

Institute for Christian Teaching
Education Department of Seventh-day Adventists

**INTEGRATING BIBLICAL VALUES INTO THE TEACHING
OF HUMAN RESOURCES MANAGEMENT (HRM)**

by
Stanley Nangoy
University of Eastern Africa- Baraton, Kenya

**741-16 Institute for Christian Teaching
12501 Old Columbia Pike
Silver Spring, MD 20904 USA**

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Integrating biblical values into the teaching of Human Resources Management (HRM)

Exploring the HR value beyond the concept of "creating multimillionaire corporate leaders"

Introduction

The concept of legally managed human resources (HR) can be identified to the Victorian's master-servant and master-apprentice relationship. After the Industrial revolution the concept of managing labor work-force was being developed into labor relation and personnel management, and as the concept of free-enterprise and capitalism flourished, the Harvard and Michigan Business School concept of human resources management was introduced (Fonbrun & Tichy, 1983; Beer et al. 1985 as cited by Nyamberega, 2005). The emphasis of these HR concepts is on creating for HR competitive corporate society with its ultimate goal 'winning the competition and rewarding all the stake holders with profit'.

Twenty years after the Socialist/Communist ideology failed and after more than one hundred years of western liberal capitalism markets and its HR model succeeded in rewarding the stakeholders, an article "Capitalism is at bay" published at the beginning of world financial crisis by *The Economist* (2008, October 18) claimed that it is still the best economic system man has ever invented. However the collapse of the financial/stock market on September 2008 not only shocked the world, but also created a big question mark on how to apply the HR concept of creating human capital on the corporate basis, while the corporations themselves are collapsing. The fact that most US government's bailed out companies will soon replace the HR model of recruiting, selecting, training, evaluating, and promoting with the process of terminating their employees while some of their CEOs are still enjoying thousands/millions in annual compensation packages is also another HR controversial issues (*Time*, 2009, June 22).

The challenge is *“How should the Seventh Day Adventist management educator response to those HR issues and practices?”*

The method

This paper will investigate and analyze both corporate and biblical HR concepts in order to answer the following questions: *1) How do these two HR concepts value human resources when they are classified into the following employment status: a slave, a servant, a labor, an employee, a supervisor, an assistant manager, a manager/department chairman, a vice president, and a president or a CEO? ; 2) What are HR values- are they assets, liabilities or expenses? ; 3) What crucial biblical HR concepts are important for the HR policies and practices of: a) Recruitment & selection; b) Training, evaluation & development; c) Compensation, promotion & succession planning; d) Discipline, separation & retirement?*

Objectives

The purpose of this paper is to expand the HR concept of creating human asset beyond the concept of creating corporate elites or multimillionaire corporate CEOs.

While most of the content of the HRM subject emphasizes the role and function of the HRM department and how to climb up the corporate ladders to gain the status of the corporate elites, this paper aims at integrating biblical HR concepts in preparing our SDA students to become competent human resources, and remain faithful in dealing with difficult corporate HR issues.

Investigating the concept of HR value in the light of corporate society

The root of the HRM concept lies deep in the past of the ancient employment relationship between the master, slave and servant, where the powerful exploited the powerless (People management, n.d.). Human history is very clear about this *survival of the fittest model*. In order to

survive you must become powerful and make others powerless, nations conquered other nations, killed their strong human resources and enslaved the rest of them.

During colonial times the western powers exploited most of the colonies not only for their natural resources but also for their human resources. India, Southeast Asia and the African continent become colonies that provided their western colonial countries and their industries with both raw materials and cheap labor. The indigenous provided cheap labor for their colonial masters. Slaves were the masters' property. They were being bought, sold and transmigrated. Today we recognize vast population of the descendants from the former Indian coolies in Africa, the Pacific and Atlantic islands, the descendants of Javanese coolies in Suriname and Madagascar, and the African slave descendants in North America/Caribbean islands/South America.

The Declaration of "Emancipation of proclamation to forever free those slaves within the confederation" by Abraham Lincoln in January 1, 1863 (Biography of Abraham Lincoln, n.d.) released the African -American slaves from their enslavement but not for their civil rights and employment status. The struggles for their civil right were not fully recognized until the Colored People Civil Right promoter Martin Luther King Jr. was assassinated in 1968 (Biography of Martin Luther King Jr.. n.d.)

