

FEATURE

**The Integration of Values and Business (IVB) in SDA
Organizations in the Metro Manila Area: An Observation**

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***Abstract** - Often business is taken for granted, even by SDA administrators. The integration of values and business is not dealt with in a practical and systematic manner. The inclusion of SDA values, while commendable, is not enough. What is called for is the actual integration of values and business—a much needed concept in the development of faith and ethics in the daily business life of SDA administrators. This study (n = 15) had 80% male respondents, more than half of whom were over 51 years old. About two-thirds of the respondents have been serving the SDA organization for more than 21 years. Nearly three-fourths of them had become Seventh-day Adventists because of their parents' influence. The IVB model presented in this article focuses on the business relationships developed by four SDA organizations in the area of Metro Manila, with their higher organization, employees (n = 66), and the respective public population (n = 70) as the main parties with whom they integrated values. The study concluded that SDA administrators were mostly perceived to integrate values with their respective public clientele, and not completely with their higher organization or employees.*

The integration of values and business (IVB) seems to have been taken for granted by most SDA institutions. Business may be generally transacted without the integration of values because there seems to be inadequate direction from the higher organization to do so. The reason for this perceived lack of direction is that the concept of IVB has not been widely formally institutionalized or disseminated among SDA organizations. In describing the role of the pastor in the Advent movement, Bocala (2001) reaffirmed that “the leadership of our SDA organizations must change the direction of the church from institutionalism to an evangelistic movement” (p. 61). This evangelism must be supported by people who practice in real life the values they believe in principle. The two essential elements of values—human belief (faith) and conduct (ethics)—form the underlying concept of IVB. Both elements always begin with a question of individual attributes, which the author has included in this study, consisting of *demographic* and *psychographic* variables (see Table 1). Schermerhorn, Hunt,

and Osborn (1991, p. 116), have described the process that determines behavior as having inputs from both beliefs and values, which then create attitudes, which predispose individuals to specific types of behavior (see Figure 1).

Table 1
Psychographic Philosophy of Faith and Ethics as the Foundation of Values

Value	Objective = Need	Factor	Question
Faith	Assurance of eternal life to come	<ul style="list-style-type: none"> • Motive: salvation • Perception: faithfulness • Belief: faith in Jesus 	<p>What is the motive for the assurance of eternal life?</p> <p>How should we perceive ourselves in securing that assurance?</p> <p>What should we believe in order to secure the assurance of eternal life?</p>
Ethics	Best judgment of values (right or wrong)	<ul style="list-style-type: none"> • Motive: public justice • Perception: impartiality • Belief: practical ethics of life 	<p>What is the motive for having the best judgment of values?</p> <p>How should we perceive ourselves to be in gaining the best judgment?</p> <p>What should we believe in order to obtain that best judgment?</p>

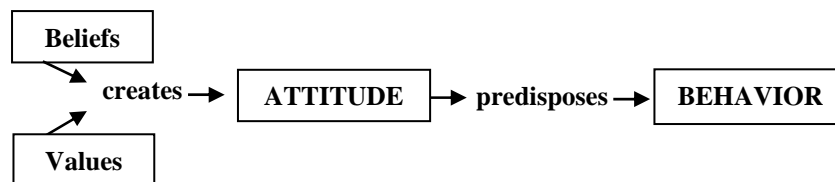


Figure 1. The process of values and human behavior at work.

(a) *Demographic characteristics* are background variables of a person. For instance, human behavior usually varies in accordance with age. Supposedly, the older a person gets, the more mature he becomes in his ways of dealing with people. This, as well as gender, differentiates leadership style in a certain administration system. Stereotypically, women tend to handle things with care and tender feeling, while men may be less emotional and express a certain degree of decisiveness. Regardless of gender, people do have different beliefs

and ways of conducting themselves, influenced by background, which create attitudes that guide their behavior. Behavior is the most significant manifestation of what an individual values most. In this study, behavior is used to show the values of SDA administrators.

(b) *Psychographic characteristics* are mental process-related variables that influence a person's lifestyle and behavior. For instance, a morally and religiously conservative person will be unlikely to take risks in making a controversial decision in his/her administrative role. On the other hand, an administrator who tends to be impartial and/or nondiscriminatory to everyone at all times will most likely be concerned with making decisions that will benefit all in the organization. In other words, "psychographic characteristics point to personality" (Roberto, 1987, p. 87). Like the demographic variables, the belief system of a person guides his/her conduct, which creates an attitude, which, in turn, determines his/her behavior. Again, this behavior is a significant manifestation of what SDA administrators value most.

Psychographic variables are based on what we believe or teach, which is sometimes referred to as "haggadah." Our behavior is the expression of what we believe, or the practical ethics of life (see Table 1).

Several psychologists have attempted to define what values were in the past (see for example Schermerhorn, et al., 1991). Milton Rokeach (as cited in Witt, n.d.), a noted psychologist, defines values as "global beliefs that guide actions and judgments across a variety of situations" (Instrumental vs. Terminal Values section, para. 1). Another noted psychologist (Spranger, as cited in Jalilvand, 2000) categorized values into six major types: theoretical, economic, aesthetic, social, political, and religious. This classification has been in measuring the relative importance to individuals of these six values.

For the purpose of the study, the author has categorized values into the following:

- Faith and ethics (derived from Rokeach, as cited in Witt, n.d.; Spranger, as cited in Jalilvand, 2000).
- Achievement, concern for others, honesty, and fairness (Meglino, Ravlin, & Adkins, 1990, pp. 8-9).

