or an excited desire but *not for sordid gain* or unethical profit while *proving to be examples* of integrity and not *lording it over* or dominating their followers. Peter provides a persuasive argument for Godly leadership values supported by the contrast between good and bad (Lynch, 2012).

Table 2

1 Peter 5:1-5 Repetitive Progressive Texture

Pattern	Verse	Text	
Repetitive	Verse 2	Not under compulsion	
Progressive	Verse 2		But voluntarily
Repetitive	Verse 2	Not for sordid gain	
Progressive	Verse 2		But with eagerness
Repetitive	Verse 3	Nor yet as lording it over	
Progressive	Verse 3		But proving to be examples

Note. Scripture text is from NASB.

Analyzing the opening-middle-closing and repetitive-progressive inner textures of 1 Peter 5:1-5 demonstrates Peter's narrative as persuasive argumentation for certain leadership values. The opening provides validity in Peter's credentials. The middle provides the purposeful leadership values of shepherding and oversight while demonstrating the values of voluntary, integrity, participative, ethical, and supportive leadership through a repeated progression of modifying statements. The closing section adds the value of humility. Peter's argument for these values is threaded throughout the passage.

Organizational Change and Follower Resistance to Change

Lewin's original change process theory, the force-field model, is commonly known as the three-step model (Petrescu & Dinescu, 2010, p. 136). Lewin conceived change in three phases: unfreezing, changing, and refreezing. In the unfreezing phase, entrenched behaviors/mentalities are

perceived as invalid. In the change stage, new behaviors/mentalities are introduced and perceived as

improvements. In the refreezing stage, the change is fully implemented, and the new

behaviors/mentalities are solidified and perceived as routine. Essentially, the three-step model

extracts the old, moves to the new, and then solidifies the new behaviors/mentalities (Burnes, 2004,

pp. 985-986). Lewin's change model is reviewed more thoroughly in the following section as it is an

integral aspect of the *CHANGED* organization model.

Even though Lewin's three-step change model is simplistic in its design, implementing the

process is more complex. While Lewin's focus was on group change (Burnes, 2004), an underlying

critical factor impacting the complexity of any change process relates to the basic tendency of

human nature to resist change (Dent & Goldberg, 1999). In fact, Avey et al. (2008) suggested

employee resistance is one of the biggest barriers to organizational change. Empirical testing shows

resistance to change can be attributed to dispositional tendencies, such as disbelief in the change,

poor self-confidence, and resentment of control (Oreg, 2003; 2006), or organizational issues, such as

lack of trust in the leader, fear of failure, and threat to job status and security (Dent & Goldberg,

1999; Kreitner, 1992). Follower resistance to change is also reviewed more thoroughly in the

subsequent sections because of its overall importance in the *CHANGED* organization model.

Lewin's Three-Step Model of Change

Kurt Lewin is considered by many as the founding father of change management

(Cummings et al., 2016). The focus of Lewin's work revolved around the psychological aspects of

social conflict. Lewin believed a key factor in resolving conflict was to enable learning and

understanding to change people's perceptions (Burnes, 2004). Even though over the years Lewin's

model has been criticized (Burnes, 2004), the model has been widely embraced as the foundational

basis for change management as demonstrated by various textbook authors, including Robbins

(1993), Wren and Bedeian (2009), and Burke (1982), as well as extant literature from academic

journals. A major reason for its popularity has been the support for "leading" and "managing" employee perceptions and behavior during organizational change efforts (Santhidran et al., 2013). Lewin's change model is composed of three critical steps.

Lewin (1946) proposed the first step in changing behavior was to "unfreeze" existing perceptions and situations. In this step, there must be some recognition of the need for the change (Kaminski, 2011). If there is little group recognition of the need for change, the change agent is challenged upfront (Burnes, 2004). The presence of either driving forces or restraining forces must exist for any motivation to change (Calder, 2013), as well as the understanding of the crisis or event triggering the desire for change (Lavasseur, 2001). An important component of this step is to prepare organizational members for the change (Armenakis & Bedeian, 1999), which involves early planning and involvement of institutional stakeholders (Manchester et al., 2014).   During this process of preparing for organizational change, clear communication throughout the organization is necessary. Although communication from the top is important in bringing about successful change, it is not the only critical factor. Each organizational member must support and participate in the change effort (Lavasseur, 2001; Calder, 2013; Kaminski, 2011). In addition, training employees by providing the knowledge and skills needed is another important component (Calder, 2013). Other strategies may involve negotiating with employees to emphasize what the change can do for them or, in the worst-case scenario, using coercion (Calder, 2013).

Step two of the change process involves the actual change. This step also is referred to as "moving" or "movement" (Sarayreh et al., 2013; Manchester, et al., 2014) and involves evaluating all the forces at work as identified in step one and developing options (Sarayreh et al., 2013). To bring about change successfully, leaders must understand the human side of the equation and recognize that human capital is as important as other resources and infrastructures that may exist in the organization (Bakari et al., 2017). Therefore, during this period, change agents attempt to change

attitudes and decrease resistance (Manchester et al., 2014) and to gain commitment from employees (Bakari et al., 2017). Employees are more likely to adopt organizational change more easily if organizational leaders have prepared employees for the change to achieve employee commitment (Santhidran et al., 2013). Part of the employee preparation for change involves leaders removing or minimizing barriers to change (Lavasseur, 2001) with emphasis on removing the fear factor and breaking old habits (Calder, 2013). One effective way in removing change barriers is to involve employees in the planning and implementation of impending change. Employee involvement is a long-recognized strategy for implementing change and this involvement will be most effective if organizational members feel empowered—both in authority and responsibility (Hussain et al., 2018). This empowerment comes because of strong leadership in terms of motivating employees and sharing knowledge at the individual level (Hussain et al., 2018). Even so, change will happen only when all group members buy into the process. For example, there will be early adopters of the change and others who lag. The reluctant employees must identify cognitively and psychologically with the early adopters before change can happen (Schein, 1996).

Step three of the process relates to "refreezing." This step recognizes the new behaviors and attempts to stabilize the environment (Sarayreh et al., 2013) with the "new normal" by developing strategies to enhance and boost the new practices (Manchester et al., 2014) and by creating supporting culture for the new behavior. Group members must be able to personally "refreeze" by recognizing how the new behaviors benefit them or how they can fit the change solutions into their own new normal (Schein, 1996). A major part of the post-change support calls for leaders to remain actively engaged by participating as part of the team, while continuing to provide information and updates on the change effort (Lavasseur, 2001). Among other factors, this reinforcement requires feedback through organizational rewards for employees who exhibit the desired behaviors (Calder, 2013; Kaminski, 2011).

Dispositional Tendencies to Resist Change

Research suggests much of the resistance to change can be attributed to an individual's general dispositional tendency to resist change (del Val & Fuentes, 2003; Oreg, 2003; 2006). Specifically, Oreg (2006) found that "some employees are more likely to experience negative emotions and more likely to act against organizational changes because of their dispositional inclination, independent of the particular nature of the change at hand" (p. 92). A sample of dispositional tendencies leading to resistance to change include disbelief in the need for change, poor self-confidence, and resentment of perceived control due to organizational change.

One of the primary reasons for resistance to change is disbelief that the change is necessary (del Val & Fuentes, 2003). Disbelief can develop due to several factors including cognitive rigidity (Oreg, 2003). Some individuals are simply "dogmatic" as characterized by rigidity and closed-mindedness. These individuals might be unwilling to accept and adjust to new situations and, as a result, feel change is unnecessary. Individuals who find it difficult to adjust to change may develop feelings of anger or anxiety leading to a feeling that change is not necessary (Oreg, 2006). Also, a preference for low levels of stimulation and novelty may persuade some individuals to maintain the status quo. In other words, they have no desire or need for novelty or change in any way (Oreg, 2003). Often, denial that change is necessary is caused by a distorted perception or by not fully understanding the strategic implications of the change, which is sometimes due to an increase in communication barriers and untrue assumptions about the change process (del Val & Fuentes, 2003). If the organization fails to communicate the need for the change, as well as the strategic benefits, then employees may not have the information necessary to readily adopt the change initiatives. Also, if the proposed change is incongruent with the organizational values, then individuals may not see that such a change would be beneficial, thus increasing the resistance to change (de Val & Fuentes, 2003).

Employees with poor self-confidence may be prone to resist change as well potentially leading to a lack of psychological resilience (Oreg, 2003). Individuals who are not resilient due to the fact they do not believe in themselves may not be able to cope with change because to do so could mean admitting past practices were faulty or they could have feelings of losing face (Oreg, 2003). The perceived notion of a capabilities gap between the tasks before the change and the tasks after the change will negatively affect a person's self-confidence and, therefore, might increase the resistance to change.

Resistance to change may increase as the resentment of loss of control increases (Oreg, 2003). Research has shown individuals resist change and uncertainty when leaders dictate the changes especially when the changes do not seem feasible, and employees are not given control of the situation (Dent & Goldberg, 1999). Employee involvement is a long-recognized strategy for implementing change, and this involvement will be most effective if organizational members feel empowered and in control of their work environment—both in authority and responsibility (Hussain et al., 2018). Individuals may feel they have lost control over their life situations and that change is being forced upon them rather than their own initiation of the change. For example, if individuals perceive the change involves more work, even for the short term, they may feel learning and adjusting to new tasks is undesirable (Oreg, 2006), and this lack of control over the work environment might lead to an increase in resistance to change. In this same vein, employees may be reluctant to adopt new habits that are forced upon them (Oreg, 2003). Some individuals may be comfortable with the status quo and experience stress and frustration when their old habits do not fit with the change. This kind of resistance occurs when employees have predispositions and preferences that are not rational (e.g., preferring not to move offices or not wanting to learn new technology, etc.). However, even the smallest act reducing employee control can lead to resentment and a resistance to change.

Organizational Tendencies to Resist Change

Often individuals resist change due to issues specific to the organization. The cornerstone of these issues is the uncertainty change brings to both organizational systems as well as organizational members (Aldag & Stearns, 1991; Griffin, 1993; Schermerhorn, 1989). Three primary organizational issues leading to resistance to change include lack of trust in the leader, fear of failure, and threat of job status and security.

An alternative view posits resistance to change may have nothing to do with individual predispositions or organizational strategies, per se. Rather, how employees are treated by the organizational leaders throughout the change process may dictate how they respond to the proposed change. Thus, leaders who foster a trusting environment could influence successful change. Conversely, when organizational members do not trust the leaders, resistance to change may increase (Dubrin & Ireland, 1993; Kreitner, 1992; Oreg, 2006). For example, Folger and Skarlicki (1999) suggest perceived organizational fairness may be an important factor. If people believe they are being treated fairly, they will be more likely to respond favorably to change. Likewise, Ford et al. (2014) propose similar ideas by suggesting leaders can cause employee resistance by breaking psychological contracts and thus violating the trust of individuals in their leaders and the organization. These researchers agree when people see themselves as having been treated fairly, they will develop attitudes and behaviors that support change. However, if leaders are perceived to engage in favoritism and fail to treat individuals fairly, resistance to change may increase (Waddell & Sohal, 1998). Lack of trust in leaders can also stem from poor management style (Waddell & Sohal, 1998). For example, if a leader lacks creative responses to change or has an inadequate strategic vision then resistance to change will be present (del Val & Fuentes, 2003).

Another organizational cause of resistance to change is fear of failure of the change (Aldag & Stearns, 1991; Dubrin & Ireland, 1993; Griffin, 1993; Kreitner, 1992; Schermerhorn, 1989).

Sometimes employees have low motivation to accept change because of past failures of change initiatives creating a financial crisis within the organization by increasing cost while also negatively affecting the morale of the workforce (del Val & Fuentes, 2003). For example, Coch and French (1948) found employees who experienced organizational change within their department reported feelings including "frustration, loss of hope of ever regaining their former level of production and status in the factory, feelings of failure, and a very low level of aspiration" (p. 516).

Additionally, the threat of job status and security can negatively affect the acceptance of change (Aldag & Stearns, 1991; Griffin, 1993; Kreitner, 1992; Schermerhorn, 1989). However, some theorists (e.g., Dent & Goldberg, 1999) suggest resistance to change is a misnomer. They contend people do not resist change, per se, but rather, they resist things such as "loss of status, loss of pay, or loss of comfort" (p. 26). Oreg's (2006) study evaluated the three-dimensional model of resistance to change by examining many variables including context change variables such as power and prestige, job security, and intrinsic rewards. Oreg found both affective and cognitive resistance to change had the most significant relationship to outcomes such as job security and threats to power and prestige as well as threats to intrinsic rewards. Other empirical evidence has tied resistance to change with more social psychological factors. For example, Jost (2015) suggests major factors involve the "self," social validation, and ideology. People are motivated by self-interest, personal significance, and vested interests (Jost, 2015). Often, employees' titles and securities are measures of personal significance. Therefore, if an employee perceives job security or job status would be negatively affected by change then the likelihood of resisting such change would be greater.

Leadership Proverbs for *CHANGED* Organizations

The basic explanation of follower resistance to change and Lewin's three-step model was given to provide relative context for the leadership values analysis. The following sections analyze each of the seven values (*voluntary, integrity, participative, humbleness, ethical, supportive,* and *delegation*)

derived from the inner texture analysis of 1 Peter 5:1-5. A conceptual leadership wisdom statement related to each value is also presented.

Voluntary Leadership

Voluntary leadership has significance as a leadership value. Leading voluntarily requires a willing desire for the task rather than the detested undertaking of an undesired chore (Heyns & Rothman, 2018). The leadership value *voluntarily* is found in the middle verses, and its significance as a positive modifier of the leadership function is derived from the repetitive-progressive texture. deSilva (2004) notes Peter's use of *voluntarily* is meant to generate an attitude within the elder where he treats leadership "as an invitation to work with God" (pp. 862-863). However, as Hiebert (1982) mentions, this invitation is irrelevant if the elder is unwilling or reluctant to accept (p. 335). This premise has applicability for contemporary leaders as they must engage the leadership task with a willing spirit. Leaders must display the willingness to lead in order to create willingness for change (Mallén et al., 2015). The willingness for change begins in the unfreezing stage (Calder, 2013). Communicating the vision, need, and benefit of change in a convincing manner is a characteristic behavior of a voluntary leader (Heyns & Rothman, 2018). Therefore, the value of voluntary leadership is the foundation of the first proverb of a *CHANGED* organization: Create willingness for change in followers through *voluntarily* leading with vision.

Integrity in Leadership

The value of integrity in leadership is substantial. Leading with integrity requires one to exhibit honesty, trustworthiness, and consistency between words and deeds (Engelbrecht et al., 2018). The leadership value of integrity is the final positive modifier found within the repetitive-progressive texture of the middle verses. Peter implicates integrity's importance by stating elders should be *proving to be examples* for others (Breed, 2016). Elliott (2001) captures Peter's meaning as indicating the elders must "walk the talk" (p. 556) by leading with inspiration and discipline. An

elder must "stand out as a distinct representative" (Hiebert, 1982, p. 338) or exemplar of integrity.

