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# Book Review of Management: A Faith-Based Perspective, by Michael E. Cafferky

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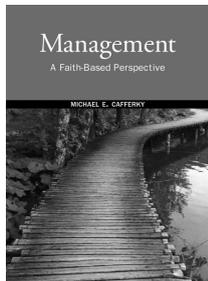
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# BOOKS



**Management:  
A Faith-Based Perspective**  
by Michael E. Cafferky (Pearson  
Education, 2012; 619 pages; hardback)

Reviewed by Annette M. Gibson and  
Charles H. Tidwell, Jr.

One of the pedagogical issues for both the Christian business teacher and the student is the dearth of formal materials to assist in the integration of faith and learning in the classroom. This issue finds a beginning resolution in Michael Cafferky's *Management: A Faith-Based Perspective*. Through this book, Cafferky, professor of business and management at Southern Adventist University, shows how management may be integrated with "a faith-based perspective founded on values and teachings common" to Christians. The foundation of the text is Cafferky's assumption that the reader understands, first, the importance of approaching management with an understanding of one's own perspective, and, second, that the perspective of religious faith is valid when dealing with "things in life and work that have meaning and where values are key influencing elements" (xv).

The methodology adopted is "to integrate faith and learning about management at the chapter level" (xx) with a section on the Bible and a section on contemporary management scholarship in each chapter. This parallel approach allows the reader to see what the Bible has to say on a particular management topic while at the same time discover what current management thought has to say on the same topic. The goal is that after understanding the two perspectives, students and teachers alike will carefully consider what their own religious faith will lead them to do in a similar management situation (xxi). Cafferky cautions the reader not to expect Scripture to speak to every management question and not to expect that what is presented is always unique to the Christian religion. He does, however, hope that by using this approach, the reader will carefully consider which management theories are acceptable to a Christian as he or she practices management in today's world.

Of particular importance in understanding the outline of the book is the explanation of Cafferky's management pyramid model (p. 5). The model illustrates three key elements – "being and becoming," "thinking and feeling," and "action" – in a pyramid, provides numerous biblical texts to illustrate these elements (p. 7), and then expands these elements from

the individual to the organization and ultimately to the community (p. 8). For example, in applying the management pyramid model to the concept of the individual, "being and becoming" describes who we are (identity, spirituality, values, character, worldview, etc.). "Thinking and feeling" incorporates one's awareness of self, others, and the situation, while "action" are the steps taken that affect not only the person taking the action but also other people, organizations, and the larger community. Cafferky refers to this pyramid as the framing device for the entire book.

The text covers the management topics expected in a basic management text: management history; environmental issues; cross-cultural management; moral and social responsibility; planning and decision-making; strategic thinking; human resource management; communication; motivation; leadership; change, power and conflict; and managerial control and accountability.

A unique chapter is the one titled "Spirituality, Faith, and Management" (Chapter 15). Here Cafferky identifies a number of aspects of spirituality and highlights the differences between religion and spirituality. The chapter, however, was not as well structured as expected and did not adequately summarize the role of spirituality and faith in the workplace. For the final chapter of the text, a more complete wrap-up of the importance of spirituality and faith in management would have been helpful.

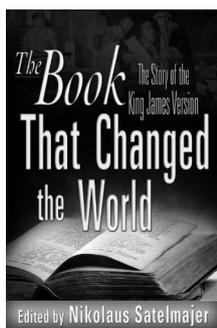
Of more interest (and help from the perspective of an instructor) was the appendix on the assumptions of management. This discussion of what is assumed by most management textbooks and how those assumptions fit into the Christian worldview will be particularly helpful for both students and teachers who wrestle with the integration of Scripture and traditional management philosophies.

Each chapter opens with a brief case that highlights the central issue of the chapter, and ends with a good summary of the chapter. Substantial references in the endnotes to each chapter are especially helpful to instructors if they wish to follow up on a particular quote or item. Each chapter also contains good discussion questions and exercises. Finally, there are 10 short cases at the end of the book that are integrated into the chapter topics through a table provided on the inside cover of the text. Instructors will find these cases and the table extremely helpful when discussing these concepts in the classroom.

