

Teaching Business at a Christian University: Issues, Challenges, and Practices

by David W. McEowen

Salient Foundational Influences

Hasker (1992) states that faith-learning integration “is concerned with integral relationships between faith and knowledge, the relationships which inherently exist between the content of the faith and the subject-matter of this or that discipline” (p. 46). Holmes (1987) adds that “[i]ntegration is concerned . . . with the positive contributions of human learning to an understanding of the faith and to the development of a Christian worldview, and with the positive contribution of the Christian faith to all the arts and sciences” (p. 46). Hasker (1992) further reminds us that our world “is not a secular and a sacred world, but a single world created by God and a single, unitary truth which is known to God” (p. 238). Integrating faith and the business discipline should help students understand this unity. If we teach the discipline as if it has no relationship to the faith and to God’s truth, then we lead the students to think that certain beliefs, morals, ethics, and behaviors are necessary in the successful performance of business and a different set of beliefs, morals, ethics, and behaviors apply in family or church environments. As Christians, we are commanded to love God with all our heart and mind and this applies to everything we do, everywhere. This is our most important responsibility and it requires thinking about how we do everything else with that commandment in mind.

In CCCU circles, it is a commonplace (attributable, most likely, to Art Holmes), that until philosophical foundations have been established, no knowledge of any real value can be discerned. Hasker (1992) further asks the educator to consider, “What insights and convictions, derivable from the Christian world-view, are relevant to the discipline?” (p. 244). As I considered the reasons why business is conducted and why management is necessary and how I, as a Christian educator, should approach teaching business management, I concluded that the following are salient foundational influences (assumptions) that I relate to the business discipline:

1. God is loving, just, compassionate.
2. God created everything—all the materials and people; all the capability to create, discover, and use Information; and all wealth-creating capability.
3. People are gifted by God in a variety of ways; people have different skills.

4. People have a sinful nature; people are selfish, greedy, prideful.
5. People have a common set of basic needs for love, justice, and grace provided by God and by others. People may be differently motivated in their actions to satisfy those needs.
6. People recognize two different basic purposes:
 - Short-term view*—People have no purpose beyond survival, procreation, and the selfish pursuit of self-interest.
 - Long-term view*—People are created in the image of God with the purpose of loving, pleasing, and serving both God and others.
7. People desire to live and work in relationships with others.
8. Because of who God is and what He did (assumptions 1-3) and because of who people are and what they do (assumptions 4-7), Christian business professors participate in God's redemptive activity by emphasizing and encouraging their students to put into practice the basic moral principles given by God. Chewning, Eby, and Roels (1990, p. 243) suggest that these assumptions can be summarized in four short phrases:
 - Love God
 - Love others
 - Be just
 - Be kind
 - Be humble.

Faith Integration Issues

In addition to developing a better understanding of *what* it means to integrate faith with an academic discipline, one should also endeavor to answer more completely *why* such an integration should be done and *how* it should be accomplished. As a manager I recognized that it was very difficult for one to perform a task well apart from feeling that the task had meaning that went beyond some immediate requirement. Without this

deeper meaning or purpose, it is difficult for a person (i.e. an instructor or a student) to maintain interest in the subject matter and to develop a passion for thinking about it so that she can later apply the knowledge. For example, I have found that when I get emotional in class while relating a story about how I either correctly applied Christian principles to a management situation or how I sinfully failed to follow my Christian principles, the students more completely receive and retain the knowledge I am trying to impart. Palmer (1998) observes that "the connections made by good teachers are held not in their methods but in their hearts—meaning heart in its ancient sense, as a place where intellect and emotion and spirit and will converge in the human self" (p. 11). Palmer (1998) further explains that "intellect, emotion, and spirit depend on one another for wholeness. They are interwoven in the human self and in education at its best" (p. 4). Learning is not complete without this connection. We do not fully understand how to apply the knowledge to life situations without the connection being made between intellect, emotion, and spirit. Furthermore, without this integration, much of what we do regarding educating others seems to be "disconnected from the things we said we believed about sin, salvation, grace, humility, mercy, and service" (Migliazzo, 2002, p.31)

In support of faith-learning integration, Holmes (1987) states that "integrated learning will contribute to the integration of faith into every dimension of a person's life and character" (pp. 46-47). Instructors need to go beyond merely teaching disciplinary content and motivate their students to seek a deeper level of comprehension, an understanding that the mere mechanical application of a procedure often lacks the purpose and meaningfulness that provokes thought and provides guidance and fulfillment. The values and ethical principles that are imparted to the students originate from the instructor's worldview. Understanding how this worldview impacts all that we do is essential since ultimately it provides the purpose and meaning to the academic content that we teach.

Holmes (1987, pp.47-60) proposes four approaches to the integration of faith and learning:

- 1) The Attitudinal Approach—Our integration of faith with the teaching of the discipline must be based on our Christian worldview and, further, must be recognizable to the students through the attitude we demonstrate in our classroom behavior and modeling.
- 2) The Ethical Approach—Here Holmes suggests that the "ethical approach to integration . . . must explore the facts and the values of justice and love, a relationship that goes beyond the

question of consequences" (p. 51). By way of example, when I use a case study or relate a past experience that involves a discussion of the competitive and financial status of a firm and decisions that involve ethical considerations such as prices, wages, benefits, quality, etc., I should also lead the students to think about why the firm exists (its mission and purpose) and why people work and the influence that principles of the Christian faith should have in the decision-making process regarding the development of policy or the implementation of action plans.

- 3) The Foundational Approach—Holmes suggests that there exist philosophical, historical, and theological foundations in each discipline that need to be explored with students so that they may better understand how faith integrates with the discipline, i.e., so that students might begin to answer questions such as “Why do people work? What is the historical basis for work? What is God's purpose for work? How does the Christian faith relate with this base of knowledge?”
- 4) The Worldview Approach—Holmes states, " The most embracing contact between Christianity and human learning is the all-encompassing world and life view" (p. 57). Holmes considers a worldview to have four characteristics:
 - a) Holistic—All things in life are interdependent and work synergistically as part of the whole.
 - b) Exploratory—An open system that is always being developed through the influences of discovery and learning.
 - c) Pluralistic—Christian worldviews will likely be diverse among individuals due to theological differences and different life experiences.
 - d) Perspectival—A Christian worldview requires a declaration of one's faith and an explanation of one's view of the facts (the way things are) and how one's faith is integrated with the way one perceives how things should be. Holmes (1987): "[W]e start with a confession of faith, with an admixture of beliefs and attitudes and values" (p. 59).

