

THE DeVoeREPORT

FALL/WINTER 2017

A CONVERSATION WITH

Michael Lizárraga

PRESIDENT & CEO, TELACU

Surviving Life's Riptides

Growing a Literary Executive


Strategic Planning Within a
Changing Healthcare System


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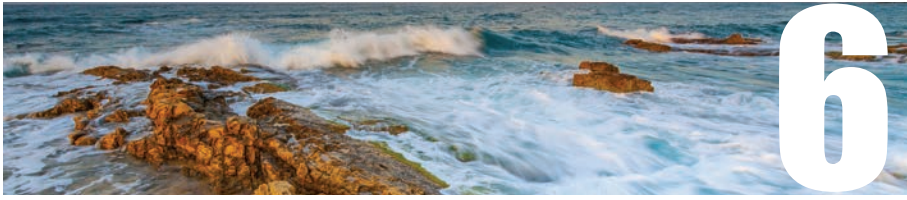
Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all the times you can, with all the zeal you can, as long as ever you can." The quote is attributed to John Wesley, the 18th-century evangelist, churchmen, and theologian. It speaks to me deeply because it highlights the ongoing need to be doers of good in all instances and all circumstances.

Through our vocational efforts, we are granted an opportunity to be doers of good in the world. After all, a significant amount of our day is spent engaged in our daily vocational work. This edition of *The DeVoe Report* highlights not only the depth of good which can be done through our professional labor, but it also underscores the breadth of good which can be done when we are willing to value and engage the diversity amidst those with whom we live, work, and worship. The beauty of embracing diversity is that it is also the embracing of opportunity for us to serve as many as we can as well as we can.

From the insightful interview with Dr. Michael Lizárraga concerning the work of TELACU, the nation's largest Community Development Corporation, to the story of DeVoe School of Business alumnus, Mr. Brian Harlow, a leader at Fiat Chrysler Automobiles, it is my sincere hope that this edition of *The DeVoe Report* encourages each of us to use our God-given gifts, talents, and abilities in the diverse environments and communities around us and become doers of good, however we can.

DR. DAVID WRIGHT
President
Indiana Wesleyan University

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KNEELAND BROWN, Ed.D.

Kneeland C. Brown, Ed.D., serves as President of Trinity Academy and partners with Enterprise Stewardship, a business leadership and organizational development company committed to equipping virtuous leaders. Dr. Brown holds a Doctor of Education degree in Educational Administration and resides in Wichita, KS with his wife Tearrah and their five children.

MARIAN CARPENTER, DM

Dr. Marian Carpenter is an adjunct faculty member of the DeVoe School of Business at Indiana Wesleyan University. She has taught at IWU since 2006. Dr. Carpenter worked in the steel industry for 25 years and transitioned to the energy industry in 1999 where she served as an energy industry executive until 2014. She is currently the president of XYZ Consulting, consulting on generational diversity (generations XYZ) and lending her expertise in energy to large and medium-sized commercial and industrial companies in the areas of electricity and natural gas procurement strategies. She lives in Akron, Ohio.

BRENT GARRISON, Ph.D.

Dr. Brent Garrison currently serves as Vice President of Education with CEO Forum in Colorado Springs, Colorado. He currently works with over 50 CEOs around the country who oversee a wide variety of public and private companies, universities, and non-profits. Dr. Garrison previously served 10 years as dean of students at LeTourneau University and Moody Bible Institute. He also served for 15 years as the president of Arizona Christian University in Phoenix, Arizona. Dr. Garrison has taught high school sciences; college courses in business, leadership, Bible, and Christian education; and graduate courses in student development and educational psychology. Dr. Garrison earned a doctorate in educational administration and a master's in educational administration. Dr. Garrison has been married to his wife, Margaret, for 42 years and together they have four grown children and five grandchildren.

ORLANDO GRIEGO, Ph.D.

Dr. Orlando Griego is an expert in organizational, HR, and team development, with experience as an associate dean at Azusa Pacific University, senior faculty member at the Federal Executive Institute in Charlottesville, VA, and dean at the University of St. Francis. He was, among other credits, winner of the Best Teacher of the Year at Azusa Pacific University and twice nominated as Best Teacher of the Year while at Colorado State University. He is the co-author of 4 books and over 40 publications and conference proceedings. Dr. Griego earned his doctorate in human resource development at Colorado State University in 1997, a Master of Science in human resource management at Golden Gate University in 1985, and a bachelor's degree in social service at San Jose State University in 1982.

AMY (DEVUE) GROSHILL

Amy (DeVoe) Groshell is a wife, mother of five, spiritual leader, and active philanthropist. She is passionate about building community and a meaningful life for those affected by disabilities following the example of Jesus' love for the marginalized and oppressed.

JUSTIN HENEGAR, Ph.D.

Dr. Justin Henegar is Executive Director for research and scholarship at the Ron Blue Institute for Financial Planning at Indiana Wesleyan University. Dr. Henegar earned his Ph.D. in personal financial planning, during which time he focused his research on financial literacy being taught by homeschooling families. He also holds an MBA specializing in leadership and organizational development.

DUTCH KENDALL, Ph.D.

Dr. Dutch Kendall is Assistant Dean and Chair of Teaching Faculty in the DeVoe School of Business at Indiana Wesleyan University. He holds master's degrees in business administration and finance, a CFP, and a Ph.D. in organization and management. Prior to joining DeVoe, he worked for GE for over 20 years in various leadership roles. His research focuses on faith in the workplace and higher-order forms of motivation. Dr. Kendall and his wife, Teresa, have two children. His free time is spent attending kids' events, playing music in church, and taking long bicycle rides through the countryside with a good book.

JERRY PATTENGALE, Ph.D.

Dr. Jerry Pattengale is author of more than twenty books, has co-developed a top-ten-visited website, and has generated significant funding for projects. Indiana Wesleyan University named him its first University Professor (2014). He holds various distinguished appointments and awards—including USC's National Student Advocate Award, AP's Hoosier State Press Association (2015 and 2016), and the National Endowment of Humanities. Dr. Pattengale serves on several boards and was the founding director of the Scholars Initiative and the Education Department at Museum of the Bible.

DEBBIE PHILPOTT, Ed.D.

Dr. Debbie Philpott is a full-time professor in the DeVoe School of Business at Indiana Wesleyan University. She primarily teaches various graduate human resource management courses and the graduate capstone course. Research interests include: human resource management, faith at work, Bible integration in curriculum, micro-entrepreneurship, work/life balance, and well-being. She and her husband, Herschel, live on the bank of Grand Lake in Celina, Ohio.

VICTORIA RAMIREZ

Victoria Ramirez is a two-time graduate of Azusa Pacific University, earning a Bachelor of Science in marketing and a master's in business administration. Launching her career, Victoria started at Focus on the Family serving as the director of the Focus Leadership Institute where she handled all marketing and chief of staff duties. Victoria then expanded her skill set by transitioning to marketing agency life. Victoria most recently took the role as the director of creative development and communications for America's Christian Credit Union, a financial institution for cultural engagement.

BROCK REIMAN, Ph.D.

Dr. Brock Reiman has worked in higher education since 1985 as a professor and administrator. He serves as the VP for Academic Affairs at Indiana Wesleyan University (IWU), in non-residential education. In this role he oversees four academic units: DeVoe School of Business, School of Educational Leadership, School of Service and Leadership, and Division of Liberal Arts. Prior to coming to IWU, Dr. Reiman served as a leader at Malone University in various positions. Dr. Reiman has broad experience with academic accreditation including serving as a Peer Consultant for the Ohio Board of Regents, peer reviewer for the Council for Accreditation of Counseling & Related Educational Programs (CACREP), peer reviewer for the Higher Learning Commission (HLC), and as a liaison for School Counseling for the National Council for Accreditation of Teacher Education (NCATE) accreditation.

RAYMOND ROOD

Raymond Rood is the founder of The Genysys Group, a firm offering organization development and transformation support to for-profit, not-for-profit organizations and public agencies worldwide seeking to initiate, sustain, and/or safeguard long-term change. His consulting and teaching have taken him to all of the continents and allowed him to work in over thirty countries. He served as the founding dean of the International Forum for Child Welfare's Executive Institute on Leadership and Organizational Development. Ray is also the founder of graduate degree programs in student development education and human resource leadership at Azusa Pacific University where he has been involved for more than forty years. For over ten years he served as a member of the Azusa Pacific University Board of Trustees including four years as vice chairman.

CHUCK ROOME, Ph.D.

Dr. Chuck Roome and his wife Wendi live in Marion, Indiana where Chuck works as a professor in the DeVoe School of Business at Indiana Wesleyan University. Wendi is the founder and director of Rebecca's Hope, a local mentoring program for youth who have experienced the death of a parent.

PRISCILLA ROSE

Priscilla Rose worked many years as a manager in higher education while pursuing her master's degree in business. Through a consulting partnership to assist a family-owned business, she first connected with Genysys' founder, Ray Rood, and was able to successfully introduce Genysys' transformational change model to support a shift in the organization that produced significant bottom-line results. After witnessing the power of this approach, Priscilla told Ray that she envisioned herself running his company, Genysys, in her future. Through a series of circumstances, this vision came to fruition after only 4 years. In 2016, Priscilla collaborated with her Genysys colleagues to write a book, *The Future Belongs to Those Who Dare*, about those who have participated in Genysys' signature process, Strategic Futuring!

KENT SAUNDERS, Ph.D.

Dr. Kent Saunders is Professor of Finance and Economics at Anderson University in South Carolina. Dr. Saunders earned his doctoral degree in applied economics from Clemson University and currently serves as the Director of Publications for the Christian Business Faculty Association. He enjoys hiking to waterfalls and playing chess.

JOSEPH SNIDER, Ph.D.

Dr. Joseph Snider received a Bachelor of Science in mathematics from Illinois College in Jacksonville, Illinois. He received an MBA from Indiana Wesleyan University and was in the fifth class to graduate from the adult education program. Dr. Snider has a doctoral degree in business administration focusing on management information systems. He has worked over 30 years in information technology, mostly in application development and project management for heavy industrial, fast food, and now healthcare. Most recently, Dr. Snider was certified in project management with a PMP designation. He and his wife have two children and one grandchild.

JULIA UNDERWOOD, Ph.D.

Dr. Julia Underwood is Professor of Management and an organizational psychologist at Azusa Pacific University. She developed a process model, The Dialogical Approach: Faith in Practice, with a colleague which has resulted in an annual conference series along with research publications and a forthcoming book: *Working Faithfully in the 21st Century*. Dr. Underwood's business consulting specialties are organizational development, customer satisfaction measurement and managerial coaching and training. Her research agendas include customer service and satisfaction, organizational development and faith integration. Her degrees include a B.A. in speech communication from California State University, and an M.S. and Ph.D. in organizational psychology from California School of Professional Psychology.

RICHARD VAN DOEL, Ph.D.

Dr. Richard Van Doel is the founder of the Indiana Center for Employee Ownership (INCEO). The mission of INCEO is to promote education and advocacy on the benefits of employee ownership to business leaders, state legislative members, members of academia, and students within the state of Indiana. Dr. Van Doel received his Ph.D. from Indiana Wesleyan University and is a Louis O. Kelso Fellow at Rutgers University's School of Management and Labor Relations. He retired from the US Navy in 1993 and has been president of Performance Validation LLC since 2006.

GARY WILKINSON, Ph.D.

Dr. Gary Wilkinson is Professor of Business and Faculty Emeritus for the DeVoe School of Business at Indiana Wesleyan University where he teaches economics. Prior to full-time teaching at Indiana Wesleyan University, he worked for 27 years at GTE Corporation. Dr. Wilkinson is a past president of the Indiana Economic Forum and has served IWU as Faculty Chair for the non-residential college, Chair of the University Faculty Relations Council, and Chair for the DeVoe School of Business. He lives in Indianapolis and actively attends St. Marks United Methodist Church. He and his wife have four children and eight grandchildren.

P. DOUGLAS WILSON

Doug is Chairman of Monon Capital. Prior to founding Monon Capital, he was Senior Vice President and Chief Administrative Officer of Hillenbrand, Inc. until he retired in 2014. He has previously held senior executive positions at Boston Scientific Corporation, Guidant Corporation, Ronald Blue & Co., and Eli Lilly & Company. Doug chairs the Board of Trustees of the Sagamore Institute, serves as a trustee of The Trinity Forum, is a member of the Advisory Board of Tuskegee University, and is a director of the International Arts Movement. He attended Babson College's Consortium for Executive Education and Ball State University, where he earned a Bachelor of Science and a Master of Science.

DAVID WRIGHT, Ph.D.

David Wright serves as President at Indiana Wesleyan University. Dr. Wright was Provost and Chief Academic Officer for five years prior to his election as president in May 2013. Before coming back to IWU in 2008, he was Dean of the School of Theology at Azusa Pacific University. Dr. Wright has served in several other positions at Indiana Wesleyan University. Dr. Wright earned his Ph.D. in Educational Policy Studies and Evaluation from the University of Kentucky. He has published three books, numerous articles, and contributed chapters to several professional books. Dr. Wright and his wife Helen have been married since 1977. They have two adult daughters and 3 grandchildren.

LAUREN YOUNG

Lauren Young is Managing Editor for *The DeVoe Report*. In addition to her work on *The DeVoe Report*, she enjoys her role in helping DeVoe School of Business create world changers across the world through a business education. Lauren earned her Bachelor of Science from Indiana State University and her master's in business administration from Indiana Wesleyan University. Lauren's passion outside of work is similar to that of her work passion - helping people realize the potential that is within themselves, so they can change the world. Together, Lauren and her husband, Eric, have three children.



Kneeland C. Brown, Ed.D.
EDITOR-IN-CHIEF

It is an honor to bring you this edition of *The DeVoe Report*. I am excited about the content within these pages and expectant that it will both encourage and challenge you in your professional journey as you seek to serve virtuously in your given sphere of influence. I want to thank all of the many contributors who have worked so hard to bring this magazine together. Every article, advertisement, photo and graphic is a demonstration of the deep commitment of many. It is my sincere hope that the pages of this magazine speak to you and inspire you in a fresh way.

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SURVIVING LIFE'S

Rip



Tides:

HOPE, HEALING & ENTREPRENEURSHIP

BY AMY (DEVOE) CROSHELL

MY STORY AS A YOUNG MOTHER IS PROBABLY NOT MUCH DIFFERENT THAN MOST. Becoming a mother was all I had ever wanted and I was beyond excited when my journey into motherhood began. I wanted my family to be similar to my childhood experience - with devoted parents who pursued their dreams and raised their family in a loving Christian home. I married Steele Gudal (my college sweetheart) who was entrepreneurial in nature like my father, Jim DeVoe, Sr. In fact, I always joke that my father fell in love with him first! Shortly after the engagement ring was on my finger, Steele dropped out of an MBA program at Oral Roberts University to work in sales for my father's company, J.D. Byrider, and support his dream of making J.D. Byrider, the used car sales and finance franchise, a nationwide success.

Soon after our wedding, Steele left the corporate side of the company to set off with his best friend from college to become J.D. Byrider franchisees. Less than two years and two locations later, Steele returned to the J.D. Byrider corporate office as the Chief Executive Officer. It wasn't always easy having both my father and husband work side-by-side but they grew and persevered and developed a respect for the other's giftings and leadership styles. I stayed home to care for our children, Gabrielle and Gentry, two girls 13 months apart.

Both girls were born full-term, healthy, and thriving; however, both would eventually regress. Each took a different mode of regression. Gabrielle's started around six months. Things began to shift developmentally as Gabrielle's milestones became more stretched out, but she persevered and slowly learned at her own pace. Gabrielle's developmental delays have never received a definitive diagnosis and she has always desired a life alongside everyone else. Gentry, on the other hand, had a quick regression after multiple rounds of antibiotics and routine vaccines between 12-15 months and was eventually diagnosed with autism. Our once talkative and interactive child began a path of regression, crying, running away, and aloofness. It was the most heart wrenching as there were no answers. Gentry, like her sister, developed difficulty sleeping and became very picky, limiting her foods to three items. It was by the grace of God that I survived those early years.

The challenges parents face while raising/loving a child with autism are far-reaching and endless: unknown etiology, expensive therapies often with minimal outcomes and sometimes regression, special diets, lack of sleep, flight risk, minimal to no expressive language, social isolation, and excessive, repetitive, and aggressive behaviors and more. Fortunately, the joys and triumphs are far-reaching and endless as well. As I learned to embrace Gentry as a child who God made, I saw a new beauty. She lives life from the heart. She is not constrained by social norms. She has a unique sensitivity to those who need love and compassion and many days when despair crept in, she would insist I interact with her to keep me from depression. I've always said that the depth of the pain is also a measure for the depth of God's mercy and grace if we allow that pain-generated chasm to be filled. I have also learned from pain that it is best not to fill that void yourself but to live open-heartedly and walk in trust that what God can do with it is far better than I could ever dream or imagine.

A diagnosis with autism throws parents into grief. Most people are familiar with the stages of grief as denial, anger, bargaining, depression, and acceptance. While this is true, parents living with a child with a disability will experience these phases in different severity throughout their lives in a non-linear fashion. With support and faith even as small as the grain of a mustard seed, there is beauty and joy to be unearthed amidst the challenges.

My personal story is that I spent almost the first six years after the diagnosis in denial. While I wasn't in denial about the diagnosis itself, I was about its outcome. I made it my life's mission to recover my daughter, Gentry, from autism's label at the price of losing sight of who she was as God's beautiful creation. I now compare this to a riptide. If I swam against autism's strong current, I would become exhausted and drown. Instead, if I went against my instinct and (by faith)

swam away from it, I would make it to shore. I look back at this time as me fighting a rip current and I was left exhausted and disappointed. The start of healing was when I realized that fighting this battle differently would drastically change the outcome it had not only on my child but on my family and others I encountered who were in similar situations.

Steele, ever the entrepreneur, decided to visit a center for children with autism in Florida with his close friend, Rick Stanley. They both returned excited to start something similar in Indianapolis. Why not gather together families approaching autism using similar theories and with similar belief systems? We hypothesized that not only would the children benefit from their interaction, but our facility, the first and still the only non-profit facility serving persons with autism, would be a blessing to the whole family as it was our aim to approach the process holistically by providing in services, individual-directed therapy, and respite care. Turning our pain into positive energy and becoming a blessing to others was a huge part of our healing. We went from isolation to community. One strong take away for me has been this: the shared life is the best life.

Through the entrepreneurial work of founding a center, we went from desperately grasping at straws to a big picture mentality of how suffering could actually be turned around to healing. As marriage partners, we could move forward on a parallel plane. No longer on separate trajectories, we could find healing and hope and balance.

As with most family businesses, we faced rough times and, after eight years, a decision was made that it would be best for Steele to step out of his role in the corporate franchise office of J.D. Byrider and into the role of franchisee. Before Gentry was even able to finish her first year in the newly established center, we made the decision to relocate to Florida. As painful as this transition was, my father never lost his adoration for Gentry and his commitment to be a benefactor to the center as well as maintain his position on the board.

Just when we had found our stride in Florida, tragedy nearly swept us off of our feet when Steele and my father died in a private plane crash in March of 2006. It was in this moment I realized my deep gratitude for their restored relationship and the forgiveness they had found. At this critical time, a friend and business comrade of Steele's (also a former employee at J.D. Byrider) and my younger brother, Ryan DeVoe, stepped forward in the name of Steele and my father's memory to direct and guide the course of the organization's future.

Ryan's role as board member helped through a difficult transition while Steele's friend continues Steele's legacy as chair of the board of directors. At his direction and in its 15th year of operation, the center boasts six thriving locations throughout Indiana and serves approximately 175 clients

and their families. His commitment not only reflects his care for the center but also his deep love for our family. In his own words, "When I see Steele in heaven I would like him to tell me that I did a good job with the organization and we kept it on track." With a long career in finance, he came to the board with minimal personal knowledge about autism. "I have learned a lot from the team over these years concerning autism and the learners who we serve." In the midst of his learning he has provided extraordinary leadership by applying proven business principles.

The center continues to thrive organizationally while striking the balance between consistent organizational development and remarkable growth in size, scope, and influence. The chairman of the board puts it best, "We are 15 years old and I've been involved for about ten of those years. As the need for what we provide continues to grow, I look forward to how we can serve these great kids and their families over the next ten years."

Things for me happen in twos and two years after the tragic plane crash, I married Howard, a former missionary and 45-year-old bachelor who embraced my beautiful girls as his own. The transition was made magical by the relationship Howard and Gentry quickly developed with art. They would paint for hours together. The turbulent teen years were lessened by the release of emotion Gentry experienced when she painted. Again, we took something positive - Howard and Gentry's shared artistic talent and passion - and used it for Gentry's personal growth and to raise money and awareness for autism in our community.

Making the conscious decision to flow with the riptide and give God space to design beauty from pain, another

magical moment overcame us on our autism journey. At age 18 and non-verbal, Gentry was able to unleash her voice through a typing therapy and heard her words for the first time. "Sweet to see my letters easy to free my thoughts." Our lives were forever changed - a rebirth for us. Gentry could guide us and share her hopes and dreams with us.

I am completely blown away by my beautiful, forceful, and passionate daughter. She is my heart's inspiration. When I am having a bad day, I just think of the constant struggle she faces not only being unable to control the excessive impulses of her body but not always having access to her voice. It has become Howard is and my mission to bring a "meaningful" life to Gentry and others like her through our new charity project: Peace of Heart Community (POHC). POHC will be a residential group home for 6 beautiful young women with autism as well as a sustainable organic garden, art program, and an enrichment center where lifelong learning will be the norm and open for all in our community to share. While we cannot save the world from the tsunami of autism, we can be a beacon of light for other communities to show the possibility of a better way: the way of the heart where the shared life is a beautiful reality.

In my journey of life I have seen some unexpected riptides; however, I have also seen how God provides us with just what we need to not only survive but thrive in the riptide. ▼



To learn more about

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A CONVERSATION WITH

Michael Lizárraga

KNEELAND C. BROWN



S

et along Olympic Boulevard amidst the bustling streets of sunny East Los Angeles, California sits the TELACU headquarters. With gleaming tinted windows boasting a beautifully crafted and artfully colored three-story mural affixed above the main entry, the view is breathtaking. What's more striking than the gorgeous building is the rich history of community service and human flourishing facilitated through TELACU, the nation's largest Community Development Corporation (CDC). At the time of its founding in 1968, TELACU was the first CDC established on the west coast. Today it is globally recognized for its stellar record of unceasing community service and sound business practice.

