

Business Stakeholder Trends as Kingdom Opportunities in a Secularizing World

AGAM IHEANYI-IGWE

Northwest Christian University

TIMOTHY VEACH

Northwest Christian University

ABSTRACT: “Business as mission” (BAM) has emerged as a classification of business-driven holistic mission applying a Christ-centered, multiple-bottom-line model. Secular developments in business activity often respond to stakeholder trends. Literature in Christian ministry, however, designates the secularizing age as a challenge to evangelical missions. This paper identifies needs in holistic missions in which BAM activity can take advantage of business stakeholder trends to better serve the purposes of mission activity, creating Kingdom opportunities.

INTRODUCTION

The secularizing age poses what may be considered as challenges for evangelical mission as the decline in religion, or the decline in religious authority, results in what seems like the distancing of humanity from God and, thus, the Gospel. Alternatively, the secularizing age may offer opportunities for evangelical mission activity that is cognizant of the unique characteristics of this secularizing age and intentional about engaging humanity in the context of this reality. This paper embraces the concept of holistic mission as a means for taking advantage of the opportunities this secularizing age offers in augmenting the purpose of mission and, ultimately, sharing the Gospel. Specifically, the precepts of this paper introduce an application of BAM (business as mission) that reflects an intentional response to current business trends relating to the primary relationships engaged by a business, namely, business stakeholder trends. We give an overview of secularization and introduce holistic mission and the foundational arguments in favor of BAM as a strategy of holistic mission. Further, we present stakeholder theory along with the major business stakeholder trends relevant to today’s kingdom businesses. Finally, we offer conclusions suggesting the implications of an intentional approach toward meeting business stakeholders where

they are in order to employ BAM as a means for forwarding evangelical mission in the secularizing age

Secularization, Secularization Theory, and Christian Response

Secularization refers to the process by which a society transitions from a worldview centered on religious realities to one that denies or ignores religious influence and significance (Hill, 2015, p. 311). This paper distinguishes between secularization as a phenomenon, described above, and the theoretical set of assumptions about the phenomenon, better known as the secularization theory. Secularization theory asserts that secularization follows the modernization of societies inevitably; therefore, as urbanization, industrialization, rationalization, and scientific enquiry increase, religiousness will decline. Modernization in this view does not merely precede secularization, but is the cause of it. By this understanding, secularization, which is a product of modernization, would be a long, gradual, permanent process. Furthermore, while the secularization theory mostly discusses Christendom, its tenets are applied globally; therefore any religious belief in the supernatural (animist, Islamic, Hindu, etc.) is expected to be a potential victim.

Secularization theory seemed to be validated by the decline of institutional religion in Western Europe; how-

ever, this decline was countered by its rapid growth in South America, Africa, and Asia. The growth of Christianity in those regions belies the assertion that just like in Europe, religion will become obsolete in all societies as they modernize. The theory is also challenged by the resilience of religious belief and practice in many modernized societies (Clark, 2012; Stark, 1999). Finke and Stark (2005), for instance, concluded that between 1776 and 2000, religious adherence in the United States increased from 17 to 62 percent. Furthermore, the secularization of Western societies is not as monolithic as the secularization theory suggests. This is evidenced by the fact that while there has been a decline in formal Christianity in England for instance, the same period has witnessed the growth of New Age spiritualities such as yoga (the best known), reiki, spiritual massage, and other spiritual practices that one cannot completely explain within a scientific naturalistic worldview (Heelas, 2006).

The secularization theory has also been challenged by various desecularization theories (Karpov, 2010). These critics point out cases of counter secularization, such as the religious resurgence in post-Soviet Russia, which is thought to have developed as a reaction to the forced secularization under communism (Northmore-Ball & Evans, 2012). In other words, according to critics of the secularization theory, the facts do not always support the tenets of the theory. One study (Vorster, 2013) concluded that in South Africa, modernization has led to the decline of religion in some communities and the rejuvenation of religion in others. The effect of modernization on religion seems to depend on its interaction with a range of other social factors. The challenges to the theory are not unique to Christianity; the resurgence of Islamist movements in the middle East as well as Hindu nationalism challenge the assumptions of the secularization theory.

A more helpful way to understand secularization is suggested by Chavez (1994), who makes a distinction between the decline of religion and the decline of religious authority, arguing that secularization is better understood as the latter. A secularizing age is, therefore, not one in which there is little or no religious belief but rather one in which religion is neither the dominant authority nor the organizing principle of society. Societal secularization is not necessarily linked to secularization of individuals (Berger, 1999, p. 3). Even the most ardent critics of the secularization theory generally agree on the presence of secularization in this sense. Their quarrel is with the other commitments of the secularization theory. Everyone agrees, says Stark (1999), that Catholic bishops, for instance, have less political power than they once did and that public life is no longer “suffused with religious symbols, rhetoric, or ritual.” There would be nothing

to argue about if that is all that secularization means. The conclusion thus adopted in this paper is that secularization, understood as declining religious authority, is happening; yet secularization theory is wrong (Brown, 2009, p. x).