The value of integrity is certainly important for today's leaders as followers are keenly aware of a

leader's integrity and react accordingly. Leaders must prove themselves as honest examples of

integrity, so their followers develop trust (Engelbrecht et al., 2018). Trust becomes a reciprocal

reality between leader and follower (Russell & Stone, 2002). However, the leader has the

responsibility to initiate the relationship. Distrust of a leader is always detrimental but develops into

a serious resistance problem in the unfreezing stage (Lavasseur, 2001). The value of leadership

integrity provides the solution. Therefore, the value of integrity provides the foundation for the

second proverb of a *CHANGED* organization: Honesty and integrity in leaders who are *proving to be*

examples creates trust in leaders of change.

Participative Leadership

Participative leadership has importance as a leadership value. The participative leadership

approach is inclusive and anti-dominant involving followers in decisions and soliciting feedback

(Yukl, 2013). The value of participation is derived from the negative modifier *nor yet as lording it over*

found in the middle verses' repetitive-progressive texture. Elliot (2001) claims Peter's statement to

not lord over followers conveys how elders are to remain "ever mindful of the fact that the flock is

not theirs to dominate" (p. 555). Hiebert (1982) furthers the point stating elders were encouraged

against the rule, control, or mastery of followers with "a heavy-handed use of authority" (p. 337).

Participative leadership is applicable in the contemporary context because followers desire

involvement and an inclusive atmosphere (Busse & Regenberg, 2019). Leaders must utilize an anti-

dominant and participative approach to foster inclusiveness (Odoardi et al., 2019). In the change

stage, inclusiveness creates a learning atmosphere where followers motivated by new self-interests

will commit to the change (Santhidran et al., 2013). To that end, minimizing resistance from the

threat impediment is best affected by an anti-dominant and participative leadership approach. As

such, the value of participative leadership underpins the third proverb of a *CHANGED*

organization: Anti-Dominant leadership is not *Lording it over* followers but encouraging participatory

change.

Humble Leadership

A humble approach to the leadership task is a timeless value. Humble leadership requires a

leader's noticeable recognition of personal limitations and weaknesses (Bell, 2019). In the closing

narrative, Peter gives the leadership value of *humility* as a persuasive argument. In this regard, Peter's

unmistakable clarity indicates God's opposition of pride and offer of grace to the humble (Lynch,

2012). To be most effective, humility as a leadership value must be recognizable or noticeable by

followers (Winston & Fields, 2019). As Elliot (2001) states, Peter contended that everyone should

display humility and "exemplify [it] in their lives" (p. 556). Followers easily recognize both pride and

humility in leaders and develop leader perceptions as a result (Bell, 2019). Leaders must display

noticeable humility to create follower confidence during the change process (Hussain et al., 2018).

Leaders' recognition of personal limitations promotes followers' active willingness to develop new

skills and behaviors needed in the change stage (Manchester et al., 2014). The value of humble

leadership is most effective when easily recognized by followers who are then encouraged in their

own abilities. Therefore, the value of leadership humility is at the core of the fourth proverb of a

CHANGED organization: Noticeable *humility* in leadership strengthens followers' personal

confidence during change.

Ethical Leadership

Ethical leadership is an important leadership value and, although reminiscent of the integrity

value, it is viewed separately. This separation primarily relates to the leader's internal intentions

regarding leadership action (Avolio et al., 2004). Ethical leadership is demonstrated by a governing

ethical intent (Northouse, 2019). The ethical leadership value is derived from the middle verses as a

negative modifier when Peter uses the *not for sordid gain* phrase. Hiebert (1982) qualifies Peter's

meaning concerning sordid gain in an elder as being a fondness for gain "procured in a base and

avaricious manner, producing shame if uncovered" (p. 336). Those are powerful descriptors of greed

that can characterize a leader not governed by ethics. Ethical leadership has contemporary relevance

as leaders must ethically govern their own actions, desires, and intentions (Northouse, 2019).

Leaders must demonstrate their intentions are ethically governed (Avolio et al., 2004). Leaders

motivated by unethical personal gain, financial cost concerns, and relative cost concerns are serious

change impediments (Oreg, 2006). The value of ethical leadership minimizes resistances allowing the

leader to effectively facilitate the change. Thus, the value of ethical leadership is at the heart of the

fifth proverb of a *CHANGED* organization: Governing leader ethics being *not for sordid gain*

minimizes followers' cost concerns in change.

Supportive Leadership

The value of supportive leadership has critical implications for effective leadership. A

supporting leader must provide personal and organizational support and guidance by the proper

provision of resources, direction, and feedback (Caldwell & Canuto-Carranco, 2010). The supportive

leadership value is found at the beginning of Peter's middle verses' narrative when he encourages

elders to *shepherd* the flock. This value speaks to the leader's purpose, function, and behaviors (Walsh

et al., 2018). The metaphorical use of a shepherd to describe leadership support and guidance is

common and significant throughout both the Old and New Testaments (Elliot, 2001).

Hiebert (1982) describes the shepherding metaphor as designed to communicate the acts of "guiding

and guarding, feeding and folding" (p. 334). Shepherd can be used as a noun or verb indicating its

contemporary application both as a function and an action. Leaders must ensure support and

guidance for followers so that successful long-term change is perceived feasible (Caldwell & Canuto-

Carranco, 2010). Convincing followers of the feasibility of long-term success solidifies confidence in

new behaviors and mentalities contributing to solid refreezing (Schein, 1996). Supportive leadership

guides new skill development, ensures the availability of resources, and provides followers

protection. Hence, the value of supportive leadership encompasses the concept of the sixth proverb

of a *CHANGED* organization: Ensure leader support and guidance as a *shepherd* of followers

solidifies confidence in change.

Delegation in Leadership

Delegation is an important leadership value. Leaders that effectively delegate empower

followers by enabling a perception of task ownership (Reyes-Cruz, 2019). The value of delegation in

leadership is derived from Peter's use of the phrase *exercising oversight* as the second function or

purpose of an elder in the narrative of the middle verses. Hiebert (1982) indicates an aspect of

Peter's meaning is overseeing with care, and Elliot (2001) adds the responsibility to see "that

something is done in the correct way" (p. 553). Therefore, Peter contends that elders should ensure

accuracy but with consideration for those involved in carrying out the activity. Effective delegation

in leadership today could easily be described in a similar fashion (Gandolfi & Stone, 2016). Leaders

must delegate effectively to negate resentment associated with control and interference (Gandolfi &

Stone, 2016). Committed followers are produced by leaders who delegate change implementation

processes and procedures (Kreitner, 1992). Committed followers are empowered by a sense of

ownership and contribute improvements to the change (Reyes-Cruz, 2019). Delegation in leadership

is effective when used as a method to care for followers and ensure the most correct outcome. As a

result, the value of delegation in leadership forms the basis of the seventh proverb of a *CHANGED*

organization: Delegation in leadership is *exercising oversight* to empower followers' commitment to

change.

Peter's argument for these leadership values is not limited to his original audience. In fact, these values have a significant contemporary application as expressed in seven leadership proverbs. Figure 1 demonstrates these proverbs using the acronym *CHANGED*.

Figure 1

Leadership Proverbs: CHANGED Organizations

Leadership Proverbs ~ **CHANGED** ~ Organizations
Create willingness for change in followers through ***voluntarily*** leading with vision.
Honesty and integrity in leaders who are ***proving to be examples*** creates trust in need for change.
Anti-Dominant leadership is not ***lording it over*** followers but encouraging participatory change.
Noticeable ***humility*** in leadership strengthens followers' personal confidence during change.
Governing leader ethics being ***not for sordid gain*** minimizes followers' cost concerns in change.
Ensure leader support and guidance as a ***shepherd*** of followers solidifies confidence in change.
Delegation in leadership is ***exercising oversight*** to empower followers' commitment to change.

The *CHANGED* Organization Action Plan

The leadership values derived from 1 Peter 5:1-5 serve as a model of effective characteristics and behaviors for contemporary leaders. These leadership values describe a willing leader that is honest, humble, ethical, and anti-dominant and understands the leadership function as empowering followers with supportive guidance. Although originally written by Peter as guidance for church elders, today's leaders are well served by modeling these values. Although applicable in all leadership capacities, these values are demonstrably effective in managing the resistance impediments inherent

in an organizational change process. Resistance does occur throughout the change process, and these seven values aid the leader in managing the change through the unfreezing, change, and refreezing phases. The following action plan is based in view of a corresponding change impediment, the characteristics and actions of a leader modeling the leadership value, and how those elements relate to the overall change process in Lewin's three-step model.

Create Willingness

During the unfreezing stage, a significant impediment to change, expressed as a disbelief in the need for change, is often demonstrated by followers. Kotter and Schlesinger (2008) state followers often resist change because "they assess the situation differently from . . . those initiating the change" (p. 4). Individual follower resistance develops from the differentiation in assessment, and, as a result, resistance continues as followers remain unconvinced of the need for change (del Val & Fuentes, 2003). Different assessments among followers result from a lack of relevant facts or a misunderstanding of the change's desired outcome (Oreg, 2003). Disbelief in the change is an impediment that must be addressed by leaders' communication efforts.

The value of voluntary leadership is expressed by the leader's characteristics and actions. The voluntary leader generates willingness for change in followers by demonstrating an active willingness to lead the change process. Conner and Meyer (2004) state active leadership requires "ceaseless sponsorship and ongoing internal selling" (p. 11). Therefore, active leaders willingly engage a communication strategy to minimize resistance and encourage belief in the need for change (Mallén et al., 2015). Communication of the organization's vision regarding the change must be comprehensive to convince followers (Schein, 1996). Leaders who approach their tasks in a demonstrably voluntary fashion will communicate vision most effectively by doing so verbally and non-verbally.

An effective communication of vision contributes to the unfreezing process. An important aspect of the unfreezing stage involves the removal of follower prejudices against change (Burnes, 2004, p. 35). When follower prejudices such as disbelief in the change are removed, the unfreezing process is less hindered. Successful leaders' communicated visions are powerful and compelling. Bramer (1992) makes the point that a compelling need for change is one "on which most people agree" (p. 35). It is difficult for the organization to proceed when most people do not share the goals of the change (Dent & Goldberg, 1999). When using verbal and non-verbal means of communicating a compelling vision, the leader will unfreeze prejudices, minimize the disbelief in the change resistance, create shared goals, and more effectively facilitate the change.

Honesty

Followers' distrust of their leader impedes change during the unfreezing step. When distrust occurs among followers, significant change resistance evolves (Dubrin & Ireland, 1993). Kotter and Schlesinger (2008) mention the resistance dynamic develops "when trust is lacking between the person initiating the change and the employees" (p. 4). The reasons for distrust vary, but distrust certainly occurs when the leader's actual attributes are dissimilar to those that characterize a disciplined, trustworthy, and honest leader (Engelbrecht et al., 2018). When followers fail to trust their leader, they inevitably fail to trust the motives, processes, and promises associated with the change process and react with resistance (Russell & Stone, 2002). Therefore, distrust is a serious change impediment that leaders cannot ignore but must work to eliminate by being exemplars of integrity.

Honest and trustworthy leaders demonstrate the characteristics and actions of integrity well and being an exemplar of integrity is the most effective method for demonstrating the value (Russell & Stone, 2002). Many classic characteristics of integrity have been mentioned in describing the associated leader actions, but O'Toole (1999) describes leadership integrity as acting "on the

inherent dignity of those they lead" (p. 18). This premise is valuable in describing leadership integrity as also being exhibited by a display of respect and trust for followers. As an exemplar of integrity, the leader demonstrates important traits such as honesty, trustworthiness, and fairness while offering respect, dignity, and trust to followers.

As an exemplar of honesty and integrity, the leader positively impacts the change process during unfreezing because distrust is a prevailing impediment in this step. Burnes (2004) states followers must acquire feelings of safety during unfreezing "before they can accept new information and reject old behaviors" (p. 985). Followers are unable to develop feelings of safety and reassurance if impeded by distrust (Dubrin & Ireland, 1993). As an exemplar of integrity, the leader creates an atmosphere where feelings of safety can develop (Engelbrecht et al., 2018). In return, followers develop trust in their leader and demonstrate this trust with loyalty (O'Toole, 1996). Loyalty among followers is the reward for an exemplar of leadership integrity. Integrity is critical in developing follower feelings of safety and loyalty, minimizing resistance due to distrust, and facilitating the unfreezing step and the ultimate change.

Anti-dominant

As change is implemented, followers display resistance resulting from feelings that their values, ideals, status, and power are threatened. This threat to job status and security impediment has significance in the change stage. Kotter and Schlesinger (2008) describe this threat impediment simply as followers "think they will lose something of value" (p. 3). Followers attribute intrinsic worth to their values, ideals, status, and power and desire to protect them (Ford et al., 2014). If left unaddressed, this resistance causes follower behaviors which are unsupportive of the change endeavor (Ford et al., 2014). This threat is marginalized when followers actively participate in the change because they feel some ability to protect and involve their interests.

Participative leadership values are demonstrated by leaders' actions in soliciting follower feedback, encouraging involvement, and promoting participation (Yukl, 2013). This approach does not dominate followers but features an inclusive aspect. O'Toole (1999) states inclusiveness is demonstrated by the leader's active communication effort, sharing of information, and creating an atmosphere that promotes followers' contributions. Anti-dominant and inclusive leader behaviors allow followers to develop a sense of protection for their ideals, power, and status minimizing this threat impediment.

An anti-dominant and participative leadership approach is effective once the change enters the change stage. During the change stage, followers are effectively motivated by a learning atmosphere (Burnes, 2004, pp. 985-986). In a learning atmosphere, followers are motivated by learning and derive satisfaction (Waddell & Sohal, 1998). New learning leads followers in developing new conceptions of their values, ideals, power, and status (Griffin, 1993). As the threat to self-interest is removed by the aspects of a participatory leadership style, followers replace old self-interests with new. New self-interests cause follower commitment to the change. Kotter and Schlesinger (2008) note an important advantage of participation is "people feel more committed to making the change happen" (p. 1). Participative leadership minimizes the resistance from the threat impediment, ensures commitment to change, and therefore, more effectively facilitates the change.

Noticeable Humility

Another significant impediment found in the change stage involves how followers fear a lack of personal ability. This fear causes followers to resist the change. Kotter and Schlesinger (2008) claim powerful resistance to change occurs when people "fear they will not be able to develop the new skills and behavior that will be required of them" (p. 4). Followers may lack self-confidence in their abilities when a change implementation occurs (Aldag & Stearns, 1991). Followers are strengthened in personal confidence, however, when led by a noticeably humble individual (Aldag &

Stearns, 1991). The humility of the leader eases the fear impediment as followers attribute strength

to recognition of one's limitations from which they also derive strength.

