Introducing the Ambassador Scorecard:
A Christian Approach to HR Professional Excellence

Michael Pregitzer

Regent University
mpregitzer@regent.edu

ABSTRACT: *This paper describes a framework – the Ambassador Scorecard – that Christian human resource professionals can use to help them evaluate their vocational success. Similar to other balanced scorecard methods, this framework offers a "performance dashboard" and holistic approach measuring success based on four parameters: business knowledge, human resource expertise, cultural awareness, and Christian calling. This paper discusses the key elements of the Ambassador Scorecard, describes its use in the classroom, and discusses applications to other business disciplines. Most importantly, this paper will hopefully encourage HR professionals to pursue excellence in their vocation while maintaining accountability to Christ.*

INTRODUCTION

Recently, as I prepared to teach a course in strategic human resources management, the four quotes below – along with readings on balanced scorecards – led me to develop the concept of the Ambassador Scorecard:

> Nestling warm and sleepy in your company, like the asp in Cleopatra's bosom, is a department whose employees spend 80% of their time on routine tasks…I'm describing, of course, your human resources department, and have a modest proposal: Why not blow the sucker up? (Stewart, 1996, p. 1)

> HR is out of sync with the needs of the business. The important question is will companies be able to bring the competence of the HR function to the level the business requires? (Vikesh Mahendroo, EVP, William M. Mercer as quoted by Stewart, 1996)

> Paul says that God has called us all to function as his ambassadors. Our lives do not belong to us for our own fulfillment. The primary issue is, "How can I best represent the King in this place...?" This is not a part-time calling; it is a lifestyle. (Tripp, 2002, p. 104)

> Therefore we are ambassadors for Christ…(2 Cor. 5:20 NKJV)

Having spent 15 years both as an "asp in Cleopatra's bosom" and a manager outside of HR, I understand the criticisms of the HR function but am also sympathetic to struggles that HR has experienced to earn respect and "a seat at the table." Popular press writers may not always preach the truth, but their words often reflect common perceptions (or misperceptions).

The remainder of this paper is organized as follows: First, I will outline the problem that HR professionals (and would-be HR professionals; i.e., HR students) face in the marketplace. Second, I will provide an overview of the development and expansion of the balanced scorecard concept. Third, I will explain the basic framework and elements of the Ambassador Scorecard. Next, I will share some practical examples demonstrating how the framework was implemented in a trial classroom application, followed by my observations on how students responded to the scorecard approach, shortcomings of the approach, and how effectively it was used by students. Finally, I will conclude with my thoughts on improvements and applicability of the Ambassador Scorecard to other disciplines.

HR'S IMAGE PROBLEM

While not consistently accurate, valid, or fair, the criticisms mentioned above are ones that students will have to address as they take on the role of an HR professional. These criticisms are summarized in an (infamous) article, 'Why We Hate HR,' published in Fast Company magazine (August 2005). Author Keith Hammond provides a biting critique of the HR function, specifically enumerating four reasons why HR is unsuited to play the role of strategic partner:

1. "HR pursues efficiency in lieu of value." Hammond, along with renowned HR guru, David Ulrich, observes that HR professionals tend to focus more on activities than outcomes or deliverables. In other words, HR must deliver value to the organization; it must have a clear impact on organizational success.

2. "HR people aren't the sharpest tacks in the box." While Hammond concedes that most HR professionals are intelligent, he finds that they lack the business sense to be effective strategic partners within organizations.

3. "HR isn't working for you." Hammond argues that HR is too narrowly focused on protecting the company from litigation and promoting bureaucratic fairness instead of using its technical expertise to develop and retain exceptional employees who can drive business success.

4. "The corner office doesn't get HR (and vice versa)." Hammond asks, "Can your HR department say it has the ear of top management?" He rhetorically answers, "Probably not." The fact is that HR's image problem is not all its fault. HR professionals who want to be strategic are often relegated to distributing benefit information and organizing the company picnic.

Hammond (2005) concludes his indictment of HR by quoting Jay Jamrog, executive director of the Human Resource Institute: "[HR is crippled by] 'educated incapacity': You're smart, and you know the way you're working today isn't going to hold 10 years from now. But you can't move to that level. You're stuck." Stuck like the "asp in Cleopatra's bosom."