The understanding of secularization used in this paper is not one in which religious belief is becoming obsolete, but one in which religious authority is less central to the society, and religious commitments are restricted to the private sphere. The result of secularization is increasing numbers of people who are characterized as “believing without belonging” (“Believing Without Belonging,” 2002). They tend to be distrustful of formal religious institutions and structures, describing themselves as spiritual but not religious. They are comfortable in a pluralistic world, comfortable with piecing together their religious identity from the various religious opportunities and experiences. Wuthnow (2007) describes them as “tinkerers.” The difference between tinkerers and seekers is that while seekers search for the destination to the journey, the tinkerer “is more comfortable simply living with the complexity, diversity, and a plurality of various religious identities” (Wessman, 2017, p. 58).

Secularization brings about a difficult change of status for the church in societies with a strong Christian heritage. Having functioned in a socially and politically supportive environment in which Christians were the majority, it is tempting to view the church’s loss of privileged position in national life as an unwelcome development. However, we observe that from an eternal perspective, social and political privilege is not always helpful to the church. From her very origins, the church has thrived under opposition. Therefore, secularization is an opportunity to distinguish faith that is genuine from the culture-privileged inherited faith of a dominant church. Secularization provides an opportunity for renewal and missional refocus as the church examines her responses and approach to mission. We now explore the response of the church to secularization.

The church can respond to secularization in two ways: adaptation or rejection. Die-hard advocates of secularization theory would necessarily suggest that adapting to secularization is the only viable path to the success and “evolution” of the church. However, theological commitments rule out adaptation as a legitimate option for the church. Moreover, the facts suggest that contrary to the assumptions of the secularization theory, in the modern world, the church thrives to the degree that it does *not* adapt to the secular mindset. A cursory comparison between the mainline and evangelical segments of the church will confirm this. The remaining alternative is to reject secularization. Reaves (2012) identifies two ways by which the church can reject a secularized worldview. The first is through religious revolution, that is,

taking over the society to stem the tide of secularization and establish some variation of a theocracy. For the church, this need not be like the mullahs of Iran. It may take the form of the religious right or moral majority in the U.S. While the methods of these examples are different, the goals are similar—to restore political control to the faithful. The second way to reject secularization is to create religious subcultures, “sectarian groups that try to distance themselves from society at large” (p. 15). The first is a distortion of the church’s mission while the latter is an abdication of it.

We propose a third way of rejecting secularization—active kingdom engagement. This entails engaging with society out of a sense of mission and living out our call to love God and neighbor. Active engagement calls us to much more than a private and personal spirituality but to a radical discipleship that is modeled on Christ. Active engagement does not retreat from the secular society but infiltrates the society to incarnate the Gospel. Active engagement is not ashamed of proclaiming the Gospel but does so in humble engagement with others rather than proud pontification. Active engagement directly engages people on the fringes of society on Jesus’ behalf, even when the church does not have societal power. What opportunities are available to the church for bold, winsome, active engagement with the neighbors whom we are called to love?

BUSINESS AS MISSION AND STAKEHOLDER THEORY

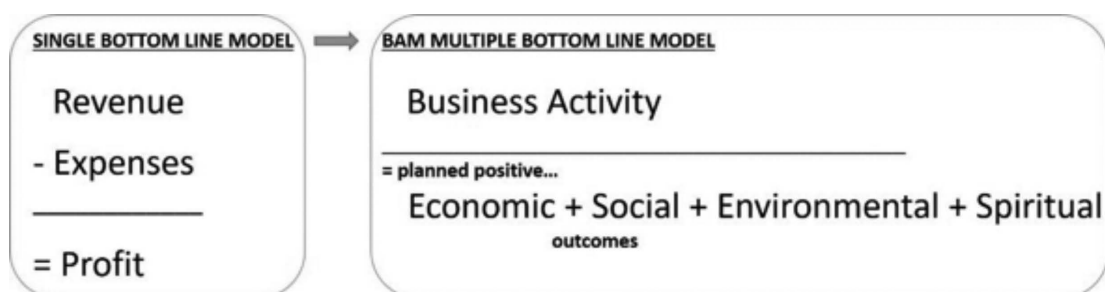
Holistic Mission and Business as Mission (BAM)

The church’s commitment to holistic mission is a demonstration of the above-mentioned active engagement. The rest of this paper will focus on business as mission (BAM) as a strategy for holistic mission and explore the opportunities from business stakeholder trends. Holistic mission insists that there is no antithesis between evangelism and discipleship on the one hand and social action on the other. Holistic

mission recognizes that the church is called to pursue the purpose of God, namely that people from all nations will experience the blessings of the kingdom of God. Holistic mission seeks to love and serve like Jesus by ministering to the whole person in recognition that God cares for both the material and immaterial aspects of the whole person. Thus, Jesus not only proclaimed the advent of the kingdom but demonstrated it by acts such as physical healing.