Hasker (1992) discusses three strategies for integration that were proposed by Nelson (1987): the compatibilist, the transformationalist, and the reconstructionist strategies. Within the compatibilist strategy, the

soundness of the discipline and the faith are assumed in advance and it is the professor's duty to demonstrate how these assumptions can be related in meaningful and useful ways. The compatibilist strategy allows the instructor to use examples that demonstrate unifying relationships between the discipline and the faith that already exist. Under the transformationalist strategy, the instructor considers the discipline to be valid and basically moral and ethical, but it is more difficult to relate ideas and viewpoints of the faith with the discipline. The instructor must make some modifications to the discipline's concepts as it is taught to bring it within the faith. Under the reconstructionist strategy, the instructor finds a great deal of problematic difference between a "secular" discipline and the assumptions of the Christian faith. These differences are so great that the instructor must completely "reconstruct" the discipline with a new foundation of Christian methodologies.

I have concluded that fundamental Christian principles and best management practices are integral to each other, and I have in fact adopted the compatibilist strategy of integration as the basis for my teaching method. I find a great deal of unity between Christian principles and the modern behavior based theories regarding best management practice.

Migliazzo (2002, p. 315-324) speaks of an "educational wholeness," a holistic view that includes both "disciplinary perspectives" and faith commitments and that occurs at four levels of integration—(1) role model integration, (2) multidimensional integration, (3) values integration, and (4) synthetic integration. As I understand his explanation of each of these integrative levels, the integrative strategies that I use most frequently are the first, the third, and to a greater extent, the fourth. Perhaps it is due to my many years as a business owner and manager that I feel more comfortable integrating theoretical, spiritual and applied concepts by comparing the theories and best practices of the discipline and faith related views. Migliazzo provides his own Christian worldview statement for the reader, but he suggests that professors may want to formally develop their own set of assumptions upon which they base their Christian worldview and from which they integrate faith and the discipline. (I have noted some similarities between his assumptions and my own set of foundational assumptions listed in the first section of this essay). While Migliazzo's worldview statement is certainly more theological than mine, there are similarities with my first, second, fourth, and eighth assumptions.

Business Management and Faith Integration and Potential Conflicts and Resolutions

Business is both an activity and an entity. The purpose of business is to acquire and use resources in ways that increase their value (desired products and services) and make those products and services available to others (customers) through the process of exchange (trade). Trade occurs because people and organizations are different, possess different skills, have different interests and needs and require different combinations of resources. Ultimately people find ways to most efficiently apply their skills and pursue their interests and they barter to fulfill their unmet needs. Adam Smith (quoted in Stigler, 1957) described the usefulness and desirability of trade as follows:

Among men, on the contrary, the most dissimilar geniuses are of use to one another; the different produces of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into common stock, where every man, may purchase whatever part of the produce of other men's talents he has occasion for. (p. 13)

People and organizations need resources, products, and services and "business" has become an efficient way in which to structure endeavors intended to provide the transformed resources in the form of those products and services. Smith (quoted in Stigler, 1957) explained the usefulness of business to society in this way:

Whoever offers to another a bargain of any kind, proposes to do this. Give me that which I want, is the meaning of every such offer; and it is in this manner that we obtain from one another the far greater part of those good offices which we stand in need of. It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. (p. 11)

Centuries later Peter F. Drucker (1974) further explained:

Business enterprises—and public-service institutions as well—are organs of society. They do not exist for their own sake, but to fulfill a specific social purpose and to satisfy a specific need of society, community, or individual. They are not ends in themselves, but means. . . . every one of our institutions today exists to contribute outside of itself, to supply and satisfy nonmembers.

Business exists to supply goods and services to customers, rather than to supply jobs to workers and managers, or even dividends to stockholders. . . . The customer is the foundation of a business and keeps it in existence. He alone gives employment. To supply the wants and needs of a customer, society entrusts wealth-producing resources to the business enterprise. (pp. 31, 42, 61).

Business enterprises have organizational structures that are intended to establish the channels through which decisions will be made and communication will flow. Managing the development of goals, the formulation of decisions, and the flow of communication is key to the mission and purpose of a business enterprise. Management can be simply described as getting things accomplished by working with and through other people. Good management practice is very reliant upon effective communication and well-developed relationships with others. In a broad sense, management involves helping people coordinate the use of resources (material, financial, people, and information) so that some combination of those resources can be transformed into something of higher value that is desired by or fulfills a need of another step in the transformation process, the need of another person, or the need of another organization. The purpose of management is to serve the organization, as Drucker (1974) notes: "Management, in turn, is the organ of the institution. It has no function in itself, indeed, no existence in itself. Management divorced from the institution it serves is not management" (p. 39).

The "business" of management is primarily focused on people and therefore provides numerous educational opportunities to integrate faith in God and Christian principles with business, management, leadership, and decision-making theories and practice. Many Christian principles concern our relationships with others. Jesus addressed the importance of relationships in his reply to the scribe:

The most important commandment is this: Hear, O Israel! The Lord our God is the one and only Lord. And you must love the Lord your God with all your heart, all your soul, all your mind, and all your strength. The second is equally important: Love your neighbor as yourself. No other commandment is greater than these." (Mark 12:29-31, NLB)

In class, we discuss many scenarios that demonstrate how people have managed resources and the efforts of others since the beginning of human existence. The Genesis account of the Creation provides us with examples of God's purposeful decision-making, planning, organizing, leading, and control—the commonly accepted functions of management today. God's first set of commands give us, in a sense, a foundation for our "mission and purpose" and, moreover, call us to be "masters over all life, the fish in the sea, the birds in the sky, and all the livestock, wild animals and small animals" (Gen. 1:26). In other words, God commissions people to "manage" the resources that he has provided.