The organization is led by Dr. Michael Lizárraga, President and CEO of TELACU and TELACU Industries. Dr. Lizárraga is a son, husband, father, friend, executive, entrepreneur, visionary community advocate, musician and much more. As the leader of such a high-tempo organization, he daily resides in the rhythm of meeting today's community needs while forecasting tomorrow's market opportunities, all the while honoring a four-generation family legacy of service.

As editor-in-chief of *The DeVoe Report*, it is my distinct privilege to bring forward the diverse stories of dynamic business leaders, such as Dr. Lizárraga. I hope you find this conversation to be both enjoyable and informative.

Please share about your family's legacy in community development.

Our family has been in the community development business for many decades. Though the TELACU organization is non-religious, my family's deep desire to serve the community is deeply connected to our faith. It goes back to my grandpa, Reverend Cesar, and my grandma, Angie Lizárraga. They are the fundamental foundation of our family's faith and our focus on community service. My grandfather was a field worker in the San Fernando Valley during the Depression. It was during this time that he met a Presbyterian missionary who would befriend him and ultimately offer him a scholarship to attend the University of Southern California (USC). Grandpa Cesar graduated from USC in 1940, which began a long line of Trojans in our family.

Grandpa Cesar served for many years as a Presbyterian minister and everywhere he planted a church he would also open a community center, meeting not only spiritual needs but also physical needs of the community, providing literacy services, daycare, and other programs serving the needs of the people. He is really how our family became engaged in community service and community advocacy.

In 1946, he planted a church, as well as La Casa De San Gabriel Community Center, a small community development

center in San Gabriel, CA, which exists to this day. My daughter, Lauren, who is one of Grandpa Cesar's and Grandma Angie's great-granddaughters, serves on the board of that center today.

Those are the seeds that were planted and continue to bear fruit to this day. From those seeds, my father, Dr. David C. Lizárraga, became a community organizer, leading marches and rallying community members around issues in the 1960's. He was seeking to address injustice in urban and poor communities. He would eventually work to build a community center for at-risk youth and young gang members in the Maravilla public housing projects of East Los Angeles. Out of this effort would come the Maravilla Foundation, still serving our community today. Another opportunity came to partner with a developer to engage members of the Maravilla community to play a role in the physical redevelopment and renewal of their community. Dad learned that there was the opportunity within developing partnerships for a seat at the table for advocacy on behalf of impoverished and underrepresented communities.

How did you come into your present role in TELACU?

As you can hear from my story, I grew up in all of this as an environment. I came into the organization in 1990 having finished a business degree at USC, during the onset of our nation's devastating savings and loan crisis. At that time, the government was taking over assets of failing S & L's and hiring asset managers to minimize the taxpayers' losses on those troubled assets. This occurred to me as an opportunity for TELACU, with its background in real estate development and financial services, to become an asset management contractor to the federal government. Our efforts were very successful: over a five year-period, TELACU worked out or disposed of \$13 billion of troubled assets. As a result of this project's success, I was asked by our board to become President of TELACU Industries and oversee TELACU's entire business portfolio. Ten years after that I was named CEO of the entire TELACU organization as my father, David Lizárraga, transitioned to serving exclusively as Founder/Chairman of our TELACU Education Foundation.

What is the history of TELACU?

TELACU came into existence in 1968 through legislation written by two Senators from New York: one a Democrat, Senator Bobby Kennedy, and the other a Republican, Senator Jacob Javits. The legislation chartered the creation of the first 30 community development corporations across the nation. TELACU was the 30th created and was the only one located on the west coast. TELACU's first CEO was Esteban Torres who went on to be a long-serving member of Congress. These CDC's were created as a means of alleviating poverty from underserved communities. The goal was to seed fund organizations to empower



local communities through economic and community development. My dad became the second CEO of TELACU in 1972. Coming out of his experience within the Maravilla housing projects, David would develop what is now known globally as the TELACU Model.

What is the TELACU model?

The parent company, TELACU, is the non-profit 501c3, the CDC. It owns TELACU Industries, a holding company of for-profit businesses which provide greatly needed services for the community. These businesses provide jobs, capital, housing, and commercial/industrial development. Also, they generate profit for themselves and upstream revenue to the TELACU Community Development Corporation, which is one of the early models of what we now call social entrepreneurialism. This model ensures the fiscal sustainability of TELACU's community work while eliminating dependence on governmental funding.

An example of the job creation brought about by the TELACU model is our headquarters. This industrial property at which we sit today is about one million square feet of industrial job creating space which was formerly the site of two abandoned factories. As those factories became obsolete and business had moved out of this community, many in the community were left out of work. TELACU was able to acquire this space years ago. In the midst of this acquisition, we met a gentleman by the name of Ed Roski Jr., CEO of Majestic Realty, who opened up our thinking to the value of real estate and the opportunity to build a balance sheet of income-producing assets as a non-profit. He

taught us how to acquire and develop property in a way that could sustain job creation within the community by housing businesses. Today, not only is this the site of TELACU headquarters but it is also the site of multiple thriving businesses that are employing members of the community.

From there we expanded into the financial services, the affordable housing industry, and construction management. The TELACU model works because it gives American citizens what they want. They want to be given the tools to thrive and take care of themselves and their family. That's what TELACU produces through its businesses and its model; it produces the tools which can be provided for an impoverished community so that they are given the opportunity for self-determination. Examples of these tools are small business loans, new schools, educational scholarships, and good paying jobs.

There are no guarantees that people will thrive when given the tools; there is always a risk. What we see is that quite often when people are given the tools and put on a level playing field, they take up the challenge of self-determination. As an example, the success of our bank, Community Commerce Bank, is that it is able to meet the financial needs of community members in ways that grant them access to capital to finance their professional and personal dreams.

As the nation's largest community development corporation operating a very diverse group of business functions, how do you guard against mission drift?

It starts first by having a very clear and powerful mission statement. My job as CEO is to ensure that the environment of TELACU is such that the mission statement is fulfilled at the highest level. If you look at the TELACU mission statement, you will see that it is very purposeful. The TELACU mission statement is: "A pioneering institution committed to service, empowerment, advancement and the creation of self-sufficiency." It is a very large mission statement, but it is also extremely specific. The mission statement is specific in that we are willing to take the risks of a pioneer; however, we are also committed to maintaining the rooted stability of a long-standing institution. In the midst of being innovative, we also are committed to being rooted, grounded, and sound in our efforts.

All of our businesses are committed to service, empowerment, advancement, and the creation of self-sufficiency. Each one of our businesses must create these elements - if they are not creating these elements then it is not a good fit for TELACU.

How does your family's legacy of community development shape your leadership?

It shapes the way I see my work, and it is something I am passing on to the fourth generation of our family.

My three daughters are all presently serving within the TELACU organization. They are highly educated and very effectively run our education foundation. What I have learned for myself is that it is very difficult to pass on certain organizational DNA from one generation to the next. I was very purposeful in grooming my children to serve within the organization; however, it was never a foregone conclusion that they would.

What I pass on to them is what I have learned for myself: we do not have the option to blow this; it is simply not an option. We continue to grow and expand the organization but we must make ourselves accountable and responsible to our team who help us make the mission happen, and we are responsible to the communities which depend on our work so that they can provide for their families. Others are depending on TELACU to be here and serve for generations. I model for my daughters, as my father modeled for me, the discipline of making good and careful decisions.

How important is it as a business leader that you remain aware of the needs of the community you serve?

Technology is an important way of reaching people more easily, and it has advanced our communities and culture in so many ways, but we must also be willing to be physically present with others. It is vital to being relevant that you are on the ground in the community talking to people and seeing what their needs are. For example, we do about \$1 billion in school construction every year. In these projects, we are creating a community asset. These are projects centered upon people. It takes people to build it, people to finance it and these buildings will house people for many generations to come.

We view this work as high contact. In these projects, we can point at the people and the property as well as the people being served by the property. The beauty of these new facilities inspire the community. The work must be done in partnership with the people of the community, the administration, educators, families, and community leaders. You must be in relationship with all of these stakeholders to see these projects be successful. These relationships are the soft elements of the business. The details of the construction are a commodity. What is not a commodity is the way the project is carried out and the relationships which drive the project to be a community success.

How do you balance community advocacy and business partnership?

There is an old saying, “When you have the facts on your side, bang the facts. When you don’t have the facts on your side, bang the table.” The issue with banging a table with no facts on your side is that ultimately no one will listen. It is critical, if we want to make real change, that we have our facts together. TELACU has created change and continues

to create change in communities because when we come to the table, we come with facts and ideas. It is important that we not only see the needs of embattled communities but that we also have strong and relevant ideas for how to address those needs. We find that when we bring well-thought solutions to the table, other stakeholders are willing to listen.

We have come in not only demanding something, but we must come in prepared to argue why it is in their economic self-interest to do what we are asking. For instance, we have been able to aid local hospitals in addressing the bilingual nursing shortage within the U.S. Due to this shortage, they were recruiting nurses globally from Spanish-speaking nations to come and work within their facilities. The issue was that these nurses were expensive to recruit and then hard to retain once brought into the hospital. Our answer to this issue was to propose a program for supporting the development of bilingual nurses from within our local population. The concept is lived out through coming alongside bilingual students within the local community colleges and turning their attention towards nursing. We provide scholarships and support while also connecting them to a local hospital which will hire them after they complete their associate degree. The partnership has not only created career paths for many within local communities, but it has also met the need of these hospitals who, through the program, have been able to reduce recruitment costs and increase retention rates dramatically.

Can you give our readers one good habit every business leader should develop?

Sure. Every person was born with a continuously playing “background conversation” taking place in their mind which shapes how they listen to others. This conversation consists of preconceived ideas, notions, and beliefs from our past that can get in our way of hearing and interpreting information effectively. Leaders must work at learning the discipline of listening generously, the skill of being conscious of our biases, and maintaining a position of openness to hearing the ideas and thoughts of our fellow team members.

At times, we must step away from the ever present desire to be unceasingly committed to the “doing” of our work and embrace the “being.” There are new ideas and innovations available to us each day. The key is for leaders to be open enough to truly hear new ideas in an unbiased fashion and receive those ideas as potential answers to future questions. ▼



To learn more about TELACU visit
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BIBLE & BUSINESS



AUNTIE ANNE'S PRETZELS: MORE THAN MAKING DOUGH

JERRY PATTENGALE



Imagine at twelve years old opening the door to a dark basement with a lone dangling lightbulb and knowing you'll be working down there. Alone. Parents gone to the distant produce market. And before you hit the bed you'll make around eighty pies from scratch to support the family business.

Anne Beiler, raised Old Order Amish, then black-car Amish (a form of Mennonite), doesn't have to imagine, only remember. She was that adolescent cook.¹ Also, a child field worker, helping the girls in her family of ten plant, nurture and pick ten acres of tomatoes annually, along with hand-digging acres of potatoes. Teenage Anne became a food stand worker at a market, and young adult Anne figured out she could do it herself.

It wasn't a risk as much a rushed decision from praxis—already having logged those touted 10,000 hours on task.²

Fast forward fifty years, and now Anne's name is on a franchise of over 2,000 stores; "Auntie Anne" is a household name. It's no surprise that food is involved. She is one of the few women today whose name is on such a high profile international business. The Premiere Speakers Bureau captures her influence well:

Anne's Entrepreneurial insights and personal story have been featured on national television shows including Secret Millionaire, The Oprah Winfrey Show, Good Morning America, ANDERSON, The 700 Club, and The Joyce Meyer Show. She has been featured in Fortune Magazine, Guidepost, Nation's Restaurant News and Christianity Today.³

Auntie Anne's Pretzels is successful by about any standard, from products and profits to the intangibles of customer service. What emerged from that basement bakery in Christiana, Pennsylvania was a culinary queen with guided persistence, and whose obsession was really on a recipe for life.

The journey was anything but easy, available in considerable detail in her biography, *A Twist of Faith*.⁴



 Auntie ANNE BIELER



She told Washington Post reporter, Tamara Jones, "My philosophy is: Life is hard but God is good. Try not to confuse the two." From the tragic loss in 1975 of Angie, their nineteen month-old daughter, in a tractor accident, to grueling abuse from a "successful" pastor in the wake of this loss, her wealth was eventually used by God as a window into dealing with the realities of the human condition. One thing is for certain, for Anne it was never about the money.⁵

I had known her for a couple of years by the time I sat with her in downtown Austin, Texas for this article. But it was there that her passion for much more than pretzels came unmistakably to center stage. Anne and her husband Jonas live there now, having sold their 125-acre Houston Run retreat center in Pennsylvania, built after she sold the pretzel dynasty in 2005. He sold his successful counseling practice as well, The Gap Family Center. He had played a key role in helping in the aftermath of the horrific murders in the Old Order Amish community of Nickel Mines, Pennsylvania.⁶

A few memorable moments surfaced during our discussion at the café in Austin's Driskill, an interview both for this article and a chapter in my forthcoming book, *Borrowed Intelligence: Working in the Shadow of Geniuses*. What she and Jonas pulled off from scratch is just that, genius. For starters, the third person in our meetings at the Driskill was the stately Dr. Mark Taylor, an Anglo-Indian educator. At her request, we had met to try to bring additional help to many of the impoverished and disenfranchised children in one of his schools in India—running in the 1,000s.

She never really retired after Auntie Anne's, just shifted the full force of her skills into leveraging her resources and networks to humanitarian causes.

When I asked, "Why did you sell Auntie Anne's?" she paused, and in a confident yet soft voice leaned forward and said, "It was time." And noted, "I realized even though it was growing rapidly with huge

projections for the future, if I didn't sell it by 60 I likely would never be able to." She sold at 58.

For Anne, life was more than building a business but the business of building things of eternal consequence. And, she did sell it at the right time. Unlike many businesses built around a remarkably gifted person that collapse in their absence, Auntie Anne's continued to thrive and has added over a 1,000 stores.

"Have you been back to your business yet?"

"No. I couldn't. The Lord said to me 'You can't go back there.' It was two minutes from my house. I felt I couldn't go back there even to say hello. I had to separate myself completely. The day I sold it, I cried like a baby." In the beginning of *Twist of Faith*, she reflects on this transition:

One moment represented the climax of that journey's end: my husband, Jonas, and I sat alone on a stage at the annual Auntie Anne's convention, in front of nearly one thousand franchisees, corporate employees, and family members. I felt as though nearly everyone fit into the last category: family. In many ways those franchisees and employees served as family through the years. We spent holidays with them, attended their weddings and their funerals, and sent congratulations on the arrival of children and grandchildren.

For Anne, work was a form of worship. Being at people's desks. Investing in their lives. Besides the 18,000 people in her 900 stores, her central offices had around 200 employees. She prayed for all of them. Going back for her could never be the same. She had put into place a business with products that sustained them and their families. And, her personal investment into their daily lives was as much for them as her. It was growing beyond the capacity of her own personal embrace; she didn't want to be out of touch. Besides, God had spoken.

Another question brought an immediate response, “What do you miss the most?”

For her this was simple – “Being able to help people.” And that was understated, she meant helping a lot of people simultaneously, including a wave of girls in India, ten and under, rescued from sex trafficking. Her response resonates with many of my friends who sold major companies. Though still wealthy, the revenue stream changes. They see limitations on new charities, and on funding previous annual commitments. It was no different for her and Jonas.

I suppose whether you own a local tire shop or a global tech company, when the regular profits subside the philanthropic levels by necessity lower. It’s a lesson to be intentional in the time you have, and to put in place the best longevity plan for giving—both through resources and networks. Experts like Ron Blue have helped thousands to make such preparations.

Amy Sherman’s notion of charitable choice captures well people like Anne Beiler. Fittingly, she addressed this in Anne’s home state of Pennsylvania. During her 2011 commencement speech at Messiah College, Amy highlighted Proverbs 11:10: “When the righteous prosper, the city rejoices.” She shared,

My favorite preacher, Rev. Tim Keller, has noted that this verse should seem somewhat counter-intuitive to us at first glance. After all, it says that there is a city, and in this city there is one group of people who are prospering. They enjoy great blessing – they have assets, power, opportunities, and position, and wealth, and talent. They are prospering, flourishing in every way. And the verse says that as this group prospers, everyone is happy about it. The whole city rejoices over it.⁷

Elsewhere I comment on this very speech: The verbs “prosper” and “rejoice,” reminds Dr. Sherman, bring significant meaning to these types of situations. And, if Christians are going to help change America (and the world) in meaningful ways, we need more of them that do so with these understandings. A prosperity that equates to “good will” for all. And a “rejoicing” by the people that is a resounding sense of victory. Of endorsement.⁸

For Anne and Jonas, there was not only rejoicing in the city, they had built that very city. For some of you reading this you’ve done the same. Others have been part of such a community. Disney, Google and Apple are a few noted communities. In a sense, they are destination jobs, places people desire to be and to return to. David Wright (IWU president) and

I led a team in securing millions in funding for The Innovative Network, and additional funding for a young professionals initiative in Grant County. During the research for those strategic plans it became evident that the most successful cities or organizations attracting large groups of highly skilled millennials, especially in the high-tech fields, had invested in remarkable living communities (though often lavish resorts).⁹

For the Beilers, they built remarkable work communities, both for making pretzels in Anne’s space or mending persons in Jonas’s. Their Houston Run project was an extension of this philosophy. But one thing that is clear in both of their successful career journeys, there’s no place for Pollyanna T-shirts or slogans. Anne’s clarion call at conferences is to be successful you need a great product, people, and a purpose higher than yourself. She also is rather aware of the professional and personal challenges in finding and keeping each of these, let alone in concert. In reflection on her final celebration with her employees, she doesn’t overlook this:

As other franchisees spoke kind words, my eyes fought the glare of the spotlights to search the crowd. Stories flashed through my mind as I scanned those faces. Hundreds of success stories, rags-to-riches tales that warmed my heart. Some faces brought to mind difficult times, conflict, and disagreement, but that went with the territory. There’s nothing like the combination of money, passion for a product, and competition to stir up disagreement.

This reflection also provides a nice segue to takeaways from Auntie Anne’s story for our own use in business. That is, the intersection of human nature and heavenly priorities. Money, passion and competition provide the brushes that paint our character on life’s canvas. The brush strokes for Anne are rather public. Money—she sold her company for a small fortune, and can demand remarkable speakers’ fees via the Premiere Speakers Bureau. Passion for a product—both Anne and her extended staff exude this in printed materials and filmed interviews, but more importantly in their actions at pretzel kiosks. Competition—she not only set the bar for the hand-rolled pretzel industry, she created it in the franchise space.

Those brush strokes paint Anne Beiler’s business savvy with the bold hues of success, but she asks Amy Sherman’s questions, “So what? Are the people rejoicing?”

Auntie Anne's Take Aways



At nearly 2,000 pretzel stores, customers take away both a product and an experience. In some ways, that moment defines seventeen years of Anne's ownership, and a lifetime of preparation. We've looked at a bit of the background of her story, and much more is found in *Twist of Faith*. With these glimpses of Anne's journey, and through various exchanges and meetings, let me share what I've walked away with.

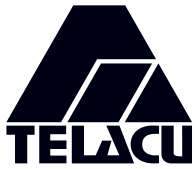
1. Create a destination work place. Employees should look forward to arriving at work, and at day's end, to returning.
2. If you're going to make a lot of dough, it's easier in the long run if you keep your hands clean. Business can thrive in spite of damaging personal life decisions, but unlike our emotional profile, profits are but for a season.
3. People take away a product and an experience from owners, executives, and management—and usually it's through their employees. Anne couldn't visit all of her pretzel stores, but reviews of customer relations always paid her a visit.
4. Show me the meaning! Then show me the money. Being profitable should always be part of a tenacious agenda, but after answering the question, "To what end?" (Anne began selling pretzels so that Jonas could provide free counseling to those in need.)
5. Good business makes both cents and sense. If people in Norway love seaweed and kelp, then put them on their pretzels.
6. The recipe for success includes a good product, people, and purpose; overlooking any one of these ingredients will leave a bad taste.
7. What is possible in the next town over is possible overseas; for the customer, it's proximity to the product not the producer. When Anne began, the thought of driving to neighboring towns was daunting, and her drivers met people half way. Now, the deliveries arrive at doorsteps in several countries.
8. Secret ingredients are reproducible, but their discovery is not. Whether by accident (like with Auntie Anne's secret ingredient) or strategic (like most Apple devices), it's the ownership of the new knowledge that matters not its origin. It's not non-Christian to keep secrets, it's simply protecting one's assets.

9. PR is never overrated, but often overstated. A few words can speak volumes. "Auntie" immediately endears one to the product, evoking images of favorite aunts. "Auntie Anne's" is memorable, as recognizable as an Empire Carpet commercial or the "Aflac" quack. When your brand has subtle sustainability because of its smooth simplicity, the math isn't complicated.
10. If there's an aftertaste, change the menu. If there's a smile, reread it. We need tangible and emotive reminders of greatness.

When we put down Anne's story we smile (whether finishing *Twist of Faith*, listening to one of her talks, or simply reflecting on her journey). She's business tough but tender. Her journey is unbelievable at times but always real. She's a multi-millionaire clothed in redemption. Nothing pretentious. Recently my wife, Cindy, and I were with her at a meeting at the Montage in Park City, Utah. In this remarkable resort, replete with grand furniture appointments and expansive lounges, I found the two of them in a world unto themselves—long engaged discussing *Twist of Faith*. Cindy had finished it during the flight over. Anne was leaning into the conversation, and for that long stretch it was as if Cindy was the only person in the world. And I suppose there's part of that attentiveness in everything Anne has touched, and it's fitting she's famous for something hand-rolled. ▼

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- 8 Jerry Pattengale, *Christmas at Prasco* (forthcoming, 2018); this same dynamic is playing out in Mason, OH, the headquarters of Prasco Laboratories. It is a family-owned business (the Aringtons) whose sustained efforts manifest what Sherman is calling for from more Christian business leaders.
- 9 More recently The Refinery Business Center, a boutique creative space, has become a gathering place for some of those young professionals and entrepreneurs, launched by the Launch Marion project. Its motto is "Create. Connect. Inspire." Four of the six click icons on its landing page highlight community: Fuel (café), Collaborate, Meeting Rooms and Amenities. See: <http://www.therefinerycenter.com/>.



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In the Business of *Compassion*

Brock Reiman

Sitting at a hotel in downtown Santo Domingo I waited for a car to pull up with Alani, a 19-year-old Dominicana whom my family had been sponsoring through Compassion International for over four years. While I felt confident she was likely more nervous than I, there was still a sense of anxiety anticipating the first in-person meeting. Despite monthly financial sponsorship and occasional letters written by my son or wife, who were not on this trip, I anticipated the meeting would feel like two strangers being introduced. This visit with Alani was only part of a longer visit to the Dominican Republic with Compassion International.