As a teacher, I believe that I have an obligation to my students to equip them so that they do not become "stuck," unable to leverage their HR knowledge to advance themselves and the organizations in which they will work. Moreover, as a Christian teaching Christians earning MBA's in a Christian university, I realize that I need to help students understand that all that they do in the work-place must be subjected to the calling of Jesus Christ. It is very important that we understand that we cannot separate faith and work: we are to engage in all things (family life, church, work, friendship, eating, drinking) to the glory of God (1 Cor. 10:31; Col. 3:17,23; Eph. 6:7). Moreover, as Pearcey (2004) writes, we have to avoid the temptation "to split belief from practice — to do the Lord's work but in the world's way" (p. 364). As such, adhering to a biblical worldview — seeing life through the lens of scripture — is critical.

How do we live a Christian life through the ministry of a human resource professional? The Apostle Paul provides us with a fitting metaphor and model to accomplish this integration of faith and work: "Therefore we are ambassadors for Christ…" (2 Cor. 5:20). The job of an ambassador is to represent his government, his president, or king as described by P. D. Tripp (2002):

He stands in the place of the king (or the government of his country) wherever he is, whatever he is doing. His relationships are not primarily driven by his own happiness. He decides to go places and do things because they will help him to faithfully represent the king. Thus the work of an ambassador is *incarnational* [italics added]. His actions, character, and words embody the king who is not present. (p. 104)

In the Apostle Paul's exhortation to believers, he encourages us to approach the world from the perspective of an ambassador: someone who goes out into the world representing not himself but the King, Jesus Christ. As Christians, it is critical that we consider our work (for the purposes of my class) as HR professionals, a ministry. We are called to minister to the world as agents of reconciliation between God and man (2 Cor. 5:11–6:2; Eph. 2:13-18; Col. 1:20-22).

LITERATURE REVIEW

The Ambassador Scorecard (ASC) is based on two foundational concepts: (1) Paul's call to all believers to be "ambassadors for Christ" (2 Corinthians 5:20), and (2) the trend in business to measure organizational performance through a "balanced scorecard" approach. The latter has taken many forms, including the pioneering work by Kaplan and Norton (1992) (balanced scorecard), followed by variations on their framework, including the HR scorecard (Becker, Huselid, & Ulrich, 2001), total performance scorecard and personal balanced scorecard (Rampersad, 2003), workforce scorecard (Huselid, Becker, & Beatty, 2005), enterprise risk scorecard (Calandro & Lane, 2006),

and scorecards for the evaluation of educational programs (Karathanos & Karathanos, 2005). However, with the exception of Rampersad (2003, 2005) and his presentation of the personal balanced scorecard, there is little in the scorecard literature that applies the scorecard concept to personal growth and success within an organization. Furthermore, an extensive search of the ATLA database produced no hits regarding the application of scorecards to professional Christian development and decision-making. This void in the literature is the focus of this paper.

The literature on performance scorecards is extensive and a complete discussion is beyond the scope of this paper. However, a brief overview will help position the ASC within the context of the scorecard literature. In general, scorecard researchers believe that single traditional measures (e.g., financial metrics) do not provide a full picture of success (personal or organizational) and that other elements (e.g., customer success, workforce success) must be identified and measured. While there has been some criticism of the effectiveness of the scorecard concept, the popularity of the approach suggests that it is a legitimate approach to performance evaluation (Sureshchandar & Leisten, 2005). Furthermore, while more research is necessary in determining the overall effectiveness and usefulness of the balanced scorecard framework in organizations, a recent review of the academic literature suggests that while the approach is faltering in the areas of planning, target-setting, and aligning performance measures to strategic initiatives, there are indications that the approach is effective in clarifying and translating vision and strategy, linking strategic objectives and measures, and enhancing strategic feedback and learning (Salterio & Webb, 2003).

Kaplan and Norton (1992) present the balanced scorecard as a means to "track all the important elements of a company's strategy – from continuous improvement and partnerships to teamwork and global scale"; they also use "both operational and financial metrics" to measure organizational success (p. 71). It is based on the idea that you get what you measure and that an organization's measurement system strongly affects the behavior of managers and employees as they pursue the corresponding goals and objectives. Kaplan and Norton (1992) argue that traditional financial accounting metrics like return on investment and earnings per share are often lagging performance indicators that can be misleading and are too narrowly focused. A balanced scorecard approach acknowledges that multiple measures are required to provide a clear indication of business performance and progress. The balanced scorecard links measures of various perspectives – customer, financial, internal business, and innovation and learning – to organizational performance measures (see Figure 1).