Faith, being the first and most important element, underlies our relationship with God (vertical) and fellow men (horizontal). According to Scripture, faith and deeds in our life, including when at work, are closely intertwined. The apostle James said, "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?" (James 2:14, NIV). It seems evident that faith and deeds have been intimately paired for a certain purpose. The apostle illustrated the fact that faith goes with actions by using the example of Abraham. Abraham obeyed the Lord by being willing to sacrifice Isaac. "You see that his faith and his actions were working together, and his faith was made complete by what he did" (James 2:22, NIV). This is where faith becomes

evident, when it is integrated with actions in our dealings with people, including in business.

It is obvious that good deeds alone do not create a right relationship between God and humankind. One of the 27 SDA fundamental doctrines points out that “in our lawless age absolutes are neutralized, dishonesty is praised, bribery is a way of life, adultery is rampant, and agreements, both international and personal, lie shattered” (Ministerial Association, 1988, p. 101). Obviously, the practical religious principles for our life conduct have been blurred. Another fundamental doctrine points out that “many wrongly believe that their standing before God depends on their good or bad deeds without faith” (p. 121).

The Scripture points out our responsibility as effectual witnesses for the Lord; actively sharing the faith of Jesus Christ with others. One of the three angels’ messages describes this responsibility: “then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people” (Revelation 14:1, NIV). Believing this represents a message given by human witnesses, this author believes there is a need for integrating this religious value of sharing our faith into business. It should eventually become a practical living principle: “Obey the will of God, commit yourself completely to the fulfillment of God’s purpose for yourself and the world” (Butler, 1968, p. 29).

A person of mature faith integrates these eight core dimensions of faith into their life:

1. Trusts in God's saving grace and believes firmly in the humanity and divinity of Jesus;
2. Experiences a sense of personal well being, security, and peace;
3. Integrates faith and life, seeing work, family, social relationships, and political choices as part of one's religious life;
4. Seeks spiritual growth through study, reflection, prayer, and discussion with others;
5. Seeks to be a part of a community of believers in which people give witness to their faith which supports and nourishes one another;
6. Holds life-affirming values, including commitment to racial and gender equality;
7. Advocates social and global change to bring about greater social justice;
8. Serves humanity, consistently and passionately, through acts of love and justice. (Dudley, as cited in Appel, 2004, p. 14)

The second element, ethics, is basically about the moral conduct of a person. It complements the religious value briefly discussed earlier. It is derived from the Greek word *ethos*—meaning a distinguishing characteristic, and *moral* which comes from the Latin word *mos*. Ethics is defined as “the study of human

conduct with emphasis on the determination of right and wrong” (Berghofer, n.d., p. 1).

People basically assume a certain degree of responsibility to the community. “To be human means to be social and to be social means to be confronted with moral obligations” (Moga, 1993, p. 115). In the same way, an administrator assumes the same responsibility to his community and public at large. In the business environment, he is obliged to demonstrate that he is an ethical person who preserves and exercises judgment on religious and moral values. Some common characteristics that constitute an ethical person are as follows:

1. *Wisdom.* This consists of intelligence grounded in experience. Of wisdom, Socrates once said: “The Delphic oracle said I was the wisest of all the Greeks. It is because I alone, of all the Greeks, know that I know nothing.” Wisdom is to the mind as health is to the body.

2. *Courage.* Aptly described, courage refers to the determination to stand behind one’s decisions, or to admit to wrong decision. Moral courage is said to be a virtue of higher cast and of nobler origin than physical. It renders a man, in the pursuit or defense of rights, overcoming the fear of reproach, opposition, or contempt.

3. *Temperance.* It is the ability to see the extreme positions of an issue and to steer a middle course. Temperance keeps the senses clear and unembarrassed. It is manifested in the appearance and decorum of a person and commands the will into actions.

4. *Justice.* In the Justinian code, there appears the following quotation: “Justice is the constant desire to render to every man his due.” Thus, justice is respect for the rights of others. It represents fairness and the recognition of obligations.

5. *Conscience.* Conscience should be a man’s faithful friend and ally. It represents the capacity for recognizing situations that call for ethical decision-making.

Any business manager or executive whose conduct can be called ethical, regardless of his ethical beliefs, will exhibit these characteristics. (Miranda-Gow & Miranda, 2000, pp. 11-12)

Since this study focuses on the relationship between business and ethics, the two major components—*philosophical* and *managerial*—are included. “Business ethics therefore, combines the idealism of the philosophy of ethics and the realism of management practices in business” (Leveriza, 1991, p. 7). The “*philosophical*” “component of this relationship in its broadest sense is a systematic attempt in constructing meaning out of our individual and collective human experiences” (de George, 1982, p. 11). The philosophical aspect relates to the science of human conduct in the form of an unwritten law, which people

do not make for their own convenience, but observe carefully and thoughtfully. The “*managerial*” component of the relationship is then the result of observing that unwritten law. “Behind every managerial decision or action are assumptions about human nature and human behavior” (McGregor, 1960, p. 33). This managerial decision will in turn provide operational values for the administration or management of the organization (Scott & Mitchell, 1972, p. 16).