Compassion International is a not-for-profit ministry headquartered in Colorado Springs with the mission “to release children from poverty in Jesus’ name.” The ministry’s founder, Evangelist Everett Swanson, while traveling through Korea in 1952, saw the horrible conditions of abandoned and orphaned children and

was moved with compassion to act. The ministry was established in 1956 and in 1980 was incorporated under its current name. Compassion aims to support the “poorest” families defined as those earning less than \$2 per day, per capita. The folks at Compassion describe poverty by using what they have termed “The Poverty Wheel.” This wheel illustrates the goal of moving children from the center of absolute poverty to the rim of “enough.”

Building from the passage in Proverbs (19:17),

**“Whoever is kind to the poor lends to the Lord,
and he will reward them for what they have done,”**

Compassion International has been seeking sponsors for the development of children in poverty worldwide since 1984. Child sponsorship provides services through two primary programs. The Child Survival Program provides prenatal care for the child until



age one, along with education and support for the mother. The second program is the Child Development Sponsorship Program, which provides services to children from one year through 20 years old. Each child's development is monitored throughout the sponsorship by routine evaluations in four key areas: physical, cognitive, spiritual, and social/emotional.

The church is the vehicle by which Compassion dispenses aid to needy children. Utilizing the funds raised through sponsors, Compassion carefully identifies churches located in each country serving these impoverished communities to provide the resources (education, food, clothing, medical services, etc.) for the children's development. In fact, no services are sanctioned without the involvement of the local church. For this reason, Rick Davis, Vice President for North America at Compassion International, explained that Compassion is diligent in vetting these church partners. Onboarding a church partner takes at least 18 months. Once established as a partner, there is extensive training for the church's staff before they start identifying and registering children in the program. Once children start the program, there are quarterly visits to the children's homes to monitor issues and any possible misuse of funds, followed by an annual audit of each church's finances and activities supporting these families. In the event that a church is deemed to be "hurting" a family in any way, that church partner is placed on probation and may be released from being a partner with Compassion. Yet Compassion staff reported that they have to say "no" to 80% of churches requesting to be partners because the resources are just not available.

During my trip with Compassion, in the heat of an August day, we slowly drove down a rugged road to a village outside of Santo Domingo to arrive at a humble school building serving as a Compassion International project site. Greeted by the project director, I was introduced to some of the staff including two mentors in Compassion's Child Survival Program. These two women are responsible for 23 women and their children, either soon to be born or newly born. Their tasks include educating, assisting, and advocating for the child's development. The hope is to give the children served in the program a developmental advantage over their natural, impoverished experiences. The Compassion staff stated that they clearly see developmental indicators of better progress for enrolled children than those who are not. This partnership between the local church and Compassion is making this difference possible.

As of 2016, nearly 7,000 international church partners and 1.2 million global sponsors have supported the development of over 1.8 million children (Compassion International, 2016). Although the evidence of Compassion's impact is clear from the statistics, Jared Brown, Director of Collegiate Relations, cautioned, "We never want to lose the individual through the statistics." Losing sight of the individual stories seems impossible once visiting one of these Compassion Project Centers. Several mothers I talked with were particularly thankful for the medical attention their children have received. Listening to one single mom, her gratitude was apparent as she described how she was able to work to help support herself and her other two children because of the time her young daughter spends at the project center. She cheerfully expressed thanks that her child would not be left unattended in her home while she works to support the family.

However, Compassion's impact cannot be fully appreciated just by hearing the stories of those sponsored. These churches certainly reach many sponsored children, but each church partnering to provide Compassion services also serve many children who are not directly sponsored. These congregations seem to be blessed to multiply what is donated to serve nearly double those who are actually sponsored. Another evidence of the greater impact was clear when the staff discussed access to medical care. Because generational poverty often shields families from understanding opportunities about local medical services that are available, the Compassion staff are diligent to train the families to think through the

process of what is needed and to show them, step-by-step, how to access better care for themselves. Many examples were given of how the families would then educate others in their communities about these services. The impact ripples well beyond the immediate child's needs.

Compassion understands that sponsors want accountability that their dollars are stewarded well and that they have a direct impact benefiting their child. During my travel with Compassion, I had the chance to review their processes and their record keeping procedures. Analyzing each step of the evaluation and monitoring of the children along with careful auditing of the receipts for services received by the sponsored children, there was abundant transparency in their documentation. This is why Compassion International, as a non-profit entity, has been ranked as 8th worldwide, "...based on financial health, accountability, and the transparency of reporting" (CNBC.com, 2015), as assessed by the independent charity evaluator, Charity Navigator. Compassion International is passionate about maximizing the benefit of each dollar to support child development. To this end, in 2016, of the \$803 million donated to Compassion, 82.4% directly went to the programs to help children in need with 17.6% supporting activities to manage and sustain these programs.

One issue about which I was curious was the real impact of the letters written from the sponsors to these children. Although it seems reasonable that sponsors want a genuine connection with their sponsored child, it was difficult for me to believe that letter writing could really bring any profound impact to children surrounded by such bleak circumstances. As I sat and listened to Jonathan, a graduate of Compassion's programs and now a Compassion employee in the Dominican, I heard him describe how his father, who rarely saw him, abruptly announced to him that Jonathan was "a mistake" and that he shouldn't have to deal with all of his needs. Not even a month later, Jonathan received a letter from his sponsor in Michigan, stating simple but affirming words of Jonathan's worth and the sponsor's heart-felt interest in his life. This became a crucial turning point for Jonathan to move from despair to pursuing hope. Other Compassion alumni stated these letters are akin to one believing God's word. The similarity is that they have never physically met the person, but the sponsor's words and blessings

of resources inform the children of their worth and importance to someone outside of their difficult and often hopeless conditions. The impact of a sponsor being open, affirming, and even vulnerable sends a clear message to each child of the investment of more than just money into his/her life.

At the end of our short time together, and after many shared stories, I felt a kinship for Alani and a deeper desire to engage even more fully in the sponsorship process. I could see firsthand the confidence and hope that this young lady had because of the opportunities afforded to her from Compassion's services. And, to add to the physical, cognitive, and emotional/social development that were supported by our sponsorship, three months prior to my visit Alani professed a personal relationship with Jesus Christ. In the end, our family's monetary donation gave Compassion International the ability to offer Alani access to resources she otherwise would have likely never had. Although her story is far from over, at this point in the journey, God has used a temporal means to achieve an eternal benefit demonstrated by Alani's commitment of faith. The business of Compassion International is truly compassion, and I personally witnessed the evidence in more than one child who has been released from the bondage of poverty. ▼

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WHO DARE



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avigating change is a common denominator we each face at any given moment in time. It might be doing something new, taking a new approach, stopping or ending something, keeping something going, or improving something that already exists. Change is either impacting us from the outside or we are creating the change ourselves. What are the most critical elements of change? The first is finding out what is at risk if we do not change. The other is seeing what the future will hold if we dare to make the changes we desire!

Most people dream about their future, usually imagining better scenarios - happier, more successful, perhaps wealthier, stronger or more connected to a desired group or outcome – than we currently experience. Too often though, our dreams and even our ability to dream, fades. We sense that our odds of getting what we want would get better if we took responsibility for our lives and our dreams. But even those ready to step up and engage their future are rarely, if ever, taught how.

We may be taught to prepare somewhat, perhaps through education, or to clean up the inevitable messes in our past. We might even find a reliable career track. But how do we really build our dreams for our whole life?

Genysys has developed a process for intentional reflection, visioning, analysis, dialogue, planning and action, and put them together into a tool we call Strategic Futuring™. It's really a navigational tool to guide you toward the life you dream of creating. With it, you can create a vision for your life that has its own gravitational pull – drawing you step by step toward the future you dare to create.

If you have decided you want to be proactive about your future then the obvious question is, how then to start? We believe that there are four different approaches to the future, all good and necessary at different times. It is common to use the first three, but most people are not fully aware of how to engage the fourth approach, and how that can make the other three serve them even more powerfully.

THE FIRST, most common approach to the future (or to change, or to a situation that calls us to respond) is called the reactive approach. It is great for survival. This is when we focus only on what is happening now and make decisions using historically proven or instinctive solutions. The advantage of this “stimulus/response” approach is, it's very quick. The disadvantage; it's necessarily limited. Basically, we look to what we already know. We look to the past. Marshall McLuhan, a Canadian communication writer, describes this approach as driving an automobile using only the rear view mirror (1967). This approach is great when being attacked by a lion, but it leaves little room for anything new to enter the picture and enhance the outcome.

THE SECOND approach to the future we consider is the responsive approach. This, like the reactive approach, focuses on the immediate future. The difference is there's a moment, a pause, after the change stimulus, but before the action. In that space we can at least start to look forward and consider alternative solutions. This creative problem solving pause between the need, opportunity or problem, and the response, allows for a creative consideration of options; maybe, even some we have never considered before.

THE THIRD approach, the proactive approach, focuses a bit farther out on the horizon at the emerging future. This approach anticipates the future by studying the big picture and seeing what is trending today and then projecting what is likely going to happen tomorrow so we are able to prepare for the future before it arrives. By looking at and studying the trends in bigger influencers like the economy, government, global issues, and popular and cultural dynamics, we are able to invest our resources more economically and strategically and we plan for the future. This approach allows for a great deal more choice in our decision-making, although it usually requires a longer lead time.

THE FOURTH and final approach we consider at Genysys is the least common, yet may be the oldest approach to futuring. It's kind of a secret weapon we all possess, but rarely are taught to use. We call it the inventive approach and it requires vision. With it, we create the future by envisioning what is possible. Then we reverse engineer back into our present circumstance, creating the visionary pathway to realize the future we want. This process helps us chart a course to create change from within which then helps guide our responses to external changes.

Again, all these approaches are important and necessary. At Genysys, our first exercise is to examine the percentage of time you currently use for each approach and assess your corresponding quality of outcomes. Then, we ask you to consider how you prefer to approach the future by determining the amount of time that you would want to spend in each approach. If it is your desire to bring a more inventive approach to your future, then our Strategic Futuring™ process may be the tool that can help you develop a preferred future

Each part of the process builds on the last, engaging and then translating the success, values and purpose of your life into a clear sense of direction culminating in discovering, deciding and supporting the actions and resources it will take to get there. The critical element of the process is the determination to allow dreams to get real, which takes a considerable amount of risk, courage and sense of responsibility. With those in hand, almost anyone who is willing can do this work.

The origins of Strategic Futuring™ are in the work of sociologist Elise Boulding, a Quaker and pacifist who researched and taught from Dartmouth College. Dr. Boulding's research explored why various groups of people persisted and thrived over time while others

ceased to exist. Her study revealed two common denominators for those groups that persisted and even thrived in spite of difficult periods of time.

Those groups which were able to develop a shared vision of themselves thriving in the future, and the commitment to it, persisted, while those who did not see themselves in the future tended to disappear over time. Those who thrived over time were those who treated their vision as fact more than hope. Their belief in a shared vision guided both conscious and unconscious decisions in such a way that the cumulative results of these decisions, large and small, over time created the opportunity for the vision to become reality.

Over the past 25 years, Genysys has taken Dr. Boulding's work into the business world to become a leader in vision-based strategic planning and organizational development. Because the work of a shared vision is relational, Genysys developed considerable expertise in understanding the leader's role in casting and developing a shared vision, and especially helping leaders own the collective vision at the deepest level. Countless executives over 30 years have found themselves turning to Genysys and learning to dig deep into their own hearts and minds for the visionary authenticity to lead their organizations toward a successful future. The processes of helping leaders access their individual vision became the basis for Strategic Futuring For Individuals™, a companion process for individuals. Now this tool is available to individual people in all life stages and change situations, even those facing no particular change impetus, but who are ready to translate their dreams into reality.

Strategic Futuring™ starts by looking beyond the five-year horizon, which is the typical limit of predictability and responsibility most people experience (and the limit of most strategic planning). To deeply access your sense of possibility, we expand and engage a reasonable timeline beyond those constraints where there is freedom to explore a more expansive view of life.

- **PERSPECTIVE** takes a 360 degree look at your life, where you've been, are, and are going
- **FOUNDATION** anchors into your best skills, past success, experiences and deep guiding values and builds confidence and readiness to imagine the future

- **VISION** is at the heart of the work, which most people experience as a joyful and freeing exercise, even if it requires some courage and creativity to step into the unknown
- **ACTION** includes the critical steps of sharing vision, asking for feedback, and setting realistic goals
- **SUCCESS** includes interacting with both current needs and immediate opportunities to build a support-based personal plan that is both realistic and possible

OUTCOMES

When a vision treated as fact is translated to a plan, with real goals and short-term actions, the possibility of "dreams coming true" gets very real. In fact, a powerful vision can become a self-fulfilling prophecy, just as the lack of vision, or vision without a sturdy action plan, can also become a self-fulfilling prophecy. An actionable vision provides criteria for decision making, both short and long term, and helps illuminate how each choice impacts or serves that vision. Finally, a clear vision of the future provides a powerful new perspective on the future as it comes to us through opportunities and challenges as they inevitably will. It is only through having a vision will we be able to recognize and claim the future as it emerges in some of the most common circumstances of life.

We all had dreams and visions as a child. Too many of us either have outlived our original vision or feel we have lost it all together. Some of us never had that joy or hope. Even in the best cases, it can be hard for our best selves to survive by using exclusively the reactionary, responsive and even the proactive modes as we navigate an increasingly challenging world, no matter how successful we might appear on the outside. The good news is that any of us do have the option to re-engage our dreams and powerfully choose our future if we so dare. We in Genysys invite you to join us in the belief that the future belongs to those who dare to envision their future, treat their vision as fact, and take the responsibility to translate that vision into reality.

Find out more in Genysys' Amazon Bestselling book "The Future Belongs to Those Who Dare" and assess your level of daring at thegenysysgroup.com/assessment. ▼

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ALUMNI

BRIAN HARLOW ('98)

Kneeland C. Brown

Brian Harlow ('98) serves as Head of Manufacturing, Fiat Chrysler Automobiles (FCA) – North America. In this role, he has responsibility for 37 assembly, stamping, powertrain and component facilities in the U.S., Canada and Mexico that employ more than 60,000 people. He is a 1998 graduate of Indiana Wesleyan University's (IWU) Master of Science in Management program and was awarded an honorary doctorate degree by the university in 2015. Mr. Harlow is a strategic leader full of wisdom and humility whose heart for God shines through clearly. I sat with Mr. Harlow for an insightful interview in his office at FCA's North American Headquarters located in Auburn Hills, Michigan. This conversation spanned his formative years as well as his 40-year career with FCA. I believe you will find it both invigorating and informative.



SPOTLIGHT



DR. BROWN: Please share a bit about your personal background.

MR. HARLOW: I grew up on a farm in Indiana with two brothers, two sisters and two great parents with wonderful grandparents living nearby. It was a very hardworking environment on the farm; however, I knew about love and about the love of God from the start.

My grandparents were significant examples of Christian faith and love.

When I graduated from high school, I had intentions to farm. However, because I excelled in math and science, I felt compelled to attend Purdue University to pursue an engineering degree. I was a first-generation college student. Early in my time at Purdue, I came in contact with the Baptist Student Union; it was here that I met Steve Wertz, who became a lifelong friend as a result of this connection to my faith during my undergraduate college journey.

I met my wife while I was in high school, before leaving for Purdue. She was my sisters' best friend. We stayed connected by writing to each other during the week and dating on the weekends as I made my way through Purdue until we married in 1977, my senior year. We have been in deep love ever since those early years and will celebrate 40 years of marriage in December.



DR. BROWN: How did you begin your professional journey at Chrysler?

MR. HARLOW: Over the summers when I was in college, I worked for a consulting firm in Indianapolis that specialized in environmental engineering. It was my intention to begin working with them full-time after graduating. I interviewed with a couple of engineering firms and with Chrysler in Kokomo, Indiana. I was told after the Chrysler interview that with my engineering

background, I didn't belong at the Kokomo plant, but rather, I should be working at the company headquarters in Michigan. Since I had no desire to leave Indiana, the idea of working for Chrysler ended there for a time.



As it would turn out, a very godly man who worked in maintenance at the Kokomo plant became aware of an engineering opening there at the facility and got my name in front of management. It was his kind advocacy that would lead to me being hired by Chrysler in Kokomo as an engineer. After having been told two months prior that it was the wrong place for me to be seeking an engineering job, God used a good man named Dan Coomer, who also happened to be my best friend, to open a door for a job at that very location. That was in 1978.

DR. BROWN: Please share about your professional journey with Chrysler.

MR. HARLOW: Over my nearly 40-year career with Chrysler, now FCA, I have seen many ups and downs. It seems about every 10 years, we go through a painful recovery resulting from a dip in sales. From all levels of my job, I have seen various leaders with various abilities. I have witnessed the positive impact of good leadership, but also the harmful organizational influence lived out by poor leadership. When leaders begin to make personal decisions that do not consider the good of the organization, the company finds itself in the danger zone.

The current relationship with Fiat has brought the best leadership to our company I have experienced and worked within. It has been a significant benefit to the organization as a whole to have a great leader like Sergio Marchionne as our CEO.

DR. BROWN: How did you become connected to the DeVoe School of Business?

MR. HARLOW: I was progressively promoted in the organization. This opened the door to my involvement in a special project taking place in the plant where I was working. That would lead to being offered an opportunity to take graduate classes at the plant through IWU and the DeVoe School of Business.

The curriculum was both very interesting as well as practical and helpful to my daily work. I was really at a point in my journey where I needed that next level of knowledge to continue moving forward effectively, and my graduate work at IWU's DeVoe School of Business provided just that.

The projects and group work that were integrated throughout the program helped me significantly. There was also quite a bit of reading, but the reading helped me organize my thoughts, which I really needed.

I believe that this graduate educational experience was the vehicle God used to prepare me for my future promotions. I believe the process of earning my degree helped get me ready for the challenges and opportunities that I would meet in the future.

DR. BROWN: As a leader, how do you engage the diversity presented in a global organizational environment?

MR. HARLOW: I do not have all the answers, but I do have a lot of experiences. I was asked to take on a global role in 2011, and I have since had responsibility to lead people from Europe, Brazil, Argentina, China, India and the U.S. These people did not grow up like I grew up nor where I grew up, but there are some fundamental similarities between all of the people I work with. Treating all people with dignity and respect always goes a long way in fostering discussions and building relationships.

I have learned to ask questions in non-threatening ways and through this, I can learn more about those I work with and they can learn more about me. I believe that as a leader I have to go where the people are. The first thing I did when I took this global role was go to the locations that I was overseeing, so they could show me what they were doing and help me understand.



To attempt to do my job from the U.S. without ever seeing, meeting, listening to and learning from others simply wouldn't work well. I have found that along the way of learning about others, we soon discover more similarities and our commonality makes it easier for us to work out the areas of difference.

Also, after the initial introductions, it is important to continue the engagement. I stay connected by weekly phone or video conferences as well as in person visits as needed. Regular contact and meetings are critical to continuing effective working relationships.

DR. BROWN: How has your faith impacted your leadership?

MR. HARLOW: For me, there is no separation. I believe that my faith is my leadership. My faith provides solid ground—these are the fundamental beliefs that I do not have to question. It brings a grounding that allows me to remain confident in my direction even when I feel like I've had a bad day or a bad meeting. This means that my self-worth is not grounded in my daily work, but rather in my Creator.

DR. BROWN: What are some disciplines as a leader that keep you balanced in day-to-day life?

MR. HARLOW: There are a couple...

Prayer – Don't start the day without prayer and don't end the day without prayer. I don't want to have a day in which I don't engage God in my life. In my daily prayers, I try to always include these two things:

1. A request for the wisdom which God has promised us. God says in the Bible that if we ask for wisdom, God will give us wisdom.
2. A request for gentleness. Scripture calls us to be both wise and gentle. This is not particularly easy for everyone, but this can be especially tough while leading a large organization and I've made plenty of mistakes. We are called in our jobs to be successful; however, I don't ever want to achieve my success by stepping on others. I have tried hard throughout my years not to walk on someone else to get what I want.

Bible reading – As I get ready in the morning, I listen to the Bible on my phone. I cannot be separated from God's word; it is as important as food, water and air to me.

DR. BROWN: Do you have any hobbies?

MR. HARLOW: Yes, I do. I have three main hobbies that I enjoy: golf, playing piano, and leather making.

I began playing golf simply because I was around colleagues at Chrysler who loved to play golf. I went and played a few rounds on occasion and eventually began to enjoy it.

Playing piano was a call from God. I began playing piano in church when I was a junior in high school and felt God leading me to learn the piano, so I told my parents and followed through with taking some lessons. This led to me playing the piano to this very day and I still enjoy it. I also played in my local church for many years.

Concerning leather making, I have really loved leather since my childhood. My grandmother was from New Mexico, so as a child we would, at times, go out West during the summers. I always loved the leather crafts I would see there and I just really began to appreciate leather. A few years ago, I decided to get some tools and try my hand at it and quickly found how much I enjoyed it. And so now, I usually have a project underway.

DR. BROWN: Why are hobbies important?

MR. HARLOW: We all have intense lives and intense jobs. It is important to have things that we enjoy for which the outcome really does not impact anyone. We can simply enjoy doing it and there isn't a high-level of expectation. I think it's a good thing that when I play the piano, go golfing or work on leather, none of this

impacts me keeping a roof over my family's head or food on the table. This truly allows me to relax while I am engaging in these activities. I think it's important for everyone to have outlets for fun and creativity.

DR. BROWN: Over your nearly 40-year career working with Chrysler, how have the skills you need changed with your roles?

MR. HARLOW: There are some practical skills, which are fundamental to people working well with you and for you.

- You must not take yourself too seriously. You must be humble to work well with others.
- You cannot be weak. God challenged Joshua in the Bible to be "strong and courageous." When we are placed in positions of leadership, we must have courage and we must be strong. Good leaders are looking down the road for the organization. In my role in FCA, I am not heavily focused on the issues of today and next week. I am thinking of the organizational direction and issues in 6 months, 12 months and farther out. This is where I am needed in my leadership to clarify the future vision for my area of the organization. If I am not concerned about the future of the organization, who is doing that? I am often reminding my own team about this when we have offsite meetings. I want them to put their phones down and not focus so much on today, but to give their focus to what we are looking toward in the future.

DR. BROWN: Thank you for this time to interview you. I have one final question. If you had an opportunity to travel back in time and meet yourself before leaving the farm to go to Purdue, what would you tell your younger self for the life journey ahead?