Figure 1: The Balanced Scorecard
(Kaplan & Norton, 1992)
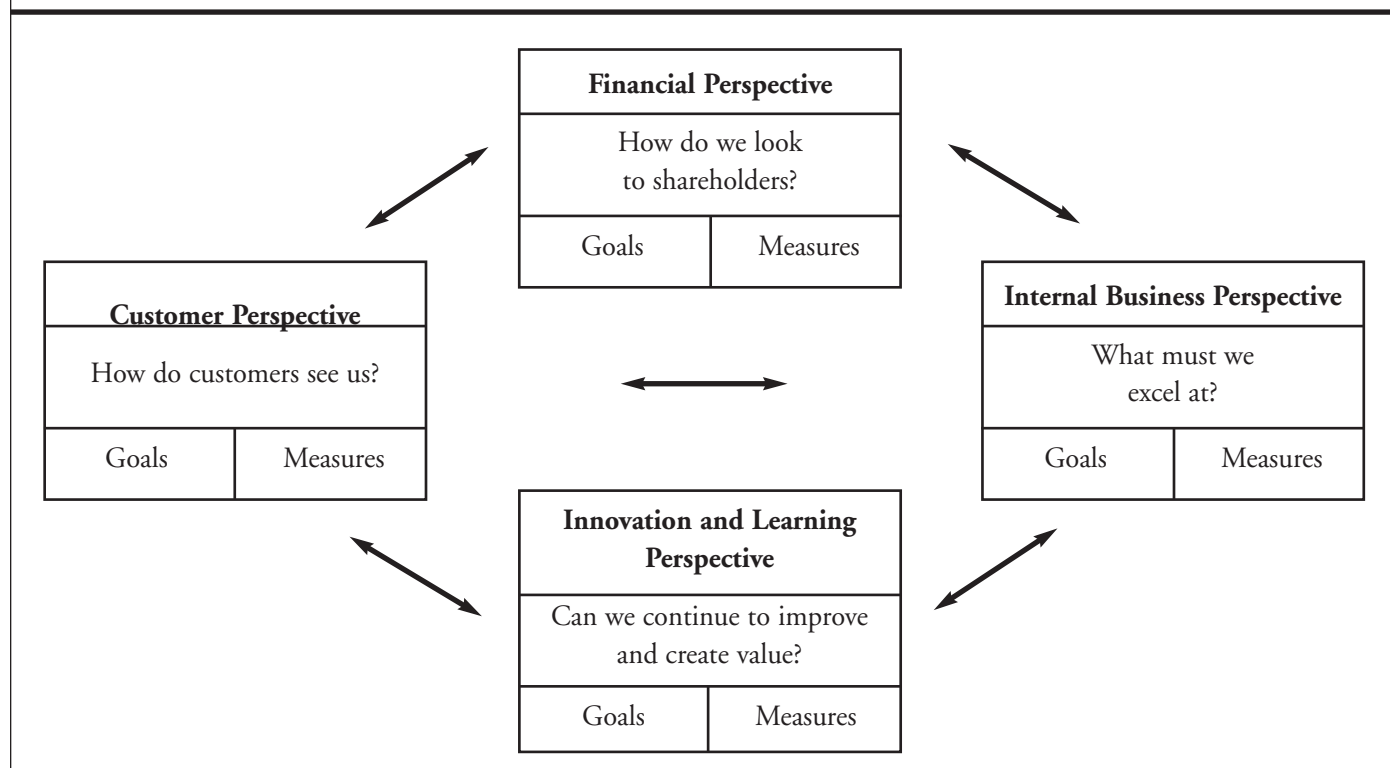
Associated with each perspective are specific goals and measurements which will inform management of progress in each category. Management can then track through one report, all of the elements of the firm's competitive approach including customer focus, quality improvement, product innovation, responsiveness, and strategic planning (Norton & Kaplan, 1992). The balanced scorecard approach helps organizations take a more holistic approach to performance; that is, it ensures that goals are not achieved at the expense of other areas that are critical to the business. An important characteristic of the balanced scorecard is that success requires excellent performance in all four areas (see Figure 1).