In Great Britain, although a servant was protected from being exploited as a slave under the Victorian code of servant employment, and both master and servant had mutual obligation, the concept of managing human resources still centered on the interest of the master (People management, n.d.).

In the US the concept of personnel management and labor relations started as early as the 1890's, however human resources were still classified under two different categories of the blue collars or the factory workers and the white collars or the employees, and the concept of managing human resources is also heavily centered for the interest of the company or employer (Personnel management, n.d.)

The rise of capitalism, free enterprise and the creating of corporate society is the beginning of the modern HRM concept, and as more and more people join the corporate employment market, *the Harvard HRM concept* become the pattern of *building corporate society*.

The Harvard concept was built on the four models: HR flows, Reward system, Work System and Employee Influence. Although this concept of human resources management takes a different path of treating the human resources for the benefit of all corporate stakeholders- *the customers, the owners, the management as well as the employees*, during the company's crucial financial crisis it is still the employees who will face their fate by being terminated in order to save the company from being bankrupt, while the management still enjoys the full benefit of their compensation package.

The mass laying off of corporate employees all over the world proved that at its core post modern human resources management is not much different from the old traditional practices of servant-master relationship or the labor and personnel management, where the powerless must be sacrificed in order to keep the powerful in existence.

In the light of corporate society you will be employed if you have the competency. The more competent you are, the better opportunity you have, not only for you to survive but more importantly to climb the corporate ladder and enjoy your status as corporate elites. You become the master or the royal of the corporate society. This HR survival concept is not only implicitly being formulated in the business, management or HR textbooks or being taught in the classrooms, but is explicitly well practiced. And for most of us who join corporate society, whether in church organizations or outside the church organizations, the survival pattern is still the same, we all started from a newly recruit status aiming at reaching the highest position in the corporate ladder, to be the royal and master of corporate society.

As the first African-American US-president Barack Obama tries to rule the world of corporate society, we realize that though many are able to reach the royal status of corporate society, the same

hierarchy of the old colonial Victorian HR concept is still being practiced. Even in the US, much more of those from the lower class who voted for Obama are suffering the unfair HR treatment from those who are in the elite corporate position. There are still many maids, servants, laborers from all over the world who work in the companies, in the factories or in the well-educated employers/employees households. We might go to church and mingle with all these varieties of human status every Sabbath, we might be greeted by the custodial laborers or the guards every morning when we enter our office and we might meet them also in the shopping mall and fast-food restaurants. They are with us or they might be us, too. We might have the right, we might vote for our right but the struggle of our status and hierarchy is still here with us, we are living in the corporate world which will not hesitate to sacrifice the least, the weakest, the poorest for the survival of the fittest- the elites, the most powerful, and the richest.

Investigating the concept of HR value in light of biblical teaching

While most of the HR subjects in college will start their HR topic with Introduction to HRM, or the history of Personnel management, or the history of scientific management, I would recommend that SDA colleges start the HR concept with the story of Joseph, Moses and Daniel.

The first challenge we could ask the HR students is to investigate the Biblical HR value of the employees when they are classified under the following employment status: a slave, a servant, a labor, an employee, a supervisor, an assistant manager, a manager/department head, a vice president, and a president.

The story of Joseph portrays a complete picture of all those statuses: from being the favorite heir of a rich and respected clan, sold as slave by the brothers, then working as servant at Potiphar's house, later being promoted as the manager of the household, experienced sexual harassment, then ended in prison for being honest and faithful to both his master and his God, but achieved the highest HR accomplishment as the most powerful man of the most powerful country, a prime minister- the head of the government or the CEO of the country(Genesis 37, 39, 41).

The story of Moses is that of a Hebrew slave baby being adopted by the Egyptian princess, educated by a faithful Hebrew mother, trained to be the Egyptian royal but later abandoned his position as the royal of the most powerful country, and dedicated his life to be molded as a shepherd in the wilderness, then led the exodus of the Israelites for forty years in the desert, failed to enter the promised land Canaan, but now is alive in heaven (Exodus 2, Deuteronomy 34).