MR. HARLOW: I would tell him this, "You might think you pray a lot, but you don't pray enough. You might think you read the Bible a lot, but you don't read enough and you might interact with fellow Christians a lot, but it's not enough." If I had any idea back then what I would be doing today, it would probably have been too much for me to deal with. I might have been crushed just by the idea of it. So, I would simply tell my younger self to spend more time in prayer, study and fellowship. I would give anyone this same advice. ▼

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IT IS **POSSIBLE!**

A DEVOE STUDENT'S STORY OF PERSEVERANCE & SUCCESS

LAUREN YOUNG



All students walk into the classroom with a story to tell; however, rarely do we get to hear about what brought the student to the where they are professionally and personally. In this article, I had the opportunity to talk with Jacqueline Shorter, a current student in DeVoe School of Business. Jacqueline is taking courses for her master's degree, which is her third degree from DeVoe School of Business. Jacqueline graduated in 2014 with her associate's degree and in 2015 with her bachelor's degree. Jacqueline works at CareSource in Ohio as a Health Partner Manager.



BLE

LAUREN: Tell me about your personal background.

JACQUELINE: I am married to Roland Shorter. Together we have three boys, age 14, 18, and 26.

I was born in Charleston, West Virginia, being the youngest of four children. My mother was a single parent. My father died when I was a month old. After my father's death, we moved to Dayton, Ohio but eventually moved back to a town outside of Charleston, West Virginia.

My siblings and I learned at an early age that we needed to work to get the things we wanted. Mom would give us what we need, but we had to work to get what we wanted. Because of my father's death, we did not have a lot of money, so I started working in sixth grade as a lunch aide. Though my checks were small, I would give them to my mother – only requesting that she buy me special socks using some of the money from my checks. My mother was teaching me a significant lesson at an early age.

As a child, I was bullied because of my last name, Buggs. I used the bullying as motivation to help me do well – this is really when I started to excel in my schoolwork.

LAUREN: What happened after high school that prevented you from going directly to college?

JACQUELINE: I did not have anyone in my family that went to college, so it was not the “normal” for my family; however, I did apply and got accepted into college. I did not know what I wanted to study, so I decided to continue working rather than attending to college. Even though I was accepted, I never did anything else about college at that point. To this day, I still don't know why I didn't pursue college at the time, I just choose to put it off.

I ended up going into the military with the idea that I could pay for college through the military. I was going to put life on hold so I could serve my time in the Army. Due to some medical difficulties, I ended up being honorably discharged from the military; however, I missed the requirements to get college paid for by one month, so I was devastated.

My job in the military was a pharmacy specialist, so after the Army, my civilian job was in a pharmacy. I moved to Cleveland and started work. I ended up working at two different pharmacies before working for an insurance company, which is where I started

working in “corporate America.” It was at this point that I realized that I did not have a degree to go alongside my experience. I didn't have a “paper.” When other people would talk about their education, it would make me uncomfortable because I did not have a degree. I began to understand the importance of a degree, which pushed me towards getting a degree, although it still took some time for me to start my education.

For my current job, I needed to get an insurance license. I had to study and take a state exam, which helped prepare me for my educational journey. Even with the license, it was not enough to continue growing in my field. I still needed to get more to grow within my company and profession.

LAUREN: When did you start your journey at DeVoe School of Business?

JACQUELINE: I started at IWU in August of 2011 and I have been going ever since then. I had roughly four weeks off class after I graduated with the bachelor's degree, then I started my MBA with a healthcare administration focus. I selected the MBA program because, after talking with an instructor, I realized that I could benefit from a MBA degree immediately after graduation.

For most of my time at IWU, I have been able to take classes at the Cleveland, Ohio location. My healthcare administration courses for my MBA have been online, which has presented its own challenges. Schoolwork is very difficult for me. I cannot sit down and complete my assignment in one sitting. It takes me doing research, then an outline, and then putting my information on paper. Usually I have to come back to my homework at a later time to read through the information that I wrote. After coming back to school, I can usually do what it takes to get the information organized and well-written. I do not like the process that it takes to do the work, but the end product is worth the time involved to get the assignments done.

Watching my siblings achieve their degrees also helped motivate me to continue pursuing my education. When someone close to you is able to get their degree, it helps you to realize that an education is possible. Society tells us how we are supposed to go through life – high school, college, marriage, kids; however, it does not always happen like that. Life does not always allow things to happen as society says it should.

LAUREN: Did you always see yourself getting a master's degree?

JACQUELINE: I knew I could get an undergraduate degree, but I never imagined I would get my master's. I am very proud of the degrees I received, even my associate's degree. My first degree validated me in a way that I needed. I needed to know that I could do it.

Attending graduation ceremonies were important, too. Seeing other students graduate helped motivate me to keep going. After my first graduation, I remember seeing a gentleman preparing to graduate with his master's degree. In that moment, I remember thinking how special it was; however, I still did not think it was possible for me.

Everything was a learning process. I had to learn how to do my homework. I needed to learn to work on the teams. It was not an easy process; it took work, but it is possible. As a student, you need to be committed to finishing your work. I used Philippians 4:13 to help keep me motivated throughout the process - "I can do all this through him who gives me strength" (New International Version).

LAUREN: How did you learn to balance your life while also in school?

JACQUELINE: I compartmentalized everything. I had to have a healthy balance across the board. I could not let any one thing get out of control because it would impact the other areas of my life. I needed to work. I was mom and a wife but I was also a student. I had to commit one-two hours most evenings to do schoolwork. I would select one day every week that I took a break from my schoolwork - I would not think about class or look at the assignments. My process was not always perfect. Life would happen and I would have to refocus to get on track. Procrastination was never good. It would usually backfire.

I would also lean on my other classmates. Being in the classroom, I had a great support group in my cohort. We would lean on one another when one of us struggled. We would ask questions when we did not understand.

LAUREN: What made you stay with IWU's DeVoe School of Business for the duration of your education process?

JACQUELINE: I selected IWU because of a co-worker who told me about the convenience of the degree - either one night a week in the classroom or completely online. Prior to this co-worker, I had never heard of IWU. I did research after talking with my co-worker. There are great reviews of the school - graduation rates are good and the school is accredited. Additionally, taking one class at a time was helpful - allowing me the opportunity to focus on one class makes it easier to keep going.

I appreciate the Christian aspect. I enjoyed the devotions in class. To be able to express my faith and share it with other people has been helpful. IWU had great resources to help me with my school work or personal situations.

LAUREN: How has your career improved since getting your degree?

JACQUELINE: While the increase in salary was a real and great benefit, I enjoyed the ability to apply what I was learning in class directly to my job. In real time, I can take the course work and see it play out. I have been able to become a leader in my job because of the success I have had in the classroom. My job has been a wonderful asset to help provide me the support that I needed while in school. Once I receive my graduate degree, I feel as though there is no limit as to what I can achieve.

LAUREN: What advice do you have for someone that is considering returning to school to get their college degree?

JACQUELINE: Before starting classes, it is important to define one's goals. Where do you want to be and how can an education help you get there? Knowing your goals can help motivate you during difficult times. You will have challenges, but you will meet people that have been through similar situations. Allow them to be your strength when you are struggling. Additionally, allow your family to be a support for you through the process. You do not have to do this alone. My husband has been a great support that has allowed me to be a student.

Lean on those who can be there while you are in class.

Time will pass, so do not miss the opportunity to get your degree now. No one can ever take your education from you. Regardless of where you go in the world, you will always have your education.

For those who are currently in class and are struggling to remain motivated, talk to your supervisor. Be honest about your situation and the help that you need. Reach out to your advisor and communicate your needs. Persevere to the end to get your degree.

The beginning of this year was really hard – I still had a whole year to go. My mindset was wrong. Had I not told other people that I was getting my graduate degree, I would have quit. I had others holding me accountable which helped on the days when I wanted to give up.

LAUREN: What was your most memorable moment at IWU?

JACQUELINE: I enjoyed the opportunity to be the student speaker at my previous graduation. It was an honor to share my story with those in attendance.

LAUREN: What was your biggest challenge while taking courses?

JACQUELINE: While in the bachelor's program, my brother passed away. It was a very difficult situation that happened in the middle of my program. My classmates really helped me get through the experience. Although I wanted to drop the class, they were willing to assist me so that I could continue. My cohort was a group I could count on. Death of a loved one was definitely one of the most challenging moments to get through.

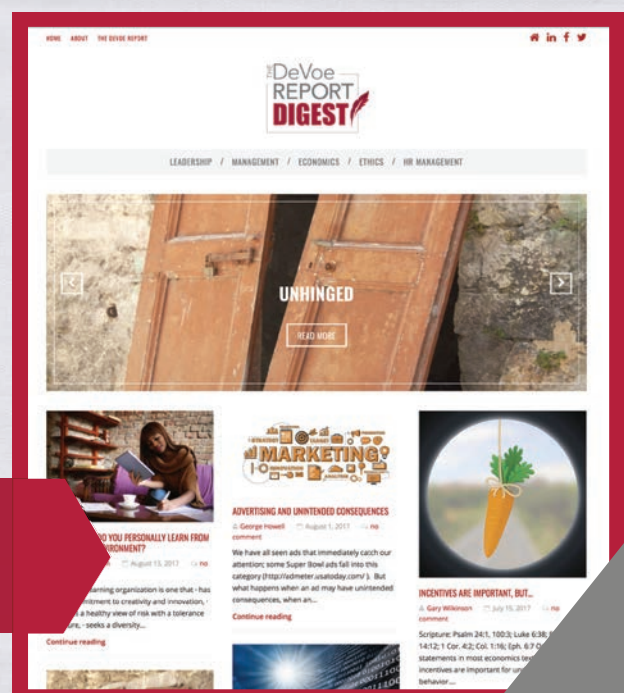
LAUREN: What do you see for your future?

JACQUELINE: I love where I work. I would appreciate the opportunity to grow within the company and get a senior management position, eventually becoming an executive.

My dream job would be to work as the Director of Operations within the NBA organization, but especially the Cleveland Cavaliers. I remember going to the website to look for jobs within the NBA; however, every job I wanted required a degree. Had I had the degree at the time, I would have gone for those jobs; however, it was difficult to see that I did not meet the requirements. I used that experience to help motivate me – I could not get the job I wanted because I did not have the education. If I never get that job, at least I can say I have the degrees. ▼

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“There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, ‘Mine!’”

- Abraham Kuyper



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Leadership by

The Book

Brent Garrison

I love reading with a hot cup of strong joe. One of my favorite type of books to read are those about leadership. Amazon lists over 160,000 books which relate to the topic of leadership and some of the top sellers are: *Option B* by Sheryl Sandberg, *Strengthsfinder 2.0* by Tom Rath, *7 Habits of Highly Effective People* by Stephen Covey, *Outliers* by Malcolm Gladwell, *The 10X Rule* by Grant Cardone and *The Five Dysfunctions of a Team* by Patrick Lencioni. I've enjoyed reading several titles from the top selling list and many more over my leadership career spanning some 40 years. My leadership has been incalculably impacted by these many books, but the single book which has impacted my leadership and life, is on the Amazon list under the topic of leadership—it's the Bible.

There are many Christian leadership books which tap into the wisdom and insight of God's Word, but sometimes they seed a few Scripture passages in the text rather than let the Bible have preeminence. It was this issue which caused me to write a leadership book which started each chapter with a biblical text which spoke to a topic of leadership, one thought from every book of the Bible. This unique format along with reflection questions at the end of each chapter serve to drive the ideas deeper into the leader's thinking. Following is the first chapter from *Leadership by The Book: Lessons from Every Book of the Bible* taken from Genesis. I hope you enjoy the first of 66 lessons from my book.

#1: GENESIS—JOE'S LIFE AS A LEADER

My purpose in writing is to help you see God's Word as an incredible resource for leadership training. God peppers stories about leaders throughout the Scriptures for us to learn from—their success and failures. Stories are powerful tools to envision a principle in a way that is memorable and personal. This is why case studies are so popular in business schools. They put flesh to the topic being taught. I trust you will enjoy this first of 66 lessons, for it is one of the best.



GENESIS 37-50 NEW LIVING TRANSLATION

- Now Israel loved Joseph more than any of his other sons. (37:3)
- Joseph had a dream. (37:5)
- “Come, let’s sell him to the Ishmaelites.” (37:27)
- The LORD was with Joseph and he prospered. (39:2)
- “My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?” (39:9)
- But while Joseph was there in the prison, the LORD was with him. (39:20b-21a)
- “But when all goes well with you, remember me and show me kindness: Mention me to Pharaoh and get me out of this prison.” (40:14)
- The chief cupbearer, however, he did not remember Joseph; he forgot him. (40:23)
- “I cannot do it,” Joseph replied to Pharaoh, “but God will give Pharaoh the answer he desires.” (41:16)
- “There is no one so discerning and wise as you—only with respect to the throne will I be greater than you.” (41:39, 40)
- “Do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.” (45:5) NIV

If you haven’t already, take time to read the section in Genesis which deals with Joseph (chapters 37-50). Joseph is my favorite leader in Scripture (other than our Lord). His story about a dysfunctional family shows the ebb and flow of personal circumstances and depicts a man who lived above the fray when wronged.

The cited Scriptures provide a glimpse into what people thought about this man. He certainly elicited strong feelings from those who knew him. His father loved him most, but his brothers hated him; Potiphar loved him for how he ran his home but wanted to placate his wife; his prison mates could go either way (one loved him and the other hated his vision); Pharaoh was amazed at his skills of dream interpretation and noticed his wisdom; and his brothers were terrified of him when they found out he ruled over much of Egypt.

Joseph was a leader’s leader! How many leaders when found in the circumstances he faced would react as he did? Probably none, for most of us would react with anger and a pity party. Theologians see a type of Christ in Joseph and I believe they are correct. Here we have a man wronged in unimaginable ways

who showed no guile toward those who mistreated him. Also, he was placed (supernaturally, I might add) in a position that allowed him to protect his family members, who would become a nation of promise through his effective leadership. Finally, he understood (Genesis 45:5—“do not be angry with yourselves for selling me here because it was to save lives that God sent me ahead of you”) that his sufferings were designed for a higher purpose than the here and now.

So, what do you take away from Joe’s life? Following are some questions that hopefully whet your appetite to lead with a better understanding of what made Joseph a unique leader.

REFLECTIONS ON LEADERSHIP

This is your first leadership reflection section so please get your journal and work through the following questions. Reading about leadership is important, but how much more valuable it is when you consider and apply what you are learning. My prayer is that your journal becomes a place where God’s Spirit speaks to your heart and mind to help you be a better leader. Those being led deserve leaders who reflect their faith, not just talk about it.

1. Have you ever worked in a situation where a colleague was favored? How did that impact the way you led or followed?
2. Think back to a situation where you were misunderstood, wronged, passed over, or just challenged.
 - a. Were you able to grow from those circumstances or did they embitter you?
 - b. How does the Bible ask us to live when circumstances are less than desirable?
3. Leadership is all about relationships. Joseph had those who loved and hated him.
 - a. How did Joseph react to those who hated him?
 - b. What principles can you identify that Joseph used in dealing with difficult situations?
 - c. Does the Bible have anything to say about how we treat those who wrong us?
4. Consider the following quotes about being wronged and reflect how they apply to your leading.
 - a. “The work that God does in us when we wait is usually more important than the thing for which we wait!” (Lutzer, 2007, p.92).
 - b. “Anger dwells only in the bosom of fools.”
Albert Einstein ▼

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LEADERSHIP



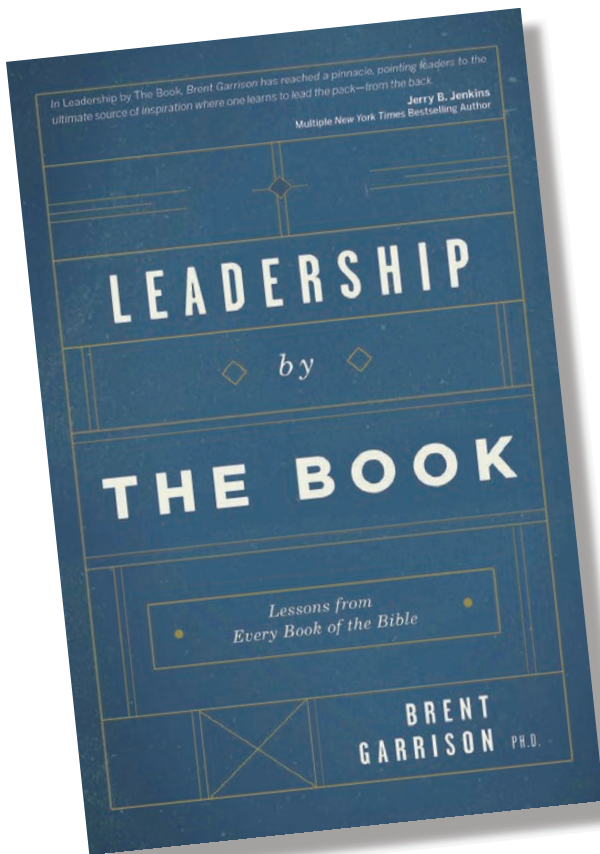
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THE BOOK

"Brent Garrison draws authentic and profound insights on 'leadership that works' from God Himself. His practical and 'bite-sized' insights make this a great tool for anyone who wants to be selfless, more effective leader in their unique circle of influence."

Mark W. Albers
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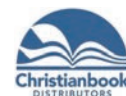
From Moses to John, Genesis to Revelation, Garrison offers a modern perspective on ancient wisdom.

Leadership by The Book seeks to write about leadership from the Creator's perspective rather than man's. Formatted with short chapters that end with leadership reflections make this book perfect as a leadership devotional or discussion started with leadership teams.



"Brent Garrison has accomplished an enormous feat. He has undertaken a panoramic survey of the entire Bible and uncovered leadership nuggets from every book - he provides a delightful, encouraging and inspiring resource that you will use over and over again."

Dr. Richard Blackaby
Author of *Spiritual Leadership* and
The Inspired Leader







Shining

at work:

FAITH IN PRACTICE USING MICAH 6:8 AND THE DIALOGICAL APPROACH

JULIA UNDERWOOD

Summer is here and I'm noticing some changes in my backyard. Those solar lights that embellish the brick are back in business! In the winter and spring, it seems they cannot get sufficient sunlight to fuel them enough to glow, even dimly, for more than an hour. Well now with our bright summer days, they fulfill their purpose by staying on for hours in the evening illuminating the yard as originally intended. I have virtually no control over when they'll go on and for how long. I only know that the sun rays have something to do with whether or not they'll serve their purpose. It made me think about how situational these lights can be; when they work I'm pleased, and when they don't, I wonder why I bought them in the first place.

Several years ago I created a faith integration process model, The Dialogical Approach: Faith in Practice, with Rebecca Havens, Ph.D., which brings Christ followers an opportunity to consider work in a different light. Not the glamorous part of our jobs that consumes only a portion of our position description, rather the day to day, meaningful to menial tasks therein through a spiritual lens. It provides a Biblically-based view of how we work day in and day out as Christ followers. The model was originally created to better equip Christian business faculty to integrate the Christian faith, values and ethics into their teaching of business disciplines from a Christ-centered perspective. The model has gained some traction resulting in an annual conference series, research articles and also a forth-coming book: *Working Faithfully in the 21st Century*.

The benefit of the Dialogical Approach to integrating faith at work is that it provides a practical way for Christians to take Biblical concepts, such as mercy, justice and humility, and apply them in our jobs – the real work we do every day. In the attitudinal and behavioral practices of our jobs we can truly live and celebrate Biblical values in our daily work. Similar to the solar lights, how can we radiate Christ and find Biblical meaning, value, and purpose in the work itself?

Our premise is that there is a different way of thinking and being Christ at work. It proposes that faith practices we believe can result in new knowledge that is active rather than passive. This occurs when we think and reflect from several sequenced points: 1) our own personal perspective; 2) our faith perspective in light of our theological understanding and denomination’s practice of Christian faith; 3) the work itself—the business we’re in, the tasks we do, the areas for which we are responsible; 4) our professional experiences; and 5) what it means going forward—what new knowledge has emerged that better equips us to live Christ in and through our work. The knowledge created through this experiential and reflective process is about the work itself: it is about you in your job; it is about how you work faithfully; and it is about how we embrace the concept that our work itself is glorifying to God by living out Biblical virtues and values. This new knowledge that we have created is about how we think, how we behave and how we value our job in light of a Biblical perspective: how glorifying and praising Him is in the work. Actively living our faith isn’t a single shot solution; rather, it requires intentionality and commitment. This intentional commitment is how we were created to live; it is how God intended us to be in harmony with the earth and in communion with Him. It’s about you, and it’s about how you work faithfully. This reflective process can provide insight to Micah 6:8 which can be used as a tool to think differently, shine differently, and be more purposeful at work.



He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? MICAH 6:8 (English Standard Version)

1: PERSONAL EXPERIENCE

The first reflection is about your personal experience, and though work examples will likely come to mind, think more broadly about these requirements in the passage as they relate to your personal life: to do justice, love kindness and walk humbly. What experiences have you had with each of these: good and bad? What does justice mean to you? When have you felt God’s joy through the acts of kindness and mercy, either towards you or from you to another person? And, lastly, think about your faith walk. What is it like for you to walk with Jesus at your side every day, to know that the Omniscient One is walking before you each moment of each day and how does that influence who you are?

2: FAITH PERSPECTIVE

Secondly, what bolsters your personal insights of those three requirements of justice, kindness and humility? Does your small group or Sunday School class ever discuss them? What from your denominational affiliation lends insight to these concepts? When training your children the values of justice, kindness and a humble walk with God, what references of life and faith do you impress upon them?

3: WORK ITSELF

Third, there is opportunity for good in each of our professions. Within each job, within each field of work, within each business, there are sometimes blatant and other times nuanced glimpses of work the way God designed it before the Fall. In considering the mission of your company, what opportunities for justice or kindness does it seek to fulfill? What aspects of your job include the contemplation of reason, equity, or deciphering right from wrong? How does the organization’s mission seek to meet customer needs, to help them, to bring them joy, fulfill a need, meet an obligation? And, what is the “unknown” in your field of work? What is that “age old” question that causes folks to ponder the answer, the remedy or the solution while chatting at the water cooler? Intentionally thinking about these things, these concepts at work, and deliberately seeking to do right is fulfilling the mandate of Micah 6:8—the work itself is glorifying to God when we approach it this way.