The history of civilizations provides numerous examples of astounding accomplishments. The construction of great temples and cities, the conduct of battles and wars, the building of empires, the governance of vast territories and of millions of people all required management and coordination of the efforts and motivations of people in order to accomplish the established goals. Abraham managed a large "ranching" enterprise that covered a vast geographical area. Joseph managed the collection, storage, and distribution of the agricultural production of an empire. Moses organized and led a large group of people out of slavery and to a new land. Prior to beginning in earnest their missions for God, some of Jesus' disciples were businessmen of sorts, being fishermen who practiced their trade for the benefit of others as well as for themselves. Being a businessperson or practicing management is not a relatively new vocation nor does it require or cause a person to forsake faith in God.

Some of our business students express sincere concerns over the ability to be managers or businesspersons and also be "believers" who practice their Christian faith. Citing both St. Jerome ("A merchant can seldom if ever please God") and St. Augustine ("Business is itself an evil"), Chewning et al. (1990) recognize that "a certain amount of tension between business and Christianity seems always to have existed" (p. 4) but respond to this observation by arguing that "business is, after all, an institutionalization of God's intentions for us to work and to serve each other" (p. 7). Following their lead, my approach is to provide, through the use of practical examples, personal stories, assigned readings and discussions, evidence that good management and leadership practices have strong correlation with fundamental Christian principles.

Business texts, articles, and books are replete with new discoveries, ideas, and theories on how one might apply best practices to manage and lead others so that employees and organizations are more successful; but the more I read of these "new concepts" the more I am convinced of the connection that Christian principles have with these best practices. As Solomon wrote, "Nothing under the sun is truly new" (Eccl. 1:9). All things are from God, including the fundamental truths upon which the best management practice is based.

I believe that our Christian faith is not incompatible with fundamental concepts of business, management, decision-making, or leadership. However, the sinful, self-centered nature of man can cause us to misuse our abilities or to misdirect those of others in improper or sinful ways. Being a businessperson or a manager does not predispose one to be evil, immoral, or unethical, but people are often evil, immoral, or unethical. We strive continually to prevent all things in life from creating conflicts with our faith, and we get our best help with this struggle from our faith itself and from the guidance provided in the Scriptures. Scripture is authoritative and relevant to how we live today.

Applications

From my viewpoint the *issues that are of significant concern* for business people and managers fall in two major categories, "decisional" and "relational." By the former, I mean those issues that a person must make conscious decisions about and take purposeful actions; by the latter, I mean those business issues that involve the person and his/her relationships with others. Of course, both categories involve relationships with others in some way, sooner or later.

Decisional

Planning and goal setting

Profit and competition

Time management

Debt and wealth accumulation

Ethical/moral decision-making (which is linked to)

Relational

Pride

Motivation

Leadership

Stewardship and service

Use of power and authority

Decisional:

Planning and goal setting: In most basic management courses a discussion about the planning function typically includes the establishment of mission and purpose statements—the reasons an organization exists. From this point goal setting (long- and short-term) is discussed and the topic of planning for results is more fully developed. Most people plan in some manner for the short term and for the long term, but some seem to have a conflict with planning for things such as cost control, volume growth, future profit, and market share expansion. Some think that setting goals and making plans to accomplish such things in the future (a necessary business and management practice) is not part of God's direction for us. It seems clear to me that we should endeavor to make plans for the future, but we should be certain to include God's will and purpose in our plans. Joseph, following God's direction, made important plans to store grain for use in the future. This planning was instrumental to the future success of the government of Egypt and also for the future benefit of the Hebrew people.

God created in us the ability to recognize needs, the ability to establish goals to fulfill those needs, and the skills to develop and implement plans and actions that do indeed result in satisfying the recognized needs. Chewing et al. (1990) add, "Planning is important to Christians in business because it helps us achieve justice. . . . We must work hard to plan to do what is right in products, services, prices, wages, dividends, and all other areas of business. Thoughtful planning helps us monitor our motives and actions at every turn" (p. 119). Nehemiah recognized the need to rebuild the city of Jerusalem and he prayerfully sought God's guidance throughout the goal setting, planning, and implementation stages of the huge project. We are given guidance that planning is a necessary and wise activity, but our planning needs to include God's direction and purpose for our business and for our lives (Neh. 1-4).

Profit and competition: Some people consider profit to be in direct conflict with their Christian faith. Some people may hold the opinion that profit results from taking unfair advantage of someone else and therefore must be against God's will. Profit as the result of greed or injustice is certainly in conflict with our faith, but not all profit is motivated by or the result of greed or unfair advantage (Amos 8:4-7). Profit is quite often the result of diligence. Abraham and his near term descendants prospered and accumulated wealth and property as a result of profit because God provided the opportunities to do so. God promised the Hebrews success and wealth in Israel.

Jesus further instructed his followers about the acceptability of profit as a reward for diligence and offered counsel about the proper uses of profit and wealth and property for holy, just, and loving purposes (Luke 16:1-13). God has blessed each of us with a unique set of interests and skills and with the freedom to decide how we will pursue our interests and employ our abilities. This freedom of choice presents the opportunity to efficiently and effectively employ our skills in ways that provide value that is desired by others and, therefore, this action is also beneficial to us as the producers or distributors of the desired value. In this way one person's profit is the result of the efficient and effective fulfillment of another person's need.

When the division of labor has been once thoroughly established, it is but a very small part of a man's wants which produce of his own labor can supply. He supplies the far greater part of them by exchanging that surplus part of the produce of his own labor, which is over and above his own consumption, for such parts of the produce of other men's labor as he has occasion for. Every man thus lives by exchanging, or becomes in some measure a merchant, and society itself grows to be what is properly a commercial society. (Smith, quoted in Stigler, 1957, p.19)

North (quoted in Clouse, 1984) adds, "A free market economy is not a zero-sum game. We exchange with each other because we expect to gain advantage. Both parties expect to be better off after the exchange has taken place. Each party offers an opportunity to the other person" (pp. 53-54). Of course this idealistic vision of profit through free market capitalism assumes that all participants love God, love others, and are just, kind, and honest. In his response to North, Diehl (quoted in Clouse, 1984) points out that ". . . the basic impediment to a free-market system (is) sinfulness" (p. 69). Hill (1997) suggests that we should not consider profit in exchange for value to be in conflict with one's Christian faith, but rather as wages or reward for fulfilling another's need, for serving another.