The value of humbleness in leadership is characterized by the leader's active recognition of

personal limitations. This action has legitimate warrant as a leader cannot implement change alone.

O'Toole (1996) notes that regardless of organizational type, size, or scope, all leaders will necessarily

depend on others and will specifically depend on those persons' skills and experiences. This premise

is valuable when considering the need for humility. Humble leaders recognize their dependence on

followers, and when displaying noticeable humility, they create a reciprocal relationship of mutual

dependence (Bell, 2019). Therefore, leaders that approach their role humbly benefit most from the

leader/follower relationship.

In the change stage of Lewin's model, humble leadership plays an integral role. Learning of

new skills and behaviors occurs in the change stage generating the fear impediment and the

corresponding resistance (Sarayreh et al., 2013). According to Burnes (2004), effective learning in the

change stage is the "move from a less acceptable to a more acceptable set of behaviors" (p. 986). To

facilitate this move, humble leaders first recognize their need for learning is equivalent to their

followers, and second, the leader must invest in the necessary training and education of all involved

parties (Winston & Fields, 2015). Bramer (1992) clarifies the benefit of this investment for followers

as "increased self-worth for the worker" (p. 36). Increased self-worth increases confidence in one's

ability to develop new skills and perform new behaviors. Noticeably humble leaders effectively

facilitate the transition to increased self-confidence by equalizing perceptions of learning needs and

investing in training and education.

Governed by Ethics

In the change stage, followers are impeded by cost concerns associated with the change.

These cost concerns include the potential for personal financial loss, organizational financial loss,

and relative costs such as inconvenience or incompatibility (Dent & Goldberg, 1999). As Kotter and

Schlesinger (2008) state, followers may "see more costs than benefits resulting from the change" (p.

4). Follower attribution of unethical leader intent compounds the cost concern impediment (Avolio

et al., 2004). Followers' cost concerns are magnified, and resistance increases when they detect the

change will cause the leader to derive an unethical personal gain (Kreitner, 1992). In combating this

cost concern impediment, leaders must be governed by ethical intentions, so their actions are

deemed legitimate. Ethical leadership involves moral values. O'Toole (1996) claims "the only way to

overcome resistance is leadership based on moral values . . ." (p. 1). Governing ethical intent

cascades through the organization, and followers will inevitably model the characteristic behaviors.

Ethical leadership is a vital element in the Lewin model change stage. During the change

stage, the change process becomes solidified through reinforcement (Burnes, 2004). When

minimized in the change stage, cost concern impediments do not hinder the change from becoming

solidified. Governing ethical intent demonstrated by the leader legitimizes the value of the change in

followers (Northouse, 2019). Conner (1992) mentions that people must know "that the price for the

status quo is significantly higher than the price for transition" (p. 34). Ethical leadership solidifies

this belief in followers minimizing their fear of financial and relative costs. By demonstrating

governing ethical intent, leaders minimize cost concern impediments, develop an ethical

organizational culture, and solidly legitimize the change.

Ensures Support and Guidance

In the refreezing stage, another relative impediment exists when followers doubt the

feasibility of the change's long-term success. These doubts stem from timing concerns,

environmental realities, fear of unknowns, and skeptical long-term leader and organizational

commitment (O'Toole, 1995). With these fears of failure, followers will not likely support the

change and resist the freezing effort (Avey et al., 2008). Conner (1992), noting the risk of this

impediment, states leaders "need to ensure strong commitment among those sponsoring the change" (p. 35). Leaders demonstrate commitment by actively guiding new skill development, ensuring financial and tangible resource availability, and protecting followers from environmental dangers (Walsh et al., 2018). With these supportive leadership attributes in place, followers express less doubt for potential long-term success contributing to their ability to commit.

Solidifying the change's new behaviors and mentalities must occur in the refreezing stage. As noted by Petrescu and Dinescu (2010), refreezing is successful when followers are convinced of the existence of a "new status quo of the organization" (p. 136). Convincing followers of the change's long-term success will foster recognition of a legitimate new status quo (Kaminski, 2011). Supportive leadership contributes to this recognition as followers feel the necessary resources are available to facilitate success (Caldwell & Canuto-Carranco, 2010). Speaking of facilitation and support, Kotter and Schlesinger (2008) note "no other approach works as well" to minimize resistance and deliver an adjustment to the change (p. 7). A supportive leader's characteristics and actions demonstrate his or her willingness and ability to support, guide, and protect. Consequently, followers fully commit to the change in an atmosphere where long-term success is deemed realistic.

Delegation

Followers are impeded by a resentment of control and interference in the refreezing stage. This resentment leads to resistance in developing the new skills and behaviors necessary to freeze a change (Kaminski, 2011). This resistance results from followers being convinced that their ways or methods are best (O'Toole, 1996). Followers tend to resist the change if they do not consider the new skills and behaviors to be their own (Manchester et al., 2014). Delegating leaders combat this resistance by allowing followers to take charge of certain aspects of the change implementation (Gandolfi & Stone, 2016). This fosters feelings of ownership and empowerment. Followers are valuable human resources and can offer significant contributions. O'Toole (1999) notes these

contributions are best realized when leaders "decentralize decision making" (p. 18). Followers with active decision-making roles concerning the change, skills, and behaviors are less likely to resist the change process. This active role creates commitment to the freezing of new behaviors but is only accomplished if the leader delegates.

In the refreezing stage, the change process is less inhibited when followers actively participate. Followers' resentment of control and interference affects the refreezing stage because followers must develop "continuity for new behaviors" (Petrescu & Dinescu, 2010, p. 4). Establishing continuity for new behaviors and skills is best accomplished by empowering followers to take ownership of the implementation (Calder, 2013). Bramer (1992) adds "people will also do more when we empower them" (p. 36). Bramer's point indicates that not only will continuity be established by empowered followers, but the overall process will be improved. Leaders who delegate effectively empower followers' commitment, improve the change process, minimize resistance, and solidify the change in refreezing.

Action Plan Summary

The seven leadership proverbs form the foundation of the *CHANGED* organization action plan. The purpose of this action plan is not to convey a sense where one views the seven distinct impediments as occurring only in the corresponding change phase. Rather, the action plan demonstrates the likely impediments of each stage matched to change phase results which are seriously hindered by the associated impediment. Likewise, one should not take from this action plan a sense that other important leadership values are unable to positively impact an organizational change process. To that end, the action plan is a framework model which demonstrates how these seven leadership values can be most effectively implemented. However, because resistance is a recurring phenomenon, leaders should incorporate the values cumulatively into their leadership style in order to affect the most positive outcome. The interwoven pattern of the action plan is

reminiscent of Peter's interwoven delivery of these important leadership values. Figure 2 represents

an ideal action plan where common impediments are marginalized by the seven values resulting in

success in each change stage. To that point, contemporary leaders should model their action plan

around the seven values found in 1 Peter 5:1-5 to successfully author a *CHANGED* organization.

Figure 2

The CHANGED Organization Action Plan

The CHANGED Organization: An Action Plan

IMPEDIMENTS	LEADERSHIP VALUE	CHARACTERISTICS	ACTION	RESULT
Disbelief in need	Voluntary / *Voluntarily*	**C**reate willingness	Communicate vision	**Unfreeze-** Followers are convinced of need
Distrust of leader	Integrity / *Proving to be examples*	**H**onesty	Exemplar	and trust leader to facilitate change.
Threat to values, ideals, status, and power	Participative / *Lording it over*	**A**nti-dominant	Solicits feedback and involvement	**Change-** Followers are encouraged by participation and
Fear in lack of personal ability	Humbleness / *Humility*	**N**oticeable humility	Recognize one's own weaknesses	confident in personal ability.
Fear of economic and relative cost	Ethical Intent / *Not for sordid gain*	**G**overned by ethics	Shows no intent for unethical personal gain	Cost concerns are marginalized
Doubt that long-term success is feasible	Supportive Guidance / *Shepherd*	**E**nsures support and guidance	Provide resources, direction, and feedback	**Refreeze-** Followers are confident and committed to success
Resentment of control and interference	Delegation / *Exercising oversight*	**D**elegates	Empower followers	as they have the necessary tools and take ownership of change.

Conclusion

The seven leadership proverbs derived from the inner texture analysis of 1 Peter 5:1-5 are

multi-faceted as they consider common impediments, leader behaviors and characteristics, and the

effect of minimizing change resistance. Although minimizing resistance is the desired result, the

characteristics and behaviors of the leader take precedent. The leadership values have little intrinsic

worth without expression through the actions and demeanor of the leader. The inner texture analysis

of 1 Peter 5:1-5 is an appropriate analytical method because it demonstrates the behaviors and

characteristics of the leadership values. Peter's demonstration is designed effectively as a contrast

between good and bad. Thus, the method reinforces how the worth of the seven values is truly

realized only through the leader's actions. Therefore, the proverbs are designed with a central theme

focused on the leader's behavior as the primary exemplar of the values' positive effect on the

organizational change process. Peter provides an excellent rendering of seven important leadership

values. Contemporary leaders are constantly involved in organizational change processes. Change is

a challenging dynamic and requires leaders to regularly reinforce the change. The utilization of these

values is beneficial in each change stage as described in Lewin's model. Therefore, the applicability

of the seven values is most apparent. Contemporary leaders are well served by committing to the

seven leadership proverbs as described and implementing them in an action plan that will deliver the

desired result—a *CHANGED* organization.

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The HyFlex Model: Is It Never or Now for Higher Education

in this High Stakes Post Covid-19 Market

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Abstract

The pandemic forced millions of professors and college students to transition quickly to online learning amid university campus closures. As universities prepare to reopen in the fall, university leaders are struggling with how to follow CDC guidelines to bring students safely back to campus and provide in person classes. The HyFlex model combines face-to-face with online learning simultaneously giving students the choice and flexibility to attend in person or online. This paper explores how the HyFlex model works, the costs and benefits of the model, and how the model could help universities overcome current and future challenges in higher education.

Keywords: online, HyFlex, COVID-19, challenges in higher education, cost-benefit analysis

The HyFlex Model: Is It Never or Now for Christian Higher Education

in this High Stakes Post Covid-19 Pandemic Market

Any action plan we formulate today is based on assumptions about what is likely to happen

tomorrow (Educause, 2020, p. 32).

Online education was forced on every university in March of 2020 due to the global

pandemic caused by the virus Covid-19. For some universities who already had an online presence,

this was an inconvenient reality. For most traditional undergraduate universities whose students live

on campus, sit in a classroom, and meet with faculty face-to-face, this was a dramatic shift in the

process of teaching and learning. The fast one-hundred-and-eighty-degree turn was successfully

navigated by most universities, and students learned very quickly how to navigate both online

synchronous courses, and asynchronous courses. Students learned about discussion forums, online

quizzes, and how to meet up and record presentations in Zoom.

Now that we are three-months past the original shelter-in-place order (the exact date

depends on your state), Universities, professors, administrators, and students are all left wondering

what the Fall of 2020 will look like. Former retention models won't work. Freshmen enrollment

models can't predict the upcoming enrollment with any accuracy. As unemployment in the US has

risen to 13.5%, as of May 2020, and has dropped to 5.2% as of August 2021. Families may be

struggling to maintain or find employment, and challenges in sending children back to school (BLS,

2020).

HyFlex has become "an emerging option that provides students the flexibility and freedom

to choose how and where they participate in lectures" (Wofford, 2011).

HyFlex is not a financial investment for universities as it utilizes the existing online course

management system. There is no new faculty training needed. The HyFlex model is simply a mode

of delivering a course that gives the student options of how they choose to learn, in person, or

online. Though HyFlex has been around since 2006 it has yet to gain momentum in the higher

education industry (Educause, 2010). With universities scrambling for fall 2020 enrollment, with

professors being laid off, furloughed, and fired, this student-focused, market-focused approach may

be one-way universities can differentiate themselves, attracting more students and adding to their

value proposition in this very unpredictable and competitive market.

Defining HyFlex

Most professors are familiar with on ground and online teaching and learning structures, and

many have experienced both. But few have experienced both simultaneously. Blended learning has

been defined as 30% to 70% of instructions delivered online and the remaining learning taking place

in a traditional face to face classroom (Kanekar & Prince, 2019). This is a strong reflection of what

HyFLex can represent. Introduced in 2006, the HyFlex model has yet to gain widespread adoption

in the higher education industry (Educause, 2010). "HyFlex Learning is providing online an on-

ground courses simultaneously and allowing students to choose which method they prefer on an

ongoing basis" (Educause2010).

> In a traditional hybrid course, the instructor dictates which sessions meet online versus face-
> to-face while in a HyFlex model, students are given the daily decision about whether to
> attend class face-to-face or synchronously online. Students may attend entirely online (aside
> from exams, in this case), entirely face-to-face, or any combination of the two. (Wofford,
> 2011)

Adaptive learning is moving away from lecture halls and mass production education intro mass

personalization education…" (ASU develops world's first adaptive learning biology degree, 2019). In

this way, HyFlex can more strongly connect each student with his or her individualized learning

methodology at the right time and place. It is completely personalized and customized. The HyFlex

model changes the higher education structure from static to dynamic (ASU develops world's first

adaptive learning biology degree, 2019).

As we work to define what the HyFlex learning model is, it is also important to identify what

it is not.

It is important to distinguish between adaptive technology (aka courseware), personalized

learning, and adaptive learning. The first consists of digital platforms and applications that

one can buy or build. Personalized learning is a general teaching and learning practice that

seeks to more finely tune the course experience to the individual needs of the learners.

Finally, adaptive learning is one form of personalized learning in which adaptive technology

plays a major role. (Educause, 2020, p. 14)

The HyFlex learning model is the latter. It is a form of adaptive learning. It is personalized as each

student can decide when and if to show up for the in-person course meeting, or to complete the

online assignments instead that week. Students in a HyFlex learning model course could "choose

assignments from a menu of learning options that might include readings, exercises, and research

projects" (Educause, 2020). HyFlex can also include small group meetings (via a tool such as Zoom)

collaborative work outside of the classroom, and projects beyond writing a paper.

One of the strengths of HyFlex as a teaching model is that it "presents multiple paths

through course content" and therefore works well for students who come to the class with varying

levels of understanding, expertise, and background (Educause, 2020). HyFlex is implemented "using

an institution's existing course management system or other online course infrastructure"

(Educause, 2020), and allows for additional time on material where students are lacking

understanding. Students who are lagging can actually take the course in person and complete

coursework online for extra review (Educause, 2020). The biggest strength of HyFlex is the "high

degree of customization and more control over the learning process" (Educause, 2020).