4: PROFESSIONAL EXPERIENCES

Fourth, what experiences have you had with justice, kindness and humility at work? How have these concepts been relevant in your professional experiences to date? In thinking about your career trajectory, from your first job, maybe even while in high school until now, who are the key figures in your life who have demonstrated a judicial effect, who have sought to be kind, who have a je ne sais quoi humility about them that is magnetic? And this magnetism is the way in which their values permeate their life; their purpose is to be true to their calling and that is what makes them so attractive. How do you foster kindness within your span of influence? What acts of mercy are celebrated or appreciated by you and your workgroup? These are ways that Christ shines through us.

5: NEW KNOWLEDGE

The fifth and final contemplation is where to go from here—what can be changed about the way we work? What new understanding of our work can we surmise and act upon so that we can flourish more faithfully?

What are the intentional ways we can demonstrate justice in our work, within our span of care and responsibility, with those we serve and those that serve us? How can we find new ways to demonstrate kindness and justice to our customers? What opportunities or influence do we have to extend such kindness into more pervasive areas of the organization with and on behalf of all of our stakeholder groups?

We were each created to be in communion and collaborators with Christ. And within our work life that purpose is just as meaningful and should shine just as brightly on Sundays at church as when we are home with our families. That purpose of ours at work is to live Christ, to do what is required: to seek justice, to love mercy and to walk humbly. But, for some reason, the bridge to Monday can make it feel like our faith is in a dimly lit room. As an alternative to being a Christian at work, the Dialogical Approach is one such method that makes a case for living Christ and bringing glory to God in the work we do and through the organizations we serve. ▼

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AVOIDING BAD MANAGERIAL DECISIONS

CHUCK ROOME _____

Have you ever made a bad decision at work? Bad managerial decisions happen, even to otherwise “good” managers. Managers need appropriate and timely information, an ability to understand the information, and the humility to get advice. No matter the type of decision, bad ones are characterized by a lack of information, insufficient understanding, and little or no input from others. To be effective, leaders must develop higher level decision-making skills. At a minimum, effective decision-making entails securing reliable information, getting input from others and learning from prior mistakes (Longenecker, 2011).

PURSUE CREDIBLE INFORMATION

Reliable information comes from credible sources. Some leaders put a lot of trust in their professional experience. While one’s experience can be broad, it works best in programmed decision-making situations where the factors and context influencing the decision are familiar. Defaulting to experience makes decision-making faster, and certain situations demand a rapid response. However, professional experience is insufficient in situations where the factors and context of the decision are less familiar. Managers get into trouble when they rely solely on their experience when entering uncharted territory. While this sounds simple enough, I have encountered several managers who think that their 20+ years of experience are sufficient for every decision they will face, but nothing could be farther from the truth. Investigating publications from professional and academic journals offers managers a means to expand their knowledge on relevant topics and hone in on critical information for difficult decisions.

SEEK ADVICE

Sometimes a bad decision comes from focusing on pleasing a particular stakeholder group. Also, pressures to submit to upper-level managers or to protect shareholder value can foster a bad managerial decision (Sturt & Nordstrom, 2015). Effective leaders can avoid these kinds of mistakes by seeking input from a variety of people, those with a vested interest and those without personal or professional concerns. Predominantly in the book of Proverbs, the Bible offers insight into the importance of seeking advice:

“For lack of guidance a nation falls, but victory is won through many advisers” (Proverbs 11:14, New International Version).

“Plans fail for lack of counsel, but with many advisers they succeed” (Proverbs 15:22).

“Surely you need guidance to wage war, and victory is won through many advisers” (Proverbs 24:6).

LEARN FROM PAST MISTAKES

It is no secret that people learn from mistakes. The consensus is that we learn in two fundamental ways: either we learn from the mistakes of others, or we learn from our mistakes, the latter being the more acrimonious approach (Koumpis, 2013). The capacity to learn from others' mistakes is an important skill for managers to develop. Various case studies and practitioner's reports point out the personal and process errors in corporate missteps; however, there are times when what appears to be failure turns out to be a huge success. Typically, this turn of events is the product of time, and in our fast-paced culture, mistakes are often labeled as such far too quickly.

Getting past one's failure is unmistakably difficult. Emotions can be strong and often prevent meaningful reflection on a situation; however, over time, rational reflection to identify the key reasons for a mistake can be achieved and applied to future decisions. Skilled managers move rapidly from emotion to reflection, while less effective leaders wallow in the personal tragedy and sometimes never gain meaningful insights. These leaders are destined to repeat their prior mistake when the next challenging situation presents itself. We need a continuously open mind toward the analysis of mistakes to avoid crippling ourselves in the pursuit of ongoing learning and improvement.

Managers cannot possibly plan for every possible contingency. Unpredictable events in the external environment can create situations where even good decisions generate less than desirable outcomes (Ariely, 2010). However, many mistakes can be avoided when leaders “develop decision-making talents by using good information, seeking the input of others and learning from their mistakes” (Longenecker, 2011, p. 14). ▼

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Corporate Social Responsibility

—— TURNS INWARDS ——— Dutch Kendall



his May, a nonprofit research organization, in partnership with Forbes Magazine, released a report showing companies that align themselves with public morals not only have significantly higher return on invested capital, but also show less volatility in earnings (Cortina, 2017).

BUT WHAT MAY BE MOST REMARKABLE ABOUT THIS NEWS IS IT'S SO UNREMARKABLE.

Today, the idea that serving social causes has a positive effect on company financial results seems obvious. Not so long ago, however, this assertion was highly controversial. It was, in fact, one of the most hotly debated topics in all of social science (Kolstad, 2007). The path blazed by the concept we know today as corporate social responsibility has not only been impressive, but also instructive. In fact, the latest turn may have serious implications for the future of faith and diversity in the workplace.

Corporate social responsibility (CSR) has been defined as “discretionary actions undertaken by companies intended to advance social issues” (Richardson, Welker, & Hutchinson, 1999, p. 18). It has been the subject of heated debate since at least 1932, when Merrick Dodd (1932) wrote, “For Whom are Managers Trustees?” Citing the philanthropic efforts of several companies, Dodd wrote about a new view of the corporation that was emerging, “a view of the business corporation as an economic institution which has a social service as well as a profit-making function” (p. 1148).

One pivotal moment in the history of social behavior by businesses occurred in 1951, when a stockholder sued manufacturing company A.P. Smith over alleged misuse of his funds. The company had made the laudable mistake of donating to the engineering school at Princeton University. An appellate court ruled philanthropy was within the bounds of management’s discretion, presuming the gift promoted goodwill towards the corporation’s business (Pierce, 2015). This only served to encourage more companies to begin making charitable gifts.

In the 1960s, several “5 percent clubs” (Vogel, p. 20) emerged in the United States. These groups were comprised of companies who had pledged to donate at least 5% of their pretax earnings to charity. A study of businesses’ urban affairs programs conducted in the late 1960s concluded these clubs were motivated primarily by “enlightened self interest” (p. 21).

In 1970, Milton Friedman responded to this movement by throwing down the proverbial gauntlet. He proclaimed in a *New York Times Magazine* article businesses’ sole social responsibility was to maximize profits, and that everything else was “collectivist doctrine... and fundamentally subversive” (Friedman, 1970, p. 126). This seminal article would become the focal point of four decades of scholarly debate (Kolstad, 2007).

In order to seek some kind of congruence with the aims of economists such as Milton Friedman, corporate social responsibility researchers searched for justification on the basis of impact to profitability and organizational performance. If a relationship could be shown, then fortunate executives would never have to face trade-offs between conflicting social and financial objectives. Both Friedman and social proponents would be properly satisfied.

Literally hundreds of studies have now been conducted on the relationship between corporate social responsibility and organizational performance. Few subjects have gained as much scholarly attention. Eventually a consensus emerged that socially-responsible behavior is a legitimate and profitable business strategy (Margolis & Walsh, 2003).

By the turn of the century, this idea had fully taken hold. In an article titled “How good should your business be?” the *Economist* (2008) noted for most modern managers “the only real question about CSR is how to do it” (p. 12). This perspective shows how accepted CSR behavior has become. A growing number of companies made corporate social responsibility “part of their value proposition” (Martin, 2002, p. 70). From Disney to BP to Starbucks, companies are integrating corporate social responsibility into their strategies.

One example of how integrated social responsibility has become with business strategy is the pursuit of so-called green technology. This area presents companies not only with improved public relations opportunities but also significant profit potential. Some have questioned the underlying motives of companies that have “gone green” (Saha & Darnton, 2005, p. 153),

a peculiar reversal of the debate over whether CSR and financial performance are related. Instead they assert managers simply saw an opportunity to grow sales, cut costs, and boost their corporate image. Oddly this may be the ultimate evidence of the success of 40 years of corporate social responsibility scholarship.

In the 1980s, roughly one generation after the debate began regarding the appropriateness of businesses engaging in socially-responsible behavior, a branch formed off the argument and developed into a concept that today goes by the name organizational spirituality. Organizational spirituality can be defined as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (Ashmos & Duchon, 2000, p. 137). While corporate social responsibility focuses on an organization’s impact to its external stakeholders, organizational spirituality is inwardly focused, concerned with workers and their inner lives.

Some have suggested the Industrial Revolution and the advent of the large shareholder-owned corporation marked a turning point in the segregation of employee values and their work. As work became more and more mechanized, repetitive, and specialized, this separation became increasingly sharp (East, 2005). Reportedly Henry Ford, the father of the modern assembly line, once quipped in frustration that all he wanted was a pair of hands, but instead he always got the whole person (Sheep, 2006). A separation between mind, body, and spirit has been demanded of the modern worker, and at some point there was a divergence.

Work can be an extension of identity, a contribution to society, and an expression of values. Work may be undertaken in devotion to some higher purpose or power (Neal, 2000). A job serves a practical function, but when it starts to define someone, they can lose their sense of self-worth and their life mission. The field of organizational spirituality arose as if in protest to this loss.

Interest in a merger between work and spiritual lives may have arisen as a result of growing unhappiness and from dissatisfaction with the corporate greed and restructuring which characterized the 1980s (Lewis, 2001). Layoffs were frequent even at successful companies, as organizational re-engineering and new technology drove productivity improvements. American workplaces became rife with fear and insecurity, leaving workers “emotionally scarred” (Brandt, 1996, p. 83).

Ironically, another factor in the emergence of organizational spirituality may have been regulatory and other pressures to protect against religious discrimination, which intensified during this time period. This led some organizations to react harshly, creating clinically cold and starkly agnostic workplaces. Employees were forced to completely separate their spiritual and work lives, resulting in a kind of “spiritual schizophrenia” (Lewis, 2001, p. G1).

The reception given to organizational spirituality wasn’t any friendlier than it was for corporate social responsibility. Like Friedman, famed writer and motivational speaker Tom Peters played the protagonist. Peters declared, “Let’s leave the Bible, the Koran, and facile talk of spiritual leaders at home” (Beal, 2001, p. C1). Bill George, then CEO of Medtronic, retorted most employees “are motivated not by ‘balloons in the atrium,’ as you often suggest, but rather by making meaningful contribution to others through their work” (p. C1).

Clearly, mandatory participation in religious practices or discrimination on religious grounds is unacceptable for most institutions; however, forced separation of spirituality and religion from the workplace is hardly a diverse approach either (Laabs, 1995). Scholars such as Sheep (2006) have questioned why work must contribute “to the stifling of the human spirit” (p. 365). He suggested rather than an “either-or” (p. 357) approach to organizational settings, leaders should consider a “both-and” (p. 357) approach. To accomplish this objective, he proposed maturely enabling the diversity of organizational member preferences instead of enforcing soulless uniformity. Douglas Hicks (2002) referred to this approach as “respectful pluralism” (p. 392).

In line with this thinking, much of the early scholarly work regarding organizational spirituality took a transformative philosophical approach, arguing against the suppression of spirituality taking place in American businesses. This led to predictable and pervasive criticism. Scholarly works in the field have been characterized as “vapid” (Koldinsky et al., 2007), and “written more from the heart than from a stance of critical inquiry” (Mitroff & Denton, 1999, p. 85). However, by the turn of the century, researchers took the lesson from CSR and moved on to investigating the relationship between organizational spirituality and performance.

While this field would still have to be described as young and fragmented, the early results are promising. Organizational spirituality has now been related to numerous important performance variables from commitment to job satisfaction (Kolodinsky, Giacalone, & Jurkiewicz, 2008). Like with CSR, if a clear causal relationship could be established, business leaders would no longer have to worry about trying to make tradeoffs between financial results and treating their employees as whole, authentic, and diverse individuals. This is a future we can all look forward to, and the DeVoe School of Business fully intends to lead the way. ▼

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Employee Stock

OWNERS

One of the most interesting and important questions for management and leadership is how to improve the efficiency of an organization through more effective employee and owner involvement. In addition, there is the broader question of how to improve the overall stewardship of resources, and provide greater benefits for the employees, owners, and all of society. Within the general literature, stewardship theory is based on the supposition that the



RESPONSIBILITY

Plans, Stewardship, & the Virtuous Business

Richard M. Van Doel and Gary F. Wilkinson

interests of the agent (executive) to the principal (owner) are aligned, “such that pro-organizational, collectivistic behaviors have higher utility than individual self-serving behaviors” (Davis, Schoorman, & Donaldson, 1997, p. 24). The key constructs of stewardship identified by Davis et al. (1997) include both psychological and situational factors. Psychological factors include motivation, identification, and use of power. Situational factors include management philosophy, culture (risk/trust), and power distance. Craig, Dibrell, Neubaum, and Thomas (2011) developed the



Stewardship Climate Scale (SCS) from eight existing valid and reliable instruments. Their work resulted in a valid and reliable 18-question instrument to measure the overall stewardship climate of the organization, the aggregated constructs of psychological and situational mechanisms, and each of the six individual constructs. This paper will discuss how Employee Stock Ownership Plans (ESOPs) may improve employee and owner engagement, and impart greater value of the individual and improved stewardship of resources. The concept of improving stewardship by greater alignment of employee and management behavior will be expanded to ask whether there are greater incentives for virtuous behavior consistent within the framework of Christian stewardship.

ESOPS AND STEWARDSHIP

In the case of the employee-owned company, the employees fill a dual role of both principal (shareholder) and agent (stakeholder), acting as

stewards of the organization, managing the wealth for the existing (selling) owners, their fellow employees, and themselves (Davis et al., 1997; Steger & Hartz, 2008). Blasi and Kruse (2010) identified that shared ownership through an ESOP improves the performance of the organization if the ownership is associated with employee involvement and shared decision-making. Additionally, the more successful ESOPs are associated with employee commitment, loyalty, the willingness to provide increased effort and suggestions for improvement (innovations), and problem solving (Blasi & Kruse, 2010). This is supported in recent research on Employee Stock Ownership Plans (ESOPs) which identified characteristics that are common to employee-owned companies, a subset of which is similar to characteristics of stewardship (Van Doel, 2017). A side-by-side comparison of stewardship characteristics, as measured by the SCS, and the subset of ESOP characteristics gleaned from the literature is provided in Table 1.

Comparison of ESOP and Stewardship Characteristics

TABLE 1

FACTORS	ESOP CHARACTERISTICS	STEWARDSHIP CHARACTERISTICS
Model of man	Self-actualizing man	Self-actualizing man
Behavior	Collective serving ^a	Collective serving
Psychological mechanisms	Intrinsic ^b	Higher order needs
Motivation	Principal ^c	(growth, achievement, self-actualization)
Social comparison	High commitment ^d	Intrinsic
Identification	Group [personal] power ^e	Principal
Power	Involvement ^{a, c, f}	High value commitment
Situational mechanisms	Trust ^{g, h, i}	Personal (expert, referent)
Management philosophy	Long-term ^{b, d}	Involvement oriented
Risk orientation	Performance ^d	Trust
Time frame	Collectivism ^d	Long-term
Objective	Low-power distance ^d	Performance enhancement
Cultural differences		Collectivism
		Low-power distance

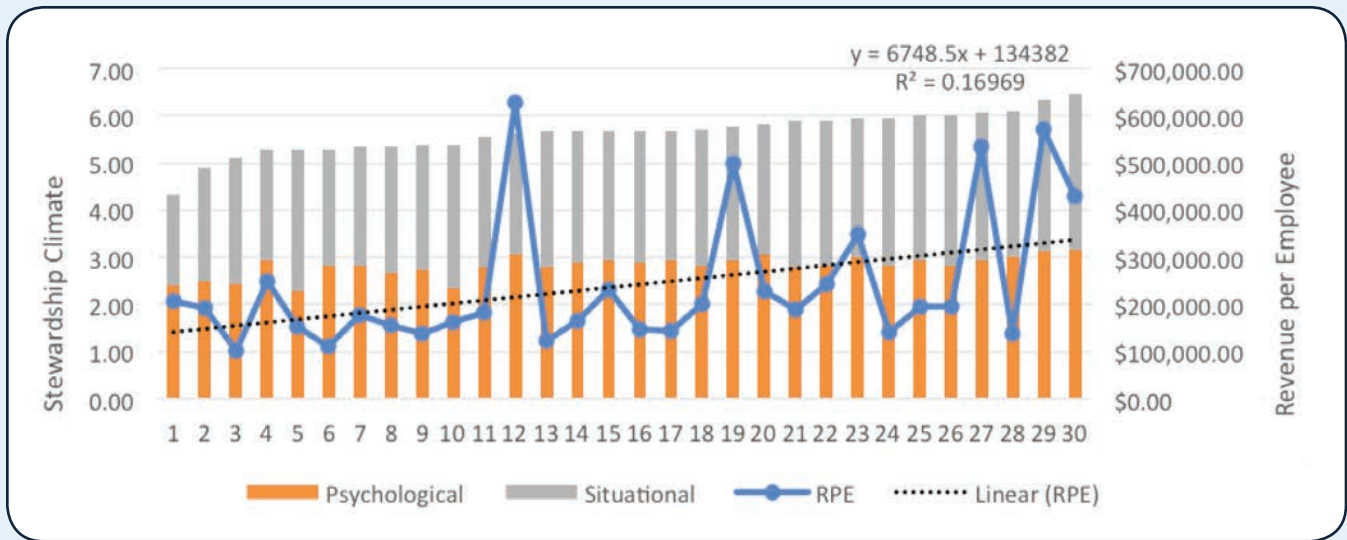
Note. Stewardship characteristics adapted from "Toward a Stewardship Theory of Management," by J. H. Davis, F. D. Schoorman, and L. Donaldson, 1997, *Academy of Management Review*, 22(1), p. 37. Copyright 1997 by the Academy of Management Review.
^aBartkus (1997). ^bWu, Su, and Lee (2008); Kuvaas, 2003; Pendleton, Wilson, & Wright, 1998. ^cHensen (2004). ^dKuvaas (2003). ^ePierce, Rubenfeld, and Morgan (1991). ^fBlasi and Kruse (2010). ^gOwnership Associates (n.d.). ^hPoulain-Rehm and Lepers (2013). ⁱSpencer (2010).

Van Doel (2017), identified the study participants (30-ESOPs) did demonstrate stewardship characteristics ($m=5.64$, range: 4.33-6.44). Further, a significant relationship existed between stewardship

and revenue per employee (statistics available from the author upon request), and this is illustrated in Figure 1. ESOPs that measured higher levels of stewardship returned a higher revenue per employee.

Visualization of Likert-scale data for Stewardship Climate

FIGURE 1



Note. (Orange=Psychological, Gray=Situational, Solid Line = Revenue per Employee, and Dotted Line = linear trend line).

EMPLOYEE CONTRIBUTION RETIREMENT PLANS

Retirement plans where workers contribute wage income include 401K, 403(b), or 457 plans where workers can defer up to \$18,000 USD (2017 limits) per year to earn tax free gains for retirement (IRS, 2016). In most cases, employers offer some amount of matching funds (on average 2.7% of employee pay) as an employee benefit (401K Help Center, 2015). As reported by Hicken (2015), the average 401(k) account balance in 2011 was \$69,100 (in 2014 it was \$91,300). It is important to remember that most of these funds are labor or wage funds – earnings that were invested and were not available for food, home, or education for the worker or their family. As such, high earners participate more often and at a higher contribution rate (63% of management, professional and related workers) than low earners (19% of service workers) (Stolfus, 2016). While employee thrift and savings plans clearly generate wealth for the worker, they do so with the appreciation of funds that were contributed primarily by the worker (the worker's money).

ESOP OWNERSHIP STRUCTURE AND RETIREMENT PLANS

As designed by Kelso, ESOPs allow the purchase of capital (company stock) through borrowed money, which is repaid by the ongoing profits of the company (Stumpff, 2009). Thus ESOPs do not require any wage contribution from the employee to generate wealth. In an ESOP, the company owners agree to sell the company to the ESOP trust for the benefit of the workers. The selling owners receive a note with payment terms, and the company stock is held by the trustee for the benefit of the employees. Each year the company will make a contribution to the ESOP, which is used to pay down the seller debt and the trustee will allocate a portion of company stock to each eligible employee's account. The allocation is typically based on the employee's wage divided by the total wage base of the company where every eligible participant receives a share of the contribution. Once the loan is paid off, the cash contribution to the ESOP is allocated to the ESOP participants in the same way, thus the employee has the ability to grow wealth based on company stock, capital appreciation on company stock, cash (other investments) and capital appreciation on these other investments.

The average account balance for all ESOPs (N = 6,882) defined as total assets/total participants for 2011 was \$70,088, and in 2014 (N=6,717) the average balance was \$93,011 (NCEO, 2014, 2017). The average ESOP balance was slightly larger than the \$69,100 for 401(k) data (2011), and \$91,300 for 2014 data. Thus, ESOPs clearly generate wealth for the ESOP participants and do so without requiring any wage investment from the employee.

ESOP STEWARDSHIP RESULTS

Simply changing the organization structure to an ESOP is not a panacea for improving decision making and stewardship. However, ESOPs coupled with an employee ownership culture often provide superior incentives compared with traditional investor owned businesses. Kramer (2008) identified the average majority employee-owned firm had an 8.8% sales-per-employee advantage over its matching conventionally owned firm or meta-firm.

One characteristic of a virtuous business is high value for the individual (Hein & Wilkinson, 2015). With an ESOP structure, employees are the owners, thus mitigating the principle to agent conflict. Additionally, as owners there is an inherent incentive for management to value their opinions. Van Doel (2017) identified that ESOPs demonstrated an involvement oriented management philosophy, with 12 of 13 interviews demonstrating how worker involvement was solicited for workplace and in some instances corporate level decisions. In one example, the retirement of a department manager led to questions on the future of the group. Rather than making a top-level decision, management discussed with other department level managers, managers within the affected group, and all employee-owners of the group. The resultant decision was to incorporate this unit into an existing unit. This resulted in a very positive change for the company (Van Doel, 2017). In a second example, the company needed to reduce rates by 10% to meet a client mandate. Management engaged the employee-owners by educating them on how the rates were calculated. Armed with this information the employee-owners provided ideas on where reductions could be made and the priorities of the reductions. The company was successful in achieving a 10% reduction but did so in way that considered what the employees valued (Van Doel, 2017).