A discussion of profit and personal freedom to choose how to employ one's own skills might naturally lead to a larger discussion of the pursuit of self-interest, competition, free enterprise, and in a very general sense, capitalism. Pursuing one's own self-interest seems very likely to be sinful and it seems that one might quite easily and naturally conclude that if capitalistic free enterprise business activities have their foundations in the sinful pursuit of self-interest, then business, management, and profitability may be sinful as well. Is the pursuit of self-interest always wrong and always sinful? Hosmer (1994) writes, "The principle of self-interests is not really a justification for outright selfishness. Remember that the principle states that we should each rationally pursue our long-term self-interests. 'Long-term' eliminates all of the immediate gratifications that are often

associated with egoism" (p. 69). He points out, however, that the pursuit of long-term self-interests is flawed by the different organizational and societal positions of each person and that additional ethical principles need to be applied. He explains in the principle of personal virtues "that people should act in ways that convey a sense of self-worth . . . We . . . have to be concerned with the character of our own actions. We have to be honest, truthful, courageous, temperate, generous, and high minded. Why? Because the goal of human existence is the active, rational pursuit of excellence, and excellence requires those personal virtues" (p. 72).

Why has God created each of us with individual differences, with variations in talents, abilities, and interests? Why are we not all the same? God has created a world with a multitude of different resources. People were created to love God and to love others, to fulfill God's purpose, and to be managers, coordinators, and users of all God's resources. Our differences in skills and interests and our freedom of choice provide the opportunities for us to pursue our own self-interests as I think God intended—for the glory of God and for the benefit of others as well as for ourselves. As we manage and use God's resources for our own long-term self-interests, we find ourselves in competition with other people who also manage and need God's resources. This competition should ultimately lead to the most efficient and effective management and use of those resources, encouraging people to apply their different skills and interests in the best ways possible. Competition should not intend to drive other competitors out of business, but should strive to best satisfy the needs of others (the customers) in the most efficient and effective, ethical and moral way possible.

Efficiency means getting the most output from the least amount of resource input and effectiveness means meeting or exceeding the goals of the organization and the expectations of the customer. These principles correlate closely with how we are to serve others and with how we are to serve God. We are directed by God to care for his resources in such ways that those resources are magnified in their usefulness—to increase the value of those resources. By being God's faithful servants, we also become better servants to others. However, because of our sinfully self-centered natures, we can misuse God's gift of freedom and become consumed with greed and pride and injustice. As managers we must remain mindful of what our purpose is—everything is from God, we were created by God to please and serve Him, to manage and improve the value of His resources, and to love Him by serving others. (Matt. 25:14-30)

"Since time is the one immaterial object which we cannot influence—neither speed up nor slow down, add to nor diminish—it is an imponderably valuable gift." Maya Angelou

Time management: Time management, time allocation, and setting priorities are of considerable importance to those who manage God's resources. I use case studies and articles along with personal stories to stimulate discussion about time management and prioritizing. I ask students to think about the concept of time and where it comes from and whether or not time belongs to us. Time is not "ours"; time is God's. We share God's time with others. When we realize that "time" belongs to God and that we are given the opportunity to use an unknown amount of it, we are better able to consider how important it is for us to carefully make use of that time. This helps us prioritize our actions and plans in worship and praise, in the workplace, with the family, and at leisure.

Debt and wealth accumulation: Not all the courses that I teach involve management theory. For example, the Real Estate and Personal Finance courses involve discussions about investing in various types of real property or financial assets, incurring debt, acquiring insurance to protect against the risk of loss, budgeting cash flow, building a personal financial plan, accumulating wealth, planning for retirement, planning for death, and the distribution of accumulated wealth after death. The basic course content includes explanations of the fundamental concepts, theories, and techniques. Topics in these courses are easily integrated with the Christian faith.

We have the opportunity to discuss the motives of self-interest and greed related to the acquisition of real property in order to increase one's wealth. It is good to remind students that everything exists because of God's Creation, certainly the land, but even the buildings. As God's "property managers" and "developers," our approach should be to use, care for, and improve the productivity and value of the property while it is temporarily "ours." We do this by causing the property to be of greater benefit to others. Purchasing property with the intent to "flip" it for a fast profit without improving the asset is greedy behavior and is not Christ-like.

How shall we address the topic of incurring debt? Our society has so broadly embraced the use of borrowed funds in business and in personal activities that it is, in my opinion, unrealistic to consider suggesting

that borrowing money is not acceptable in the practice of our faith. Most of the students in our classrooms or their parents have borrowed money in order to attend school, to acquire transportation, to acquire a home or to furnish it, or to operate a business. Many of the churches and Christian universities our students attend have borrowed money to build or to expand. A number of our students find careers involving some form of lending, borrowing, or investing money. I begin such a discussion with the basics. Nehemiah had a good deal to say in criticism of those who would lend money to the unfortunate and who then would take advantage of those same people. (Neh. 5:1-13)

What we do or plan to do with money or with wealth has much to do with what money or wealth does to us. All things are from God and continue to belong to God, even money, as Moses and Paul remind us in these well-known verses: "And remember, the land must never be sold on a permanent basis because it really belongs to me. You are only foreigners and tenants living with me" (Lev. 25:23). Paul, in his letter to Timothy reminds us that we come into this life with nothing and we will leave this life with nothing (1 Tim. 6:7-10). How can money be a cause of evil if it is from God? We must help our students recognize that it is our sinful self-interest that causes money to potentially be an enabler of evil behavior. We can, as we are warned in Proverbs, become enslaved to the lender if we are not responsible in our decisions regarding financial matters (Prov. 22:7). Asking students to consider some of the following questions helps them resolve conflicts regarding borrowing, investing, and spending money: For what product or service is the money being borrowed, spent, or invested? Why is the money being borrowed, invested, or spent? When does this action need to commence and when will the full cycle (use, repayment, sale, etc.) be completed? How will this spending, borrowing, investing please God, burden or benefit others, and lastly burden or benefit yourself or your business? My intent is to encourage the students to consider the needs and motives, the potential consequences involved, and to seek God's guidance before taking the spending, borrowing, or investing actions.