HyFlex also encourages student engagement and independence. This has been shown to create and improve metacognitive skills which are much needed in today's dynamic workforce (Educause, 2020). There are not many universities who are using the HyFlex model, but Arizona State University did develop a biological science degree program in a HyFlex type adaptive learning format. Their program is called BioSpine. (ASU develops world's first adaptive learning biology degree, 2019). "Whether online or on campus, students using this platform will encounter a "scaffolded" support structure that personalizes each student's learning throughout their four years in the degree program" (ASU develops world's first adaptive learning biology degree, 2019). This technology was co-created between ASU and a company called CogBooks. This very highly interactive format continuously adjusts to meet the student's needs along each scaffolding of learning. The scaffolding serves as check points for learning and allows students to adjust along the way.

> The degree program uses the BioSpine adaptive-learning courseware rather than textbooks. Faculty members link learning activities to the platform, which then allows students to progress through more challenging coursework when they are ready, or step back and get support in relearning something from a previous course or chapter. (ASU develops world's first adaptive learning biology degree, 2019)

This program has been very effective for Arizona State University, but HyFlex models do take tremendous initial development, even though they use current university technologies. The HyFlex model, since it is always changing and adapting to meet students' needs along each scaffolding, does tend to create an increased workload for the faculty teaching in this mode. There is not a significant amount of research on how much the HyFlex model impacts a professor's workload, nor how difficult it is for administration to implement. If the HyFlex model is to take hold, there needs to be additional research into the impact on course commitment, attendance, and

achievement of student learning outcomes. There also needs to be additional research on graduation

rates, workforce preparedness, recruitment, and retention. Yet, even at the state it is now, there are

many things you should know about the HyFlex model.

Things You Should Know About HyFlex

HyFlex was an unknown teaching-learning model for many until recently. Now that it seems

to be gaining some attention, According to Educause (2010), it is important to know several factors

about it.

> Educause is a higher education technology association and the largest community of IT
>
> leaders and professionals committed to advancing higher education. Formed in 1998,
>
> Educause supports those who lead, manage, and use information technology to anticipate
>
> and adapt to these changes…as a global nonprofit organization. (Educause, 2020)

Educause works diligently to study current trends in higher education technology and predict future

trends. However, anticipating the future is risky because human nature is risky. Demand is risky. The

world is unpredictable as reflected in the 2020 Covid-19 global pandemic. That said, there are seven

areas Educause stated as important about the HyFlex learning model: (1) What is it, (2) How does it

work, (3) Who is doing it, (4) Why is it significant, (5) What are the downsides, (6) Where is it going,

and (7) What are the implications for teaching and learning?

What is HyFlex?

As defined above, HyFlex is a method of delivering college courses both online and on

ground simultaneously, with students having the option of which learning method they choose each

week. It combines the "components of hybrid learning (which combines face-to-face with online

learning) in a flexible course structure that gives students the option of attending sessions in the

classroom, participating online, or doing both" (Educause, 2010). Therefore, HyFlex courses can

have similar structure to an in person only course, offers greater flexibility to students, and offer

greater adaptability. However, the HyFlex model also creates more work for faculty as they must now run an online course and an in-person course simultaneously.

How Does HyFlex Work?

The HyFlex teaching model is simply a conceptual framework of teaching online and in person in a synchronous way, offering the flexibility to students to choose which mode of learning they prefer. It also does not require additional software or hardware purchases, nor does it force universities to change their current online learning system.

> Class sessions are offered both online and in the physical classroom so that students can attend either or both—those who attend face-to-face sessions can join the online class discussion if they like, and those who attend online can later review in-class sessions that are posted in audio or audio/video format. A frequent feature of the HyFlex model is small-group engagement and collaborative work, which might call for team meetings, conducted virtually or in person. (Educause, 2010)

Therefore, the HyFlex model can be implemented on a course-by-course basis, and trial and error can be used to see what works best for each course or major.

Who is Using HyFlex?

Most of the research reflects that HyFlex has not been widely adopted by any university to date. There are a few schools how are trying it out, like trying on a new pair of shoes, on a small scale, to see if it fits with their majors and structure. Though this is not an exhaustive list, some of the universities who have used or are using HyFlex include San Francisco State University, Herkimer County Community College, Arizona State University, and Buffalo State University (Educause, 2010). At San Francisco State University, HyFlex was implemented into several Information Technology courses but only in their master's degree program. Herkimer County Community College has used a team-teaching approach for their HyFlex implementation. Two of their

professors co-teach two sections of an introduction to psychology course, and one professor teaches online while the other teaches in-person. Students are able to switch back and forth between the two sections. Another example, at Buffalo State University, they have implemented a HyFlex teaching model in their Advanced Library Research graduate program (Educcause, 2010). These few examples offer some differing models and ideas for how HyFlex could fit unique programs and majors.

Why is HyFlex Significant?

In this post-Covid-19 global pandemic era, universities are struggling to figure out how to bring students back to campus, attract new incoming freshmen, and increase the number of transfer students. For most universities, enrollment is the driving force in revenue. If enrollment declines, universities have to cut expenses. The easiest and fastest way to cut expenses is to cut faculty. All universities were forced to push every course online when the shelter-in-place order came down. Though most universities did this very well, it is not ideal for all courses to be online for many reasons, including the fact that room and board is typically where universities make revenue as tuition is simply a break-even reality.

Now for fall 2020, universities are trying to be prepared for in person and online courses. The unknown factor of Covid-19 has created a new world in higher education, and one where predictability is not possible. This puts even more value on the possibility of creating a HyFlex learning model because it "presents multiple paths through course content, may work well for courses where students arrive with varying levels of expertise or background in the subject matter (Educause, 2010).

Anecdotal evidence suggests that students faced with extended periods of absence or who work farther from campus are able to complete HyFlex courses more easily, potentially boosting student success and retention…In short, HyFlex might help institutions move

toward a more customized teaching and learning approach, one that is more likely to meet

individual student needs—and one that may eventually alter their expectations of course

offerings. (Educause, 2010)

This form of "student-centered customization" could actually become an attractive market

value proposition for students and may help drive enrollment numbers as well.

What Are the Downsides of HyFlex?

Though the HyFlex model does utilize a university's current learning structures and

software, there is not a huge upfront investment to implement the model. However, "developing for

multiple platforms and providing a high level of customization requires more work for faculty"

(Educause, 2010). In addition, most of the universities who have implemented the HyFlex model

have only implemented the model with graduate programs, or advanced, upper-class courses. This

model may not be a good fit for unprepared students who "may not be may not be academically

mature or 'ready' for the independence of a HyFlex model" (Educause, 2010).

Where is the HyFlex Model Going?

There are many unknowns about where higher education is heading. These are very

turbulent times for universities, and no one has a handle on what colleges will look like in five or ten

years, and how many universities will close between now and then. Online learning may take hold as

the primary teaching and learning model, and in person classes may become like dinosaurs, an

extinct tale of what used to be. Since the HyFlex model has not been widely adopted, there is little

research or evidence that the benefits outweigh the costs. However, the current "financial pressures

in education might pave the way for more hybrid courses in the HyFlex model" to take a greater

hold on the industry and may become a value proposition that both promotes the flexibility of

online learning, and the value of in person learning (Educause, 2010). "…the adaptable approach

suggested by HyFlex allows students to customize their education, a trend that might continue in coming years as new technologies that support individual learning emerge (Educause, 2010).

One Specific Example of HyFlex That Worked

At Ohio State University, Professor Jackie Miller obtained the Statistics Impact Grant and piloted a HyFlex teaching and learning model in her Statistics 145 course during the fall of 2011 (Wofford, 2011). Much of the research today shows that students, as our "customers" prefer courses where there is at least some online component (Wofford, 2011). One worry about the HyFlex model is the lack of building a sense of camaraderie with classmates. Miller solved this issue in her pilot statistics course by having students "respond to class polls via text, giving them the opportunity to participate in real-time, whether they are in class or in a coffee shop" (Wofford, 2011). Miller tracked the course participation and found that 50% of her students attended face-to-face classes, 23% attend concurrently via Adobe Connect, 22% watched the recorded lecture only, and 5% did not access lecture material before the next lecture period at all (Wofford, 2011). Miller stated that as a success as in the past in her course, "more than 5% of the class typically missed lecture material on any given day" so the HyFlex model created a significant increase in student access to lecture content and hopefully, content understanding (Wofford, 2011).

Challenges and Trends in Higher Education

For the last eight years, college enrollments have been declining (Fain, 2019). And though private institutions seem to have had a small increase in enrollments, that has been largely due to "the conversion of large for-profit institutions to nonprofit status...Grand Canyon University, for example, successfully made the transition last year (Fain, 2019). The pattern of declining enrollments is so grim, that some researchers have stated that current patterns continue, "institutions that cannot find ways to recruit or retain sufficient students may face retrenchment in the next 10 to 15 years (Grawe, 2018). For the Midwest universities, this decline has been felt the most.

In fact, the nation is projected to produce fewer high school graduates in all 10 years

between 2013 and 2023, compared to the highest recorded number of graduates in 2013.

The year of greatest decline [occurred in 2017] with about 81,000 fewer graduates (2.3

percent). Three years of growth are projected for 2024 to 2026, reaching about 94,000 more

graduates in 2025 (2.7 percent) than in 2013. Between 2027 and 2032, the average size of

graduating classes is expected to be smaller than those in 2013. (Bransberger & Michealu,

2016)

Then in 2020, the Covid-19 global pandemic hit, and the fear of losing incoming freshmen and

returning students intensified. Some universities are closing their doors, while others are cutting

costs significantly by laying off or furloughing faculty, administrators, and staff. These actions are

affecting a significant number of universities across the country.

Colleges are in a very tough spot right now, as they have to do their best to secure their own

financial health while keeping their students, employees, and local community reasonably

safe. College administrators across the country are weighing the costs and benefits of various

operating scenarios under various levels of the virus. The worst-case scenario for colleges is

to reopen in person in August and then have to close in September or October due to a local

outbreak, but some colleges may take the chance if staying online in the fall would result in

permanent closure. (Kelchen, 2020)

Declining Numbers

In the Midwest, those numbers are even more concerning. "The total number of graduates

in the Midwest is not projected to increase after 2011-12, ending at 672,900 in 2031-32 (Bransberger

& Michealu, 2016). So, universities are faced with a double-edged sword, a decreasing number of

high school graduates eligible for college, and the fear of returning to campus and in person classes,

both potentially causing a decline freshman recruiting numbers, retention of current students, and

transfer students form other universities.

Generational Differences

Millennials have been populating our classrooms for years, and now iGens are in the role of

traditional undergraduate, while Millennials may be adult learners, graduate students, or workforce

trainees. Millennials and Generation Z have some similar traits and some unique differences.

Millennial shave valued higher education for many years, and though the cost has become

concerning, they have still attended college, and sought to advance their degrees.

> Millennials tend to believe in the value of higher education, though they express concern
>
> over the cost. As overall enrollments continue to decline, institutions will be forced to
>
> identify alternative education or business models. (Educause, 2020, p. 12)

However, Generation Z (also known as iGens) students who represent our traditional undergraduate

students are goal oriented, and have a desire for a stable career and to make a decent living (What

does generation Z value? Here are 16 things!, 2019). They value hands on experiences and see

technology as an important aspect of their identity. Gen Z has high expectations in all areas of their

lives and have grown up in a world of continuous updates (Schwieger & Ladwig, 2018). Most

interesting to universities, Gen Z members appreciate personalized, micro-experiences which can be

reflected in their online shopping and in their "consumption of educational resources" (Schwieger &

Ladwig, 2018).

There is some good news in the research of Generation Z. They appear to be more resilient

than Millennials. Research found that "71% said they are likely to experience significant failure

before success, and 40% view failure as an opportunity to try again" (What does generation Z value?

Here are 16 things!, 2019). That is good news for universities hoping their on-campus students

return this fall and that incoming freshman take the risk of trying to attend college in an on-campus

experience. However, these unique students will also expect a personalized education model that meets their needs, and HyFlex could be a good fit for them.

Alternative Pathways

Over the years to come, researchers may look at trends in higher education as pre-Covid-19 and post-Covid-19. In today's high technology-driven culture, there are also tremendous alternatives to attending college. On top of the decline in high school graduates, there is added competition of "alternative pathways to education" even beyond online courses. There are numerous free courses and training opportunities online creating added competition for attending college. Why should a student attend college and pay exorbitant tuition, room, and board when they can simply take free online courses, get a job, and earn a living now?

The U.S. Small Business Administration (SBA) is the place to go for any small business

owner… [and the also offer] free courses [which] cover just about anything you need to

learn to start up and run a business. Topics include how to write a business plan, how to

price your products and services, how to get started with marketing, copyright laws, and

more. Coursera offers nearly 2,000 free adult education courses from some of the world's

most respected and prestigious universities…LearnThat.com offers free online classes for

adults in four categories: business, lifestyle, personal finance, and technology. With a range

of video-driven courses, Learn That offers practical life and business skills to help you

achieve your goals…Don't discount YouTube as a free source of rich learning material.

Simply enter a topic into the search engine to start your learning journey. (Wolf, 2020)

Universities are forced to rethink their pathways to a degree and re-imagine their value proposition to an ever-shrinking, increasingly competitive marketplace.

Institutions must rethink their degree pathways to accommodate a changing student

demographic and employment landscape. Alternatives include nano- and micro-degrees,

competency-based programs, expanded online options, and portable and standards-based

credentials, as well as increased collaboration and partnerships with other institutions.

(Educause, 2020, p. 11)

Most universities are re-envisioning not only how they will teach their curriculum, but also who they

will teach that curriculum to. Their market is changing. With the decline in the number of high

school graduates, many universities will now try to create new demand for education in areas such as

workforce development. This could also help to minimize the impact of the Covid-19 global

pandemic. For example, "Southern New Hampshire University (SNHU) now awards college credit

for Salesforce skills" (Educause, 2020, p. 11). Other universities may be willing to offer credits

through "aggregators such as EdX, institutions increasing number of low-cost master's degree

programs" (Educause, 2020, p. 11). Whatever path a university takes going forward, Faculty must be

prepared to teach in online, blended, and face-to-face modes as there are no clear-cut answers of

what higher education will look like in the fall of 2020 and beyond. The old education models are

insufficient predictors of what comes next, and that is why the HyFlex teaching model may be on

path to consider.