A second characteristic of a virtuous business is a long-term perspective (Hein & Wilkinson, 2015). This is also a characteristic of the ESOP (Table 1). Employee-

owners hold the organization in trust for all employees. Because they receive equity compensation, which is a long-term, collective incentive, there is a strong link between organizational success and wealth generation (Van Doel, 2017)

The other major benefit described above is the fact that ESOPs tend to provide greater financial benefits to their employee/owners, and, hopefully, their greater wealth will be used to benefit society. ▼

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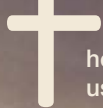
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the path to



VIRTUE

Orlando Griego



The path to virtue is one of development with a faith that God is guiding us. It is not an easy path; however, it is a remarkable journey.



The Least Among Us

“And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me’” (Matthew 25:40, English Standard Version).

I was labeled an “economically disadvantaged, at-risk child.” In layman terms, I was a welfare kid. Neither of my parents finished high school, they married as teenagers, and they divorced by the time I was 4 years old. I lived with my mother and sister after the divorce. However, my mother was a woman with little education and few skills. As a result, we always ended up on food stamps, welfare, and government housing programs.

To understand that lifestyle, consider a typical day. I would wake up in a roach infested apartment, walk down the street where prostitutes worked the night before, pass the alley where the drug addicts congregated, step over alcoholics, and then make my way into a school overrun with gang members where I would sometimes get beat up. Goodwill clothes and food baskets were the norm.

My mother was constantly seeking a better life. As a result, we moved constantly. From kindergarten to 12th grade I attended 14 different schools. I was a child with zero self-esteem. As one family member said of me, “Orlando will never amount to anything.” I believed that. I was so shy and insecure, by the time I was 12, I could not pick up a telephone to speak.

Influences

“Let each of you look not only to his own interests, but also to the interests of others” (Philippians 2:4).

God works in mysterious ways. When I was 12, while visiting my father’s trailer park, I came across a man in a wheelchair reading a book. I summoned the courage to ask him what he was doing. He said, “I’m studying for college.” I had no clue what he was talking about since no member of my family had gone to college or spoken of it. So I asked him about it. He explained, “You know when you go to high school for 4 years?” I nodded my head yes. He continued, “Well, after high school you then go to college for 4 more years.”

I looked at him puzzled and said, “Oh, that sucks!” and I walked away. Despite my resignation, it had an impact on me. It is what I call God’s epiphany. I began

to think of this person in a wheelchair who was doing something with his life. It was my prayer to God that maybe I could do something with my life. My problem was I didn’t know how to pursue that dream or what the dream was.

As it came time to enter high school, I was in a district where the dropout rate was 70 percent for Hispanics. I didn’t wish to attend, not because I was savvy about the dropout rate, but because I was afraid of being beat up. It was then that a young Pastor Sam came into the picture. Sam was working on his doctorate in theology and was a youth pastor. Sam saw potential in me and always reminded me that God could create miracles. One day Sam suggested I attend a private Christian school. That idea was unfathomable. The cost of such a school was more than our yearly income. Nonetheless, he went to his church and the school and they agreed to help pay the expenses.

God’s Plan

“For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope” (Jeremiah 29:11).

After starting that Christian school, I gave my life over to the Lord. With God’s guidance I blossomed. I moved from that shy child who could not pick up a phone to a strong, committed Christian. I graduated second in my class behind Jane Thompson, who I haven’t forgiven to this day, because she was valedictorian and I wasn’t (I jest). God took this “nobody” and I graduated high school with honors as a member of the National Honor Society.

When it came time to attend college, my prayer was to attend a private Christian university, but there was no scholarship money available. I could not afford to attend, but I begged God to send me. Nevertheless, I had multiple offers from other colleges. I recall going to my mother with a scholarship from M.I.T. I gave it to her to review. She looked at it and said puzzled, “Mi hijo (my son) what is ‘mit’?” I explained it was a college in Massachusetts and I was thinking of going there. As is Hispanic tradition, she simply asked, “Mi hijo, why would you leave? Why not stay here?” With that my decision was made and I attended a local state college. My dream of attending a Christian college was not to be.

But God had a plan. I was active in my church and Campus Crusade for Christ, now called Cru. I served as a youth leader and brought a number of people to the Lord. After graduating college, I served as a social worker and counselor. At every turn I kept my focus on our Lord Jesus Christ. Eventually, I served as an Air Force officer for eight years, including nine months in Desert Storm warning people about incoming SCUD missiles, received my master's degree, and went on to earn a doctorate. An opportunity came up to teach at a Christian college in 1999. I got the job. It was at that moment God reminded me of my prayer 22 years earlier to attend such a college. I remember looking up and saying, "God, you have a great sense of humor!" God has blessed me and I now serve as a dean at a faith-based institution where my goal is to put God first.

Virtue

"For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge" (2 Peter 1:5).

What is the purpose of this story? It is not to highlight my accomplishments, because I have done nothing without God. It is to show what God can do with the least among us when we put our faith in Him. Moreover, as the verse states, we are called to supplement our faith with virtue. For me, faith and knowledge transformed my life. My faith calls on me to seek a virtuous life. Virtue is defined as "behavior showing high moral standards." God set this benchmark for a reason—to make us better and serve as role models. He will guide us, He will help us, but we must trust He will do it His way and in His time. As the Lord's Prayer says, "Thy will be done." Virtue is developed. It comes from the Latin "virtus" meaning valor and merit. It takes courage and discipline to follow God's path. I can assure you that path is not always easy. However, I do know this: the model works personally, organizationally, and spiritually if we "make every effort." The end result is growth beyond our wildest imagination and the joy knowing God has guided your life. I am living proof of that. ▼



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a comparison of

INVESTING

**&
GAMBLING**

**from a Christian
Perspective**

Kent T. Saunders



ABSTRACT:

To an economist, investment represents a mutually beneficial transfer of capital that fuels the engine of economic growth and leads to improved standards of living. A gamble tends to be an entertaining, zero-sum, short-term bet. The increasing popularity of a gambling culture along with increasing short-term speculation with derivative financial instruments has blurred the line between investing and gambling. This paper considers a biblical perspective on investment and gambling and seeks to delineate the two.



INTRODUCTION

Popular press articles refer to the “casino world of hedge funds and investment banks” (Lardner, 2015). Sadly, it seems relatively easy to find unhealthy business practices in the field of finance that reduce the potential for capital formation and economic growth (e.g. payday lending, rent to own financing, car title loans, and credit card abuse). In a more positive light, Van Drunen (2014) described finance as “the primary means of matching resources to needs across time” and believes that finance can enable the biblical stewardship mandate (p. 6).

In a legitimate investment, both parties stand to gain and the act of investing serves as a growth agent for the economy. In a gamble, wealth is transferred from one party to the other. Gambling may be entertaining, but it does not serve as a direct means of capital formation and economic growth. Where exactly to draw the line between investing and gambling can be difficult. This paper will compare investing and gambling from a Christian perspective.

INVESTMENT

Investing is like a slow cooker relative to a microwave, a marathon relative to a sprint, the tortoise relative to the hare (Ramsey, 2011). An investment is typically conducted for the long term or in the spirit of the writings of Gotthardt (2015) an investment can last for eternity. In a legitimate investment, both parties stand to gain and the act of investing serves as a growth agent for the economy. Does the Bible provide any examples of this type of economic growth? The next section will seek to answer this question through an examination of the parable of the talents (Matthew 25:14-30) and the parable of the ten minas (Luke 19:11-27).

THE STORY ABOUT INVESTMENT

The Message translation of the Bible uses the title “The Story About Investment” for both the parable of the talents in Matthew 25:14-30 and the parable of the minas in Luke 19:11-27. It is reasonable to use these parables to seek insight in determining God’s will regarding managing risk and investments.

The parable of the talents and the parable of the ten minas have a lot of similarities. Both parables have two servants that put money to work (Matthew 25:6, Luke 19:13). Both parables have the third servant characterize the master as a hard man (Matthew 25:24,

Luke 19:20) and have the master characterize the third servant as wicked (Matthew 25:26, Luke 19:22). Both parables mention that the talent/mina should have at least earned interest (Matthew 25:27, Luke 19:23). Both parables have the talent/mina taken from third servant and given to the first servant (Matthew 25:28, Luke 19:24). Finally, both parables include a statement about those who have will be given more and those who have little will have theirs taken away (Matthew 25:29, Luke 19:26).

Both the parable of the talents and minas tell a story of magnificent growth similar to the parable of the sower (Matthew 13:1-23, Luke 8:1-15, Mark 4:1-20) and contain a warning against those who try to hide what they have been entrusted with similar to the story of salt and light (Matthew 5:13-16) and the story of a lamp on a stand (Mark 4:21-25, Luke 8:16-18, 11:33). Gotthardt (2015) summarized the distilled essence of these parables as:

- **We have been entrusted with money and material possessions.**
- **We should be intentional about God’s plan for investing them.**
- **We will have to give an account for our management.**
- **We will be rewarded or suffer loss based on our faithfulness (or lack thereof)(p. 21-22).**

GAMBLING

In contrast to a long-term investment, a gamble typically involves a short-term bet that creates risk and is a zero-sum game. Some believe that gambling is an individual right and people should have the freedom to do what they want (McGowan & Brown, 1994). On the other hand, some believe that gambling preys on the poor and/or those who become addicted and contributes to crime and should be abolished (Borna & Lowry, 1997).

There are a wide variety of perspectives within Christianity regarding gambling. Many protestant denominations consider gambling a sin. For example, The United Methodist Church states that gambling is “a menace to society, deadly to the best interests of moral, social, economic, and spiritual life, destructive of good government and good stewardship” (The Book of Resolutions of the United Methodist Church 2012, paragraph 163). On the other hand, Catholics generally

take the view that gambling is amoral. The Catechism of the Catholic Church states that games of chance “are not in themselves contrary to justice” (1997, paragraph 2413 of Part III). From the Catholic perspective, gambling does not become a problem until it is taken to an extreme and becomes addictive.

DISTINCTIONS BETWEEN INVESTING AND GAMBLING

The difference between a positive-sum game and a zero-sum game is the primary distinguishing feature between investing and gambling. Investing has the potential to be a positive-sum game. Consider the case of a corporate bond issue. The bond purchaser is giving up the use of money today with the intent of receiving more money in the future in the form of coupon payments and the return of the par value. If all of the payments are received then the bond purchaser earns a return on her investment, a win. From the bond issuer’s perspective, the borrower has the opportunity to take those current funds and put them to productive use such that revenues generated in the future are large enough to pay back the promised payments to the bond buyer and produce an excess return or profit, a win. Thus, ideally, corporate bonds are an investment instrument that allow both parties (the buyer and the issuer) to benefit, a win-win.

A gamble, on the other hand, typically produces a clear winner and a clear loser. A gamble is a transfer of money from one party to the other party, a win-lose. Gambling is at best a zero-sum game. In a pure gamble a player has no control over the outcome (e.g. slot machine). In some forms of gambling, the player’s ability and familiarity with the game can influence their chance of success; but have no impact on the occurrence of future events (e.g. the role of the die in backgammon).

In most cases, the time that value is at risk can help to identify the difference between an investment and a gamble. The longer the horizon, the more likely an investment is being conducted. The shorter the horizon, the more likely a gamble is being conducted. It is possible to gamble with traditional investment instruments. When someone purchases a share of stock and has no interest in economic growth or stewardship and intends to sell the stock within a few seconds, minutes, or hours (i.e. day trading), certainly this cannot be considered investing. If short term stock prices follow a random walk, short term gains would be based

on luck. However, when conducting short-term trades on shares of stock, the trader does not generally face the all or nothing possibilities associated with gambling. Thus, some types of actions do not fall into what would be considered investing in a pure sense, nor do they fall into what would be considered gambling in a pure sense.

CONCLUSION

Diversified, long-term, mutually beneficial investments can be made with prayerful consideration and guidance. There is not much in the way of Biblical guidance on gambling. Gambles are typically short-term, zero-sum games that generally show no concern for the counterparty to the gamble. It is the contention of this author that investing and gambling are distinct activities. Investing, properly done, is a light shining, long-term, positive-sum game where both parties stand to gain. The act of investing serves as a growth agent for the economy. Gambling is a short-term, zero-sum bet. Gambling is at best entertaining and at worst destructive. ▼

ENDNOTE

1 This paper is a condensed version of Saunders, K. T. (2016). Is There a Difference between Investing and Gambling? A Christian Perspective. *The Journal of Biblical Integration in Business*, 19, 57-71.

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growing a
Literary

Doug Wilson

Voracious

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Executive:

Intentional



Metaphorical




These are the words Gabe Lyons uses to describe “Q,” a learning community that he founded and leads. As a Christ follower who is called to and deeply woven into the world of business, I love these words.

Adding that calling to my personal journey, I'm oriented to enabling people to experience the Kingdom as it's expressed on earth today. That means both helping to reveal the evidence of His Kingdom where it may appear hidden or obscured and to create experiences that demonstrate the presence of the Kingdom as a sub-creator. One of the best ways that I have found to pursue all of these callings is through a genuine love and appreciation of literature in all of its forms.

Without question, it is a commonly accepted concept that being a reader is a good thing. Yet when people ask about my reading habits, and I respond by describing the virtues of reading literary works, the most frequent response is, "Oh, I wish I read more but I just never seem to have the time." At one level, it's appropriate to acknowledge that there are always more things to do than we can get done and that the attraction to literary works comes more naturally to some. Yet behind these comments frequently lies the belief that reading is just a great hobby for our spare time. I would offer that these perspectives severely limit access to a capability that lies at the core of leading well, that of learning by metaphor. When I read literature, I come with an intentionality to practice the skill of learning metaphorically and thereby cultivate my imagination. I'm desirous of knowing not only the story as it appears and enjoying it in its fullness but also to bring this focus on intentionally learning from the story on a higher plane.

I'm often asked where this orientation of reading on multiple planes came from. The short answer is through the persistence of a spiritual, business, and overall life mentor.

e continually handed me short stories saying, "READ THIS" and followed up with four questions: what did you learn; how did you discover that; why is that important; and so what.



These conversations would occur over weeks if not months, and through his patient counsel, I learned to observe both the specifics of what is happening and to see it metaphorically. This insight alone has been powerful and it led to an even more significant learning point that has been deeply impactful in all aspects of my life, including my career: "we are prisoners of our past experience." By that I mean that our experiences have taught us a series of frameworks through which we interpret things that we encounter and their power lies in how they easily dictate strategies and solution sets. We hear this colloquially as, "If the only tool you have is a hammer, every problem looks like a nail."

On the face of it, we all recognize both the truth and the absurdity of that statement. The absurdity is obvious—it makes us laugh and we take it as a throw away comment and yet we often feel a deep resonance of truth in its silliness. It is that resonance that is our mind's recognition that maybe, just maybe, the framework we're using to understand, and the strategies and solution sets associated with it, are insufficient if not inaccurate to deal with what's being presented. This is precisely where literature and having grown the capability of learning through metaphor makes its presence known. It is that moment when we see a situation at a higher plane, to see it for its essence not just the specific. Literature gives us many more "tools" other than a "hammer" to consider when faced with a new situation. When we can view things this way, we can see potential new strategies to address what we're experiencing and not default to strategies we already know.

Perhaps an example of a short story that gave me access to a new framework would be useful. *The Man Who Was Thursday*, by G. K. Chesterton, follows a poet, George Syme, and his interactions with an anarchist poet and the underground anarchist society to which this poet belongs. As the story unfolds we find Syme wondering why he is such an ordered and structured man and he quickly lands on his childhood. His family was full of chaos, instability, and a lack of order. As an adult, Syme consistently chooses to fight against chaos and instead fight for order. In the context of the storyline, we easily see why he so deeply abhors anarchy; it is inherently chaotic.

As I read that story through a metaphorical lens I asked myself a series of questions including the primary question that Syme had to ask himself: “What do I fight against and what do I fight for?” As a person drawn to creativity and innovation, who self-describes as a reimagined capitalist and creative catalyst, this was an important point of awareness, a mental collision if you will. Chesterton’s work called me to consider the implications of a framework, creative destruction that I use daily. This concept, described by Joseph Schumpeter in 1942 as “the essential fact about capitalism,” is foundational for me as an innovation-oriented business leader. Richard Caballero (2006), in the final remarks of an MIT economics article on this topic wrote, “Evidence and models coincide in their conclusion that the process of creative destruction is an integral part of economic growth and fluctuations. Obstacles to this process can have severe short- and long-run macroeconomic consequences (p.7).” This became a moment when I found myself wrestling with the Syme-like question: is the fight against creative destruction or is it a fight for creative destruction?

The application of this question is real for me. Once I recognized that the framework of “fight against / fight for” was useful, possible strategies and solution sets emerged. There are two that I use when examining a potential opportunity. C.S. Lewis in *The Weight of Glory* laid the foundation with his thoughts on Genesis 1:26-28 that, while only God can create something out of nothing, people can—and are called to—create something out of something. Walter Brueggemann in *Interpretation and Obedience*, adds to this with his statement that “the key pathology of our time, which seduces us all, is the reduction of the imagination

so that we are too numbed, satiated and co-opted to do serious imaginative work" (1994). Thus, when evaluating a new opportunity, specifically seeing it in the framework of assessing the impact of creative destruction, I’m asking how does it embody these two virtues? Are we recognizing and honoring our proper role as a sub-creator and is it seriously imaginative? This leads from the “how” questions to those of motivation. Are we simply trying to do good? Do we simply see doing good as an additional source of profit? Or, for me the worthier goal, are we doing well by doing good?

My encouragement is to read literature, biographies, novels, poetry, and particularly short stories. Read them at two levels, for the sheer pleasure of the story and for the big questions that they pose. Read voraciously; this is not a place where moderation is a virtue, rather view it as a feast of ideas and you’ll profit significantly. The process of discernment, to which we are called as Christ followers, is enhanced through learning by metaphor. You will sharpen the perspectives that shape your engagement with the world; you will find yourself being more intentional in revealing and creating experiences that demonstrate the reality that His Kingdom has come, and finally; you will experience greater joy as you rest in the confidence of the coming consummation of all things. ▼

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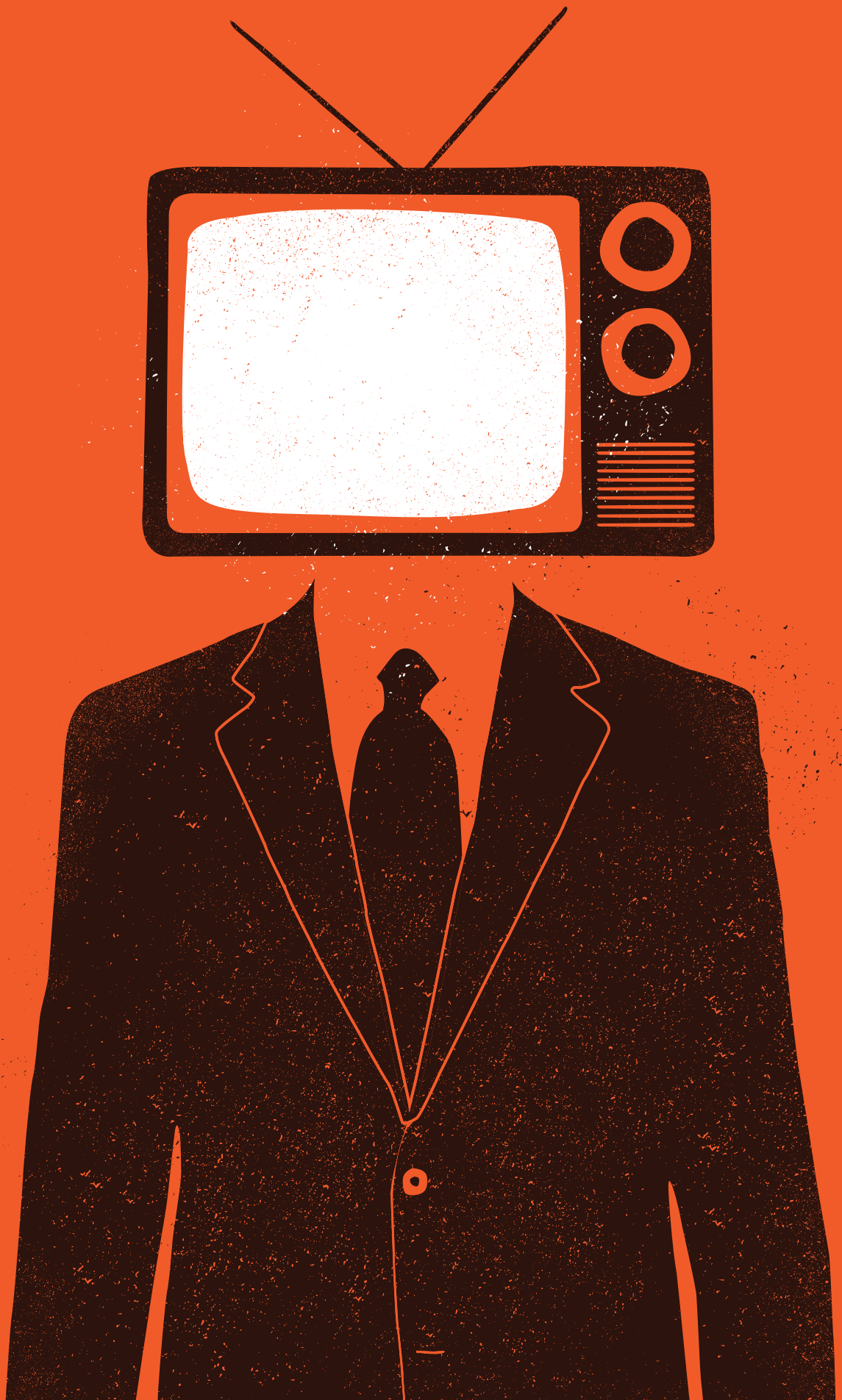
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Storytelling for iNFLUENCE

Victoria Ramirez

in a world where everyone and everything is clamoring for our attention, marketers can no longer rely solely upon the merits of a catchy phrase, charming creative, or celebrity endorsements to be effective. To be heard amidst the din we must forage past developing a mere jingle or a tagline, instead excavating the ability to tell stories that permeate conscious thought and tug at the heart.