The gray area between right and wrong is where most ethical questions lie. The life of a person by itself has no significant meaning. The significance and importance of life depends on one’s relationship with other individuals. One’s task is comparable to that of a “God-sized task” –which is interpreted as “God is moving together with those administrators in a remarkable way” (McCamy & Gibbs, 1999, p. 111). This further confirms that the work of “moving together” is not the task of ordained ministers alone. White (1940) reminds us that “the Savior’s commission to the disciples included all the believers. It includes all believers until the end of the time. It is a fatal mistake to suppose that the work of saving souls depends upon the ordained ministers” (p. 822). This study attempts to explore whether SDA administrators perceive themselves as having made the right choices toward this ethical stance. The significance of this study is therefore directed toward the following: first, adding to the general body of knowledge by asserting that values must be integrated with business; second, determining whether SDA administrators who regard business as playing a role in the fulfillment of the three angels’ messages are reflecting values in their daily business undertakings; and finally, to provide SDA academicians with a guide in describing current and appropriate practice within the content of the courses they teach.

Research Questions

The main focus of the study is to determine whether values (including faith and ethics) were integrated into the daily business lives of administrators in SDA organizations in the Metro Manila area. Based on the main problem, the study specifically sought to answer the following questions:

1. In terms of rank order of means, how did the SDA administrators perceive themselves in regards to integration of values in their daily business undertakings?
2. Did the administrators’ perception of integration of values and business differ from those of their higher organization, employees, and the public?

Based on the above questions, the null hypothesis was that the perceptions of the SDA administrators on integration of values did not differ from those perceived by the higher organization, the employees, and the public. The test of statistical significance was set at 5%.

Observation on Integration of Values and Business (IVB)

The IVB model presented here focused on whether the administrators of SDA organizations had integrated values (faith and ethics) in their daily business life. The business relationship explored was limited to the following set of interactions:

- (1) Administrator → Higher Organization
- (2) Administrator → Employees
- (3) Administrator → Public

All interactions were analyzed by groupings based on the demographic and psychographic variables but these are not reported here. This model is presented in Figure 2. This report informs about the integration of values as perceived by the self report of the administrators and as perceived by their higher organization, employees and public.

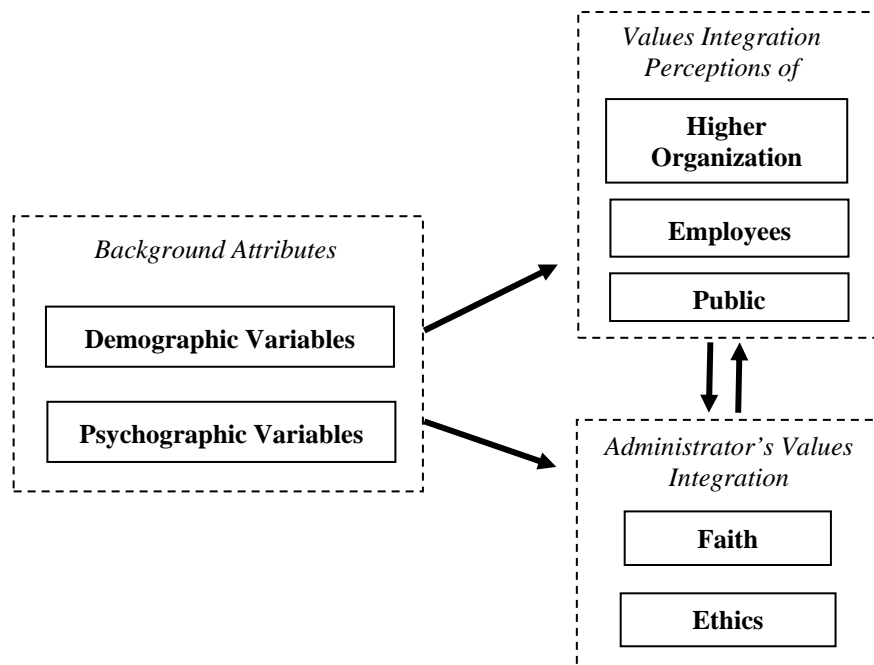


Figure 2. Integration of Values and Business Model.

The values studied are listed in Table 2 showing two classification systems for these values. Values were described in terms of faith (F) and ethics (E) in category 1, as well as using Meglino et al.'s (1990)

categorizations (Category 2) of the values of Achievement (A), Concern for others (C), Honesty (H), and Fairness (F).

Table 2
Values According to Two Categories

VALUES	CATEGORY	
	1	2
Integration Toward Higher Organization		
1. Honesty in financial accountability	F	H
2. Serve higher organization wholeheartedly	F	C
3. Transparency in higher organization reporting	E	H
4. Separation of personal account	E	H
5. Efficient official time management	E	H
6. Decision-making that reflects faith	F	A
7. Coordination of planning work	E	A
8. Courage to say the truth	F	A
9. Dispute reconciliation with church	F	F
10. Prayer for the success of higher organization	F	C
11. Espionage against higher organization not practiced	E	F
12. Higher organization representation when authorized	E	F
13. Compliance with higher organization directives	E	A
14. Shared decision-making with higher organization	E	A
15. Signing conflict of interest agreement	E	H
16. Due process in employee termination	E	F
17. Due process in employee appointment	E	F
18. Non-intervention in decision-making	E	F
Integration Toward Employees		
1. Honest reporting of expense account	E	H
2. Handling organizational resources	E	H
3. Avoiding bribery/giving commission	E	H
4. Avoiding breach of faith in dealing with employees	E	F
5. Behavior of a faithful steward	F	C
6. Signing of contract of employment	E	F
7. Avoiding organizational wastage	E	F
8. Qualification-based recruitment	E	A
9. Due process of employee termination	E	F
10. Paying fair financial remuneration	E	F
11. Interference of personal interest with work	E	H
12. Never scolding employees in public	E	F
13. Fair implementation of disciplinary action	E	F
14. Start and end work on time	E	H
15. Observance of right for privacy	E	F
16. Due process of employee appointment	E	F
17. Fair resolution of employee grievances	E	F