Becker, Huselid, and Ulrich (2001) take a similar approach to performance measurement by applying a balanced scorecard to human resource management, the HR scorecard. Continued research by Huselid, Becker, & Beatty (2005) builds on the previous work describing the HR scorecard as a tool designed to ensure that a company's HR systems can provide and develop their workforce in order to realize market success. In order for HR to realize these goals, the HR scorecard must balance five key elements: the right HR professionals, right HR practices, right types of alignment, right HR function and workforce costs, and workforce success (Huselid, Becker, & Beatty, 2005).

Like the balanced scorecard, the HR scorecard creates an accountability system: the HR function is accountable to organizational objectives and strategy. HR success is measured by its ability to achieve success in high impact HR activities that add value to the organization. For example, by implementing a proactive workplace safety and health program, one company reduced lost workdays by 30%, medical costs by 35%, and employee recovery time from injuries by 27% (cited in Jackson & Schuler, 2006). The balanced scorecard, the HR scorecard, and the workforce scorecard are tools that link accurate, clear, actionable performance measures to organizational success.

Rampersad (2003) introduces the total performance scorecard (TPS), which emphasizes organizational success through performance measurement, but also considers the personal ambitions and goals of the employees. This management approach includes five elements: personal balance scorecard (PBSC), organizational balanced scorecard (OBSC), which is the focus of Kaplan and Norton's work (1992, 1996, 2000), total quality management, competence management, and Kolb's learning cycle (Rampersad, 2005). This model places particular emphasis on the notion of "personal and shared" ambition. Personal ambition is revealed by formulating and reflecting on a personal balanced scorecard. Through a series of self-evaluative questions, a personal scorecard is developed using the same four perspectives in the Norton and Kaplan (1992) model, except each perspective has a different meaning (Rampersad, 2005).

Unlike Norton and Kaplan (1992), Becker, Huselid and Ulrich (2001), and Huselid, Becker, and Beatty (2005), Rampersad (2003, 2005) uses a model that is an "inside out" approach that regards personal ambition as a starting point, stressing the importance of continuous self-discovery, growing self knowledge, and on-going self-improvement. TPS is fundamentally about how to effectively determine and then align the individual's goals, mission, vision, values, and ambition with those of the organization. Why is this alignment important? Experience (O'Reilly & Pfeffer, 2000) and research (Fairbairn, 2005; Jackson & Schuler, 2006; Kraimer, 1997; Posner, Kouzes, & Schmidt, 1985) have supported the idea that shared values and goals are critical to personal and organizational success.

THE AMBASSADOR SCORECARD

The ASC, like Rampersad's total performance scorecard, starts with the individual and seeks to help that individual, in this case, the HR professional, to align his or her ambitions with those of the organization (see Figure 2). The ASC accomplishes this by having the HR professional consider two perspectives: *HR perspective* (What must I excel at in HR?) and the *business perspective* (Do I understand the business?). But while Rampersad takes a distinctive humanistic approach to self-exploration and self-valuation, in which the focus of inquiry and service is on the self (Rampersad, 2005), the Ambassador Scorecard rests on Christ's command that we are to love and serve the triune God and other people (Mark 12:30-31). Rampersad's "personal ambition" is replaced by the "calling perspective" in which personal ambition is eclipsed by the desire to love God and others, seeking to align one's will with God's will. While the total performance model's objective is to communicate and align a shared vision between the organization and the individual, the ASC stresses the development of a shared personal, organizational, and Christian spiritual vision. The Ambassador Scorecard is proposed as a tool to help HR professionals track elements that are critical for a Christian to succeed in human resource management as a representative of Jesus Christ. It asks — and attempts to answer — this fundamental question: What does the Christian HR professional have to consider, evaluate, and do in the area of business, human resources management, the culture, and his or her calling to live for Jesus Christ, in order to honor God in this profession?

Definition

As mentioned earlier, ambassadors are called to represent the interests of their government leaders. As I considered developing the ASC, I researched the specific job duties of an ambassador; since we are to be "ambassadors for Christ," I wanted to understand what an ambassador really does. Overall the basic responsibilities of an ambassador include the following:[1]

1. Prior to going to the foreign country, the head of the government communicates to the new ambassador the specific priorities and interests of the administration for that country.