Storytelling is our chance, as marketers, to communicate dynamic and meaningful messages at levels that evoke intense and passionate responses from the audience. After working in the fundraising, for-profit and non-profit spaces, the single thread that connected each of these experiences together was storyteller's ability to radically improve the trajectory of results, both financial and qualitative.

But what makes storytelling the “holy grail” of marketing communication efforts is its key ingredient that marketers have been pining after for years - connection. Storytelling has the ability to connect and change the perception of “us and them” to “we.” The only way we’ll get to a place of “we” is to take the risk to pivot the overarching goal of our communications to storytelling. We need to tell the stories of our organizations, constituents, clients, and customers in ways that invite, highlight, and inspire.

INVITE.

It’s easy to get swept up in the development of marketing campaigns, messages, and strategy along the way, forgetting the influence of the audience or market. For years, I told myself marketing was merely a hybrid of business and psychology; a preliminary perspective to have of the practice. The further I persisted in my career, the more I began to realize the dependency I have on an audience and a market. I need them not to just hear me, no, I need them to be with me.

An old African proverb unveiled the truth of the matter years ago, saying, “If you want to go fast, go alone. If you want to go far, go together.” Marketing practices of yesterday cultivated the mentality that if we, as an organization, could anticipate the needs and wants of a people, we could motivate them to a desired action.

Today, there is a rising trend and influence that comes from starting with an invitation to an audience. When we present the newest product or fundraising campaign, power rises from the decision to start with storytelling. Everyone loves a good story. It is familiar and lays the foundation to invite an audience to your product or service.

Storytelling often starts from the place of why, as Simon Sinek talks about in his 2011 best seller. “Why” is the elephant in the room with our audience, and until we address it, there it will stand. “Why” often triggers a trajectory of storytelling and an invitation to journey together through a thought process.

HIGHLIGHT.

When we invite people into a story with us, we have their invested attention. A sense of welcome ushers our audience from the other side of the fence into our pasture and once there, it allows us to share the stories we are all eager to tell about our organizations, causes, events, and accomplishments.

It is important, though, to recognize the new responsibility of stewarding this acquired attention given by our audience so that we might highlight the things that matter.

An organization, after experiencing the most profitable and rapidly growing year in its 50+ year history, found itself in need of a new marketing director, which is when I entered the picture. Stepping into the shadow of the organization’s biggest year wasn’t the most intimidating factor. It was the exhortation to grow the company even more the coming year. Build on a record year? The pressure was high, but the challenge was worth taking.

An introductory assessment of marketing and messaging approaches over the past decade were quick to show an older school of marketing; if it’s relatively aesthetically pleasing, catchy and covers the basic details, the people will come. In the days of old, that would have worked; however, if it is long-term, vested and sustainable growth we are after, we need a new approach. We need an approach that, in the journey to resonating with an audience, creates ambassadors for our cause.

It had recently worked out that prior to my arrival, this organization had gone through a period of corporate identity development. The organization had defined who it was, what it was going to be known for, and what it would always stand for. These corporate identity components then became the bedrock for how all communications and messaging were drafted. The components lent personality to the storytelling but most of all, gave it heart. With a personal and genuine tenor, we began our narrative from the “why-would-you-care-anyway” place and began inviting our constituents to the “why-this-is-what-you-care-about” conversation. Our hope was that they might receive with open ears, minds, and hearts the message of how significant and impactful of a decision they were making to choose our organization.

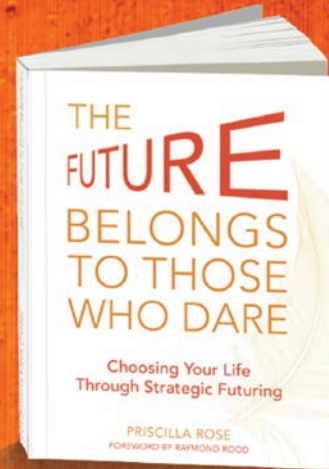
INSPIRE.

While it's monumental in the way we communicate as marketers to use language and tactics that invite and actively draw attention to where it's needed, there is still another step. In good stewardship, marketers cannot squander the participation and attention of an audience, but need to carefully discern how to activate it. Simply put, we have the responsibility to inspire.

We have invited our audience to engage, so what will we activate, inspire and encourage them to do? This is a crucial step for which we must employ the supporting tactics of: transparency, simplicity and encouragement. Taking action can be a scary thing to some, but we don't want our audiences to fear making a move, growing or aspiring to new heights.

By now you're likely wondering what happened with the organization that took a storytelling approach to their messaging. In the first year of their new messaging approach, they witnessed growth and results beyond their record setting year. We can speculate it's the change in the approach that helped elicit such monumental gains, but it's something deeper.

When we invite, highlight and inspire, we buy commitment and engagement that translates over time to long-term return. It's those three things that bud from our storytelling and build in sustainable and notable growth for the health of our organizations. So, if we're assessing this objectively, our organizations need more storytelling for their future livelihood. We need to be willing to take the risk of changing "the way we've always done things" and how we communicate with our audiences and dignify them with an approach to messaging that invites engagement, reveals insight and inspires them to move. It just might be the risk your organization needs to innovate the way it stewards its marketing communication influence. ▼



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INFORMATION TECHNOLOGY

Diversity

Joseph Snider and Debbie Philpott

When talking about diversity in Information Technology (IT), gender and race are factors. Although diversity in the workplace has improved in the last decade, there is a big gap between men and women, and also between races, in the field of computer science. Based on personal experience over the last 30 years as an IT manager, Snider identifies the overarching problem as locating candidates. If human resources departments do not or cannot bring in candidates, or if candidates do not apply, then the situation is problematic. The lack of diversity in IT is a sourcing problem, a problem which inherently has underlying causes that this article will explore.

Why should we care about IT diversity? There are a number of reasons, the first of which is that women and minorities represent a large portion of technology use and have significant purchasing power in the United States. “A recent study by Deloitte found that women’s choices account for up to 85% of buying decisions nationwide” (as cited in “Women in Computer Science, n.d., para. 8). And according to Thaler-Carter (2001), “Today’s black, Hispanic and Asian populations in the United States have a combined buying power of more than \$1 trillion” (p. 4). Another reason for taking interest in a diverse workforce—especially a workforce representative of the marketplace—is that it is advantageous for organizations. For example, employing people who speak multiple languages reflecting those used by customers or suppliers allows for ease of communication and greater opportunity for successfully building relationships. Additional reasons for why we should care about IT diversity include the need for:

- **A Skilled IT Workforce.** It is projected that by 2020, of the IT jobs that will be available, only 30% will be filled (Ashcraft, Eger, & Friend, 2012).
- **Innovations in the IT Field.** Inevitably, there are missed opportunities and innovations when a large percentage of the workforce—comprised of women and minorities—are not adequately represented.
- **Equitable Opportunities and Pay in the IT Profession.** Although project managers can earn an income of up to six figures as they gain experience, very few women and minorities are given such an opportunity in the IT field.
- **Competitive Advantage through Investment in Human Capital.** Competition in the global marketplace is limited when employers do not invest in human capital that is more diverse.

Employers are not the only ones who benefit from IT diversity. Individuals benefit as well, not only in their potential to obtain a lucrative compensation package and the prestige of a well-respected profession, but also as a result of the variety of career paths that are available in IT, which include: hardware, software development, database design and administration, project management, sales and marketing of computer-related products, business analysis, decision support, web design and development. The list goes on and on, and within the available IT job categories there are numerous opportunities for employers to deploy a diverse talent management strategy that

seeks to “identify, develop, engage, and retain talented employees” (Prism, n.d., para. 1)—a strategy that is more inclusionary regarding gender or race.

Women in Information Technology

According to McCandless (2017), women make up 51% of the United States population, but of the top 10 percentages of women in key technology companies listed in the article, the range of women was 37% to 48%. Women also suffer a wider gap in leadership positions in technology companies. Based on figures from Molla and Lightner (2016) in the Wall Street Journal article “Year in Review,” the range of percentages of women was 17% to 30%. Suglyama (2016) has reported similar findings, stating that

While women represent more than half of the college graduates in the United States, they make up only 30 percent of workers at large technology companies....[which] should be alarming to an industry so desperate for talent that its hiring practices have led to much-publicized ‘talent wars’ and legal action (para. 4-5).

Does the gender gap apply to all technical fields or only to computer careers? The science, technology, engineering, and mathematics (STEM) fields show a lack of interest at the high school and college-level for women (Lyons & Martineau, 2015). However, of special concern is that while recent research suggests there is a gap in all areas, a much wider gender gap is attributed to computer careers. In a 2012 study, Ashcraft et al. found that female test takers comprised 56% of all Advanced Placement (AP) tests and 46% of AP mathematics tests, but only 19% of the AP computer science tests. Moreover, male test takers of all demographics scored 30 points higher than did females on the mathematics section. The implications of the disparity of women in the computer science field is captured well in the opening paragraph of the article “The Current State of Women” (n.d.):

Even with projected growth of 15-20% between 2012 and 2022, the vast majority of computer science jobs will be pursued and filled by men. As STEM-related industries on a whole add over 1.7 million jobs in the coming years, there continues to be a notable absence of women in the field. This trend begins well before entering the job market: girls account for more than half of all Advanced Placement (AP) test-takers, yet boys outnumber girls 4:1 in computer science exams (para. 1).

The research findings suggest that the low representation of female computer science professionals in the workplace trace back to fewer degreed women in the field, which is further traced back to about 1 in 5 female AP test takers in computer science. Yet, notwithstanding, the problem is seen by many as much more systemic, with direct ties going back further still to the primary and secondary education of females (Computer Science, n.d.; Suglyama, 2016). “In middle school, 74 percent of girls express interest in STEM subjects, but when choosing a college major, just 0.4 percent of high school girls select computer science, according to Girls Who Code” (2016, para. 11).

Thus, the evidence suggests that the problem of women not having a more equitable representation (and contribution) in the field of computer science has two root causes for why this occurs, and why it has its start at a much earlier stage of life for women than previously anticipated. The root causes are identified as (1) stereotyping and (2) the misperception of computer science as being a more characteristically male field.

Stereotyping is forwarded as one cause for why many women do not enter or do not remain in computer jobs. Although there is a scarcity of research on this point in the IT field, the numbers do provide indication of stereotyping as can be illustrated through a countervailing case in point: males in the nursing profession. Traditionally, males have not gone into the nursing field. A major reason for the lack of male nurses is that, for decades, men were not allowed in nursing schools. However, times have changed. What was once forbidden is now legal. Males are permitted to enroll in nursing programs and, as a result, the historically negligible number of male nurses is trending upwards, as evidenced by the Census Bureau data collection on gender in nursing jobs. In 2011, there were 3.5 million employed nurses, of whom about 3.2 million were female and 330,000 male. That is a 10 to 1 ratio. The lack is not because men cannot do the job, but because there have been and still are gender stereotypes that must be broken down in the profession. Similarly, gender stereotypes in the computer field need to be broken down so that more women will be encouraged to pursue technology studies and careers, and so they will be well received by corporate America when academically prepared to enter the field.

Misperception is a second root cause for lack of female representation in the computer sciences field. It is acknowledged to be a significant reason for why girls in primary and secondary education are not as drawn to the computer sciences field as boys. What supports this contention is the evidence that a substantial number of girls drop interest by their high school years as compared to their previously expressed interest during elementary education (“Women in Computer Science,” n.d.). The misperception that exists is complex and premised on a number of influencing factors. Those items heading the top of the list include: the historical emphasis of early computing on “guy” gaming systems, the ongoing image of being a “geek” when an individual expresses impassioned interest in computers and technology, and the lack of prevalent marketing of computer science studies and career options aimed at the female populace (“Women in Computer Science,” n.d.).

Minorities in Information Technology

Based on the analysis of key technology companies from 2016 data, whites made up 69% of the United States population, with blacks at 12%, Latinos at 12%, and Asians at 4% (McCandless, 2017). Yet, in comparison to the general population, Asians on average made up 26% of the key technical companies, which is a much higher number than the general population at 4%. Latinos averaged 6% compared to 12% in the general population. And Blacks averaged 4% compared to 12% in the general population. See Figure 1 for a comparison.

RACE	US POPULATION	IT PERCENT	IT / US AS %
Whites	69%	60%	86.9%
Hispanics	12%	6%	37.5%
Blacks	12%	4%	33.3%
Asians	4%	26%	650.0%

FIGURE 1

Comparison of US Population to IT Jobs Held by Race (McCandless, 2017)

Additional data from Molla and Lightner (2016) show the range for minorities in leadership roles to be 27% to 37%. However, in technology jobs, women ranged from 13% to 24%, while minorities ranged from

41% to 69%. The findings show that the shortfall of leadership roles is clearly worse for women than it is for minorities. Moreover, to put the above statistics in perspective, it is worth noting that Molla and Lightner's (2016) figures came from companies who readily release diversity figures. Those companies that do not publish diversity figures were not included, thereby suggesting that the situation may be even worse than is reflected in the numbers presented.

How Can We Improve IT Diversity?

In order to identify ways for improving diversity in IT, the causes of the issues must first be acknowledged. Ashcraft et al. (2012) suggest several factors that expound the problem within the domain of education: 1) use of a lecture teaching style instead of collaboration, 2) lack of opportunities to take risks, 3) lack of confidence, 4) irrelevant curriculum, and 5) lack of education about computer careers. As education moves toward constructivism, experiential learning, and problem-based learning, the teaching style is becoming much more collaborative which should positively impact the issues identified.

Based on the experiences of the authors, Snider and Philpott, being afforded opportunities and the ability to take risks comes from management decisions that are intentional. These management decisions should not favor one person over another by means of a quota system, but afford equal opportunities to everyone. There is a difference. Similarly, informing women and minorities about careers in the computer industry is solvable, again through intentionality and providing career counseling and guidance at the earliest opportunities prior to high school. "We need to fill the pipeline with more talented young women" through improved educational programs that begin much earlier, targeting girls during their primary education years (Suglyama, 2016, para. 11).

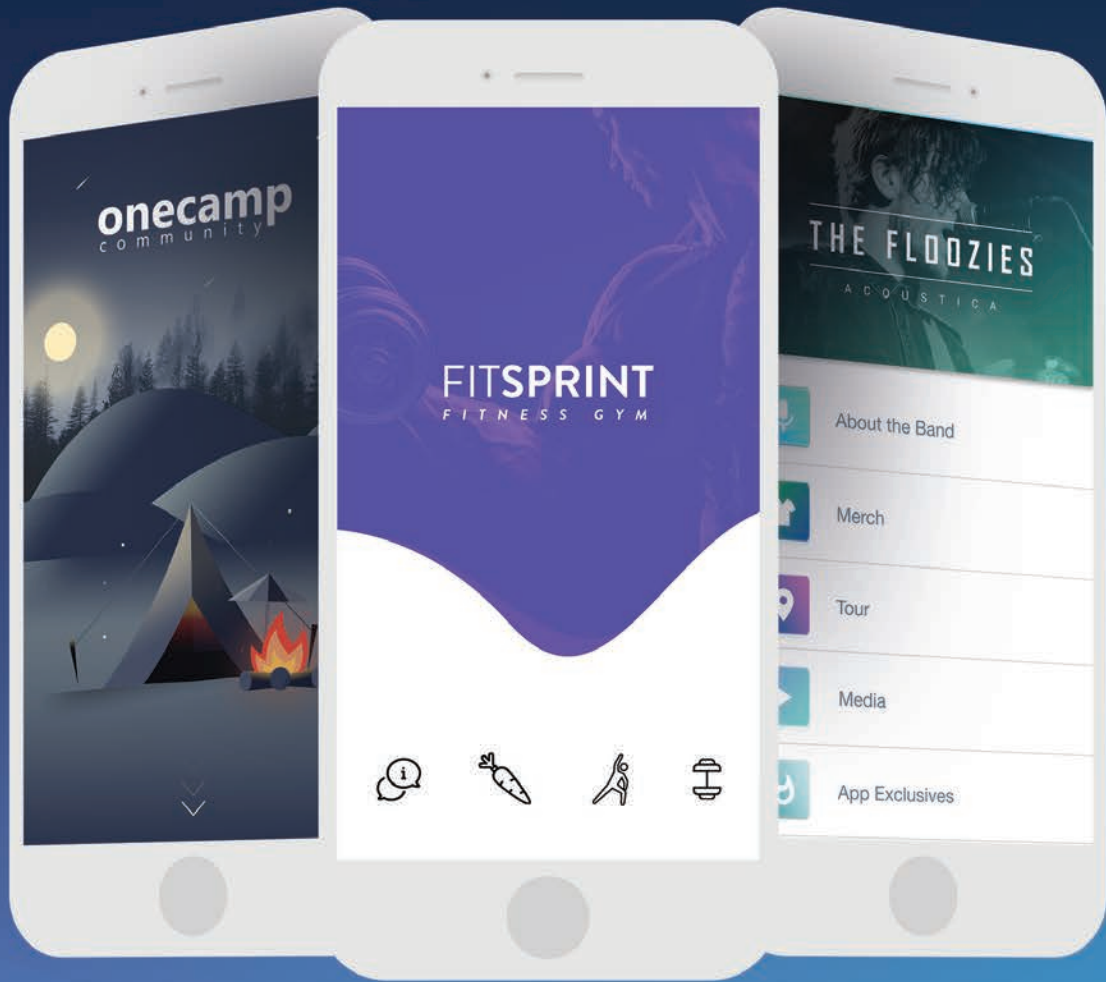
The strategic staffing process should also be intentional in the recruitment and selection of female and minority candidates, not only because it encourages innovation but also because it is the appropriate thing for organizations to do. Chaplan (2015) talks about companies like IBM having diversity programs and tapping into associations such as the National Society of Hispanic MBAs and the Society of Women Engineers. Another example forwarded by Chaplan is Cox Communications, which partners with the National Urban League, League of United Latin-American Citizens, and the Human Rights Campaign.

And "for professionals already in the field, women can offer to be role models and mentors, while men can take a stand against sexist or prejudiced behavior in the workplace" ("Women in Computer Science," n.d., para. 3).

In summary, the field of IT still needs to work on diversity in terms of gender and race. Only when education institutions, organizations, human resource departments and managers become intentional about making progress to abate the disparity that exists will progress be made. Time is of the essence, however, because "the U.S. Department of Labor estimates 1.1 million computing-related job openings in the U.S. by 2024, but more than two-thirds of these jobs could go unfilled due to the insufficient pool of college graduates with computing-related degrees" (as cited in National Center for Women & Technology Information, n.d., para. 2). Education institutions need to expand their marketing efforts for greater solicitation of women and minorities into their computer science certification and degree programs, and for informing the two groups about available IT careers at all levels of the pay spectrum. Corporations are encouraged to look inward at their current underdeveloped talent pool for purposes of making IT education opportunities available, such as through tuition reimbursement programs, with the aim of promoting from within. Females of all ages as well as minorities are encouraged to take personal responsibility for investigating IT careers and scholarship opportunities, and to recognize that a job in the computer science field has the propensity to be a great vocation and a societal equalizer in so many respects. ▼

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MANAGING **GENERATIONAL DIVERSITY** IN TEAMS AND **THE WORKPLACE**

MARIAN CARPENTER



Today's organizations are characterized by diversity. The workforce is heterogeneous in terms of gender, race, ethnicity, age, and other characteristics that reflect the differences in the organization. Diversity is a broad term used to refer to many types of differences that also include religious affiliation, veteran status, sexual orientation, expectations and values, lifestyle, skill level, educational level, economic class, work style and functions and/or position within the company. The subject of generation theory dates back as far as the Bible (Cousens, Morrison, & Fendrick, 2008).

The emphasis of this article is generational diversity, a recent focus under the broader area of diversity. Many leaders are finding it challenging to lead and manage cross-generational workforces. Without adequate preparation, leaders who cannot adjust risk lower levels of retention, disruption of knowledge transfer, and compromising competitive advantages.

Generational diversity refers to all generations in the workforce and is a recent focal point under the broader area of diversity. The degree of an organization's workforce diversity, the heterogeneous nature of their workforce in terms of race, gender, ethnicity, age, religion and many other characteristics, reveals the character of an organization (Robbins & Coulter, 2009).



BELOW IS A BREAKDOWN OF GENERATIONS:

VETERANS born before 1946, also known as the Silents, Traditionalists, and Matures (Alsop, 2008; Underwood, 2007).

BABY BOOMERS born between 1946 and 1964 (Smith, 2008).

GENERATION X born 1965 through 1980 (Smith, 2010).

GENERATION Y OR MILLENNIALS born after 1980 (Smith, 2010). Also known as GenY, Gen ME, the Echo Boom, the Baby Busters, Generation Next (Gen-Next), or Net Gen (Huntley, 2006).

GENERATION Z (Tapscott, 2009). Born after 1995 and the first decade of 2000s. Also called iY's having been born in the world of iPod, iBook, iPhone, iChat, iMove, iPad, and iTunes (Elmore, 2010). Dubbed re-generation or Re-Gen by Erickson (2010), because of "the necessity of re-thinking, re-newing and re-generating what they will be inheriting" (Smith, 2010, p. 9). Of significance for this generation was the advancement of the Internet.

BACKGROUND

There are more than 80 references to 'generations' in the Bible. Psalm 145:4 (King James Version) declares, "One generation shall praise thy works to another, and shall declare thy mighty acts." From these, and many other scriptures, we can see clearly that each generation is called to build on the foundation left by the previous generation; therefore, all generations are in great need of each other to complete the work that God has called His corporate body to fulfill. Lamentations 5:19 (New American Standard) affirms, "You, O LORD, rule forever; Your throne is from generation to generation."

Today, a significant demographic shift is projected in the composition of the workforce in the United States (US) over the next decade. The workforce in 2013 had the largest diversity of generations in the history of the nation (Glass, 2007). For the first time in US history there are five generations in the workforce (Eversole et al., 2012) with more than 60 years separating the oldest active worker from those just entering the workforce (Crumpacker & Crumpacker, 2007). This demographic shift is purported to be the largest since women and members of minority groups began entering the workforce in significant numbers several decades ago (Lowe, Levitt, & Wilson, 2008).

The makeup of the workforce is changing, becoming increasingly multi-generational with age differences often spanning a 40-year period (McDonald, 2006). Sujansky and Ferri (2009) stated, "For the first time, managers have the seemingly impossible task of maintaining peace and increasing cooperation and productivity between four seemingly different generations" (p. 2). Leaders of the future face the responsibility to motivate, manage, and retain Millennials (Sujansky & Ferri-Reed, 2009).