Four Possible Higher Education Scenarios

According to Educause (2020) higher education has four possible scenarios going forward:

growth, constraint, collapse or transform. Growth could mean progress in meeting the needs of

adult learners in a remote online environment, focusing on certifications, micro-credentials,

workforce development, digital badges, and certifications as well as degrees. Constraint would mean

seeking greater efficiency and sustainability as universities provide faster paths to degrees and more

efficient methods of learning, using "data and analytics for greater precision in designing the learner

experience and protecting the institution's return on investment" (Educause, 2020, p.). Collapse

would mean that universities as we know them would no longer exist due to rising costs, declining

enrollment, and lack of value proposition. There could be a new system of education which prioritizes the needs of the job market and the acquisition of discrete skills over programs and departments unable to provide a return on investment" (Educause, 2020, p. 6). Transformation has several possible outcomes for higher education including climate change and digital technology, giving learners "a more flexible matriculation and degree personalization options, while institutions explore cooperative network models and seek ways to reduce the cost of education" (Educause, 2020, p. 6).

Growth

If universities are to grow, they will need to look for new markets in addition to the tradition undergraduate student coming out of high school (as that market continues to shrink). New markets that could aid university growth include adult learners returning to college to complete a degree, employees seeking to learn skills to improve their career paths, companies seeking workforce development for their employees, post-baccalaureate graduates who want to become credentialed in an area of expertise (Educause, 2020). The universities who find success in growth going forward will find that success because of three key factors: affordability, convenience, expedited transfer credit capability (Educause, 2020). In the past, this growth outcome was only seen in "so-called mega-universities" but now universities of all sizes are finding a way to become an affordable, convenient choice with expedited transfer credit capability (Educause, 2020). It is important to note that not all growth will be from online enrollment, and in fact, offering the "so-called 'three keys curricula' in HyFlex formats to local adult learners" may also be a factor in growth (Educause, 2020). Another area of growth is in forming innovative consortia with other small universities to expand course and degree offerings beyond each college's individual capabilities (Educause, 2020, p. 33).

Constraint

In the future reality of constraint, universities seek greater efficiency and sustainability through "cutting out the waste" to be competitive and cost effective (Educause, 2020). This includes increasing the pace of degree completion, shortening semesters, and mainly deliver course content in an online environment. Skills and knowledge are acquired in a fast-paced learning environment with degree types being "thinned out" by most institutions focusing mainly on the hard skills needed for the job market. This type of reality is focused on job training and career preparation and lets go of the premise of the value of the liberal arts education. The downside to this future for higher education is that is reduced education to what Whitehead (1929) called "packing articles in a trunk" (p. 33).

Collapse

In this possible future, higher education is so devalued and the value of a degree so undesired that the system completely erodes. "This erosion exacerbated and accelerated a long-running trend of declining enrollment in higher education, made worse by the aging of the population and shrinking birth rates" (Educause, 2020). Universities could merge to try to survive, and most would simply shut their doors (Educause, 2020, p. 35).

Transformation

If higher education is to truly transform, it must be more flexible. Flexibility is needed in accreditation standards, in course delivery, course offerings, and matriculation timeframe (Educause, 2020). For example, students could be offered three to six years to complete their degree in a system where they can jump in and out of courses as they fit their life experiences, both online and on-ground. Some universities could even develop a system where they charge students a monthly subscription fee for the right to have to the "full range of the institution's learning opportunities" (Educause, 2020). Cooperative networks of learning could be formed, alliances would be made,

much of both could be at the international level (like companies trading carbon credits) (Educause, 2020). Students would have the ability to design a personal major with the courses they would choose, and students could collect skill certifications, badges, and micro credentials on their path to becoming learners (Educause, 2020, p. 36).

Where Does HyFlex Fit In?

With all the challenges and trends in higher education, the increased competition, declining enrollments numbers and especially with the reality of Covid-19, the HyFlex learning model could be a starting point for meeting students where they are with the resources they need. A form of individualized learning that customizes the process for each individual student. However, when considering implementing the HyFlex model, it is important to consider the costs and benefits for faculty, universities, and students.

Faculty Cost-Benefit Analysis

For faculty, implementing a HyFlex learning model is simple and straight forward. It utilizes the university's existing online platform, and there is no additional investment in infrastructure (Educause, 2010). However, it is more time-consuming for faculty who now must have two formats of a course run simultaneously, online and in person. It can become complicated, and the details can become overwhelming. For example, if you give an in-person exam, do students who did not attend the in-person exam now take it online? What is the timeframe of each exam? What is the format? Are they equally challenging for students, or is the online exam more objective in nature? There are several technicalities that faculty will have to sort out and decide how each can be done in an in person and online environment, while trying to keep the course equitable to all involved. Faculty must also have strong relationships with their university's IT department and learning support services to make this transition smooth. That said most of the research shows that the greatest cost to faculty has been shown to be the added time to create and maintain a HyFlex model, at least

initially (Educause, 2010). A benefit that has been shown in some of the research has been greater student success and retention rates (Educause, 2010).

Students' Cost-Benefit Analysis

There are tremendous benefits for students in the HyFlex learning model. The ease of the scheduling for students who are involved in athletics, clubs, or outside employment or internships is one (Educause, 2020). It also adds a benefit to students who have complicated work schedules or work-family balance issues at home. It can also be a benefit for commuting students who don't live on campus, if their car breaks down, or the roads are too icy to drive to campus. In addition, if students are struggling with course content, the HyFlex model offers students the bonus of reviewing content for a second time. A student who attended the in-person class can also complete the online material to brush up on the content they are struggling with (Educause, 2020). Clearly from the student perspective, there are not many added costs to adopting the HyFlex learning model. This is a learner-centered approach to teaching, and that is reflected in increased benefits for students.

Universities' Cost-Benefit Analysis

Universities also see benefits form the HyFlex model. Implementing the HyFlex model does not add costs as it uses the existing online teaching platform. It helps "institutions move toward a more customized teaching and learning approach, one that is more likely to meet individual student needs" which can be a value proposition in the market (Educause, 2020). There are not many costs for the university when it comes to implementing the HyFlex model, except getting faculty to buy-in to the idea of creating a flexible learning system that creates more work for professors than students. That said, there could be additional costs in the area if IT if the university does not currently have an online course system that is up-to-date and capable of handling this type of learning model.

What Students Want

With the increase in diverse student populations across the United States, there is a new normal. College students are not necessarily eighteen-year-old high school graduates ready to enter college. Universities are just as likely to see a twenty-five-year-old veteran "freshman" or a thirty-year old single mom coming back to school (Gierdowski, 2019). Research has shown that these diverse student populations and demographics trends will influence the type of learning environment colleges offer (Gierdowski, 2019). This is another reason the HyFlex model may be a valuable learning format for universities to offer.

> Not all of this growth is seen in fully online enrollments: institutions that can offer so-called 'three keys curricula' in HyFlex formats to local adult learners also enjoy enrollment growth. By forming innovative consortia, many smaller institutions have been able to avoid closure. (Educause, 2020, p. 33)

When asked what they prefer, most of the students (56%) stated they preferred courses in some sort of "blended format" with some teaching in person and some teaching online (Educause, 2020). This preference was true for diverse students, across different institutions and diverse ethnicities and gender (Gierdowski, 2019). However, when the data is parsed more closely, there is a true preference for face-to-face learning (70%) with 38% wanting courses to only be face-to face (Gierdowski, 2019). These findings suggest that the interrelation connections are very important to the learning process and students still want to interact with peers and with their professors. In fact, only 9% of students stated that they preferred purely online curses (Gierdowski, 2019).

The question then becomes which students prefer online and which students prefer in-person.

> We found that respondents who were married or in a domestic partnership, those who were independent and had dependents of their own, and students who worked 40 or more hours

a week were more likely than their peers to prefer environments that are mostly or

completely online. Students aged 25 and older and individuals who identified as having both

a physical and a learning disability that require technology for their coursework also had a

stronger preference for classes that are primarily or fully online. (Gierdowski, 2019)

Even in an online environment, students still want interaction and relation. Gone are the days of

simple lecture, absorb, memorize, and test. Even the online class needs to offer interactive lectures,

polls, quizzes, and connection points for discussion. The bottom line is that faculty must take a

student-centered approach and must have interactivity built into the course whether it is in-person,

online, or HyFlex (Gierdowski, 2019).

Recommendations and Directions for Future Research

"Any action plan we formulate today is based on assumptions about what is likely to happen

tomorrow" (Educause, 2020, p. 32). No one can predict what the post-Covid-19 higher education

market looks like. There are too many unknown factors, too many moving parts. But some of what

is known is that higher education is in decline and has been for the last eight years. Enrollment

numbers continue to go down, and fear of the Coronavirus will probably only make this decline

worse for the fall of 2020. Universities did a fantastic job of putting all their courses online when the

shelter-in-place orders were implemented, but now no one knows what to plan for next year. Faculty

have been told to be prepared to teach in-person, online, or a little of both this coming fall. This is a

perfect opportunity to give the HyFlex learning model a try. To support the changing learning

environment, universities could improve their online platforms, increase faculty training and

development for online teaching, and expand Wi-Fi capabilities (Gierdowski, 2019). One issue that

could arise with the HyFlex model in the current market is cost. In in a time of imposed cost-cutting

measures across many universities, can universities afford improving their online platforms and

expanding their Wi-Fi capabilities? This relates to an earlier note above.

Without the ability to accurately predict what a post-Covid-19 university may look like; it could be difficult to make such a drastic change as implementing the HyFlex model. Universities are cost-cutting (HyFlex could add IT and expanded Wi-Fi costs), universities are asking faculty to teach a higher course load (will faculty want the added work involved in the HyFlex model when they are already overloaded), and how will social distancing impact the in-person classroom (will some students be required to take the course online on certain days of the week).

Further research is needed to determine if the benefits of the model outweigh the costs. To determine the cost and benefits of the HyFlex model, more HyFlex courses need to be tested. With the limited amount of data and a minimal number of universities using the model, there is not enough research to determine if this the model can help solve the issues in higher education in the both the short-run and the long-run.

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The Role of Faculty on Student Preparation for Career Success

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Abstract

This study examines current trends impacting college graduate employability, including the influence

and role of faculty, relevant workplace skills and preparedness gaps as graduates enter the most

challenging job market in decades. Twenty-one professors at a southwestern university were

interviewed to explore the interaction between organizational culture and context and faculty

knowledge and motivation related to preparing students for employability and career success.

Updated curriculum aligned to employer needs, mandatory career development programs, alumni

career communities, more experiential education and professional development are suggested

solutions to equip faculty to satisfy the expectations of students and employers for today's job

market.

     Keywords: **c**areer preparation, **c**ollege graduates, **s**oft skills gap, faculty, employability,

experiential learning

The Role of Faculty on Student Preparation for Career Success

Today's college graduates face one of the most challenging job markets in decades as unemployment for 20- to 24-year-olds hovers around 20%, according to the U.S. Labor Department (Byron, 2020). Recent graduates have been struggling to find jobs appropriate for their level of education as employers believe most college graduates do not have the skills to be successful in today's workplace (Fischer & Friedman, 2015; Hart, 2015; Stewart et al., 2016; Vedder et al., 2013; World Economic Forum, 2016). According to a recent study, 34% of corporations and 44% of academia believe college graduates are prepared with hard skills but lack the necessary soft skills to make a successful transition to the workplace (Building Today's Talent, 2018). With the growth of U.S. college graduates projected to outpace jobs requiring a college degree for the foreseeable future, being a college graduate no longer guarantees the exceptional vocational promise it once did (Berger & Frey, 2016; Capelli, 2016; Malvin & Simonson, 2015; Vedder & Strehle, 2017).

This paper explores the changing role and expectations of faculty to prepare students with the skills required to secure a college-level job in today's workplace. The study will add to the literature on how college faculty can best prepare graduates for employability by examining faculty knowledge, motivation, and organizational influences at a specific university and career preparation best practices in related literature. This study is important because there is a strong correlation between enrollment growth how well colleges are preparing students for life after graduation (Belkin, 2018) and faculty influence the employability of their students more than any other factor (Auter & Marken, 2018; Martin, 2013). As parents are demand a faster financial return on their college investment, they will no longer send their children to a university that has a poor record in placing graduates in full time jobs (Capelli, 2016; Weber, 2012). Clemson University's recent enrollment growth and financial success directly correlates to relationships established with several corporate partners and aligning curriculum to their needs, which led to improved job placement

outcomes for Clemson graduates (Belkin, 2018). This study adds to the literature on faculty

attitudes toward their roles and responsibilities related to educating students to find appropriate jobs

while enhancing their pedagogical knowledge to integrate theory and "real-world" practical

knowledge into their courses (Alstete & Beutell, 2016; Hart 2015, Stewart et al., 2016). While

colleges seem to have acknowledged their responsibility in developing future employees, it is no

longer enough for faculty to teach their course content, publish and hold office hours. They must

take on more employer centric career preparation responsibilities that directly impact enrollment and

contribute to the greater success of their universities (Stewart & Gregg, 2015). Faculty expectations

are rapidly changing in response to changing higher education market conditions and this paper will

explore how faculty are adapting to meet the needs of employers and universities striving to achieve

challenging enrollment goals (Belkin, 2018; Vedder & Strehle, 2017).

Purpose of Study and Research Questions

The job market for recent college graduates and the strategies faculty are utilizing to prepare

students for employability requires examination. The employability of recent graduates is highly

impacted by current trends in the market (Berger & Frey, 2016; Hart, 2015; Vedder & Strehle, 2017;

WEF, 2016). These trends include skills desired by employers (Fischer, 2016; Hodge & Lear, 2011;

Robles, 2012; Wood, 2018), preparedness gaps (Fisher & Friedman, 2015; Hart, 2015; Jackson,

2012), Covid-19 economic challenges (Byron, 2020) and faculty teaching effectiveness (Brock &

Abel, 2016; Malik & Morse, 2014; McFarlane, 2014; Stewart & Gregg, 2015).

As such, the research questions that guided this study were the following.

1. What is the faculty knowledge and motivation related to preparing students for career

     success?

2. What is the interaction between organizational culture and context and faculty

     knowledge and motivation related to preparing students for career success?

3. What are the recommendations for organizational practice in the areas of faculty knowledge, motivation and organizational resources related to ensuring students make a successful transition from college to the workplace?

Methodological Framework

This study explored the role of faculty in career preparation at Southwestern University (a pseudonym), a private university that offers several undergraduate and graduate programs including a business school, the primary focus of the study. The mission of the Palm School of Business at Southwestern University (both pseudonyms) is to cultivate competent and courageous graduates with a perspective of business as ministry. Sixteen business school faculty members from SWU were interviewed along with five faculty members from the other schools on campus. A semi-structured interview protocol was utilized, and the interviews were guided by questions organized by knowledge, motivation, and organizational themes. Several faculty members were observed in their classrooms as they delivered career preparation experiences to examine how the assignments were delivered relative to the data from my interviews. I utilized course syllabi from the participants to review how career preparation assignments are presented to students. Finally, I inspected 27 student electronic portfolios (e-Portfolios), which are evidence of a students' preparation for career success and their ability to self-advocate for employment.