Daniel's experience also showed different stages of human status from a captive into a young scholar/trainee, who was later promoted to be the Kings' counselor. The fact that Daniel and his friends decided to remain faithful in the early stages of the process of HR selection and recruitment proved them not only as competent human resources but also men of character (Daniel 1, 3, 6).

The biblical HR concept clearly show that : a) in the process of building a human asset one may experiences fluctuating stages of employment status; b) the process of building human asset is not only a process of building human competence but most importantly is the process of building human character.

The fact that Joseph, Moses and Daniel decided to remain faithful led them not for a promotion but demotion from a manager into a prisoner- Joseph, from a prince into a shepherd- Moses, and from the palace to the lions' den – Daniel. However, the same HR principle "building competent men with character" is also the one which lead them to their highest life achievement.

The decisions to remain competent and faithful are the key HR issues that the Bible teaches as the core value of the Biblical HR concept. To remain competent in a competitive corporate society is considered an important factor for employee promotion, but whether the faith factor will lead to a promotion or demotion of employment status is unsure. However the Bible teaches that keeping faith in God as the only factor that will lead to achieve the highest life goal of "being saved".

For most of the SDA graduates who will join the outside corporate employment market, the biggest challenge is not only about being competent, but the crucial one is about being faithful.

Therefore, teaching of the HR concept of recruitment and selection in SDA higher education must also incorporate the discussion of the faith challenge during this preliminary stage. This is crucial, because the faithful decision in this stage will determine the whole employment issue for one's life time career.

The HR concept of building human asset through training and development- *in order to survive and to climb the corporate ladder*- emphasizes building up managerial, leadership and professional skills. This concept of building human asset is usually interpreted as the concept of building competence for wealth accumulation, a human development concept which is closely related to the issue of succession and compensation planning with the ultimate goal of reaching the status of corporate elites. However the Bible clearly shows us that the ultimate goal of the HR process is not merely a process of building competent HR, but a competent HR with character. Our ultimate goal is to prepare human resources not only for service in this world but also the world to come (White 1952, p.54).

As in the corporate HR concepts, the biblical HR concept also recognizes the hierarchy of the employment status from slave and servant up to the highest royal status of the master. However, the Bible recognizes that our concept of survival must go beyond the life on this earth. That is why faith is more valuable to a man's life than the employment status itself. What is a value of a man if he has everything but lost his Soul, "for one's life does not consist in the abundance of the things he possesses ... fool is he who lays up treasure for himself, and is not rich toward God" (Luke 12: 15, 21).

The Bible recognizes the hierarchy of the employment status as a way of earning a living but does not consider wealth and employment status as an important factor to gain the Living; faith does.

Integrating biblical concepts to HRM topics

Human Resource: *Asset, liability or expense?*

The Oxford dictionary defines asset as "a person or things that is valuable or useful", liability as "a state of being legally responsible, or a person or things that causes a lot of trouble", and expense as "something that make you spend" (Oxford Advanced Learner's Dictionary). In the accounting terms

asset is defined as probable future economic benefits, liabilities are probable future economic sacrifices, and expenses as using up of assets or incurrance of liabilities (Spiceland, Sepe & Tomassini, 2007, pp. 25-26).

Human resource may be classified into an asset, a liability or an expense depends on how they value life and the way to earn their living as “a quest on how to fulfill the universal unsatisfied human desire of a good life” (White, 2001, p. 7).

There are two concepts of a good life: a) the popular secular concept of a good life and b) the biblical concept of a good life. According to Reinder Bruinsma (2008, p. 41) popular concept of good life is a life situation characterized by a high standard of living, a comfortable carefree lifestyle with a lot of entertainment, eating, drinking and partying. It is a lifestyle of the rich and famous, “the good life conceived as wine, women, and song, with the power to replenish supplies at the snap of one’s fingers” (Colson, 2005, p. 45). It is a consumerism life style that resonate pleasure, enjoyment and freedom – living life to the full where consumerism is a moral doctrine (Gabriel & Lang, 2006, p. 8).