I also have numerous opportunities to challenge students about the issues of greed, self-centeredness, caring for others, stewardship, service, and wealth. We also address the larger question, "Is there a Christian basis for personal financial planning?" In his parable of the rich man (Luke 12:15-21), Jesus taught that we don't own the wealth with which we have been blessed, we are merely temporary stewards of it and we should focus on our obligation to be good stewards. We will lose our rich relationship with God when we focus on enriching

ourselves with "earthly wealth." This requires us to be good financial planners and managers. Our duty to be responsible and loving servants to our families also provides justification, as does our duty not to recklessly become burdens for others. My discussion of many of these issues is delivered in a deeply personal and sometimes tearfully emotional manner as I relate stories about myself, my children, my parents, my siblings, my in-laws, and my friends. To me, and hopefully to the students, these stories are alive with the heartaches and joys that come to us as we take our walk through life. Hopefully the students listen and realize that taking that walk with God's guidance is much more reassuring than walking that path alone.

Relational:

Pride: C. S. Lewis (1965) suggests that “the essential vice, the utmost evil, is Pride. . . . Pride leads to every other vice: it is the complete anti-God state of mind” (pp. 109-112). Lewis further explains that pride is naturally competitive and that because of pride we get no satisfaction from having something, tangible or intangible, unless we have more of it or better of it than someone else has. Pride relishes power. Pride makes satisfaction difficult, if not impossible, to attain. Pride blinds a manager or a leader from being able to recognize the needs of the subordinates. Pride inhibits relationship building, communication, teamwork, mentoring, teaching and trust, all essential for optimum managing and leading. Pride obstructs our empathy for and love of others and our ability to love God and to please God. The problem of Pride greatly affects a manager’s use of power and authority and a person’s ability to lead, to influence, and to motivate others. We are to walk humbly with God. Without humility it is difficult to act justly or to provide loving kindness. We are directed by God to be humble, to be other-centered, to be sincerely more interested in the well-being of others than we are in ourselves, to love and to serve others.

Power, Authority, Decision-Making: Management theory includes discussions regarding the acquisition, use, retention, and delegation of power and authority in managing others. When we discuss power and authority in class, I refer to both personal examples and faith-related examples or models of the proper and improper use of power and authority. For example, Jethro advised Moses regarding the wise and best use of power and authority, how to share power and authority, and how to best delegate responsibility to more effectively serve the needs of

other people and the needs of the organization, and how to best serve God (Exod. 18:14-26). In that short portion of a chapter, we have set before us leadership and management guidance that consultants charge large sums of money to provide. Be wise enough to select trustworthy, ethical, moral, and dependable subordinates, have the humility necessary to share your power with those subordinates and train them in the accepted and expected ways, give them the responsibility and the autonomy to make decisions on their own, support them in their decisions, coach and mentor them. Everyone will be more pleased as a result. The story of David and his misuse of power and authority in order to have Bathsheba is an example of how easily power and authority can be corrupted by our selfish, sinful nature (2 Sam. 11:1-27). Contemporary stories in the news about "Chainsaw" Al Dunlap, ex-CEO of Sunbeam (Byrne, 1999) Dennis Kozlowski, ex-CEO of Tyco, Bernie Ebbers, ex-CEO of WorldCom (Colvin, 2005; Rosenbush, 2005), or Ken Lay, ex-CEO of Enron, are contrasted and discussed in conjunction with the ethical and moral use of power and authority. These examples demonstrate the consequences of the misuse of power and authority for the benefit of "self." Tichy and Cohen (1997) put it this way: "Unlike autocrats and bullies, (good) leaders . . . are motivated by what is best for the organization, not by personal gain or indulgence in the exercise of power" (p. 262). The use of power and authority must be balanced with accountability. Just as we are all accountable to God for what we are and what we do, managers are accountable to all that are touched by the organization.

People perform at their best levels when much is expected of them and when they are provided with the necessary tools and guidance through training, mentoring, and coaching. If managers are to enable their subordinates to complete a plan effectively and achieve goals, managers must do more than simply delegate power and authority and assign responsibility. They must empower their subordinates with time and resources, including the knowledge and trained skills that are necessary. God has enabled us all to fulfill His purpose for us. Leaders and managers must do their part by diligently equipping the followers with the tools and skills they need to succeed. This is not only good stewardship but also good servant-leadership. Tichy and Cohen (1997) explain that the best managers and leaders need to prepare "a next generation of leaders who will, in turn, develop the next generation. . . . What all this boils down to is stewardship. Winning leaders understand that their job is to take the human capital, the most important asset of their institution, and make it more valuable for

tomorrow's world. And they do this by teaching. They impart the content of their solid business ideas and strong values" (p. 190). Those "strong values" should be founded in Christian faith and principles.

"You cannot mandate productivity, you must provide the tools to let people become their best."

Steven Jobs, CEO, Apple Computer

Managers best serve their followers by helping to structure jobs that involve using a variety of skills and that provide the worker with a sense of meaningful accomplishment. Good managers provide decision-making autonomy to their followers as the followers demonstrate their capability and willingness to accept more responsibility. The best managers adjust their own managerial or leadership styles, with consideration of environmental and individual follower differences, in order to best help each follower attain continuously improved performance. Bernbaum and Steer (1986) interviewed Dennis Bakke, a Christian businessman, and asked the following question. "Could you describe some of the ways in which your management style is influenced by your Christian faith?" Bakke responded, "A major part of the manager's job is teaching, and Christians have the ultimate example in the person of Jesus. . . . Christian managers should not be working for power, status, and wealth but as a service to Jesus Christ. . . .If we really believe we are working 'as to the Lord,' we will be dedicated and enthusiastic managers" (pp. 65-66).

When managers direct the actions of others, the directive must have a purpose that is practically, morally, and ethically acceptable to others, to themselves, and to God. Doing so encourages loyalty, motivation, productivity, and satisfaction. This results in the successful accomplishment of an organization's mission and goals. Leading in ways that are not respectful of others, that do not recognize the talents and abilities of others, and that do not help others perform better, will not result in success and will not develop trust in the manager.

Unethical decision-making and behavior in business is a highly publicized topic at the present time. This is really nothing new, but the monetary losses from the fraudulent activities are shockingly large. When people are involved, a struggle will potentially exist regarding ethical and moral behavior. I use a number of occasions to discuss some of the many ethical/moral decision-making situations that I personally dealt with as a manager and business owner.

How can managers apply Christian ethics to the decision-making processes in business?

Hill (1997) suggests that Christian ethics are comprised of three main characteristics:

a) Integrity—God is holy; b) Fairness—God is just; c) Other-centeredness—God is loving.