The Clark and Estes (2008) performance gap analysis model was used as the framework for the study. It is a research-tested, systematic problem-solving approach to helping organizations improve performance and achieve organizational goals. It values the establishment of performance goals that are concrete, challenging, and current for every level of the organization and then measuring the gap between actual performance and the goals. The framework classifies the root cause of performance gaps between the organizations' desired performance and actual performance into knowledge, motivation, and organizational influences (Clark & Estes, 2008).

Employer-Desired Skills

Employers are placing a higher emphasis on soft skills, non-technical competencies associated with the ability to interact with others, in hiring decisions, as they consider these skills the best indicator for professional success (Eisner, 2010; Hart, 2015; Robles, 2012; Stewart et al., 2016). Soft skills, also defined as 21st century skills, include leadership, work ethic, integrity, and problem-solving skills (AMA, 2012; Boyles, 2012; Hodge & Lear, 2011; Robles, 2012). Employers believe college graduates must excel in another grouping of soft skills known as the "four Cs": critical thinking, communication, collaboration, and creativity to flourish in the 21st century workplace (AMA, 2012; Eisner, 2010). Reports by task forces, commissions, and accrediting bodies have expressed concern about the quality of undergraduate student learning related to soft skills, creating tension between employers and universities over curriculum design (AMA, 2012; Hart, 2015; Stewart et al., 2016). Many employers prefer to develop the specific functional skills they require themselves and recruit new college graduates based on the character and soft skills needed to fit their culture (Fisher, 2016; Hart, 2015; Robles, 2012). Research conducted from a range of disciplines and occupations converges on the finding that soft skills now influence employability more than ever before and students need to develop these skills in their college years (Jones et al., 2016; Wood, 2018).

Student Preparedness Gaps

There is a gap between employers' impressions and students' more optimistic views on preparedness for the workplace (Jackson, 2012; Stewart et al., 2016). Undergraduate students consistently rate themselves more prepared than employers do (DuPre & William, 2013; Hart, 2015). This perception gap has led to overconfidence, inflated job expectations and career dissatisfaction, as recent graduates struggle with the discrepancy between their perceived capabilities and their actual abilities to execute assigned tasks and advance their careers (DuPre & William, 2011; Sung, Turner &

Kaewinda, 2013). Employers hire college graduates expecting some level of expertise in applied soft

skills, but often complain new hires lack these skills or overstated their level of competency

(Jackson, 2012; Jones et al., 2016; Sulphey, 2015). Employers now expect faculty to address the

preparedness problem to prevent a widening of the perceived skills gap (Blau et al., 2015; Hart,

2015; Jackson, 2012; Stewart & Gregg, 2015). Employers believe curriculum design with more

opportunities for real-world applications of knowledge and skills through applied learning

experiences is a proven method to develop soft skills and improve the preparedness of their future

employees (Clark & White, 2010; Gault et al., 2010; Hart, 2015, Stewart & Gregg, 2015). Employers

broadly endorse applied learning components like internships, case studies, volunteer service

projects and "real" research or problem-solving projects for clients because they experience a

difference in the preparedness of new employees educated with these learning practices (Auten &

Marken, 2018; Martin, 2013; NACE, 2017).

Impact of Faculty

Students often fail to recognize how their academics, extracurricular activities and work

experience relate to their ability to get an appropriate job and do not take seriously the importance

of developing a career plan until faculty step in with career related assignments and mentoring (Blau

et al., 2015; Martin, 2013). Professors that encourage participation in internships and career

development experiential learning opportunities help their students achieve early career success

(Deangelo et al., 2016; Gault et al., 2010; Martin, 2013). There is a clear link between internship

participation and postgraduate employment success and faculty that communicate the value of

internships increase internship participation (Hergert, 2009; NACE, 2017; Jones et al., 2016).

Faculty development of a mandatory co-curricular four-year business profession course at Xavier

University improved student career decision making and employability according to employers and

parents (Clark, 2010). The rise of capstone courses with a significant career preparation component

has also improved the employability of recent graduates (Alstete & Beutell, 2016). Alumni report

that faculty that provided opportunities for experiential learning in real-world settings in their

courses had the most positive impact on their employability (Addams & Allred, 2016; Boyles, 2012;

Clark & White, 2010; Hart, 2015). One example of successful experiential learning is the M-School

at Loyola Marymount in Southern California, where students work in advertising agencies and

develop marketing and branding campaigns for real clients (Stewart & Gregg, 2015). Students

graduate with a clear career path and skill set and advertising agencies benefit by developing talent to

fit their unique needs (Stewart & Gregg, 2015). Another example is the Walgreen's Wrangle

sponsored by Southern Arkansas University. This twelve-university competition includes a three

day involvement of four major corporations with students developing action plans to address their

business issues in real time (Clark & White, 2010). A course partnership between California State

University, Northridge and Farmers Insurance combines practical executive-delivered education

with traditional curriculum to prepare students for a career in insurance or any financial services firm

(Davis, 2015). 2014). The traditional "sage-on-the-stage" instructor profile is evolving to more of a

facilitative teaching style that engages students in real world learning experiences and a broad variety

of team activities to improve their preparation for today's workplace (Stewart & Gregg, 2015).

The Performance Gap Framework

Faculty Knowledge Influences

The knowledge influences relevant to university faculty, can be categorized into four knowledge types: factual, conceptual, procedural, and metacognitive (Rueda, 2011). Factual knowledge is the basic information or facts that one must discern to operate effectively in a specific job, such as the terminology, details, and fundamentals one must master to solve a problem in that discipline (Rueda, 2011). Conceptual knowledge is multifaceted, structured forms of knowledge like theories and models, that faculty need to simplify and communicate to students in a practical and clear manner (Mayer, 2011). Procedural knowledge is the knowledge one has about how to do something, such as knowledge necessary to develop a career preparation assignment (Rueda, 2011). Metacognitive knowledge is the self-awareness of one's thinking, learning and problem-solving processes (Mayer, 2011; Rueda, 2011).

Knowledge of Skills Required by Employers

Before faculty can prepare students for career success, they need conceptual knowledge of what employers say they need in future employees (Hart, 2015; Robles, 2012). As previously discussed, employers are searching for students with advanced soft skills, the ability to think, communicate, lead, and interact (Eisner, 2010; Hart, 2015; Stewart et al., 2016). Employers tend to prioritize attitude and soft skills in hiring decisions and train new employees with the technical and functional skills they require (Sulphey, 2015; Wood, 2018).

Developing Career Preparation Assignments

Procedural knowledge enables faculty to create and implement career preparation assignments. Knowing how to create assignments where students practice in the classroom what they will actually practice in the workplace is an opportunity for faculty to consider new instructional techniques and delivery formats (Alstete & Beutell, 2015). One example is a business

communications course at Weber State University that was updated to utilize LinkedIn for all

assignments, helping students create strong professional profiles while improving their

communication skills (Cooper & Naatus, 2014). In another course, job search assignments that

merged written and oral communication principles, helped students improve their job search and

communication skills (Addams & Allred, 2015). This course included assignments in networking,

information interviews, resume writing, cover letters, career portfolios, mock interviews and a self-

evaluation of strengths, weaknesses, opportunities, and threats. A benefit of career preparation

assignments is the high level of student interest as they quickly see the benefit of investing in their

ability to self-advocate for future employment opportunities (Addams & Allred, 2015).

Faculty Reflection on Instructional Practices

When faculty apply metacognitive processes to their instructional practices, they increase

self-awareness of their strengths, weaknesses, and biases, and are more realistic about their teaching

abilities (Oleson & Hora, 2014; Stewart & Gregg, 2015). Faculty that reflect on their own positive

and negative learning experiences become aware of instructional biases formed from personal

experience, and are more willing to consider new teaching methods (Rodgers, 2002; Rueda, 2011;

Stewart & Gregg, 2015). Faculty that become more aware of how they learn, engage cognitive

processes by being curious and open to new instructional practices with a sense of inquiry (Mayer,

2011). Employers expect faculty to use metacognitive strategies to teach their future employees the

value of reflective learning so they enter the workplace as self-regulated learners that will take

responsibility for their own personal development (AMA, 2012; Hart, 2015; Mayer, 2011; Robles,

2012).

Table 1 highlights the information specific to knowledge influences, knowledge types and

knowledge influence assessments.

Table 1

Faculty Knowledge Influences and Assessments for Knowledge Gap Analysis

Knowledge Influence	Knowledge Type	Knowledge Influence Assessment
Faculty need to know what skills employers desire from college graduates.	Declarative (Conceptual)	Interview question: Ask faculty to discuss the top skills employers' desire from undergraduate business students.
Faculty need to know how to develop a career preparation assignment.	Declarative (Procedural)	Interview question: Ask faculty what type of assignment they would create to develop the skills employers require from graduates.
Faculty need to reflect on their ability to create and implement career preparation assignments.	Metacognitive	Interview question: Ask faculty to evaluate their ability to create and implement career preparation assignments.

Faculty Motivation Influences

Analyzing and understanding motivation influences provides insight into the root causes of performance problems as people may have the knowledge to perform a task but lack the motivation to get it done (Clark & Estes, 2008). An individual is motivated when they exhibit the facets of motivated performance which include active choice, persistence, and mental effort (Clark & Estes, 2008, Mayer, 2011). Active choice occurs when one's good intentions change to concentrated action to achieve a goal (Clark & Estes, 2008). Persistence is the ability to stay focused and follow through, despite distractions (Clark & Estes, 2008). Mental effort is the amount of energy and enthusiasm one decides to commit to achieving a goal (Clark & Estes, 2008).

Faculty and Expectancy Value Motivation Theory

Achievement related choices link to an individual's expectations for success and the importance an individual places on the task (Pintrich, 2003). People are motivated to engage and complete tasks they value, believe are achievable and controllable (Rueda, 2011). The higher an individual values an activity, the more likely they are to begin and engage in the activity (Rueda, 2011). Faculty that value the opportunity to prepare students for the realities of today's workplace, understand the benefits of investing time into career preparation learning experiences (MacFarlane, 2014; Stewart & Gregg, 2015; Pintrich, 2003). Faculty that find personal fulfillment from preparing students to be employable, perceive time invested in this pursuit to be more valuable than all other academic responsibilities (Malik & Morse, 2014; McDow & Zabrucky, 2015). When faculty consider the impact their instructional practices have on their students' career trajectory, they realize how important it is to develop meaningful career preparation assignments and intentionally engage in career planning with their students (Oleson & Hora, 2015). Student engagement in career preparation activities tends to be low, until they encounter passionate faculty that communicate the value of purposeful career preparation activities (Blau, et al., 2015; Martin, 2013).

Faculty and Attribution Motivation Theory

Attribution theory addresses the views people have about their success or failure with a particular task and their ability to influence the outcome (Rueda, 2011). Beliefs about what caused something to happen and why certain things happen, have direct impact on the choices, persistence and mental effort needed to engage in future tasks that relate to those causes (Anderman & Anderman, 2009). Faculty motivation increases when they consider that instructional changes developed in response to employer demands is controllable and will succeed or fail based on their personal effort (Anderman & Anderman, 2006; Oleson & Hora, 2014). Alumni report that faculty have a significant influence on shaping student perceptions of the skills needed for career success

and should not underestimate their impact (Deangelo et al., 2016; McDow & Zabrucky, 2016).

When faculty realize student success or failure in finding appropriate jobs is influenced by their

increased efforts, they become more willing to shift academic proprities (MacFarlane, 2014; Stewart

& Gregg, 2015). Faculty have control over shaping their students' early career trajectory through

accurate feedback and relevant instruction, which increases job satisfaction, and provides intrinsic

rewards for their efforts (Anderman & Anderman, 2006; Blau et al., 2015; Brock & Abel, 2016).

   Table 2 highlights the information specific to the faculty expectancy value and attributions

theory influences and assessments.

Table 2

Motivational Influences and Assessments for Motivation Gap Analysis

Assumed Motivation Influences	Motivational Influence Assessment
Expectancy Value-Cost Benefit: Faculty need to see the benefits of implementing career preparation assignments in their courses to equip students to secure full-time employment after graduation even if it takes away time or effort from other aspects of instruction or academic responsibilities.	Interview question: Ask faculty to rank order their faculty responsibilities in order of importance and value in their role at this university.
Attributions: Faculty should believe that their personal efforts at instruction have a profound impact on student preparation for career success.	Interview question: Ask faculty "What do you perceive to be your role in preparing students to secure full time college level employment after graduation?

Organizational Influences

When organizations diagnose organizational barriers as the root cause of a performance problem, it is typically a work process, material resource or culture issue (Clark & Estes, 2008; Rueda, 2011). Insufficient resources, cumbersome processes and a toxic culture can undermine the performance of any organization, even if they have highly motivated and knowledgeable people (Clark & Estes, 2008). Faculty rewards and recognition programs, career preparation resource availability, clear direction from university leadership on faculty priorities and faculty professional development processes emerged as critical influences in this study. (McFarlane, 2014; Stewart & Gregg, 2015).

Rewards and Recognition

Leaders embed their beliefs, values, and assumptions into an organization by recognizing and rewarding the behavior they want more of (Schein, 2017). Most university faculty are influenced by tenure and promotion reward and recognition policies which may not align with career preparation responsibilities and new expectations (Malik & Morse, 2014; Stewart & Gregg, 2015). It will be difficult for faculty person to forgo the old notion of complete autonomy and assume the new role of a career preparation team player without alignment in tenure and promotion policy incentives (McFarlane, 2014; Malik & Morse, 2014; Stewart & Gregg, 2015). Today's system of primarily rewarding and recognizing faculty for their publications and research, needs to be revised to include performance based compensation systems tied to university goals, such as enrollment growth and job placement outcomes to ensure faculty accept new career preparation expectations and commit to new career preparation responsibilities (Belkin, 2018; Stewart & Gregg, 2015).

Career Development Resources

An example of a relatively new career development resource that is being adopted by many universities with positive results is the ePortfolio platform, a container that uses digital technologies to allow students to organize artifacts, evidence and reflections related to internship projects and experiential learning outcomes (Ambrose & Chen, 2015). According to a Hart Research Associates (2015) survey, 80% of employers say it would be helpful to see an electronic portfolio of student accomplishments in key skill and knowledge areas in addition to a resume. As the production model of education shifts to more of a learning network model, with students relying on faculty for more career mentoring and advising, appropriate career development resources, such as the ePortfolio, must be in place to support faculty in their expanded career preparation roles (Ambrose & Chen, 2015; McFarlane, 2014).