table continues

Table 2 (continued)
 Values According to Two Categories

VALUES	CATEGORY	
	1	2
18. Organizing a periodical week-of-prayer	F	A
19. Good working conditions	E	F
20. Keeping organizational confidentiality	E	F
21. Achievement of organizational goals	E	A
22. Personal favoritism not practiced	E	F
23. Employees welfare as a high priority	E	C
24. Time management with adequate rest	E	F
25. Continuous direction against idleness	E	F
26. Incentives for meritorious services	E	F
27. Morning worship before official work	F	A
28. Respect of culture as a way of life	E	F
29. Personal Bible reading with employees	F	C
30. Organizing regular physical exercises	E	A
31. Implementation of job rotation	E	F
32. Pirating employees from other offices	E	F
Integration Toward the Public		
1. Avoiding quarrels with the public	E	F
2. Humility in dealing with the public	E	A
3. Credibility through public relation	E	A
4. Avoiding bribery of Government offices	E	H
5. Funds for community outreach	F	C
6. Developing sincere relationship	F	A
7. Fair mutual business deals	E	F
8. Compliance with Government directives	E	A
9. Involvement of community in project	E	C
10. Meeting people without appointments	E	C
11. Regular visits to the needy public	F	C
12. Inviting people to come to church	F	C
13. Public testimony about Christ	F	C

Category 1 = Faith (F) or Ethics (E)

Category 2 = Achievement (A), Concern for others (C), Honesty (H), Fairness (F)

Research Method

The research undertaken was a descriptive study. The questionnaires used were developed and validated by the researcher. They were distributed to and collected from all SDA organizations in the Metro Manila area. The following sets of instruments, complemented by interviews, were used in the study. The first questionnaire of three pages was filled out by administrators only; the second questionnaire of one page was filled out by higher organization representatives only; the third questionnaire of one page was filled out by

employees only; and the fourth questionnaire also of one page was filled out by the respective public only.

Data Analysis

Respondent profiles (demographic and psychographic) were described using simple percentages. Means and standard deviations were computed to measure the perceptions of the SDA administrators, higher organizations, employees, and their public. This work focuses on administrators' self-perceptions and the perceptions of the surrounding stakeholders—higher levels of administration, employees, and the public. The questionnaire measured agreement about the extent to which faith and ethics were integrated in the workplace using a 7-point Likert scale where 1 = very strongly disagree, 2 = strongly disagree, 3 = disagree, 4 = neither agree nor disagree, 5 = agree, 6 = strongly agree, and 7 = very strongly agree.

The differences in perception of the integration of values and business between the administrators, higher organizations, the employees, and their respective public were evaluated using independent *t* tests in order to test the hypothesis of the study.

Results—Respondents Observed

Respondents of the study were all working in SDA organizations in Metro Manila. They consisted of administrators ($n = 15$), employees ($n = 66$), and their related public ($n = 70$), selected at 5 for each administrator); in addition, the three administrators from a higher organization rated the extent to which values were integrated by all respondent administrators.

When grouped by gender, male administrators apparently represented 80% of all respondents. About 53.3% of this group was in the age bracket of above 51 years old. Of the administrator respondents, 66.7% of them had been serving in the SDA organization for more than 21 years. They became Seventh-day Adventists mainly because of their parents' influence ($n = 11$ or 73.3%). About 20% and 6.7%, respectively, had come to know the truth from public evangelism and the educational system. Most respondents had been SDA members for more than 26 years ($n = 13$ or 86.6%). Data also revealed that most administrator respondents seemed to prefer a consultative style in their leadership rather than an authoritarian style ($n = 13$ or 86.6%). They preferred to make decisions based on group consensus or team work (see Table 3 and Appendix A).

Table 3
Population and Respondent Administrators Grouped by SDA Organizations in the Metro Manila Area

RESPONDENT	ORG I			ORG II			ORG III			ORG IV		
	N	n	%	N	n	%	N	n	%	N	n	%
Administrators (n=15) *	5	5	100	6	6	100	4	3	75	1	1	100
Employees (n = 66) **	30	29	97	10	10	100	24	23	96	4	4	100
Public (n = 70) ***	25	20	80	30	29	97	20	16	80	5	5	100

- * *Administrator* refers to president, vice president, secretary, and treasurer, including two principals, and a director.
- ** *Employees* refer only to directors and department heads, including administrators' secretaries.
- *** *Public* (external party), varied by the nature of organization, may be SDA members, students, suppliers, bankers, government officials, or anybody who has dealings with the organization.

In terms of allocation of time spent in a year (see Table 4), the summary indicates that SDA administrators dealt mainly with their public (total = 53.9%. Of this, 8.4% of the time was spent with customers, 15.4% with SDA members, and 30.1% with others). This is followed by moderate amount of time spent with their employees (36.7%), and the least time with their higher organization (9.4%). Administrators of ORG I, ORG II and ORG III seemed to deal more with their public and employees; while in terms of dealing with higher organization, ORG II, ORG III and ORG IV seemed to have spent more time than ORG I dealing with administrators. In terms of dealing with SDA members, ORG I and ORG II seemed to have spent more time than others.