Business is one way of doing this. It is thus a strategy for holistic mission. Business can be done to the glory of God and is a force for good in the world, which God can use to bless people and communities. Business as mission intentionally leverages this intrinsic power of business to address spiritual needs, hand in hand with social, economic, and environmental needs. Johnson (2009) defines BAM broadly as “a for-profit commercial business venture that is Christian-led, intentionally devoted to being used as an instrument of God’s mission (*Missio Dei*) to the world, and operated in a cross-cultural environment, either domestic or international.” (p. 27-8) Business as mission as a strategy for holistic mission seeks to address the needs of the whole person and help them encounter the kingdom of God. It does not see business as instrumental but as serving an intrinsic redemptive purpose. The kingdom identity of BAM enterprises necessitates more than the triple bottom line of corporate social responsibility (CSR). The multiple bottom lines are built into the very fabric and identity of the business itself because of the kingdom focus of BAM. The concept that a business can practically sustain profits while simultaneously engaging in true missional activity has been contemplated in the literature, whereas an approach leaning in favor of missional outcomes within a theological framework appears to be most prominent (Capps et al., 2018). The multiple-bottom-line approach is considered here based on its practical applicability and consistency with the missional pitch. Figure 1 presents visually the multiple bottom lines broadly accepted as consistent with the BAM model.

Figure 1: BAM Multiple Bottom Line



(based on Johnson, 2009; bamglobal.org; expanded by the authors of this paper to reflect convergence outcomes)

Within the model, we see the convergence of the multiple bottom lines reflecting the objective of BAM business activity to achieve economic, social, environmental, and spiritual outcomes within the context of the mission field. Thus, in the context of business activity, it can be assumed that: 1) Sustainable business practices create economic and environmental benefits. 2) Business development activities that engage with host-country business partners and employees create social and economic benefits. 3) A biblical approach to engaging in environmentally friendly business activity is an expression of stewardship. 4) Engaging with people (partners, customers, employees) in a business context can effectively serve as a ministry, creating spiritual outcomes.

The next section of the paper will briefly review stakeholder theory and identify stakeholder trends which are opportunities for BAM.

Stakeholder Theory

While there is a myriad of definitions of stakeholders in the literature, the same primary stakeholders are generally identified across scholarly works as shareholders (owners), employees, suppliers, and customers. The idea that different stakeholders exert influence equally on firms and, thus, deserve equal consideration in goal-setting and distribution of resources has faced much deliberation, perhaps due to the fact that shareholders (owners) are the only ones with a legal claim on an organization. As a result of this deliberation, much of the literature in business ethics and strategy has engaged the topic of this strained relationship between stakeholder theory and shareholder theory. Friedman (1970) suggests that businesses have a responsibility to earn profits not for the benefit of shareholders but, rather, for the benefit of what we now call different stakeholder groups. Later Freeman (1984) expanded on this, more deliberately alluding to the theoretical tug-of-war between shareholder theory and stakeholder theory and presenting the idea that stakeholders must be managed with equal care. Agle et al. (2008) summarize the theoretical approaches and find a spectrum of conclusions: Some studies advocate a careful approach to stakeholders that keeps shareholder interests at the center, and they identify the moral inadequacy of stakeholder theory as unable to support financial performance. Other studies find positive correlation between stakeholder management and shareholder value, while others suggest there is no difference in shareholder value regardless of stakeholder management. Despite the broad range of empirical outcomes of the research, the significance of a stakeholder perspective of value in organizations is worthy of attention. Indeed, it is verified in the literature that there are multiple measures of value, beyond economic measures, that are relevant to

organizational performance (Harrison & Wicks, 2013). This is exemplified in the so-called triple bottom line model of CSR, originally introduced by Elkington (1994), as well as the BAM quadruple bottom line, both mentioned previously within this study.

For the purposes of the current study, the equal value of each stakeholder group to organizations will be assumed, and the trends apparent in the primary stakeholder groups will be reviewed. It is notable that goal conflicts exist across many stakeholder groups, wherein the following expectations create friction in the model:

- shareholders expect profits,
- employees expect generous wages,
- customers expect fair prices and speedy delivery,
- suppliers expect timely payment,
- governments expect safe and regulated activity, and
- the environment faces scarcity of resources (Cafferky, 2012).

Stakeholder Trends in Business

Considering the potential church responses to the secularizing world, previously identified as adaptation or rejection, it is conceptualized here that adaptation to stakeholder trends in business activity may create opportunities for engagement in holistic mission. This section explores qualified trends identified as defining the influence of three primary stakeholder groups on business activities, including shareholders, employees, and customers.

Customers.