*Management: A Faith-Based Perspective* is not a text for those who do not want to think. Fortunately, Cafferky has not done the thinking for the student! However, he has set the stakes in the ground for integration by providing information that will require both careful teaching (by the instructor) and careful thought (by the student). Instructors will have material at their fingertips to use for deliberate classroom discussions, and students will have ample opportunity to argue the points from various perspectives. But isn't

this what the integration of faith and learning requires? If so, Cafferky has given his readers a good starting point.

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**The Book that Changed the World: The Story of the King James Version**

edited by Nikolaus Satelmajer (Nampa, Idaho: Pacific Press, 2012; 153 pages; paperback)

Reviewed by Remwil R. Tornalejo

Composed of 11 chapters, authored by different assigned contributors, and divided into four sections, this book commemorates the 400<sup>th</sup> anniversary of the publication of the King James Version of the Holy Scriptures. The first section provides a brief history of the King James Bible (KJV), also known as the Authorized Version. It proposes that the KJV is a sort of “refinement” of the Wycliff Bible, the Tyndale Bible, and other early English translations that preceded it. The opening chapters also take into account the political and religious situation in England during the late 13<sup>th</sup> century, which played an important role in the quest for a Bible translation without any religious or denominational bias.

The second section discusses the far-reaching influence of the KJV in the life of the people of England, where it originated. This influence, of course, extended far beyond the life of the church, affecting the growth and dynamism of literature, language, politics, music and art, and social history of the English-speaking world. The contributors point out that the KJV has shaped the core values of western civilization, especially its democratic values.

The book offers a thought-provoking idea in attributing the present decline of Western civilization to the “continuing post-Enlightenment assault on the authority of the Judeo-Christian Scriptures.” In other words, the undermining of the Bible – which has served as the framework of the moral fiber of the past and present society – has led to moral and

social decadence, which might eventually lead to the collapse of Western civilization.

The third section presents the role of the KJV in the African-American church. It is quite touching to ponder that even perhaps in the darkest period of the history of the American people – the period of slavery – the King James Bible touched the lives of those who were deprived of their dignity and freedom. It notes how these slaves – the majority of whom were unable to read the language – heard from preachers the eloquence of the King James Bible, followed its beautiful stories, committed to memory many rhythmic passages of the KJV, and cherished a hope of better days to come in a better land. Indeed, many abolitionists eloquently “advocated freedom using word and thought soaked in the language and imagery of the King James Version.”

The section also deals with the impact of the KJV on the fledgling Seventh-day Adventist Church. According to Woodrow Whidden, one of the factors that endeared the KJV to Adventists is the version’s Protestant heritage with which Adventists strongly identify. The formulation of Adventist doctrines and theology is highly indebted to the KJV, although the theological position of the Adventist church is not “KJV dependent.” The church and its scholars, committed to the Book, do accept the value of other versions.

The fourth section of the book discusses how the KJV was embraced by people during the days when not very many were literate. It points out that the oral beauty of the KJV – with its rhythmic cadence – has captivated the hearts and minds of people, and it is not surprising that KJV verses, more than any other piece of literature, have found a permanent place in famous speeches, plays, and other works of literature. This particular legacy of the KJV lives on.

The final chapters of the book move beyond recognizing the far-reaching influence of the KJV to inviting readers to make the Bible part of their daily lives and commit it to memory, whatever version one prefers.

Although much of the information in the book’s introductory chapters is not new, the authors and editors could have avoided overlapping discussions of several topics. Yet the book on the whole has many positive contributions. Foremost is the enduring emphasis the Word of God has made on past and present society, which is currently in the midst of challenges posed by a pluralistic and post-modern culture.

Altogether, the book is a good read.

Remwil R. Tornalejo (Master of Theology, Adventist International Institute of Advanced Studies) is an instructor in the historical-theological department, AIIAS, Philippines.