Organizational Goals and Priorities

An absence of clear and specific performance goals drives individuals to focus on their personal career advancement as opposed to helping the organization achieve its goals (Clark & Estes, 2008). Since leadership is fundamentally a communication process to convey clear direction about what is important, it is crucial for leaders to communicate the organization's goals and priorities frequently and consistently to enhance clarity in the organization (McFarlane, 2014; Schein, 2017). Modifying the behavior required from faculty to support career preparation goals demands a clear message from university leaders on the value and importance of achieving job placement outcome metrics and the connection to enrollment growth (DeAngelo et al., 2015; Stewart & Gregg, 2015). What leaders pay attention to, prioritize, and measure drives attention and focus in all organizations (Schein, 2017).

Table 3 below highlights the information specific to organizational influences and assessments.

Table 3

Organizational Influences and Assessments for Organizational Gap Analysis

Assumed Organizational Influences	Organizational Influence Assessment
The faculty tenure-promotion policy lacks significant incentives and recognition for career preparation activities and accomplishments.	Interview question: Ask faculty to describe the influence the tenure and promotion policy has on making career preparation a priority in their courses.
The university does not provide clear direction to faculty regarding the importance and priority of career development responsibilities.	Interview question: Ask faculty to describe the goals and priorities the university has communicated to all faculty relative to student career preparation.
The career center lacks the resources, to provide adequate support to faculty with career preparation activities and assignments.	Interview question: Ask faculty to articulate how they collaborate with the career services center to prepare their students for career success.
The university lacks a workplace culture of collaboration for faculty to share information and best practices relative to career preparation assignments.	Interview question: Ask faculty to describe the culture at SWU and if the current culture has any impact on their teaching effectiveness and professional development.

Findings and Recommendations

Knowledge Themes

The first theme that emerged from the faculty interviews and observations was the desire to have access to more professional development resources to learn how to develop and implement effective career preparation assignments, such as the e-Portfolio. Several participants expressed a desire for a master teacher structure for assistance in learning how to develop and implement career preparation assignments with more experiential learning. Another knowledge related theme that emerged was the need to spend more time reflecting on one's ability to deliver career preparation instruction. The participants felt they were missing an opportunity to help each other grow and improve by not engaging in community reflection on a regular basis. Many participants noted that the power of reflection is emphasized and taught in the classroom, but not implemented consistently as a faculty community. The third knowledge theme was the need to receive regular updates on the highest priority skills employers require from new graduates from employers as opposed to other faculty.

Motivation Themes

The participants conveyed they understood and appreciated the impact their effort has on the employability of their graduates, but half of the faculty cited uncontrollable external factors that minimized their efforts, such as economic trends, student ambition, technological disruption, and parental influences. Eight of the 16 full-time faculty members interviewed highly valued career preparation responsibilities and agreed the benefits outweighed the costs. Professors that highly valued career preparation duties recognized most students do not think about their job prospects until late in their college careers and need a nudge to get going. The group that did not value career preparation as highly as other faculty responsibilities, agreed that many students procrastinate and need a push to prepare for life after college. However, they valued research, committee assignments,

and teaching their course content the highest and indicated they did not have the capacity for more career preparation tasks. They would need to realize more personal benefits from career preparation tasks before considering any trade-offs with other academic responsibilities.

Organizational Influences Themes

The most prominent organizational theme was the lack of clarity communicated to faculty from the tenure and promotion policy and university leadership relative to their role in career preparation and how the school's job placement outcomes impact enrollment growth. A few of the participants stated that helping students find college-level jobs was not in their job description. Many participants noted a lack of urgency from the university to improve job placement outcomes and they were unclear as to how important and valuable career preparation instruction is regarded at the university as compared to other faculty responsibilities and priorities. Insufficient and ineffective support from the career center to work in partnership with faculty and students to identify appropriate career paths, relevant internships and build career community alumni networks, was another important theme that emerged from the study. The faculty also stated that many students graduated ill prepared for the workplace and they believed the university culture reinforced the status quo by not providing adequate internship support, a systematic career planning process, alumni networking opportunities and sufficient career preparation resources. Most of the professors reported they prepare students for career success based on their personal capacity to make time for these tasks after meeting the course learning outcomes. These tasks include career preparation instruction, personal mentoring, job search advice, employment tool consulting, networking, and serving as employment references.

Half of the participants said they felt a sense of urgency to provide career planning and internship support to their students due to the expectations from parents to realize a fast return on their college education investment. The other participants did not express a sense of urgency to

work with students on internships or career planning tasks due to other academic responsibilities. This group also felt that the students should be accountable to find internships on their own and that career preparation accomplishments, such as university job placement outcomes, were not highly valued by the university since they were seldom celebrated or publicly recognized. Most of the faculty felt publications and presentations at conferences were the highest valued faculty tasks because they were communicated and celebrated frequently as significant achievements by the university.

Tables 5, 6 and 7 summarize the faculty knowledge, motivation and organizational findings and recommendations from the study.

Table 5

Summary of Knowledge Influences and Recommendations

Knowledge Influences	Principle and Citation	Context-Specific Recommendations
Faculty lack in-depth knowledge of the skills employers' desire from college graduates. (Conceptual knowledge)	Information learned meaningfully and connected with prior knowledge is stored more quickly and remembered more accurately because it is elaborated with prior learning (McCrudden & Schraw, 2006).	Provide information to faculty on highest priority skills employers require from new graduates to help faculty connect new knowledge with prior knowledge on a regular basis.

Faculty do not know how to develop career preparation assignments. (Procedural knowledge)	To develop mastery, individuals must acquire component skills, practice integrating them, and know when to apply what they have learned (McCrudden & Schraw, 2006). Procedural knowledge increases when declarative knowledge required to perform the skill is available or known (Rueda, 2011)	Provide training to all faculty on how to develop a career preparation assignment. Provide opportunities for practice with feedback from faculty who have an expertise in integrating career preparation into curriculum.
Faculty do not devote sufficient to time reflecting on their ability to create and implement career preparation assignments. (Metacognitive knowledge)	Learners that become aware of how they learn and how to control their learning, engage these cognitive processes by being curious and open to new instructional practices with a sense of inquiry. (Mayer, 2011).	Provide faculty specific release time to reflect on feedback from current students and alumni regarding their career readiness.

Table 6

Summary of Motivation Influences and Recommendations

Motivation Influences	Principle and Citation	Context-Specific Recommendations
Attributions: Faculty do not believe that their personal efforts at instruction have a profound impact on student preparation for career success.	Learning and motivation are enhanced when individuals attribute success or failure to effort rather than ability (Anderman & Anderman, 2009)	Provide accurate and regular feedback to all faculty that the achievement of the university job placement outcomes goal is highly influenced by increasing effort to improve career preparation skills and knowledge, and it is something they control.
Expectancy Value-Cost Benefit: Faculty do not see the benefits of implementing career preparation assignments in their courses to equip students to secure full-time employment after graduation even if it takes away time or effort from other aspects of instruction.	Rationales that include a discussion of the importance and utility value of the work or learning can help learners develop positive values (Pintrich, 2003).	Provide a rationale to all faculty that connects the importance and value of excellent career preparation instruction to their personal career growth.

Table 7

Summary of Organization Influences and Recommendations

Assumed Organization Influence	Principle and Citation	Context-Specific Recommendation
The faculty tenure and promotion policy lacks incentives and recognition for career preparation activities.	Behavior that is reinforced is strengthened (Schein, 2017). Organizational policies strongly influence the achievement of organizational performance goals (Rueda, 2011).	Revise the university tenure and promotion policy to include a career preparation component that incentivizes all faculty to engage in career preparation as measured by university and specific school job placement outcomes.
The university does not provide clear direction to faculty regarding the importance and priority of career development responsibilities.	Without clear and specific performance goals, people tend to focus on tasks that help advance their careers instead of helping the organization achieve its goals (Clark & Estes, 2008).	University leadership communicates clear direction and expectations to all faculty relative to the priority and importance of career preparation in their roles at the university.

The Career Center lacks the resources to support faculty with career preparation activities and assignments in an effective manner.	Organizations require sufficient tangible and intangible resources to achieve their goals (Clark & Estes, 2008).	Increase resources dedicated to support faculty with career preparation activities and proactively build career communities with alumni.
The university lacks a workplace culture of collaboration for faculty to share information and best practices relative to career preparation assignments.	Collaboration and cultivation cultures, where new ideas and innovation flourishes, are prevalent in high performance organizations (Schein, 2017).	Establish one off-site faculty meeting each semester where faculty are able to collaborate and reflect as a learning community.

Conclusion

The purpose of this study was to evaluate faculty knowledge, faculty motivation and organizational influences related to preparing students more effectively for employability in a challenging job market. The study sought to evaluate the capabilities, capacity, and attitudes of faculty to develop and deliver more effective career preparation instruction, including experiential learning, career advising and mentoring. Successful universities in the future will excel in facilitating employment opportunities for their graduates by ensuring faculty have the knowledge and motivation to adapt their courses and fine-tune their pedagogy to support student job searches. The narrative on the accountability and role of faculty to prepare students for career success is changing.

Preparing students to perform more effectively in internships, job interviews, and first jobs after

graduation is a critical mission for all universities and it must become the top priority for faculty.

Faculty play the most important role in how well a university prepares students for life after

graduation and administrators that pay attention to and manage the faculty knowledge, motivation

and organizational influences related to preparing students for employability will survive today's

marketplace challenges. Colleges that do not develop a positive reputation for preparing students

for life after graduation, will continue to miss their enrollment goals (Belkin, 2018; Vedder & Strehle,

2017). An increase in underemployed and unemployed alumni will destroy a university's reputation

in the marketplace. Colleges and their faculty are going to be under enormous pressure going

forward to facilitate employment opportunities for their customers. It is time for faculty to step up

to meet this challenge with relevant career building assignments for their students. The outcome

can be securing highly sought internships and fulfilling jobs upon graduation as well as satisfying

productive careers.

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Abstracts

Accounting

Using Stories to Teach Accounting Students about Ethical Dilemmas and Faith Integration (Paper/Best Practice)

Tara Lambert, Whitworth University
Michelle Li-Kuehne, Whitworth University
Margie LaShaw, Whitworth University

This paper presents a unique method of creating awareness of white-collar crime through allowing students to interact with actual criminals. It draws on methods of storytelling and reflecting in helping students better understand fraud. Students are encouraged to utilize their faith in navigating potential pressures in the business world.

Economics

The Economics of the Flood (Paper)

David Tucker, The College of Idaho
Thomas De Berry, Freed-Hardeman University

Scripture is used to present basic economic concepts in a moral context. Scarcity, division of labor, and the law of comparative advantage are all present in the post-lapsarian, prediluvian world. Prosperity is achieved. However, violent relationships are contrary to the nature of God. Therefore, He sent the Flood.

The Benevolent Social Planner and the Christian Worldview (Paper)

David Arnott, Dallas Baptist University

The U.S. economy is experiencing a centralization of power that is not consistent with the Christian Worldview and is an indication of economic humanism. This paper analyzes the centralization of economic power from a Christian worldview, using scriptural contexts as guideposts.

Education, Income Inequality, and Mortality: A Study of Indonesian Provinces (Poster)

Colene Trent, Union University
Raymond Chahyadi, Iowa State University

Studies of Indonesian mortality rates are rare within the economics literature. This paper uses 2020 census data of Indonesian provinces to analyze education, inequality, the unemployment rate, sex, and GDP per capita as predictors of mortality. Unlike in developed countries, education is found to be an insignificant predictor of mortality.

Entrepreneurship

Assessing the Influence of the Christian Faith in Women Entrepreneurs: A Study of Decision Processes to Enter the Formal Economy in Emerging Economies (Paper)

M. Isabella Cavalcanti Junqueira, LeTourneau University
Allan Discua Cruz, The University of Lancaster
Li Xiao, The University of Leicester

This paper explores the influence of the Christian faith in the decision-making process of women entrepreneurs in São Paulo, Brazil. Specifically, we focus on an underdeveloped premise of women entrepreneurs seeking financial support and other resources to start and grow their ventures in a formal economy.

Case Study Examination of Entrepreneurial Responses to a COVID-19 Pandemic Shutdown: Did Entrepreneurial Resilience Contribute to Lower-Than-Expected Business Closures? (Paper)

Carolyn Davis, Morehouse College

Using Exploratory Case Study Analysis, two Christian entrepreneurs provide initial insights on resilience strategies used during the COVID crisis. Insights are compared to 24 additional interviews.

A Case for Faith-Based Entrepreneurship (Paper)

Jordan Terranova, Biola University
Evan Kubicek, Eastern Illinois University
Wlamir Xavier, Biola University

This case study analyzes a firm created in a Christian-averse country to simultaneously achieve social and faith impact in an economically viable way. We developed a conceptual model consisting of three pillars that use economic, social, and faith outcomes to understand the decision-making process of the firm.

Ethics

Using Affective Influences in the Ethics Classroom as a
Tool for Student Formation (Paper/Best Practice)

Josh Sauerwein, Lubbock Christian University

The ethics classroom addresses normative approaches to decision-making. Moore and Gino (2015) suggest students should also be introduced to affective, non-deliberative influences. This presentation provides an example of how this literature was employed in an ethics classroom to help students understand potential derailments and construct guardrails informed by their faith.

Building a Culture of Character in Our Students Using the Leadership Character Development
Model: A Program-wide, Integrated, and Foundational Approach (Panel)

Glenn Bryan, Ohio Wesleyan University
Jeff Fawcett, Grace College
Mark McKay, Trinity Western University
Melanie Timmerman, Mount Vernon Nazarene University

Teaching ethics in business programs is required, expected, and the right thing to do. Unfortunately, ethics teaching is fragmented, ineffective, and boring. The Leadership Character Development model is an integrated approach presented as one viable solution. Investigate the merits of a program-wide program to build of a culture of character.

Faith Integration

Perceptions of Faith and Work by Christian Undergraduate Business Majors (Poster)

Wendy Martin, Trinity International University
Adele Harrison, California Baptist University

While the Faith at Work movement has addressed the spiritual value of work in business, do undergraduates understand or ascribe to these perspectives? This study investigates the motivations of undergraduates studying business at Christian colleges and universities, and their views on the value of work in business versus vocational ministry.

Justifying Work in Business (Paper)

Wendy Martin, Trinity International University

This paper explores the fallacy that as Christians in business we need to justify, i.e., rationalize, our work in the marketplace. Instead, work in business is already justified, i.e., righteous, in the eyes of God and we can bless society as we act as stewards in our vocations.

How Students Shine Their "Light" in the Workplace (Paper)

Kimberly Hogelucht, Point Loma Nazarene University

Business students at a small private Christian university have found ways to demonstrate their Christ-like values through their actions in the workplace. Along with feedback from employers, this paper includes testimonials from graduates and current students to support how they have been able to shine their "light" in the workplace.