In the secularizing world, the most relevant customer segment for most organizations comprises so-called Millennials, defined as consumers born between 1980 and 2000 (Goldman Sachs, n.d.).¹ A 2012 Boston Consulting Group study finds that non-Millennials generally describe this group as lazy or entitled, albeit highly relevant as a consumer group. Contrarily, the study finds that Millennials consider themselves as an influential group that “embraces business and government” to “bring about global change” and as generally optimistic. Millennials and non-Millennials spend equal amounts of time online, while Millennials spend that time broadcasting their ideas, contributing content, and posting ratings. This consumer group trusts people more than large organizations, values personal connections, and believes they can make the world a better place (Barton, Fromm, & Egan, 2012) by actively engaging in the community outside of the workplace (Perlis, 2017). Research by Goldman Sachs (n.d.) finds that, compared with previous generations, Millennials comprise the largest consumer segment (92 million in the US in 2017), get married at a later age, are more

Table 1: Millennial Consumer Trends

not influenced by ads for trust in brands advertising seen as inauthentic	buying cars but not buying houses mobility is vital, houses are too expensive
read online/social media reviews before a purchase trust peers	value authenticity more than content in news/info people as more relevant than logos
future inheritance won't change purchasing habits no desire to depend on the future	loyal to brands can engage with on social networks individual engagement is worthy of loyalty
participate in creation of products incorporating values & engaging with orgs	use multiple tech devices new tech that makes life more interesting
firm loyalty to brands not looking for competition, but connection	expect brands/orgs to give back to society especially loyal if support local communities

fitness focused, disapprove of smoking, are reluctant to buy big-ticket items (aside from tech), give their loyalty to brands that offer maximum convenience, and depend heavily on technology. A 2015 study of 1,300 Millennials published in *Forbes* identifies ten important trends defining this group (Schwabel, 2015), as shown in Table 1.

Donnelly and Scaff (2013) call Millennials the most relevant customer segment and the world's first "truly digital generation" but challenges social beliefs that Millennials are fundamentally different from other consumer groups (i.e., Baby Boomers and Gen Xers). The authors' study for Accenture of 6,000 Millennials in eight countries reveals similarities among all consumer groups in seeking out the lowest-cost option, in having a high affinity for mobile comparison shopping, in enjoying the bricks-and-mortar experience, in engaging online shopping, and in depending on real-time access to product information. The study, however, finds that Millennials differ from other generations in that this group expects more integration between online and offline communication and systems, gives their loyalty to organizations that treat them right, and trusts personal opinion more than marketing messages. The Accenture study concludes that today's customers react to social media adoption and seamlessness (delivering a personalized, individual experience at every touchpoint).

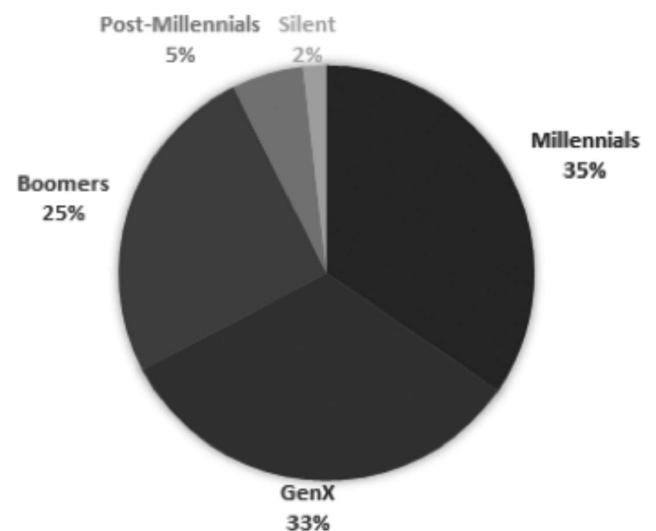
Adkins (2016) finds Millennials "unattached" to their jobs, religious affiliations, and traditional political parties. This generation is simultaneously "connected" with the world around them, "unconstrained" by tradition in their pursuit of change in the world, and "idealistic" in that they seek meaning and broad value in work and life.

Employees.

While Millennials comprise the most significant segment of salient customers, research also shows that Millennials make up America's largest employee segment as of 2015,

boosted by both the exit of the Baby Boomer generation from the workforce, the low population and participation of Gen Xers, and an increase in the young, working immigrant population (Fry, 2015, 2018), as depicted in Figure 2. Moreover, the global workforce is estimated to be dominated by Millennials in 2020 (Manpower Group, 2016). Organizational leaders are forced, thus, to embrace the changing values and behaviors of the workforce, based on the fact that Millennials are becoming the most influential employees (Basford & Schaninger, 2016). Thus, the ensuing discussion of trends in the employee stakeholder group mirrors in many ways the cultural expressions of trends in the customer stakeholder group.