Table 4
A Summary of Daily Time Spent in a Year by SDA Administrators in Dealing with Higher Organization, Employees, and their Public (SDA n = 15)

DEALING WITH (aggregate composition %)	ORG I	ORG II	ORG III	ORG IV
Higher organization (9.4%)	5.8	11.4	10.5	10.0
Employees (36.7)	37.6	37.9	36.2	35.0
Customers or patients (8.4)	0	0	18.5	15.0
SDA members (15.4)	20.4	20.8	10.5	10.0
Others (30.1)	36.2	29.9	24.3	30.0
Total time (% = 100.0)	100.0	100.0	100.0	100.0

Responses to the Research Questions

1. To answer research question one, the profiles of the administrators' self-perceptions have been analyzed. Values, perceived as being integrated by SDA administrators, seemed to be biblical values. The ten most highly integrated values as perceived by the administrators towards their higher organization, their employees and their public are listed in rank order of the means in Appendices B to D. The biblical reference supporting each value has also been listed. Examination of the means for each item indicated administrators agreed or more frequently strongly agreed that they integrated values in their interactions in business.

The integration of values related to higher organizations ranked financial integrity as most important with values associated with transparent, wholehearted service as the next most integrated into their relationship. Self-perceptions of the most integrated values directed towards their employees were associated with integrity (honest financial reporting, resource handling, avoiding corruption and faithfulness) and fair employment. Perceived highest integration of values associated with their public ranked most highly using credibility and humility to avoid public disputes, maintaining compliance with government regulations and the avoidance of bribery.

2. Analysis of the level of integration (see Table 5) considered 18 values relating to three higher organizations, ORG III being omitted, 32 values related to employees in four organizations and 13 values related to the organizations' public. The total number of assessments of the integration of a value was 54 (3 x 18) related to higher organizations, 128 (4x32) to employees and 52 (4x13) in relation to the related public (52). Analysis of single item differences between the administrator's self-perceptions and the perceptions of their related respondents on 63 items allows the tallying of the number of items on which there is no difference of perception, implying integration of these values. SDA administrators seemed to share perceptions of integrated values most equally with their respective public (Table 5) since there was no difference between administrator responses on 51 of the 52 items (98.1%). However, SDA administrators did not as frequently share perceptions of integrated values with their higher organization (42 of 54 = 77.8%) or employees (85 of 128 = 66.4%). The administrator of Organization 4 (ORG IV) was most in agreement with others' perceived levels of values integration since no statistically significant difference was established on any item with any associated grouping. The least agreement on levels of values integration was for Organization I since only 39.7% of the items were not of a statistically significantly different level of agreement on value integration, while the percentages for Organization II and Organization III were 90.5% and 83.6%, respectively. This indicates that there was much more uncertainty about the level of agreement on the integration of values within Organization I and this may interfere with its operational functioning.

Analysis of the direction of the differences between administrators and either their higher organization, employees or public indicated that administrators usually rated themselves significantly higher on their integration of values than did their associated respondents in expressing their perceptions of the administrator. Large differences in perceptions of administrators were shared in verbal reports made to the organizations but is avoided in this work to assure confidentiality.

Table 5
A Summary of Frequencies of Values Integration with Business by SDA Administrators

PARTY	Total Values *	Those Integrated	% Integrated
Higher Organization	54	42	77.8
Employees	128	85	66.4
Public	52	51	98.1

* For the higher organization 18 values, excluding Org III, but for employees 32 values, each for all four organizations, and for the public 13 values, each for all four organizations.

Discussion

Based on the findings, the study concluded that SDA administrators agreed that they integrated values and business. Analysis of the differences in administrators’ claims and the perceptions of associated respondents indicated that administrators claimed higher value integration in business than most respondents perceived. Responses indicated that administrators integrated values most when they interacted with the public and less with an associated higher organization and even less with their employees.

The Integration of Values and Business model was observed as an alternative paradigm to anecdotal data collection for assessing whether SDA administrators had achieved the objective of living up to what they believe. The model may be expanded to include other patterns of relationships according to the needs of the specific observation. The values included in the questionnaire are based on the counsel given by the apostle Paul, “Workers, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.” (v. 5) and “masters, treat your workers in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him” (v. 9) (Ephesians 6:5, 9, NIV). Reflection raises the following questions:

1. Why did the SDA administrators tend to impress, most of all, their public in this area of values integration?

2. In the interaction with the higher organization and employees, which areas were the SDA administrators perceived to have not integrated values, (1) in general, and (2) which may have the most detrimental effect on financial resources?

Assuming the data collected is representative of usual activity, general explanations as to the possible underlying causes are as follows:

1. SDA administrators are concerned about the public image of their leadership. For reasons relating to soul winning or simply human nature, they may attempt to impress their public more carefully and to be exposed to assessment of their values less frequently than to that of their employees and higher organization.

2. The management orientation styles (considerate versus task-oriented) of the SDA administrators may have also been the main factor why they are generally perceived as not integrating values with their employees. Considerate administrators are normally less task-oriented. Employees or higher administration might have a difference in perception as to what is expected in this area, and this could cause some of the differences in opinion about values.

3. The lack of good communication between administrators and their employees and higher organization could be a hindrance to shared perceptions of value integration, and may explain why there was a difference in perception between the two.

Overall Recommendations

From consideration of this research and reflection on the simple analyses made to this time and described above, the following recommendations have been formulated:

1. In order to develop the same perceptions among administrators, a workshop on values should be conducted on a regular basis, within each large organization or for a combination of smaller organizations, at least once a year.