Christian ethical behavior means putting and keeping God first in our life and in our manner of managing and leading, being aware of the potential influence of our own self-interests, being accountable for our decisions and actions, and striving to be humble. When we continuously strive to think and act in this way we are more able to make decisions that, at their core, have integrity and include fairness and concern for others. WorldCom ex-CEO Bernie Ebbers did not make unethical decisions and commit fraudulent activities due to "the ethics of business." Ebbers made unethical decisions because his sinful self-interest blinded him from seeing what God is like and from a lack of desire to be more like God. He was not thinking about serving God or about being fair and loving to others.

Motivation and stewardship: The topics of self-interest and service to others are also intertwined with discussions involving motivation and leadership. Modern management thought has been influenced by Douglas McGregor (1957) and his development of two sets of assumptions regarding human nature—Theory X and Theory Y. Theory X views people negatively and assumes that workers are primarily interested in wages only, dislike work itself, need close controlling supervision, and loathe responsibility. Theory Y views people positively and assumes that workers desire responsibility, consider work to be part of a purposeful life, are willing to work without close control, and seek to fulfill additional psychological and emotional needs or aspirations. McGregor identified Theory Y assumptions as being a more accurate description of human motives regarding work and suggested that management practice regarding motivation and leadership should be guided by Theory Y. Over the course of the past decades behaviorists, psychologists, and management experts have come to recognize and to appreciate that people, God's human resource, possess God-created needs and the desire to be productive, thoughtful, and creative. People have needs to participate in decision-making and problem-solving, and to work in relationships with others toward mutually acceptable and beneficial goals.

How then should we as managers use our understanding of self-interest as a tool to help others satisfy those needs and attain their goals and our goals while also doing God's will? Chewing et al.

(1990) suggest that we establish three criteria for using motivational tools appropriately:

"1) Those who motivate others must appeal to good motives. 2) Christians must be open and honest about the motivational techniques they are using. 3) Healthy motivational approaches encourage active choices on the part of the participants" (pp. 74-75). They further explain that "the significant difference between a Christian and secular view of motivational techniques is one of attitudes, intent, and results" (p. 176). Our own self-interest must be subjugated to higher morals and our behaviors toward those under our direction should be intended to help improve their performance and to help them become more efficient and effective in the completion of their tasks and responsibilities. We should use our knowledge of motivational principles as servant-leaders and help our followers improve their worthiness to others, to the organization, and to God. If, however, we use this knowledge improperly and motivate our subordinates by feeding the fires of greed or pride within them, then we are taking advantage of our subordinates' weaknesses for selfish short-term gain and helping to build a road toward failure in the long term. This is not good stewardship or what we are expected to do as servant-leaders. Hill (1997, pp.158-159) suggests that organizations benefit from managers who motivate and teach their employees to use methods and behaviors that help them fulfill their responsibilities in the best ways possible. This style of manager behavior also benefits the employees by helping build their sense of self-esteem. It also benefits the customers because motivated and satisfied employees provide better quality products and services, and in the end more value. Managers and leaders who think and act in ways that model a servant inevitably manage and lead the most productive, satisfied and successful organizations.

Leadership, stewardship and service: One of the most important concepts discussed in the management or business classroom is leadership. A leader has influence over others. Course content typically includes explanations of what leading others involves, leadership theories that have been developed, and the techniques to use in order to influence others to do what the leader wants them to do. Leading others is not in conflict with our faith. If conflict exists, it may be with the manner and the spirit in which we lead. Why and how we shall lead are the questions that provide opportunities for integrating our Christian faith and leadership in the classroom. We exist to please God, to serve God. One way in which we serve God is by serving others. How does a leader, a manager, an insurance agent, a banker, a salesperson, a broker, or a business owner please and

serve God by influencing, yet serving others? The salesperson, insurance agent, banker, homebuilder, farmer, and teacher are expected to provide a service or a product in the fulfillment of a need or to safeguard, nurture, or increase the value of a resource that has been temporarily placed in their hands. Ultimately, God created those assets and resources and those needs, and we should strive to do our best in managing what God has provided. People are a resource, the value of which can actually be increased. Chewning et al (1990) write that "Talents are given by God, and developed by people. . . . They are intended for the benefit of others" (p. 87). Good managers and leaders can help to continuously increase the value of the employees and their ability to contribute to the improved performance and value of the firm. Leaders have a responsibility to help others also improve in their service to others and to God. Because God has directed us to serve others and to serve Him, we should be striving to help others to maximize the employment of their skills and interests for the benefit of the customer and the organization. Chewning et al. (1990) continue: "Developing ourselves and others is not an end in itself. It is part of our worship of God to develop and use the skills God has given" (p. 87). The application of just, loving, and humble leadership is necessary in this endeavor. A good leader needs to utilize the appropriate technique with each follower in order to help each individual improve and successfully perform and serve others. A good leader/manager is ultimately more a servant and teacher than an autocratic commander.

So Jesus called them together and said, "You know that in this world kings are tyrants, and officials lord it over the people beneath them. But among you it should be quite different.

Whoever wants to be a leader among you must be your servant, and whoever wants to be first must be the slave of all. For even I, the Son of Man, came here not to be served but to serve others, and to give my life as ransom for many. (Mark 10:42-45)

Specific Applications: My Class Content

Some of the most useful materials related to faith integration that I have incorporated into my teaching are from a work by Winston (1999). In "Business Organization and Management" (BA252), I specifically make use of Essay 5, "Be a P31 Manager," to stimulate and broaden the thinking of students regarding the stewardship

responsibilities of a manager. In this essay useful comparisons are made between the managerial qualities of a good wife in ancient Israel and the desired behaviors and work ethics for managers today. Organizations want to have confidence in managers and trust that they have the skills and wisdom necessary to be good stewards of the organizations' resources. Organizations respect and value the service provided by diligent and honest managers who put the needs of all in the organization before their own. Good managers are confident in their abilities to properly lead and coordinate the organizations because they receive their abilities, strength, and wisdom from God. A written analysis of this essay is assigned at about the same time that students are reading McGregor's (1957) work on Theory X and Theory Y management assumptions regarding people and Mintzberg's (1990) work on the ten managerial roles. Introducing these readings to the students at about the same time helps them realize the wisdom of using Christian principles in management practice and reinforces the fact that much management theory correlates very closely with Christian principles.