Employee engagement stands as a prominent trend in human capital management. Zenger and Folkman (2017) find that younger employees place a higher value on rela-

Figure 2: Generational Makeup of U.S. Workforce in 2017

(Fry, 2018)

tionships within the workplace and appreciate engagement with colleagues and leaders more than older generation employees, choosing to stay at organizations where they engage with a “fun-to-work-with” team and increasingly avoid “boring” work.

The impact of automation on employee tasks, skills, and wages represents another major employee trend. McKinsey Global Institute envisions a challenging transition in tasks and skills employees will engage in the workplace, suggesting that 60% of occupations will see one-third of employee activities automated by 2030, resulting in employees seeking out a much more diverse mix of activities and relying more on social interaction in the workplace to maintain performance standards and sustain wages (Manyika et al., 2017).

A further trend concerns employee voice, or sharing ideas regarding problems or improvements in an organization. While some research finds that the managers of organizations often do not appreciate employee voice (Burriss, 2012), Burriss, Rockmann and Kimmons (2017) find that manager perceptions of employees are highly associated with the perceived value of employee voice. This finding aligns with current trends in the higher frequency of employee voice and the content of employee voice focusing more on professional identification (holistic approach) and meaningful work experiences rather than task fulfillment.

As further evidence of the trend in Millennials’ desire for meaningful work, a World Economic Forum review (2017) cites LinkedIn survey results suggesting that 74% of Millennials want “to know that their work matters.” The review further lists “sense of purpose” as one of the three most important things Millennials look for in a job and identifies Millennials as global citizens and optimists in the workplace.

Shareholders/Owners.

Shareholders or owners are traditionally the first primary stakeholder group considered in goal-setting and evaluating the bottom line(s) that firms assess to determine level of sustainability and success. Whether an owner holds a large equity stake in an organization or a small stake, that owner has traditionally been considered as acting in his or her own interest. However, it is suggested that owners of organizations (public, private, or other) are adapting to social pressures arising from popular opinion of the general public, forcing them away from a traditional profit model and toward a populist model of operating in the interest of the greater good before serving self-interests (“Business Can and Will,” 2017).

This is accentuated by the fact that Millennials are increasingly holding greater equity in businesses and corporations, to the effect that the cultural expressions of Millennials are being incorporated into the ideals of shareholders and owners of all generations. As business owners and stockholders in public corporations, Millennials act as consumer-owners, understanding the inter-relation between corporate culture and popular culture. Thus, with this influx of Millennial owners and shareholders, business involvement in social issues, cause marketing, and trust are demonstrated to a greater extent in boardroom deliberations (Winograd & Hais, 2014; Thomson, 2017).

In tandem with the Millennial populist culture permeating corporate boardrooms, a prominent shareholder trend concerns shareholder proposals. The frequency of shareholder proposals included in the proxy statements of publicly traded corporations has been on the rise, resulting from the increasing ease of proxy access among small equity shareholders. Of greater relevance to the current study is the fact that shareholder proposals in recent decades have increas-

Table 2: Stakeholder Trends in Summary

Shareholders	Populist Approach	responding to pressure of popular opinion about operating in interest of greater good
	Noble Proposals	receiving increasing shareholder proposals supporting environmental, social, diversity, equity
	Activism	desiring for greater communication throughout organizations and holding managers accountable
Employees	Engagement	valuing relationships and enjoyable teamwork over other aspects of the workplace
	Response to Automation	relying more on social interaction and diverse activities in response to automated workplace
	Employee Voice	sharing ideas relating to augmenting meaningful experiences over task fulfillment
Customers	Millennial Takeover	largest customer segment, broadcasting their ideas & contributing content
	Millennial Expectations	respond to authenticity, engagement, social networks, peers over advertising, responsible business
	U, C, U, I	unattached (to job, religion) , connected (with the world), unconstrained (by tradition), and idealistic (seeking meaning)

ingly addressed, supported, and are expected to continue to support, environmental and social topics, board diversity, equitable compensation, and gender diversity, while proposals addressing economic and traditional business issues are less frequent (Norwitz et al., 2018).

Shareholder activism has been identified as another trend in which shareholders of corporations are consistently requesting direct knowledge of the activities of employees and executives to hold them accountable for specific organizational activity. This trend has likely emerged because of an augmented desire for greater communication with various stakeholder groups and a focus away from the financial bottom line (i.e., profits) and toward social equity (Smith, 2017).

These shareholder/owner trends point to the relevance of augmented focus away from a singular address of the financial bottom line. Table 2 represents a summary of the relevant trends for each of these stakeholder groups.

IDENTIFYING KINGDOM OPPORTUNITIES

Customer Opportunities

Millennials are already the largest consumer segment, meaning most BAM organizations will cater to Millennial customers. The opportunity arises in that Millennials seek meaning and deeper value in their purchase decisions, creating an edge for BAM firms. Not only will BAM firms provide goods and service to this customer base, they would provide these customers the added benefit of knowing that their spending decisions are contributing to the greater good. Furthermore, since BAM enterprises have a greater purpose built into the DNA of the business, it should be evident that their contributions to the greater good goes beyond reputational CSR. An engaged customer base presents not just a potential opportunity for business growth but also for building relationships as a means of actively engaging the public for the kingdom.