2. SDA organizations are advised to conduct a closer monitoring on how administrators integrate values in their daily business by means of an Integration of Values Rating Scale system.

3. The Executive Secretary is advised to assume the responsibility of administering the "integration of values and business" among administrators, directors, department heads, and other employees of every organization. Alternatively, a special team may be appointed for this purpose.

4. Based on a poll within the higher organization, employees, and SDA members as respondents, nomination of Administrator of the Year is suggested

for further emphasis upon and encouragement for implementation of values integration. The initiative should come from the Union or Division.

5. To maintain the existing good integration of values and business toward the public, appropriate training in establishing and maintaining customer relationships needs to be continued and this may provide opportunity for outreach projects involving the business public.

6. SDA administrators are advised to exert more sincere efforts to demonstrate high values within their relationship with both the higher organization and employees, and not just with the public.

7. This study should be conducted in other SDA organizations as a mechanism for checking and rechecking for the practice of integrating values consistent with organization philosophy and mission including professional ethics in administrators' daily business undertakings.

Appendix A
Administrators' Profile by Demographic and Psychographic Variables

VARIABLE	ORG I		ORG II		ORG III		ORG IV	
	N	%	N	%	n	%	n	%
Gender								
Male (n=12 or 80%)	3	60	6	100	2	67	1	100
Female (n=3 or 20%)	2	40	0	0	1	33	0	0
Age								
Less than 40 (n=1 or 6.7%)	1	20	0	0	0	0	0	0
41-50 (n=6 or 40%)	2	40	2	33	1	33	1	100
Above 51 (n = 8 or 53.3%)	2	40	4	67	2	67	0	0
Length of Service								
Less than 10 (n=2 or 13.3%)	1	20	0	0	1	33	0	0
11-20 (n=3 or 20%)	0	0	2	33	0	0	1	100
Above 21(n=10 or 66.7%)	4	80	4	67	2	67	0	0
SDA Faith								
Parents (n=11 or 73.3%)	4	80	4	67	2	67	1	100
Evangelism (n=3 or 20%)	1	20	2	33	0	0	0	0
Schooling (n=1 or 6.7%)	0	0	0	0	1	33	0	0
Others (n=0)	0	0	0	0	0	0	0	0
SDA Membership								
Less than 15 (n=0)	0	0	0	0	0	0	0	0
6-15 (n=1 or 6.7%)	1	20	0	0	0	0	0	0
16-25 (n=1 or 6.7%)	0	0	1	17	0	0	0	0
Above 26 (n=13 or 86.6%)	4	80	5	83	3	100	1	100

table continues

Appendix A (continued)
 Administrators' Profile by Demographic and Psychographic Variables

VARIABLE	ORG I		ORG II		ORG III		ORG IV	
	N	%	N	%	n	%	n	%
<i>Consultative (n=13 or 86.6%)</i>	4	80	6	100	3	100	0	0
<i>Group consensus (n=1 or 6.7%)</i>	1	20	0	0	0	0	0	0
Leadership								
<i>Authoritarian (n=0)</i>	0	0	0	0	0	0	0	0
<i>Others (n=1 or 6.7%)</i>	0	0	0	0	0	0	1	100
Psychographic								
<i>Justice (n=7 or 46.6%)</i>	3	60	2	33	2	67	0	0
<i>Conservatism (n=4 or 26.7%)</i>	1	20	2	33	1	33	0	0
<i>Faith in Jesus (n=3 or 20%)</i>	1	20	1	17	0	0	1	100
<i>Impartiality (n=1 or 6.7%)</i>	0	0	1	17	0	0	0	0

Appendix B

Rank in Order of Means of SDA Administrators' Perception on Integration of Values and Business Directed Toward their Higher Organization (SDA Ad. n = 15, ORG I-HO n = 2, ORG II-HO n = 2, and ORG IV-HO n = 2)

Rank	DESCRIPTION	Mean (M)	Std. Dev. (Sd)	Biblical Support
1	Honesty in financial accountability	6.917	0.258	Matthew 25:19
2	Serving H.O. wholeheartedly	6.875	0.352	Ephesians 6:7
3	Transparency in H.O. reporting	6.833	0.561	Matthew 5:37
4	Separation of personal account	6.792	0.594	1 Corinthians 16:1-4
5	Efficient official time management	6.700	0.632	Ephesians 5:15-16
6	Decision-making that reflect faith	6.625	0.833	James 2:14
7	Coordination of planning work *	6.567	0.743	Proverbs 16:3
8	Courage to say the truth	6.475	0.900	Ephesians 6:19
9	Dispute reconciliation with church	6.442	1.033	1 Corinthians 6:1
10	Prayer for the success of H.O.	6.167	0.833	Philemon 4

* Coordination with Higher Organization to be properly implemented.
(Note: H.O. = Higher Organization)

Appendix C

Rank in order of Means of SDA Administrators' Perceptions on Integration of Values and Business Toward Employees (SDA Ad. n = 15, ORG I-E n = 29, ORG II-E n = 10, and ORG IV-E n = 4)

Rank	DESCRIPTION	Mean (M)	Std. Dev. (Sd)	Biblical Support
1	Honest report of expense account *	6.958	0.258	Matthew 25:19
2	Handling organizational resources *	6.825	0.414	Matthew 25:14
3	Avoiding bribery/commission *	6.792	0.594	1 Samuel 12 : 3
4	Avoiding breach of faith *	6.792	0.590	Hebrews 10:38-39
5	Behavior of a faithful steward *	6.750	0.488	Luke 20 : 25
6	Signing of contract of employment	6.750	0.617	Matthew 20:2
7	Avoiding organizational wastage *	6.742	0.488	Isaiah 39:4-6; 10:1
8	Qualification-based recruitment	6.742	0.617	Judges 7:5
9	Due process in employee termination	6.708	0.632	Proverbs 21:3
10	Paying fair financial remuneration	6.700	0.507	Matthew 20:13, 14

* Direction by administrators to the employees was observed strictly.