CHALLENGES AND OBSTACLES

A general problem is that many organizations are experiencing intergenerational conflict resulting in difficulty retaining talent and gaining or maintaining competitive organizational advantage (SHRM, 2011; Sujansky & Ferri-Reed, 2009). A specific problem is that organizational managers and leaders often have difficulty adjusting their styles to successfully motivate and retain Millennials (McDonald, 2006). The Society for Human Resources reports about one-quarter of Human Resource professionals report substantial levels of intergenerational conflict within their organizations (SHRM, 2016).

Salahuddin (2010) suggested the failure to address issues related to generational differences might have a considerable impact on leadership and the long-term success of an organization. Lancaster and Stillman (2005) asserted diversity is a competitive advantage in hiring and retaining the next generation, rather than just a smart way of doing business.

Leadership and management paradigms need to change if organizations are going to profit from the generational diversity that all generations working side-by-side have to offer (Glass, 2007; Myers & Sadaghaini, 2010). In many respects, employees, regardless of their generation, want the same things (Marshall, 2004). Leaders who can see the individual—along with his or her unique strengths and skills—adapt and adjust paradigms to fit the current state of the workforce. Those leaders will be the winners of the talent wars and achieve optimal profitability during times of generational change. Sujansky and Ferri-Reed (2009) observed, "It is the energy of a great manager that propels culture shifts and increases productivity in the workplace" (p. 6).

NEEDED SKILLS FOR LEADING GENERATIONAL DIVERSITY

Leaders who leverage common ground across generations will achieve a higher degree of success

(Glass, 2007). Leaders must recognize every generation is unique and shaped by the historical moment (Howe & Strauss, 2007). Leaders who fail to find ways to leverage the diverse strengths that all generations possess will risk losing the talent wars (Alsop, 2008; McDonald, 2006).

To effectively manage generational diversity, companies need leaders and managers who will adapt, connect, mentor, and leverage strengths across all generations, rather than stereotype, point fingers, judge, and complain (Houck, 2011; Zemke, Raines, & Filipczak, 2000). Companies that want high performance will need to commit to high maintenance management. Researchers have shown that organizations today are flatter, with fewer managers and fewer levels of hierarchy (Sujansky & Ferri-Reed, 2009). Orrell (2009) asserted managers will need to set their personal work aside, essentially work that advances their own careers, to develop employees both personally and professionally. Organizationally, this may prompt organizational structures with less span of control.

A CALL FOR ORGANIZATIONAL CHANGE

Herzberg's theory (1959) maintains only motivational factors such as advancement, recognition, achievement, responsibility and work itself ensure satisfaction, and job enrichment is essential for intrinsic motivation. Leadership and management paradigms need to change if organizations are going to profit from the generational diversity that all generations working side-by-side have to offer (Glass, 2007; Myers & Sadaghiani, 2010). In order to respond to the real-time environment of the workplace, leaders/managers seek to be empowered, and desire to flex to provide motivation as situations and opportunities arise, such as attaching privilege with performance.

Sujansky (2007) maintains, "Old corporate wisdom focused primarily on customers. The new wisdom pays attention to keeping and the keepers -- engaged employees -- who keep the customers" (p. 9). Alignment of the organization at executive levels is foundational to new corporate wisdom.

CONCLUSION

Without the recognition that a significant demographic shift is occurring over the next decade, companies will be struggling to adapt, which may potentially jeopardize competitive advantage and effective knowledge transfer (Glass, 2007). Eighty

million Baby Boomers will retire over the next 25 years. As succession plans unfold, Millennials are positioning themselves as candidates for filling higher-level positions. This dynamic leads to generational tension as competition for higher-level positions intensifies. The tension is real.

People, their needs, what drives them, and what does not, are central to organizational success (Clawson, 2006). Leaders must find ways to leverage the diverse strengths that all generations possess. Companies that are adept at leveraging generational diversity, given the demographic projections, will position themselves to leverage competitive advantages, sustain, and grow.

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee" (Deuteronomy 32:7, King James Version). ▼

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SCRIPTURE AND
ABRAHAM KUYPER'S

Sphere & Sovereignty:

RECONSIDERING WHAT AID
TO THE POOR MEANS

LAWRENCE J. BELCHER

A constantly vexing problem that humanity has always faced has been the existence of impoverished people among us. The solutions have proven to be even more vexing. In the Christian community, there is a continual struggle with solutions—should they be public or private? On the government side, what types of programs should there be? Who should get them, pay for them or evaluate them? On the private side, should aid come from individuals or organizations like charities, churches or businesses? Poverty has been a problem throughout human history and the debate as to how to address it has lasted equally as long.

Christian analysis of and writing about poverty has been extensive as well. Moore (1989) identified the two predominant causes of poverty in the Scriptures as “oppression” and sluggardliness” (p. 216). Solutions to each from a Biblical perspective were different. Solutions to oppression-based poverty began with an acknowledgement that the poor have a responsibility to work to remove themselves from poverty. Aid was typically dispensed by private landowners and was to go to non-disabled individuals who accepted responsibility for their plight and would actively work to get out of poverty. Aid included direct family aid, gleaning, low interest loans and Jubilee forgiveness. Sluggards were due admonishment (Proverbs 6:9-12) and if they did not respond they were to be given no aid. Passages in Leviticus 19 and Deuteronomy 24 document “gleaning” laws. Field or vineyard owners were to not fully harvest their grain or grapes but leave the edges of the fields or fallen fruit for the poor.



When you reap the harvest of your land, do not reap to the edges of your fields or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick grapes that have fallen. Leave them for the poor and the alien. I am the Lord your God. (Leviticus 19:9-10, New International Version).

God reminded the Israelites that just as He had redeemed them from slavery and lifted them out of poverty and oppression, they should be willing to do so for the poor or widows among them, while preserving the dignity of those in need.

In the Old Testament economy, there were two elements that framed the social view of poverty and the care options for the needy: land and family. The family structure was tribal and paternalistic, making the extended family a care giving unit as well as the enterprise unit. The primary economic driver for the family was land. It determined wealth as well as the ability to farm or graze, making it the definer of family prosperity. It was also a cause of poverty, because widows and orphans were typically dispossessed people, cut off from land ownership or the ability to work the land for sustenance (see the book of Ruth). The aid remedies put forth, such as gleaning laws, the Sabbath year and the Jubilee Year were put into place to remedy the economic damage to dispossessed people. The agents of aid were not from a “government,” because one did not

really exist, but from what we today would call family enterprises. These also would probably be characterized as the “wealthy” of the day because of their economic circumstances. So the Old Testament model of poverty aid was altruistic: families or family enterprises (businesses) were the agents doing the bulk of relief aid.

This same basic model carried over into the New Testament church as well. Wealthy people were assumed but the Scriptures admonished believers to not be tied to earthly possessions and to use them to aid those in need (1 John 3:17-18 and James 1:27). Poverty from laziness or idleness was also condemned. In 2 Thessalonians 3:6-15 Paul addressed a group of people within the church who refused to work and were living off the charity of the wealthy. His instructions to the church were direct: if they did not return to work they should be disassociated with—excommunicated—from the faith community.

In the modern era, aid has shifted from a Biblical focus, which was to be both relational as well as restorative in nature to government aid, with little to show for it. We have spent trillions of dollars on aid and have not substantially altered the poverty rate. In addition, the numbers of individuals who are able bodied and not working has increased dramatically. This represents a loss in both human dignity as well as economic productivity. From the Genesis account it is clear that Biblically we were created to work and be productive.

Abraham Kuyper was a Dutch theologian who postulated that there were “spheres of influence” in the created order that defined human relationships. These were State, Society, and Church. God is Creator and sovereign over all of them, but they exist to foster a harmonious world if they exist in their proper places. The state was seen as a mechanistic device to maintain internal justice in its administration over other spheres, within limits. However, the state has invaded other social spheres such as businesses and families and re-arranged them, distorting them in the process. This is especially true in care for the poor. State aid is impersonal and not generally designed to be restorative, and businesses face tax and regulatory burdens that hinder their effectiveness. Kuyper argued that the “material assistance of the state should be confined to an absolute minimum”, and that the welfare of people and nation lies in “powerful individual initiative” (*The Problem of Poverty*, 2011, p.64-65).

Kuyper’s basic thesis was that the spheres had their own sovereign structure, but were bound together to



make up the fabric of our communities. Businesses are a large part of that. In their book, *When Helping Hurts: Alleviating the Poverty without Hurting the Poor and Ourselves*, authors Brian Fikkert and Steve Corbett (2009) describe ways in which businesses can improve the lives of the poor in our midst in a Biblically oriented and “sphere-sovereign” way. They prescribe “relief, rehabilitation, and development” (Fikkert & Corbett, 2009, p. 104). First, we “stop the bleeding.” Then we “restore people and their communities to the positive elements of their pre-crisis condition.” Finally, we look for the assets of the poor and their communities and build from there, or “Asset-Based Community Development (ABCD).” Businesses can be an integral part of the latter. Research shows that impoverished people desire to work but often lack basic work skills, habits and socialization skills. Poor neighborhoods also often lack consumer choices for residents as larger businesses leave for other areas. Hiring, providing basic skills training, and opening businesses in under-served areas are all ways that small gains can be made to remove the distorted relationships that Kuyper warned would happen and improve our communities by recognizing people not as needy but as underutilized assets that can be nurtured (2011). Surdyk (2009) examined large corporations that scored highly in Business Ethics Magazine’s “Top 100 Best Corporate Citizens in 2005-2007.” Companies that

scored highly in the “Community Relations” category had programs that increased access to capital or knowledge, used company products and expertise, and supported their communities to address structural issues of poverty. Financial literacy programs, job skills training and enhanced business opportunities can all improve the lives of those around us, and those of us in the business community can be challenged to use what we have to improve the lives of those around us. Initiatives such as these might require some creative business thinking, but we can view them as opportunity with a purpose, to help “the least of these.” (This is adapted from an article published in the *Journal of Biblical Integration in Business: “Poverty and Aid to the Poor: Scripture, Kuyper’s Sphere Sovereignty and Entitlement Spending.”* Volume 19 (1), Fall 2016, 73-84.) ▼


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A close-up photograph of a medical setting. In the foreground, a blue stethoscope lies on a light-colored surface. In the background, a wooden bowl is filled with several white, round pills. The background is softly blurred, showing more of the wooden surface and some other items, creating a warm, clinical atmosphere.

Strategic Planning within a Changing Healthcare System

Matthew Barber



It is now seven years since the Affordable Care Act (ACA) was signed into law by Barack Obama. In 2009, just before the approval of the ACA, the Health Information Technology for Economic and Clinical Health Act (HITECH) was enacted. In the last seven years, these two policies alone have done much to reshape the way healthcare administrators operate within this industry. With a new administration having a different philosophy, how can leaders prepare? Below are three areas of focus that leaders can use when developing their strategic plan regardless of the changes made in Washington.

Holistic Care of Patients Rather than Strictly Allopathic

This shouldn't be taken too literally in today's terms. The author doesn't anticipate ER physicians being swapped out for acupuncture technicians anytime soon. The definition of holistic care however refers to all the parts of the body being connected where allopathic care concerns itself with treatment of a specific diagnosis with pharmaceutical or physical interventions. The move towards accountable care payment systems will eventually require healthcare organizations to improve the overall health of their patients rather than simply treating a diagnosis. A conservative next step would be for administrators to begin to brainstorm with physician leadership on how organizations can move beyond treat-and-cure and instead move towards increasing each patient's overall quality of life.

Real-time Diagnostic Monitoring

The implementation of HITECH dramatically increased the use of electronic health records (EHR) in the US. The transition from paper-based system to EHR's may have unintentionally laid the foundation for the use of everyday technology being used to constantly monitor a patient's health without them ever stepping foot into a physician's office. While some biometric monitoring is already being used in today's healthcare environment, the developments of organizations like Google and Apple have dramatically increased the realm of what's possible in this field. App technology has already been used in some cases to help patients monitor risk factors for heart attacks and strokes (Singer & Levine, 2016). Healthcare organizations need to be positioning themselves for future advancements and the potential revenue streams the advancements could provide. To prepare for this without spending resources on a trend that is not yet begun, administrators can work to develop their IT infrastructure to one day be compatible with smartphone technology. While many reading this are already panicking thinking of information security risks this presents, the fact is that with patients already having access to their electronic medical records the next step may be diagnostic information

being automatically uploaded to a patient's file. While utilizing app technology seems like a simple addition to an EHR, healthcare systems are often resistant. Large health systems by nature are risk averse and struggle to implement the recommendations that come from academia and the entrepreneurial sectors. With the development of app technology becoming simpler, systems should consider encouraging intrapreneurship where leaders work with the organization's IT department to consider how apps can make their departments more efficient.

Prevention Coordinators Rather than Care Plans

This is really a combination of the two previous strategic planning initiatives but instead of focusing on the type of care provided, or the information that would make this type of care possible, this relates to the staffing structure that may promote prevention instead of treating diagnosis. Prevention practices developed from existing data within healthcare organizations has been listed as a primary opportunity for cost savings across the US health system (Groves, Kayyali, Knott, & Kuiken, 2016). While the IT structure within a facility may be able to support the biometric data coming in and physicians can learn to take a more holistic approach to medicine, the US currently does not have the number of physicians necessary to devote the time to ongoing patient health. For this reason, health networks may need to create care coordinators who monitor the health of their patients when they aren't in the office. The nature and scope of this position would mostly likely need to vary depending on hospital structure; however, the licensing required to monitor a "healthy" person is much less than that of a physician. While the patient would be under the care of the physician while in the healthcare facility, between visits their progress could be monitored by a care coordinators. The number of care coordinators needed within a facility would vary but studies have shown the model should be designed so that patients can build a level of trust over time with their provider in order to increase effectiveness (Bowers, Owen, & Heller, 2016).

Conclusion

While it is difficult to anticipate the changes that will take place in the next two to four years within the healthcare industry, a few things seem to be certain; prevention is always cheaper than treatment, government measures will always increase the requirement for quality and define what quality is, and technology will continue to change the way we live our lives. As administrators who have been tasked with preparing our organizations for the future, it is important that we begin the process of planning for these events sooner rather than later. While the need to pursue best practices can make the innovation process tedious within healthcare, organizations can align themselves in a way that prepares them for what is to come. In addition to treating the diagnoses that present themselves in ER and clinics, care coordinators can work to both coach patients on healthy living and monitor the health of high risk patients while they are at home. While large systems like EHRs and acute care monitors are probably best purchased from reputable vendors, smaller processes such as at-home care or department flow activities could be improved through the use of app technology. A corporate culture that is able to embrace the change that comes with innovation and instinctively considers the holistic health of patients will be better prepared regardless of whatever legislation changes the healthcare landscape. Let us do what we can now so that we are ready later.

QUESTIONS FOR HEALTH ADMINISTRATORS TO CONSIDER

- How ready is your organization to utilize smart phone technology with regard to disease prevention?
- If you were going to implement a Prevention Coordinator position into your organization, how would you need to restructure the clinical and administrative patient process?
- In what ways is your organization vulnerable to changes to the ACA and what can you do right now to protect your employees and your patients?
- What bottlenecks within your patient care areas could be improved with the use of app technology?
- What areas of your organization are struggling with innovation because of a cultural resistance to change? ▼

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PREVENTION

ESTATE PLANNING FUNDAMENTALS:

JUSTIN M. HENEGAR





PREPARE THE NEXT STEWARD

For many, estate planning starts as soon as they get married and are no longer responsible for just themselves. In most cases, estate planning starts with a simple will and a few ancillary documents, such as a health care directive and medical power of attorney. Estate planning begins to get more complex as soon as children start arriving. This joyful addition usually requires the will to be updated and a trust and guardianship

appointment to be considered. As families grow and couples age, increasing estate values can turn a simple estate into a very complex one that requires sophisticated planning. Answering the questions of to whom and how much are some of the most significant decisions a couple will make. Passing accumulated assets to children or grandchildren is most typical, but too often people answer the “to whom” question without any further considerations. As with any transfer of responsibility from one to another, it is imperative to ensure the next person is adequately prepared to assume such responsibility. Asking the question of whether the recipient of an inheritance is prepared to handle the responsibility of that wealth is a question that too few are asking. Unfortunately, using estate planning tools, such as trusts, will not alone be sufficient to ensure a successful transition because these tools do nothing to train the heirs.

There are three linear components to ensuring that the recipients of an inheritance are prepared to take control of God’s possessions passed to them. First, the person leaving the inheritance must pass along the appropriate worldview as it relates to money and money management. Next, they must pass along wisdom to the recipient that is rooted in the worldview they know and believe. Finally, they begin to pass along their wealth. Let’s look at these concepts one at a time.

WORLDVIEW

The concept of worldview is rather complex. In an article by Van der Kooij, Ruyter, and Miedema (2013) titled, “Worldview: The Meaning of the Concept and the Impact on Religious Education,” the authors break down both organized worldview and personal worldview. Whether you refer to an organized or personal worldview, all worldviews are thought to have four elements. First, worldviews should answer existential questions, or matters of ultimate concern (Tillich, 1965). Next, worldviews should influence our thinking and behaviors. The third element suggests that worldviews consist of “moral values” or the idea of seeking to influence or improve one’s overall well-being. Finally, worldview gives direction to one’s meaning in life (not meaning of life which would be answered in the first element).

As Christians, our biblical worldview should be explored regularly with our children (Deuteronomy 6:7). Knowing that God owns everything (Psalm 24:1; Haggai 2:8) changes our perspective on money and

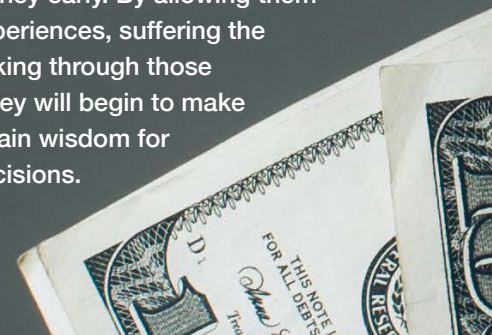
possessions and that view must be taught, discussed, and believed by our children. This mentality is what cultivates our stewardship mindset and will continue to be our foundation in all decisions we make regarding our finances.

WISDOM

Wealth never creates wisdom but wisdom may create wealth. If you pass wisdom to your children, you probably can pass wealth to them. If they have enough wisdom, then they may not need your wealth.

Too often in our culture, we do not allow our children the opportunity to fail or take responsibility. Unfortunately, we are missing the most significant opportunity to train our children through this powerful tool, referred to as failure. This is a dangerous philosophy. Money and possessions have such a unique ability to tie together our cognitive (knowing the facts about how money works), emotional (feelings associated with having or not having money), and physiological (determining needs versus wants) understandings that without training, we will be susceptible to poor financial decisions. In other words, our children need the opportunity to practice managing money and thus manage these competing and conflicting aspects within themselves. With each passing year, more and more practical experience and knowledge about handling money can be passed to kids by teaching them how it should be handled and used.

Wisdom can be defined as the quality of having knowledge, experience, and good judgment. These three characteristics are in constant motion in our lives. We gain a certain level of knowledge which gives us the tools to have an experience. The experience produces an outcome which is used in making future judgments. When we gain new knowledge we can apply that to our experiences and the differences in outcomes will help us in making better judgments. Unfortunately, our culture stops with knowledge by saying, “Financial information is sufficient to improve one’s financial decisions.” The problem lies in that experience is left out of the equation to determine outcomes. Christians should start their children managing their own money early. By allowing them have these financial experiences, suffering the outcomes, and then talking through those outcomes with them, they will begin to make better judgments and gain wisdom for their future financial decisions.



WEALTH

As you work with your children on their worldview and wisdom, you can begin to start thinking and praying about what and how to transfer the wealth God has entrusted to you. Although the dynamics of life require course corrections, it is not too early to begin to establish a plan of wealth distribution and update the plan on a regular basis. Updates do not need to be annually at the beginning but should be reviewed at least every 5 years or at every major life event (i.e., marriage, divorce, birth of a child, adoption, major illness, or perhaps significant windfall). In putting a plan in place, there are six steps you should follow.

STEP 1: DETERMINE WHOM

In this step, you will begin to think about whom the beneficiaries will be. There are only three options: heirs, charities, and the government. This is an important and significant step in the planning process, so take time in prayer. Depending on the life stage you are in when you start, you may have living parents, a spouse, children, siblings, extended family, and charities to whom you desire to leave assets. Keep in mind that what is determined at this point is not permanent and can be changed.

STEP 2: DETERMINE HOW MUCH

This step will most likely constantly be adjusted as you continue to generate a greater amount of wealth and possessions. During this step, you are prayerfully evaluating how much each beneficiary should receive, and this is not only for children, but all your beneficiaries, including charities.

One consideration is that you may not leave the same amount to each of your children. Ron Blue routinely says, “Love your children equally, but treat them uniquely.” Each child will have different circumstances that may change how much you decide to leave each one. Additionally, remember that even charities change and may fall in or out of favor so they need to be reviewed regularly as well.

STEP 3: DETERMINE WHAT TO GIVE

It is not good enough to just determine how much you plan to leave, but you also must determine what (type of assets) each beneficiary receives. This may include assets such as property, financial securities, collectibles, and art so be mindful which assets may be turned to cash and what assets would like to be given as is.

STEP 4: DETERMINE WHEN TO MAKE THE TRANSFER

Whether you decide to give cash or property, the next consideration is when you want to give assets to the beneficiary. As you consider your current financial situation, you ask “Do I need this asset or could its purpose be maximized by my beneficiary?” What a blessing to be able to give assets away while you are capable of seeing others benefit.

STEP 5: DETERMINE TOOLS AND RESOURCES TO BE USED

After steps 1 through 4, now is the least important part of the process and that is putting together the tools used to make the transfers at the appropriate time. Most people start with this step and bypass the prayerful and thoughtful considerations in the previous steps. The tools may include updating wills, trusts, or utilizing outright gifts to accomplish your goals.

STEP 6: COMMUNICATE THE DECISIONS

The last step in the process is to communicate your wishes to the family and beneficiaries. I want to encourage you to ensure this last step is completed as it is much easier to talk through your decisions around the coffee table than over a coffin. Having this conversation may help to eliminate any expectations by the beneficiaries that could lead to resentment or frustration.

CONCLUSION

As you can see, the estate planning process starts long before just creating a trust or will, but instead starts with preparing the next steward to take your place. This process is not something that occurs quickly but is a journey. Upon establishing tools to train your children in a Christian worldview and experiences to lead to wisdom, you need to start the six-step estate planning process knowing that you should consider reviewing your decisions at least every five years. ▼

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