Employee Opportunities

Millennials will also make up the bulk of employees, meaning that the characteristics that represent Millennials also represent the majority of employees. This cohort constitutes a large talent pool for BAM enterprises. However, this opportunity needs to be embraced with caution. Regarding staffing of BAM enterprises, Johnson (2009) suggests that the CEO and board of directors should be committed Christians. It would also be preferable for senior management to be staffed by Christians or by non-Christian professionals whose values align with the BAM concept.

Employees need not be believers, even though it would be helpful if at least some are. The trends present an opportunity for BAM firms to attract talent from a workforce that is eager to engage with BAM values, in turn creating opportunities for these employees to encounter the Gospel as they themselves participate in living out the Gospel through their jobs. The caution here is that it is possible for such employees to feel left out or feel subjected to undue pressure for working in a company with faith commitments. BAM enterprises should hold firm to their core convictions but should also respect the person's choice of what to believe. This is an essential part of our winsome active engagement. To minimize this danger, the hiring process should be designed to ensure that employees are clearly advised on the company's faith focus as well as their religious freedom, as long it is exercised in line with the company's values and vision (Johnson, 2009, pp. 371-372). These trends provide an opportunity for BAM firms to actively engage talented employees in broad markets for the kingdom.

Shareholder Opportunities

BAM firms will have access to capital that may traditionally be considered inaccessible to a firm with underlying Christian convictions because shareholders similarly represent Millennial values, endeavoring to invest in firms that hold leaders accountable and focus on serving the greater good. The risk lies with the fact that modern shareholders also react to populist pressures, and underlying Christian convictions could be compromised when popular opinion swings in an opposite direction.

BAM Multiple Bottom Line

A stakeholder approach to identifying opportunities for mission work in a secularizing world supports the adaptation perspective, thus offering leaders in churches and missions organizations a basis for advocating business as a catalyst for vigorous global missions. Furthermore, a stakeholder approach to identifying opportunities has potential to augment the outcomes dictated in the BAM multiple bottom line model as depicted in Figure 1, ideally leading to the following:

1. Sustainable Business: With regard to the economic and environmental gains relating to sustainable business practices, customers respond better to responsible business, and shareholders are proposing noble proposals for environmental protection, in turn attracting customers and shareholders to the mission and evangelical expressions of the BAM organization.
2. Business Development: As for business development with economic and social gains, mission-oriented

work will lead to better employee performance based on more meaningful work and a focus on social interaction. Customers will respond to the authenticity of a socially oriented organization, and shareholders will enjoy intrinsic returns from the social orientation, supporting this outcome. As a result, employees and/or in the mission field will be more responsive to evangelical messages.

3. Stewardship: In support for the measurable outcomes relating to environmental and spiritual bottom lines through practices of Bible-centered stewardship of resources, customers will respond to the deeper endeavor to be more connected with the earth, and shareholders will appreciate the focus on the greater good, thus leading to further trust in Christian organizations as stewards of the planet.
4. Ministry: Finally, in pursuit of spiritual and social outcomes by approaching business as a ministry, customers will be attracted by the opportunity for relationship and engagement (at the core of Christian ministry), and employees who share the organization's core vision and/or Christian faith will value the relationships and meaning. Shareholders won't be able to ignore the benefit of supporting an organization that has a clear basis for manager accountability and that serves the greater good, therefore generating an observable response to missions activities.

CONCLUDING REMARKS

The development of business practices that balance evangelical missions with economic activity through a BAM model is theorized to not only yield positive outcomes but also to support a perceptual change. To exemplify this, Wick (2018) suggests a behavioral economics model of risk that quantifies the economic payoff of taking risks for the Kingdom versus pursuing an earthly status quo. Her research demonstrates that "taking risks for the Kingdom is optimal" when you make the decision to make Christ your reference point. This supports the need for alignment of BAM activities with clear cognition of current and changing stakeholder trends.

BAM has a rich historical tradition, even if it has not always gone by that term. Even the term is merely one (perhaps the most recognizable) of many. The effects of secularization described in this study highlight multiple opportunities for winsome, spirit-filled engagement when intentional activity cognizant of potential opportunities within the context of secularization is engaged. In the secularizing age,

businesses rely on a calculated and deliberate review of the needs of various stakeholder groups in order to form and sustain relationships that yield a positive return—however that may be defined. Similarly, kingdom businesses, as well as individuals and organizations engaging in evangelical missions not related to business, seek relational points of connection to be more effective in furthering their purpose. Thus, stakeholder analysis, cognizant of stakeholder theory, which says that organizations can only achieve a holistic mission by engaging multiple relational groups, may be applied in evangelical mission such that those stakeholder trends that guide the majority of people in potential relational circles can create opportunities. This is evident in the holistic mission approach of BAM.