Students in BA 252 read another Winston essay when our study involves the subject of motivation. In Essay 4, "Managing in the Name of Love," Winston (1999) reminds the readers of the two most important commandments we have been given: love God and love others. The essay helps the students understand that managers should follow God's command to love others, including their subordinates, and in so doing the subordinates will likely be motivated to improve their performance so that ultimately the subordinates, the managers, and the organizations will all benefit. This article continues the theme of being an "other-centered" manager and helps the students understand how to integrate Christian principles in the application of management and motivational practice. Loving your employees includes being concerned with the stewardship and the development of the "human resource," the minds and souls of the employees. Loving others means being other-centered and serving the needs of the employees. The managerial approach should be as different from McGregor's (1957) Theory X concepts of human resource management as realistically possible. The students express their thoughts about the concepts in this essay in a short paper and we, of course, conduct a class discussion about the practical linkage to management and leadership theory.

I further connect the servant leadership concept with managing and leading by referencing Nuts! (Freiberg & Freiberg, 1998) in a number of courses (BA 362, BA 451, BA331, BA 252, BA431). Kevin and Jackie Freiberg were so impressed by the unique culture of loving servant leadership and stewardship that made

Southwest Airlines the most successful commercial airline in the United States that they spent a number of years studying the company and observing the management styles and behaviors of its leader, Herb Kellerher. The results of their study are included in their insightful book. Kellerher is one CEO who has not been reluctant to manage and lead others with love. He openly displays his love for his associates, and actively teaches his associates to love others. The love that Kellerher demonstrates to Southwest employees is moral, ethical love for others. Kellerher once said, "We are interested in people who externalize, who focus on other people, who are really motivated to help other people" (Freiberg & Freiberg, p.216). The Freibergs noted that "the kind of love we see at Southwest is action oriented and involved Love is an act of will. It's something Southwest employees do. . . . What we've learned from Southwest is that the power inherent in love is released when love is shared." (Freiberg & Freiberg, p.217)

Jack Welch of General Electric is another CEO who has not been reluctant to manage and lead using the principles of moral, ethical love. Welch has been recognized by many as being the most effective business leader of the past 50 years and Colvin (2001, p.60) notes that both Welch and Kellerher have not been shy about speaking of the love they have for their associates. Welch, like Kellerher, has worked to build a caring but demanding culture at GE. Leadership experts Tichy and Cohen (1997) have used the servant leadership styles of Kellerher and Welch as models for successful leader behavior.

As a larger assignment in BA252, the students are required to read an article by Tichy and Cohen (1998) on the importance of teaching subordinates and Winston's (1999) Essay 3, and then write a four-or five-page paper contrasting and relating the content and underlying messages in each reading. Tichy and Cohen (1998) examine and discuss current "best practices" for leadership that have been implemented in specific, successful organizations. The underlying message is that good leaders recognize that employees possess greater needs to have more meaningful and purposeful status in the workplace. Tichy and Cohen (1998) encourage leaders to become truly "other-centered" and to focus on teaching and mentoring their employees. Those leaders who pass their knowledge on to their subordinates and who also teach their employees how to be other-centered and how to teach the next employees become the most successful and are part of successful organizations. In Essay 3 Winston (1999) discusses his concepts of how one responds to God's commandments in managing people and resources. The essay is based upon the following scriptural principles applied to the workplace:

- Empowerment and covenants of support
- Forgiveness
- Honesty and integrity
- Law of Reciprocity
- Law of Use
- Love
- Servant leadership
- Stewardship of resources
- Work as if unto the Lord

One of the major messages in the essay is that good managers and good leaders must be good mentors, good teachers, and good servants just as Jesus was. I want the students to make these valuable connections.

“Operations Management” (BA331) is another course that I teach every year. This course is mostly a process- and calculations-oriented course. I have selected a text that allows me to focus on the purpose of operations management, which is to create, maintain, and deliver value that meets or exceeds the expectations of the next customer. This value driven approach provides numerous opportunities for us to make connections with our Christian faith, i.e. being good stewards of what we have been entrusted with, improving it, and being more helpful servants to others. We are provided with some key guidelines in the Scriptures. In the parable of the talents we are instructed to put to good use that which we are entrusted with. By so doing we will be given even more responsibility and we will be rewarded for our good stewardship. But those who are careless, irresponsible, and wasteful may very likely lose everything or fail (perhaps through lack of repeat customers) (Matt. 25:14-30). Paul, in his letter to the Colossian, advised the slaves: "Work hard and cheerfully at whatever you do, as though you were working for the Lord rather than for people" (Col. 3:23). If, as operations managers, we manage the organization's resources mindful that they are God's property and as if God is our customer, how can we not be motivated to deliver products and services with value that meet or exceed the expectations of our customer?

Similar relationships are developed and discussed in the “Salesmanship” (BA451) and the “Managerial Decision-Making” (BA389) courses. The most important factors in being a good salesperson are a desire to serve others, building relationships with others, a sincere and caring attitude toward others, patience and kindness, being morally ethical, honest, trustworthy, faithful, dependable, fair, and self-controlled (Futrell, 2006, pp.17-20). Although these factors for successful selling are discussed in a secular textbook written by a champion salesperson, I remind our students that these steps to selling success were prescribed thousands of years ago and recorded in the pages of both the Old and New Testaments. It is very difficult to think of anyone who would want to continue to buy products or services from a person or a business that provides poor service, bad products, develops no relationship, does not care about the person, is insincere, is unethical, dishonest and untrustworthy, unfair and undependable, and self-centered. Yet, we must deal with the temptations of short-term gain that would lead us toward these unacceptable behaviors. Our strength, as well as our guidance, is found in our faith and in our belief in following the teachings of Jesus.

The companion courses, “Starting the Entrepreneurial Small Business” (BA362), and “Managing the Entrepreneurial Small Business” (BA462), present opportunities to revisit many of the integration themes that were introduced in BA252 or BA331. I also take the opportunity to invite small business owners to the classroom and to take the students to some business locations. We have had good responses from many of the guests who readily share the personal and business challenges they have experienced and discuss how their faith in God has been a source of strength for them. On a number of occasions the students have been able to get a very strong sense that faith in God was a critical factor in the eventual success of the guest who presented.

Specific Applications: My teaching style as the leader/manager in the classroom.