Faith in Business Organizations (Best Paper Award)

Min-Dong Paul Lee, Wheaton College
Hannah Stolze, Lipscomb University
Denise Daniels, Wheaton College

In this study, we examine how faith is integrated in business organizations through the eyes of internal stakeholders using a grounded theory approach. The findings show that faith can be deeply integrated even in for-profit organizations, and the employees recognize largely three manifestations of faith: embodied, institutionalized, and internalized faith.

Christian Business Leaders and Earth Care (Paper)

Tim Creel, Lipscomb University
Mark Jobe, Lipscomb University
Andy Borchers, Lipscomb University

Christians in the business world face multiple crises and competing goals, Scripture reminds us of the need to care for the planet that God has created. In this paper, the authors build on the work of White to advance five reasons why Christian business leaders should care about the planet.

Organizational Research Methods of Integration: Contributions
to Biblical Integration in Business (Paper)

Jennifer Dose, Messiah University

In our role as Christian scholars, faith integration is central to our work. However, faith integration exists within a larger research methodology that can provide insights for our own more focused research agenda. This paper seeks to provide insight into faith integration techniques through exploration of secular integration methods.

Acme Southeast Strategies for the Continuation of a Faith-based
Culture in Corporate Expansion (Poster)

Hannah Stolze, Lipscomb University
Denise Daniels, Wheaton College
Min-Dong Paul Lee, Wheaton College

This working paper is a pedagogical case to facilitate questions around faith integration and corporate change. Organizational culture is not self-sustaining but needs to be intentionally embodied and transmitted. A central concern is preserving culture and values: what is the right succession plan and organizational structure for this company?

Service-Learning: Learning to Do Good (Paper)

James Dorsett, California Institute of Advanced Management

Isaiah's admonition to "do good" is reflected in the development and testing of a new service-learning pedagogy. The purpose and rationale tie this pedagogy to the Institute's vision, mission and alignment with Peter Drucker's philosophies taught at the Institute. Service-learning also connects to the Institute's other experiential, high impact practices.

Redeeming COVID: Response, Reset, and Renewal (Discussion)

Becky Havens, Point Loma Nazarene University
Julia Underwood, California Institute of Advanced Management

In the past year, faculty and students have experienced the most difficult academic year in memory. Attention to physical, mental, and spiritual health have required new coping mechanisms. This session will contemplate lessons learned and generate new ways to think about reset and renewal as we move forward.

Wisdom-Based Business Strategy: Drawing from Wisdom Traditions
to Inform Strategic Business Ethics (Paper)

Hannah Stolze, Lipscomb University

Wisdom based business builds on the emerging wisdom literature in the management field of study to explore the ancient literary texts to discover opportunities for application in modern day business practice. The findings are integrated with the themes of the analysis into a framework of wisdom for strategic business ethics.

Finance

Financial Education and Peer-to-Peer Coaching at Christian
Institutions in Higher Education (Paper)

Heather Chadwick, Charleston Southern University
Larry Lindsay, Ron Blue Institute
Boyce Smith, Charleston Southern University

The need for financial literacy education has become recognized by universities recently due to the United States Financial Literacy and Education Commission. This paper details how the Ron Blue Institute at Indiana Wesleyan University and Charleston Southern University have addressed these recommendations with an emphasis on student peer coaching practices.

Faith Influences Finances? An Empirical-Based Working Paper (Paper)

Julie Szendrey, Walsh University
Laci Fiala, Hiram College

Does an individual's faith relate to how they manage their personal finances? Using a nationally representative sample of 1,245 young adults aged 18-34, several statistically significant relationships were noted between religiousness (both intrinsic and extrinsic religiosity), faith traditions, and financial behaviors of cash, credit, savings and investments, and insurance management.

Higher Education Administration

From Survival to Success: Leveraging Innovation and Change in Private Higher Education in
Response to Today's Challenging Competitive (Panel)

Robert Roller, LeTourneau University
David Houghton, Oklahoma Baptist University
Julia Underwood, California Institute of Advanced Management
Steven Bovee, Roberts Wesleyan College
Ronald Mahurin, Design Group International
Brett Andrews, Oklahoma Wesleyan University

The current environment confronting private higher education calls for competitive positioning, change, and innovation that is much more purpose-driven, strategic, customer-centric, proactive, revolutionary, and abrupt than universities are accustomed to. Survival will require leveraging innovation and change in new ways; moving from survival to success will require more significant change.

Marketing the Mission: An Examination of Public Rhetoric Describing Business
Programs at Christian Colleges and Universities (Poster)

Michael Williams, Pepperdine University
David Smith, Pepperdine University

This study compares the public rhetoric describing Christian business programs, online and on
ground, across individual institutions by examining the mission, vision, and information collected on
public-facing web pages. Findings are then analyzed to identify patterns of rhetoric that diverge
between residential undergraduate, online, and graduate programs.

Human Resource Management

A Theology of Human Resource Management (Paper)

Matt Fuss, Geneva College

This essay will delve into the ways in which a Christian worldview informs and directs a
businessperson's decisions, specifically in human resource management, and in so doing, will
endeavor to articulate a theology of human resource management.

Improving Our Cultural Intelligence in God's Culturally and Racially Diverse World (Paper)

Eveline Lewis, Evangel University

This presentation seeks to start a conversation on diversity and cultural intelligence (CQ) from
Christian perspectives. The discussion includes the importance of CQ in our current diverse
business world, the sources of CQ, and how to improve CQ. Personal stories and examples from an
Asian American perspective will be included.

Leadership

The CHANGED Organization: Using the Leadership Values of 1 Peter 5
to Minimize Resistance and Facilitate Change (Paper)

Mark Bell, Wayland Baptist University
Janet Jones, Wayland Baptist University
Samantha Murray, Wayland Baptist University

From the values found in 1 Peter 5:1-5, seven leadership proverbs are derived for contemporary
leader application in creating a CHANGED organization. An action plan modeling the effective
implementation of those seven values as related to follower impediments, resistance, and each Lewin
change phase is presented.

Nothing New Under the Sun: The Good, Bad, and Ugly of Power and Authority (Poster)

Robert Holbrook, Ohio University
Adam Holbrook, Union University

Power and authority are under scrutiny. Yet they are essential to leadership and necessary for organizations and society to function properly. Secular and biblical examples illustrate both proper use and abuse. Scripture is examined for teachings about using and responding to these. We offer practical suggestions for leaders and followers.

Spiritual Sowing in the Secular Marketplace (Paper)

Chris Langford, University of Mary Hardin-Baylor

This paper develops a spiritual sowing model that conceptualizes the employee spiritual formation as a process involving the co-laboring with the Holy Spirit in strengthening the triadic relationship existing between God, self, and others, based on the practices of service, observation, and witnessing.

The Temptations of Leadership: How Faith Protects Leaders
(and their Followers) from Themselves (Best Paper Award)

Darin Gerdes, Charleston Southern University
Justin Irving, Southern Baptist Theological Seminary
Maxwell Rollins, Charleston Southern University
Matt Fuss, Geneva College
Kenny Embry, St. Leo College

Specific temptations are more powerfully appealing to leaders because of the position of leadership. When leaders engage in these temptations (e.g., destructive leadership, tyrannical, abusive, etc.), predictable dysfunctions result. Applying faith protects followers, the interests of the organization, and ultimately the leader too.

Some Observations About Christ's Leadership (Paper)

Darin Gerdes, Charleston Southern University
Adam Caplinger, Geneva College

Scholars increasingly recognize the importance of leadership. Christian scholars who teach management are particularly interested in the intersection of their faith and the academic discipline of leadership. This paper focuses on the academic scholarship concerning the leadership of Jesus Christ to better understand how his life and ministry inform our understanding of leadership.

Management

Christian Virtues as a Foundation for Work-Family Positive Spillover (Paper)

Brad Gatlin, John Brown University

Examines work-family positive spillover (WFPS), proposes causal relationships from Christian virtues in supervisors to WFPS in employees, and argues for attention to the role a supervisor plays in the home life of the employee. The Christian virtues of kindness, compassion, and humility are proposed as drivers of positive spillover.

Baptismal Imagination: How Worship Practices Can Inform Business Practices (Paper)

Peter Snyder, Calvin University
Todd Cioffi, Calvin University

Business practices frequently are limited in their perspective and ignore moral aspects of their activities, instead focusing on financial or political ends. Drawing on practice and moral imagination theories, this paper argues that practices of the church, specifically baptism, can provide insights that broaden how business practitioners engage in work.

Can an Organization Love? (Poster)

William Andrews, Stetson University

This manuscript proposes the Humanitarian Organizational Development Matrix by which critical human development milestones can be identified, operationalized, and pursued in the organizational context. Based on Erikson's (1950) work on psycho-social development, the author asserts that a Loving Organization is committed to developing the Essential Humanness of its employees.

Disrupting the Dysfunction: Workplace Spirituality as a Moderator of the
Effects of Dispositional Influences on Job Satisfaction (Paper)

Jeffery D. Houghton, West Virginia University
Luke A. Langlinais, West Virginia University
Richard A. Oxarart, West Virginia University

Multigroup comparison analysis is used to compare a secular work sample and a sample from an overtly spiritual workplace. The findings suggest that workplace spirituality attenuates the negative effect that dispositional qualities have on job satisfaction.

Marketing

A Qualitative Examination of Effective Marketing Strategies in Light of
Current Trends to Support Social Enterprises (Poster)

Kenneth Minesinger, California Baptist University
Joe Putulowski, California Baptist University
Jacqueline Gustafson, California Baptist University
Philip Breitenbucher, California Baptist University

There seems to be increased interest from the consumers' perspective to support firms that focus on social enterprise practices as part of their mission, which may improve the organization's long-term success. This study aims to investigate whether consumers' have favorable reactions towards social enterprises.

Looks and Luxury: The Effects of Perceived Attractiveness
on Women's Luxury Beauty Purchases (Paper)

Holly Perleoni, Lee University

The heart of consumer behavior is to understand why people make the purchasing decisions they do. This study seeks to understand female consumption patterns in the realm of luxury spending and signaling theory.

Mission Alignment Relevancy: The Role of Mission Alignment in Christian
Evangelical Churches in the United States of America (Paper)

Lanelle Chase, Azusa Pacific University
Mike Wiese, Point Loma Nazarene University

Mission alignment matters. Using multiple regression analysis, this study analyzed mission alignment in Christian Evangelical churches in the United States. The study found mission alignment between activism-related operational activities and platform communications, digital communications. The importance of mission alignment to activities is underscored with important lessons for business educators.

Research

Getting Published in a CBFA Journal: Opportunities and Requirements (Panel)

Emmett Dulaney, Anderson University
Andy Borchers, Lipscomb University
Larry Locke, University of Mary Hardin-Baylor

The Christian Business Faculty Association publishes two annual journals (Journal of Biblical Integration in Business and Christian Business Academic Review). Participants will learn about each journal's focus and expectations. Editors will provide information on formatting articles, timing of submissions/publications, and guidance on acceptance criteria. Interested authors are encouraged to attend.

Strategy

Do Christian CEOs Make a Difference? Empirical Evidence from the S&P 500 (Best Paper Award)

Daniel Slater, Union University
Robert Holbrook, Ohio University
Joseph Xu, Union University

This research draws on upper Echelons Theory, stewardship research, and Scriptural principles to argue that Christian CEOs are more likely to act as stewards resulting in positive firm outcomes. We test our hypotheses on the S&P 500 CEOs and find supporting results suggesting that indeed Christian CEOs make a difference.

Mitigating Human Trafficking through Faith-Based Employment (Paper)

Lauren Pinkston, Lipscomb University
Malia Leung, Freedom Business Alliance

Freedom Business Alliance has sought to standardize survivor care, financial models, and operational frameworks for businesses employing survivors of human trafficking. This presentation will invite faculty to engage with the "Freedom Businesses Movement" and offer pathways to intersect faith-based business with anti-human trafficking employment initiatives.

Teaching – Graduate & Online

Using Integration to Create Community in Online Classes (Paper/Best Practice)

Yvonne Smith, University of La Verne

Integration assignments can be used to create community in online classes. Theory and examples are used to show how assignments can simultaneously enhance integration skills and encourage community. Three types of assignments are considered: short discussions using biographical prompts, larger assignments requiring formal integration, and a final summary project.

Teaching – Traditional & Undergraduate

The Role of Faculty on Student Preparation for Career Success (Paper)

Jeff McHugh, Biola University

The purpose of this study was to examine current trends impacting college graduate employability, including the influence and role of faculty, relevant workplace skills and preparedness gaps as graduates enter the most challenging job market in decades.

The HyFlex Model: Is It Never or Now for Higher Education in
this High Stakes Post Covid-19 Market (Paper)

Trish Berg, Heidelberg University
Tanya Carson, Indiana University

The pandemic forced universities to transition quickly to remote learning. That modality included some fully online, some hybrid, and some Hyflex. The flexibility of the Hyflex model is attractive, but this presentation explores whether the flexibility it provides adds too many challenges for effective learning in the long run.

Improving Classroom Effectiveness in Real-time Through Formative Feedback (Poster)

Julie Little, Taylor University
Mick Bates, Taylor University
Jody Hirschy, Taylor University
Jeff Sherlock, Taylor University
David Poucher, Taylor University
Amy Stucky, Taylor University

Discussion of the pilot launch of BoxScore, an electronic, real-time, feedback tool, used to gauge student comprehension in each class. The goal of this implementation was to shorten the feedback loop between student and instructor to improve teaching in real-time. Results of the pilot and next steps will be shared.

Judge Not: Exposing the Beam of Implicit Bias in Our Own Eyes (Paper/Best Practice)

Robert Holbrook, Ohio University
Janice Pittman, Union University
William Nance, Union University

The Bible's teachings on bias are clear – do not judge others. How are Christians doing on this important commandment? Our paper describes an activity for exploring implicit bias and teaching tips for dealing with bias in a biblical manner. Data are reported from use at a faith-based institution.

Anxiety and the New Generation in College: What Can a Professor Do? (Paper)

Yvonne Smith, University of La Verne

The generation currently entering universities is fearful and anxious; the paper explores anxiety in relation to these students. We first examine anxiety using psychology, management, and the Scripture and then relate this to major characteristics of the iGeneration. The final section discusses classroom implementations.

The TUG of War in Higher Education: The Potential Impact of Merging Traditional Undergraduate Students and Adult Learners in the Heutagogical Online Learning Environment and Directions for Future Research (Paper)

Trish Berg, Heidelberg University
Melanie Peddicord, John Brown University

The disruption of COVID-19 pushed universities to close on campus teaching and move fully to an online model. The modality change presented challenges as it involved merging of traditional undergraduate students (TUGs) and adult learners. This presentation explores the benefits and challenges of that merging in the long run.