We cannot ignore the influence of dominant cultures and groups in a secularizing age. The culture and impact of Millennials on all aspects of social activity will only be felt more in the coming years. Yet through the support, planning, development, and implementation of BAM initiatives, evangelical mission can be augmented in a holistic mission approach that meets Millennials where they are to forward the kingdom of God as we respond to their culture and impact.

The church does not need to dominate the public square with political or military power. We already have an opportunity to invade the market square with Gospel power and serve the least for the sake of the kingdom.

REFERENCES

- Adkins, A. (2016, May 11). What millennials want from work and life. *Gallup Business Journal*. Retrieved from <http://news.gallup.com/businessjournal/191435/millennials-work-life.aspx>.
- Agle, B. R., Donaldson, T., Freeman, R. E., Jensen, M. C., Mitchell, R. K., & Wood, D. J. (2008). Dialogue: Toward superior stakeholder theory. *Business Ethics Quarterly*, 18(2), 153-190.
- Barton, C., Fromm, J. & Egan, C. (2012, April). The millennial consumer: Debunking stereotypes. *The Boston Consulting Group, Independent study by the Center for Consumer & Customer Insight*. 1-11.
- Basford, T., & Schaninger, B. (2016, April). Winning hearts and minds in the 21st Century. *McKinsey Quarterly Online*. Retrieved from <https://www.mckinsey.com/business-functions/organization/our-insights/winning-hearts-and-minds-in-the-21st-century>.

- Believing without belonging? In search of new paradigms of church and mission in secularised and postmodern contexts. (2002, July 02). Report of the WCC Commission on World Mission and Evangelism. Retrieved from <https://www.oikoumene.org/en/resources/documents/commissions/mission-and-evangelism/consultation-on-mission-in-secularised-and-postmodern-contexts>
- Berger, P. L. (1967). *The sacred canopy*. Garden City, NY: Doubleday.
- Brown, C. (2009). *The death of Christian Britain: Understanding secularisation 1800-2000* (2nd ed.). London: Routledge.
- Burris, E. R. (2012). The risks & rewards of speaking up: Responses to Voice in Organizations. *Academy of Management Journal*, 55, 851-875.
- Burris, E. R., Rockmann, K.W., & Kimmons, Y.S. (2017). The value of voice to managers: Employee identification and the content of voice. *Academy of Management Journal*, 60(6), 2099-2125.
- Cafferky, M. E. (2012). *Management: A faith-based perspective*. New Jersey: Pearson. 52-53.
- Capps, C., Touchstone, R., Eldridge, R., Smith, L., & Borchers, A. (2018). The evolution of a Christian business school's mission - Bringing business as mission to a business school's mission. *Christian Business Academy Review*, 13(1, Spring), 49-58.
- Chaves, M. (1994). Secularization as declining religious authority. *Social Forces*, 72(3), 749-774.
- Clark, J. (2012). Secularization and modernization: The failure of a 'grand narrative'. *The Historical Journal*, 55(1), 161-194. doi:10.1017/S0018246X11000586.
- Davie, G. (1994). *Religion in Britain since 1945: Believing with belonging*. Oxford, UK: Blackwell.
- Donnelly, C., & Scaff, R. (2013). Who are the millennial shoppers? And what do they really want? Accenture Outlook: *The Journal of High-Performance Business*, 2, 1-7.
- Business can and will adapt to the age of populism. (2017, January 21). *Economist*. Retrieved from <https://www.economist.com/news/business-and-finance/21714935-how-executives-balance-shareholder-expectations-and-social-pressures-businesses-can>.
- Elkington, J. (1994). Towards the sustainable corporation: Win-win-win business strategies for sustainable development. *California Management Review*, 36, 90-100.
- Finke, R., & Stark, R. (2005). *The churching of America, 1776-2005: Winners and losers in our religious economy*. (Revised ed.). Piscataway, NJ: Rutgers University Press.
- Friedman, M. (1970, Sep 13). The social responsibility of business is to increase its profits. *New York Times Magazine*. 32-33.
- Fry, R. (2015, May 11). Millennials surpass gen xers as the largest generation in U.S. labor force. *Pew Research Center Fact Tank*. Retrieved from <http://www.pewresearch.org/fact-tank/2015/05/11/millennials-surpass-gen-xers-as-the-largest-generation-in-u-s-labor-force>.
- Fry, R. (2018, March 1). Millennials projected to overtake baby boomers as America's largest generation. *Pew Research Center Fact Tank*. Retrieved from <http://www.pewresearch.org/fact-tank/2018/03/01/millennials-overtake-baby-boomers>.
- Goldman Sachs (n.d.). Millennials coming of age. *Goldman Sachs: Our Thinking*. Retrieved from <http://www.goldmansachs.com/our-thinking/pages/millennials>.
- Harrison, J. S., & Wicks, A. C. (2013). Stakeholder theory, value and firm performance. *Business Ethics Quarterly*, 23 (1, January), 97-124.
- Heelas, P. (2006). Challenging secularization theory: The growth of "new age" spiritualities of life. *Hedgehog Review*, 8(1/2), 46.
- Hewitt, R. R. (2015). The changing landscape of Christianity and the challenging context of secularism. *The Ecumenical Review*, 67(4) 543-558. Doi:10.1111/erev.12188.
- Hill, J. L. (2015). Secularization: A new testament perspective. *Evangelical Review of Theology*, 39(4), 311-323.
- Johnson, C. N. (2009). *Business as mission: A comprehensive guide to theory and practice*. Downers Grove, IL: IVP Academic.
- Karpov, V. (2010). Desecularization: A conceptual framework. *Journal of Church and State*, 52(2), 232-270. Retrieved from <https://doi.org/10.1093/jcs/csq058>.
- Lausanne BAM Manifesto (2004, Oct.). *Lausanne Committee for World Evangelism*. Retrieved from <http://bamglobal.org/lop-manifesto>.
- Manpower Group (2016). *Millennial careers: 2020 vision*. 1-19.
- Manyika, J., Lund, S., Chui, M., Bughin, J., Woetzel, J., Batra, P., Ko, R., & Sanghvi, S. (2017, December). What the future of work will mean for jobs, skills and wages. *McKinsey Global Institute Independent Report*.
- Northmore-Ball, K., & Evans, G. (2012). The limits of secularization?: The resurgence of orthodoxy in post-soviet Russia. *Journal for the Scientific Study of Religion*, 51(4), 795-808. <https://doi.org/10.1111/j.1468-5906.2012.01684.x>