I try to be somewhat predictable as a leader in the classroom. I share with the students my high expectations for their performance and learning. I endeavor to be available and approachable in the classroom and away from the classroom. I try to conduct myself in such a way that the students know that I sincerely care about them personally. I strive to model servant leadership and manager behavior that is Godly and that would be successful in business. I expect students to actively participate and diligently prepare, to develop and exhibit

valuable and Godly work ethics such as being conscientious, dependable, cooperative, mentors to others, contributive team members and servants to their cohorts. When required, judgment and discipline and then grace are provided. As it is in business, so it is in my classrooms. Tardiness is not tolerated, attendance is required, attitude is highly important, as is the ability to communicate and to relate well with others. I try to develop mutual trust, expectation, and respect between the students and me.

During classroom and personal discussions with the students I spend a good amount of time relating my thoughts about the situations that (and the people who) have most influenced my approach to managing and leading. My father influenced a good part of my management style. As a young man, I was too self-absorbed and immature at the time to recognize his guidance as a Christian manager and business owner, but my father's relationship style of working with people has proven to be a very important and lasting lesson. My sales manager at Eastman Kodak demonstrated the high value of being a good mentor to employees. Patiently listening and observing and then providing helpful and caring guidance and knowledge helps develop young employees into strong contributors.

I have many occasions when I relate stories about the human relations, management, and leadership styles of Hank Hyashi, my superior at Fuji Photo, USA. This man caused me to experience countless days and nights of anxiety, frustration, and, at times, even anger. I did not realize then that I was gaining invaluable knowledge about the ultimate importance of ethical, moral love toward others in the workplace. Hyashi demonstrated little or no love toward any subordinates or peers. His followers did not want to follow, were not motivated, and were not loyal to him or committed to helping him attain his organizational goals. I use many stories about Hank to reinforce the moral, ethical love approach to managing and leading. As you have noted from my writing, I have been strongly influenced in my teaching of management courses by the works of Drucker, Mintzberg, Kellerher, Welch, Winston, and Tichy and Cohen. I reference these individuals frequently, but then, I would think that most any management instructor should.

I continue to be guided by what I believe to be one of the reasons why I was initially asked to work at Huntington College: to help students make better connections between the theoretical course content, the practical application of the knowledge being gained, and the connection of these to the Christian faith. Therefore, in the courses I teach, no matter what the topic, there is an overflowing stream of relevant "McEowen

"War Stories" that accompanies the regular course content. The stories relate personal or family or friends' struggles and triumphs, mistakes and successes, worries and praises, trials, errors in judgment, regrets, victories, and so forth. I do this to provide connective examples of the importance of good practice and the unfortunate consequences of poor practice. I do this to make clearer the practical relevance of Christian principles to successful management and leadership and the consequences of "going it alone" with one's misguided and often sinful self-interest.

References

- Bernbaum, J. A. & Steer, S. M. (1986). *Why work?* Grand Rapids, MI: Baker Book House.
- Byrne, J. A. (1999, October 18) Chainsaw: He anointed himself America's best CEO, but Al Dunlap drove Sunbeam into the ground. *Business Week*, 36(51), 128-149.
- Chewning, R. C., Eby, J. W., & Roels, S. J. (1990). *Business through the eyes of faith*. New York: HarperCollins.
- Clouse, R. G. (Ed.). (1984). *Wealth and poverty: Four Christian views of economics*. Downers Grove, Ill: InterVarsity.
- Colvin, G. (2005, August 8) The other victims of Bernie Ebbers' fraud. *Fortune*, 152(3), 32.
- Colvin, G. (2001, November 12) What's love got to do with it? *Fortune*, 144(9), 60.
- Drucker, P. F. (1974). *Management—Tasks, responsibilities, practices*. New York: Harper and Row.
- Futrell, C M. (2006). *Fundamentals of selling: Customers for life through service, 9th Ed*. New York, N.Y: McGraw-Hill.
- Hasker, W. (1992). Faith-learning integration: An overview. *Christian Scholar's Review*. 21(3), 234-248.
- Hill, A. (1997). *Just business: Christian ethics for the marketplace*. Downers Grove, Ill: InterVarsity.
- Holmes, A. F. (1987). *The idea of a Christian college*. Grand Rapids, MI: Wm. B. Eerdmans.
- Holy Bible: New Living Translation*. (1997). Wheaton, Ill: Tyndale House.
- Hosmer, L. T. (1994) *Moral leadership in business*. Burr Ridge, Ill: Richard D. Irwin.
- Lewis, C. S. (1965). *Mere Christianity* (7th ed.). New York: Macmillan.

- McGregor, D. M. (1957, November) The human side of enterprise. *Management Review*. New York: American Management Association, pp. 41-49. Reprinted in *Management*, 8th ed. (2000) Guilford, CT: Dushkin/McGraw-Hill, pp. 166-171.
- Migliazzo, A. C. (Ed.). (2002). *Teaching as an act of faith*. New York: Fordham University.
- Mintzberg, H. (1990, March/April) The manager's job: Folklore and fact. *Harvard Business Review*, 163-176. In *Management* (2000). (8th ed.). Guilford, CT: Dushkin/McGraw-Hill, 8-18.
- Nelson, Ronald R. (1987). Faith-discipline integration: compatibilist, reconstructionalist, and transformationalist strategies. In *The Reality of Christian Learning: Strategies for Faith-Learning Integration*. Eds. Harold Heie and David L. Wolfe. Grand Rapids: Eerdmans.
- Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco: Jossey-Bass.
- Rosenbush, S. (March 2005). Chipping at Ebbers' credibility *BusinessWeek online*. Retrieved July 2005 from <http://www.businessweek.com>.
- Smith, A. In G. S. Stigler (Ed.). *Selections from the wealth of nations*. (1957). New York: Appleton-Century-Crofts.
- Tichy, N. M. & Cohen, E. (1997). *The leadership engine*. New York: HarperCollins.
- Tichy, N. M. & Cohen, E. (1998). The teaching organization. *American Society for Training and Development*; reprinted in *Management Perspectives* (2000). Brown, F. W. (Ed.). Madison, WI: Coursewise, 33-41.
- Winston, B. E. (1999). *Be a manager for God's sake: Essays about the perfect manager*. Virginia Beach, VA: Regent University School of Business Press.