The biblical concept of the good life as “life in its fullness” is defined as an abundant life which is not adverse to many of the material and concrete enjoyments of the present life, but reaches far beyond it and offers dimensions totally unknown to the large masses that seek for a full life exclusively of what affluent, secular society has on offer. Christian living is a process of fighting a good fight which requires us to hold tightly to eternal life, a disciplined life with mission, a truly purpose-driven life (Bruinsma, p.42). Jesus Himself on the other hand gave the simplest example of an extra-ordinary life style and refused to entertain Satan’s offer of the superficial good life concept of fulfilling the desire of eating, drinking, power and the possession of the whole world and its glory (Matthew 4: 1-11).

History has shown that those who believed in the superficial concept of good life turned to be HR expenses/liabilities, while those who embraced the biblical concept of good life became the HR

assets. Life reality also showed us that human beings are prone to be captured in between these two life styles.

The Bible as well as history books are full of stories of HR expenses/liabilities and HR assets. The people of Sodom and Gomorrah, King Saul, the Scribes and the Pharisees, King Herod, Judas, Nero, Adolf Hitler are some of the examples of HR expenses/liabilities, while Joseph, Moses, Samuel, Elijah, Job, Daniel, John the Baptist, the Disciples, David Livingstone and Mother Teresa are examples of HR assets. However we also have King David, and King Solomon as examples of those who were caught in between.

We live in the world of the capitalism economic system where spending and lending is the bloodline of its economy, and it is very difficult for us to escape this consumerist life style. The popular secular concept of good life by seeking an affluent life style as a way of living comfortably at the expense of our future commitment is encouraged and easily accepted by the practice of credit cards spending.

Today as we begin our day we cannot deny that whatever employment status we are in, whether servants, laborers, employees, masters or CEOs, church workers or non-church workers, missionaries or non missionaries we are more prone to be an HR liability or HR expense, than an HR asset. Jonathan J. Bonk in his book "Missions and Money" concluded that the biggest problem faced by the Christian missions is their missionaries' affluent life style (Bonk, 2000).

Reinder Bruinsma (2008, p.50-51) suggests a balancing act as the art of Christian living, a real life with a dual dimension as our means of having a good life. First, it focuses on this world, on the joys of this earth, on the relationship that one can develop and the services that one can render, yet at the same time it is also fully centered on the life to come and on preparing for eternity. This is only possible by having one single focal point: Jesus Christ – the source of life.

Faith as Christian identity: *Crucial determinant for HRM Planning, Recruitment, Selection and Orientation*

The concept of faith we use here is not merely a term of religious convictions, but more as trust and obedience to the Truth. It is not a slavish adherence to authority, but a careful listening and

responding in conversation of free selves to the source of life (Palmer, 1993, p. 89), the Truth that will set us free from the bondage of the popular and secular concept of the post modernist world view and the consumerist good life. It is a concept of faith that will lead us to have a life with a mission. This is a faith that will guide us in a process of assessing life time employment for a mission- a purpose driven life (Warren, 2009, June 23).

Living in the technology era where our lives are over-exposed by the internet, mobile communication gadgets, TV and many other types of electronic media, we cannot escape from the influence of consumerism and the post- modernist world view. As Hollywood, MTV, CNN, Yahoo, Google and Facebook rule our lives, truth become subjective, personal and relative. There is no absolute Truth. Faith and belief varies from time to time, person to person, culture to culture. According to Robert A. Harris (2004) this postmodern view of truth has strongly influenced many US universities and our young people as well as our children, and that influence may cause us to lose our life direction.

Therefore it is very crucial for SDA educational institutions and the faculty to really live out faith, both in the classrooms and outside the classroom as a mean to direct students to the real meaning of our being here on this earth. "Living a Christ-like life style" should be the experience of a Christian campus life. It is not only a process of building a Christian identity but a process of molding our *faith in God* which will lead our students to experience the transcendent presence of the absolute Truth and feel the existence, creation and sovereignty of God while they spend their lives with us in our institutions. Here they must be convinced that "knowledge might be acquired from scientific observation, from Bible revelation, and from reasoning about the world and experience, and Truth and knowledge find their fixed foundation in the Creator"(Harris, p.174).

They must understand that the recognition of Christian identity in the workplace and the recognition and respect of a human being is not determined by employment status but by trust and obedience to the Truth – *Faith to the source of Life Jesus Christ* as life direction to eternal life. This is a

process which should be started in the classroom as a preliminary exercise of exposing Christian faith as a life directive identity in the workplace.