- Norwitz, T. S., Niles, S. V., Sutton, A. A., & Greig, A. S. (2018, Spring). Market trends: Shareholder proposals. *Lexis Practice Advisor Journal*. Retrieved from <https://www.lexisnexis.com/lexis-practice-advisor/the-journal/b/lpa/archive/2018/02/28/market-trends-shareholder-proposals.aspx>.
- Perlis, M. (2017, Dec 6). What do millennials want from life? *Huffington Post*. Retrieved from https://www.huffingtonpost.com/mike-perlis/what-do-millennials-want-_b_10257926.html.
- Pew Research Center (n.d.). *Millennials*. Retrieved from <http://www.pewresearch.org/topics/millennials>.
- Reaves, D. (2012). Peter Berger and the rise and fall of the theory of secularization. *Denison Journal of Religion*, 11(1). Available at: <https://digitalcommons.denison.edu/religion/vol11/iss1/3>
- Schwabel, D. (2015, Jan 20). 10 New findings about the millennial consumer. *Forbes: Entrepreneurs*. Retrieved from <https://www.forbes.com/sites/danschawbel/2015/01/20/10-new-findings-about-the-millennial-consumer/#4f6c57536c8f>.
- Smith, B. (2017, March 16). Nasdaq board trivia: Trends in shareholder activism. *Nasdaq Market Insite*. Retrieved from <http://business.nasdaq.com/marketinsite/2017/Nasdaq-Board-Trivia-Trends-in-Shareholder-Activism.html>.
- Stark, R. (1999). Secularization, R.I.P. *Sociology of Religion*, 60(3), 249-273.
- Thomson, S. (2017, January 16). Everything you thought you knew about millennials is wrong. World Economic Forum: Workplace and Employment. Retrieved from <https://www.weforum.org/agenda/2017/01/everything-you-thought-you-knew-about-millennials-is-wrong>.
- Vorster, N. (2013). Christianity and secularisation in South Africa: Probing the possible link between modernisation and secularisation. *Studies in World Christianity*, 19(2), 141-161.
- Wessman, R. A. (2017). The church's witness in a secular age: A Hauerwasian response to privatized and individualized religion. *Missiology*, 45(1), 56-66. doi:10.1177/0091829616673400
- Wick, K. (2008). Value Functions, Fostering and Kingdom Gains. *Christian Business Academy Review*, 13(1, Spring), 33-40.
- Winograd, M. & Hais, M. (2014). How millennials could upend wall street and corporate America. *Governance Studies at Brookings* (May). 1-19.
- Wuthnow, R. (2007). After the baby boomers: How twenty- and thirty-somethings are shaping the future of American religion. Princeton: Princeton University Press.
- Zenger, J. & Folkman, J. (2017, June 19). How managers drive results and employee engagement at the same time. *Harvard Business Review Online*. Retrieved from <https://hbr.org/2017/06/how-managers-drive-results-and-employee-engagement-at-the-same-time>.