Appendix D

Rank in Order of Means of SDA Administrators' Perceptions on Integration of Values and Business Toward the Public (SDA Ad. n = 15, CLC-E n = 29, ORG II-E n = 10, and ORG IV-E n = 4)

Rank	DESCRIPTION	Mean (M)	Std. Dev. (Sd)	Biblical Support
1	Avoiding quarrel with the public	6.750	0.617	2 Timothy 2:14
2	Compliance with government directive	6.730	0.617	1 Peter 2:13
3	Humility in dealing with the public	6.708	0.488	Philippians 2:3
4	Credibility through public relation	6.483	0.816	John 7:26
5	Avoiding bribery to Government office	6.458	0.961	1 Corinthians 15:33
6	Funds for community outreach	6.442	0.799	2 Corinthians 8:3, 4
7	Developing sincere relationship	6.425	0.799	Acts 2:42-47
8	Fair mutual business deals	6.392	0.884	1 Kings 2:6
9	Involvement of community in project	6.175	0.884	Numbers 34:18
10	Meeting people without appointment	6.033	0.862	Nehemiah 5:7

Appendix E

Differences in Perception on How Values Were Integrated with Business Between the SDA Administrators and Higher Organization at a 5% Level of Significance (SDA Ad. n = 15, ORG I-HO n = 2, ORG II-HO n = 2, and ORG IVHO n = 2)

RANK	DESCRIPTION	ORG I df=5 p(.05)=2.571		ORG II df=6 p(.05)=2.447		ORG IV df=1 p(.05)=12.706	
		<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>
1.	Honesty in financial accountability	17.928	Reject	2.156	--	2.449	--
2.	Serving H. O. whole heartedly	17.928	Reject	7.309	Reject	2.449	--
3.	Transparency in H. O. reporting	0.000	--	2.200	--	0.000	--
4.	Separation of official from personal a/c	0.000	--	0.665	--	0.816	--
5.	Efficient official time management	6.000	Reject	0.457	--	0.816	--
6.	Decision-making that reflects faith	2.988	Reject	0.180	--	0.816	--
7.	Courage to say the truth	1.455	--	2.223	--	2.449	--
8.	Coordination of planning work*	7.968	Reject	0.457	--	2.449	--
9.	Dispute reconciliation with the church	1.779	--	-0.138	--	2.449	--
10.	Prayer for the success of H. O.	5.976	Reject	0.457	--	-0.408	--
11.	Espionage against H. O. not practiced	6.000	Reject	-0.320	--	0.000	--
12.	H. O. representation when authorized	1.992	--	-0.430	--	0.000	--
13.	Compliance with H. O. directives	2.615	Reject	0.462	--	-0.817	--
14.	Shared decision-making with H. O.*	0.352	--	0.457	--	-1.225	--
15.	Signing conflict of interest agreement*	0.000	--	0.436	--	-1.225	--
16.	Due process in employee termination*	17.928	Reject	-0.188	--	-1.225	--
17.	Due process in employee appointment*	2.615	Reject	0.188	--	-1.225	--
18.	Non-intervention in decision-making*	3.218	Reject	-0.334	--	-1.225	--

* *Coordination with the higher organization*

Appendix F

Differences in Perception on How Values Were Integrated with Business Between the SDA Administrators and their Employees at a 5% Level of Significance (SDA Ad. n = 15, ORG I-E n = 29, ORG II-E n = 10, ORG III-E n = 23 and ORG IV-E n = 4)

RANK	DESCRIPTION	ORG I df=32 p(.05)=1.960		ORG II df=14 p(.05)=2.145		ORG III df=24 p(.05)=2.064		ORG IV df=3 p(.05)=3.182	
		<i>t value</i>	<i>Note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>
1.	Honest reporting of expense account	4.844	Reject	1.046	--	1.967	--	0.732	--
2.	Handling of organizational resources*	3.161	Reject	2.244	Reject	1.766	--	1.341	--
3.	Avoiding bribery/giving commission*	3.685	Reject	0.874	--	1.634	--	0.298	--
4.	Avoiding breach of faith	3.905	Reject	1.428	--	1.459	--	0.447	--
5.	Behavior of a faithful steward	3.278	Reject	-0.234	--	2.286	Reject	0.731	--
6.	Signing of contract of employment	3.338	Reject	-0.186	--	2.337	Reject	0.732	--
7.	Avoiding organizational wastage*	3.584	Reject	0.274	--	1.459	--	0.537	--
8.	Qualification-based recruitment	3.584	Reject	2.803	Reject	1.777	--	0.805	--
9.	Due process in employee termination	5.259	Reject	0.417	--	2.941	Reject	0.732	--

table continues

Appendix F (continued)

Differences in Perception on How Values Were Integrated with Business Between the SDA Administrators and their Employees at a 5% Level of Significance (SDA Ad. n = 15, ORG I-E n = 29, ORG II-E n = 10, ORG III-E n = 23 and ORG IV-E n = 4)