There are challenges we might encounter as we disclose our faith identity especially during the preliminary HR recruitment and selection period but for those who have faith as obedience to the Truth and have practiced it in college life will be able to take a life direction as did Joseph, Moses and Daniel.

For SDA managers, the criteria of recruiting and selecting effective and good HR candidates will be crucially determined not only by candidate competency, but more importantly his/her faith – trust and obedience to the Truth.

Building Christian reputation through character and competence: *The HRM Performance evaluation, training and development*

If faith is a crucial factor to disclose our Christian identity in HR recruitment and selection, character and competence will be crucial for building our Christian image and reputation. According to Grahame Dowling (2002, p. 20) image and reputation are constructed by two components a 'logical' (cognitive belief) component and an emotional (feeling) component. If the beliefs and feelings about us always fit with our identity and is appropriate with our behavior, then the image will be formed. Our ability to perform our work and the degree of social relationship we build in the workplace will then be informally and formally evaluated both by management and colleagues and the result of these evaluations is our reputation.

Our philosophy of Christian education clearly describes the characteristics of true Christian required from our young people:

Men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not feat to call sin by its name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall (White, 1952, p. 57)

Based on the above philosophy Narbarte (1994, p. 6) formulated five characteristics on which Christian reputation must be built: integrity, service orientation, be able to recognize evil things/sins, love work as a God-given trust, and confident in practicing Godliness by standing for the right or fidelity.

While the corporate HR concept of training and development is mostly emphasized on a planned effort to facilitate employees' acquisitions of competence that improve employees' ability to meet changes in workplace requirement (Noe et al., 2006, p. 257), the biblical concept of human development take a wider and broader scope of wholistic development for both character and competence, that "every faculty of their mind, every organ of their body must be kept in as healthy a condition as possible, so that the work of God shall not bear the marks of their defective character, therefore all their power must be brought under the control of the great Teacher (White, 1948, p. 107).

According to Dowling, good reputation is attributed to the characteristics of authenticity, honesty and stewardship, and the result of good reputation is high esteem and respect, which in turn leads to high levels of confidence, trust and support (2002, p. 23).

It is very clear then that the process of building reputation will start with having faith or trust/obedience to the Truth and a true Christian identity. Then with continuous training and development of our character and competencies, our true image will be created. The evaluation of live performance by others will result in formation of our reputation.

Furthermore, it is also important for our students as well as for SDA employers/employees to understand that the process of building reputation is a life time process of training and development and as we live in a world full of conformity, developing competence is not enough. Understanding the weakest points of our character is also very important. We must surrender and ask the Great master to always guard our hearts and minds.

The very competent and popular president Bill Clinton was almost impeached by the Monica Lewinsky scandal, not because he was not well protected physically and mentally, but because he failed

to let the Spirit protect his desire (Luitzer, 2002, p. 27). King David and King Solomon also failed when they were at the peak of their career. Unlike Joseph, President Clinton chose to compromise and conformed to popular values and he failed to practice the fidelity of faith as obedience to Truth (Palmer, 1993, p. 90).

The Danger of Corporate Status and Wealth Accumulation: *The HRM Compensation, Promotion and Succession planning*

In the corporate world, image and reputation are operationally and financially valuable (Dowling, p. 25). "Pay is often considered as a sign of status and success"(Noe et al., 2006, p. 462). And for those who join the corporate society, "promotion and compensation" is the only career ladder by which status and wealth of a corporate CEO may be achieved.

According to Noe, et al. compensation must meet two important criteria- equity and fairness, however in real practice, market pressures also play important role in determining pay level. While most employees and managers are being paid based on their skill, knowledge and competency following the equity and fairness theory, some of the exceptional human resources will be paid at the amount determined by the labor market model not by the normal company compensation structure and most of the time their compensation are paid above the normal compensation package (2006, pp. 463,465).

After the September 2008 financial crisis, the 'labor market model' of CEO compensation has created a lot of controversy, especially when the list of 10 highest paid CEOs was released on May 4, 2009 by the US Associated Press (Time, 2009 June 22). The critique is why should CEOs be paid so much while their company stocks' value are decreasing, their employees being laid off and the companies must be bailed out. The analysis shows that the highest paid CEO earned \$112.5 million in 2008, while his company stock price dropped at 56%, giving him \$ 2,008,928 for every 1% stock dropped.

Our question is "what is the biblical concept regarding wealth accumulation and corporate status?" According to Clarence Anderson (2004, p.12) capitalistic features fit with biblical value. Both

recognize the private ownership of property right and (stewardship for biblical concept), distribution according to productivity, the use of wealth/property for both individual and communal interest, and freedom of interference in the use of wealth and property.

The Old Testament described many biblical characters who possessed vast amounts of wealth. In fact some of them are considered the richest. Abraham and Isaac are described as being blessed and that became very rich (Gen. 14: 23; 26: 12-13). Job was described as very rich and considered the greatest of all people of the east (Job 1:1, 3) and Solomon was being blessed by honor and riches, his riches and wisdom surpassed all the kings of the earth (1 King 10: 23).

“God entrusts men with means. He gives them power to get wealth, and if the power to get wealth is a gift, the ability to earn wealth in a fair and ethical manner is also a gift of God, therefore the pursuit of wealth may be a calling for some”(Anderson, 2004, p. 19), however it is not without consequences. Regarding wealth both the rich and the poor face similar challenges because riches are attractive and they appear to provide security, making the ultimate security in Christ a delusion:

The delusion of the rich leads to hoarding, because, like the rich fool, they think the more they have the more secure they will be. The delusion of the poor leads to covetousness. They desperately want what they do not have, because they think they will be secure and happy if they get it. (p.18)

Status and prestige given by wealth tempts us to lose our sense of dependence on God and the pursuit of status and wealth make us neglect all aspects of physical, mental and spiritual health (p. 19).

Furthermore, Anderson suggests the following Christian’s approach to the pursuit, accumulation and use of wealth: a) be fair and ethical in all transactions and avoid the practice of luxurious living and oppression, b) trust not in wealth, c) recognize one’s stewardship role, and d) recognize yourself as equal with other in God’s eyes (pp. 12-17).

There are three biblical issues we must consider regarding compensation and its relationship to the concept of the pursuit of corporate employment status and the accumulation and use of wealth. First, compensation is a form of reward which must be distributed according to productivity in a fair and

equitable manner (White 1948, p. 559). Second, the gift of talents varies from person to person, there are those who receive more power/ability to earn and accumulate wealth, but all talents, wealth and properties are God's, and they must be carefully used to glorify Him. Finally, wealth and status are delusive security, and both the rich and the poor may be deluded by its attractiveness.

Promotion and succession planning are also challenging HR topics when they are related to the concept of pursuing corporate status and wealth accumulation. The collapse of the world financial market is mostly blamed to dysfunctional managers, not for their ineffective management but for their tricky and effective way of manipulating business transactions to fulfill their greed and desire to accumulate wealth at the expenses of others. Their motives and behavior are considered to be toxic to the whole corporate society. (Time, 2009, June 22)

Noe et al. identifies that beside competencies, experiences, knowledge and developmental value, and investigating intrinsic dysfunctional behavior of the candidates also must become the priority in developing a succession planning program (pp. 415-416).

Weinstein as cited by Noe et al. (p.268) formulated 3 stages of developing an effective succession plan: a) *selection of high potential employees*- outstanding performers with appropriate academic degrees, b) *developmental experiences*- employees who continuously succeed in experiences with leadership talent, communication skills, and willingness to makes sacrifices, c) *active involvement with CEO*- expose employees to the key people and give them a greater understanding of the organization's culture.

From the biblical perspective, promotion and succession planning are closely related to the concept of obedience to the Truth, where the will of God's plays important role in exalting and removing authorities (Isaiah 41:2). The Bible recognizes the principle of preparedness, training, self-discipline, experience and knowledge as the criteria for promotion and succession planning, but in the eyes of God, motives and character are considered the most important.

Promotion to greater authority should not be taken as an opportunity to gain a better status or higher compensation, but a privilege to serve and exercise one's talent in God's vineyards. Therefore it is very important for both Christian employers and employees to seek the Lord's guidance when dealing with issues of promotion and succession planning, for God is the One who detects the intrinsic dysfunctional motives and behavior (1 Sam. 16: 7b).