RANK	DESCRIPTION	ORG I df=32		ORG II df=14		ORG III df=24		ORG IV df=3	
		p(.05)=1.960		p(.05)=2.145		p(.05)=2.064		p(.05)=3.182	
		<i>t value</i>	<i>Note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>
10.	Paying fair financial remuneration	5.715	Reject	0.096	--	2.140	Reject	0.447	--
11.	Interference of personal interest with work	2.153	Reject	1.232	--	2.286	Reject	1.341	--
12.	Never scolding employees in public	1.583	--	1.109	--	2.078	Reject	0.149	--
13.	Fair implementation of disciplinary action	3.134	Reject	1.909	--	2.254	Reject	0.805	--
14.	Start and end work on time*	3.273	Reject	0.182	--	1.759	--	0.609	--
15.	Observance of right for privacy	2.214	Reject	-0.087	--	2.006	--	0.447	--
16.	Due process in employee appointment	3.588	Reject	1.157	--	2.831	Reject	0.298	--
17.	Fair resolution of employee grievances	2.679	Reject	3.776	Reject	3.004	Reject	0.805	--
18.	Organizing a periodic week-of-prayer	1.361	--	-0.616	--	-0.393	--	2.964	--
19.	Good working conditions	3.348	Reject	1.428	--	1.546	--	0.706	--
20.	Keeping organizational confidentiality	1.922	Reject	-0.063	--	1.524	--	0.706	--

table continues

Appendix F (continued)

Differences in Perception on How Values Were Integrated with Business Between the SDA Administrators and their Employees at a 5% Level of Significance (SDA Ad. n = 15, ORG I-E n = 29, ORG II-E n = 10, ORG III-E n = 23 and ORG IV-E n = 4)

RANK	DESCRIPTION	ORG I df=32 p(.05)=1.960		ORG II df=14 p(.05)=2.145		ORG III df=24 p(.05)=2.064		ORG IV df=3 p(.05)=3.182	
		<i>t value</i>	<i>Note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>
21.	Achievement of organizational goals*	3.739	Reject	0.576	--	1.503	--	0.696	--
22.	Personal favoritism not practiced	3.255	Reject	0.792	--	2.599	Reject	0.366	--
23.	Employees' welfare as a high priority	3.076	Reject	2.542	Reject	1.491	--	0.298	--
24.	Time management with adequate rest*	1.953	--	-0.087	--	1.249	--	0.537	--
25.	Continuous direction against idleness*	2.016	Reject	-0.182	--	1.539	--	0.537	--
26.	Incentives for meritorious services	2.405	Reject	0.932	--	1.605	--	0.745	--
27.	Morning worship before official work	0.509	--	2.853	Reject	0.576	--	-4.029	--
28.	Respect of culture as a way of life	4.454	Reject	0.723	--	2.264	Reject	-0.447	--

table continues

Appendix F (continued)

Differences in Perception on How Values Were Integrated with Business Between the SDA Administrators and their Employees at a 5% Level of Significance (SDA Ad. n = 15, ORG I-E n = 29, ORG II-E n = 10, ORG III-E n = 23 and ORG IV-E n = 4)

RANK	DESCRIPTION	ORG I df=32 p(.05)=1.960		ORG II df=14 p(.05)=2.145		ORG III df=24 p(.05)=2.064		ORG IV df=3 p(.05)=3.182	
		<i>t value</i>	<i>Note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>	<i>t value</i>	<i>note</i>
29.	Personal Bible reading with employees	1.108	Reject	0.131	--	-0.118	--	0.731	--
30.	Organizing regular physical exercises	1.423	Reject	0.063	--	0.944	--	2.683	--
31.	Implementation of job rotation	3.651	Reject	-0.747	--	0.393	--	-1.341	--
32.	Pirating employees from other offices	1.950	--	1.130	--	-0.445	--	0.000	--

* *Direction to employees*

Appendix G

Differences in Perception on How Values Were Integrated with Business Between the SDA Administrators and the Public They Deal with at a 5% Level of Significance (SDA n = 15, ORG I-P n = 20, ORG II-P n = 29, ORG III-P n = 16 and ORG IV-P n = 5)

RANKED DESCRIPTION	ORG I df=23 p(.05)=2.069		ORG II df=6 p(.05)=1.960		ORG III df=17 p(.05)=2.110		ORG IV df=4 p(.05)=2.776	
	t value	note	t value	note	t value	note	t value	note
1. Avoiding quarrel with the public	1.292	--	0.828	--	1.312	--	0.423	--
2. Humility in dealing with the public	1.332	--	2.089	Reject	0.557	--	0.894	--
3. Credibility through public relation	1.135	--	0.874	--	0.481	--	0.542	--
4. Avoiding bribery to Government office	0.408	--	0.654	--	1.455	--	0.635	--
5. Funds for community outreach	1.246	--	-0.244	--	0.731	--	0.702	--
6. Developing sincere relationship	0.698	--	0.996	--	0.472	--	0.894	--
7. Fair mutual business deals	1.760	--	1.387	--	0.696	--	0.887	--
8. Compliance with Government directives	0.602	--	0.439	--	0.840	--	0.677	--
9. Involvement of community in project	1.095	--	-0.335	--	0.422	--	1.775	--
10. Regular visits to the needy public	0.765	--	0.881	--	1.009	--	0.614	--
11. Inviting people to come to church	0.816	--	1.553	--	0.563	--	-0.275	--
12. Public testimony about Christ	0.730	--	-0.236	--	0.589	--	-0.899	--

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