Loyalty to Christian value beyond employment relationship: *The HRM Discipline, Separation and Retirement.*

There are two types of employee separation: voluntary and involuntary (Noe et al., p. 427), "voluntary is initiated by employees (often among whom the company would prefer to keep) and involuntary is initiated by the organization (often among people who would prefer to stay)". Most involuntary separation is related to discipline problems, but "there are times in the life cycle of an organization when it must cut back on expenses and sometimes this requires cutting back on its human resources" (Nyambegera, p. 146).

Employees with good reputations always belong to the HR category 'whom the company would prefer to keep'. It is the duty for a Christian institution to prepare human resources with character, one whom the company would prefer to keep, not the one who would easily be involved in disciplinary cases however it is also our duty to prepare them to take voluntary employment separation for good cause, in case a better career development opportunity is opened for them, or when things go beyond the conviction of their faith as obedience to the Truth.

Gracefully accepting discipline as corrective action, a process of character building also must be emphasized. Demotion in accordance with a company strategic plan should not be interpreted as disciplinary action.

"Men of principle need not restrictions... they don't need to be watched and guarded"(White 1951, p. 410). Self-discipline is always the best way to prevent company discipline and dismissal.

In dealing with disciplinary and involuntary separation, Noe et al. (p. 429) suggested the following principles of justice: a) outcome justice- *fairness related to the outcomes received compared to the outcomes received by others*, b) procedural justice - *fairness related to methods and procedures*, and c) interactional justice- *fairness related to the interpersonal nature of dignity and respect*.

Discipline and dismissal is indeed tough, and must be done for the right reasons and in the right way, not only for a solution in some employment issues (Nyambegeera, p.165), but in order to maintain our perspective for an everlasting Christian relationship, maintaining this fellowship must go beyond employment relationship.

The other form of employment separation is retirement. It is important for students to understand that retirement does not mean un-productivity. Human resource value goes beyond the value of an economic asset which will be discarded when they are fully depreciated. It is our nature however as we grow old that our physical capability will deteriorate. Investing and maintaining a healthy life style during our productive years is the best retirement plan. In some cases sick human resources must experience early retirement and become burdensome to the organization as well as to their family, but a healthy retired Christian will be become a life testimony that bring blessing to their family, organization and the church. The responsibility of retirement is primarily ours, not the company. It is our responsibility to extend our loyalty to our Christian lives beyond our employment year.

Conclusion

Human resources may be categorized into human liabilities, human expenses and human assets. In the parable of the good Samaritan Jesus clearly described the characters of these three: the robber who lives at the expense of other's lives- human liability; the Levite who lives only for himself and the wounded victim- human expense; and the good Samaritan, the one who become blessing to others- human asset (Luke 10: 30-36).

We are living in the post modern capitalistic society where spending and lending is the bloodline of its economic system and consumerism is the moral doctrine. All of us are prone and potentially trapped to become a human expense or human liability, therefore integrating biblical human resources concept as the concept of building human asset is very crucial.

a. **Faith- trust and obedience to Truth** as Christian identity is our compass for life time employment. Disclosing our faith at early stages of HR planning, recruitment and selection is a must.

b. **Character and competence** as our means of building our Christian image and reputation is achieved through continuous training and development. Our training and development must go beyond the company HR training and development program.

c. **Danger of corporate status and wealth accumulation.** It is our duty to effectively develop and efficiently use talents as God-given gifts. We must seek promotion and be prepared for better succession planning, but we must realize that our objectives in seeking promotion and succession planning are not merely for employment status and wealth accumulation but for better services as a human asset.

d. **Loyalty to Christian values.** Our loyalty to Christian values must go beyond the employment relationship. Discipline, demotion and separation as a mean of character/competence building and a path to redirect us to 'trust and obedience to the Truth' must be accepted gracefully. The responsibility of our retirement plan is primarily ours. Retirement does not mean un-productivity. Investing and maintaining a healthy life style during our productive years is the best retirement plan, and our Christian fellowship must be extended beyond our employment years.

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