2. Serves as the primary representative of the home government to the government of the foreign country.

3. Serves as the personal representative of the head of his government to the government of the foreign country.

4. Advances the interests and policies of his home government as applicable in the country of assignment.

5. As necessary, explains and defends the foreign and domestic policies of his government.

6. Serves as an effective recipient and transmitter of messages from the foreign government to his home government.

Like an ambassador to a foreign country, Christians are sent into the world (e.g., workplace) to represent our leader, Jesus Christ; we are to advance the interests of His kingdom by honoring and glorifying Him through our character and actions; we are to act redemptively in the world, bringing God's message of grace, hope, and love, and serving to transform people's lives as we bring his Word to others (Tripp, 2002).

In the apostle Paul's second letter to the Corinthians, he proclaims that they are to be instruments of reconciliation:

Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ… (2 Cor. 5:18-20a)

Christians are sent by Christ to speak and act on his behalf in a particular setting, a culture setting in which Christ has a vital interest and an important message for those people, and he trusts its communication to his followers (Smith, 2000). That primary message is one of reconciliation: "The subject of reconciliation is the most per-vasive idea concerning God in the Bible…[t]he whole of Scripture is about God's recoil from human disobedience, God's judgment of sin, and especially God's restoring acts and plans for his people" (Snodgrass, 2002, p. 4). Those who have experienced the gospel and the end of hostilities with God through the love of Christ, need to communicate that message of reconciliation to their family, church, society, and the world in word and deed (Turner, 1989). We are called to be ambassadors as a loving response to Christ's sacrifice, and with the promise that, "Blessed are the peacemakers, for they shall be called sons of God" (Matt. 5:9; cf. Jas. 3:17-18).

Framework

What does an ambassador of Christ do? Smith (2000) specifically works from an ambassador framework, providing a clear link to the spiritual purposes of the ASC.[2] Smith (2000) suggests that first and foremost, an "ambassador must listen as one who is under authority" (p. 180); that is, he must fundamentally know his King and understand his message (2 Cor. 5:19). Just as a government representative pays close attention to statements, briefing papers, and policy documents that are shared with him from his home country, Christ's ambassadors must be intimately familiar with God's policy statement: His Word (Smith, 2000).

Secondly, Smith (2000) suggests that an "ambassador must speak as one who is given authority" (p. 182); that is, represent his King and his words by speaking those words faithfully and with authority, not out of his or her own opinions, but from the Word of God. "Our task is to study it [the Word], to understand how it impinges on our own actions and the culture around us, and to express its message in terms that the people around us can understand" (Smith, 2000, p.181). Moreover, we need to act redemptively with an intention that seeks to call people out of their sin, proclaiming the hope of transformation through Jesus Christ (Smith, 2000; Tripp, 2002).

Finally, what are the fundamental qualities and characteristics of an ambassador? Smith (2000) outlines five fundamental qualities: loyalty, integrity, humility, spirituality, and love. Smith (2000) describes loyalty as the ability of the ambassador to remember that he or she is accountable to Christ, and that his or her loyalty is to Him and His glory: "Therefore we make it our aim, whether present or absent, to be well pleasing to Him" (2 Cor. 5:9). Similarly, as ambassadors we cannot serve two masters (Matt. 6:24). Second, as representatives of Christ, ambassadors must conduct themselves with integrity (2 Cor. 5:11), protecting their reputation and honoring Christ who sends him,

while also building the trust that fosters the personal relationships which are important to convey the gospel message (Smith, 2000). Third, an ambassador must be humble, using his influence, not to represent his own interests, but the interests of his government (Smith, 2000). Humility, especially in the face of criticism, is necessary so that we do not rashly defend ourselves, but determine to seek the Lord's will; as Paul writes, "I care very little if I am judged myself, or by any human court…It is the Lord who judges me" (1 Cor. 4:3-4). Dying to self and putting on Christ is the path to righteous humility (Matt. 23:12). Fourth, an ambassador of Christ must practice spirituality, seeking the pureness of heart that will sustain him or her in the position: "Effective ambassadors of Jesus Christ in this alien culture need to cultivate spirituality in their own lives. An effective ambassador must be a good personal expression of what he or she commends" (Smith, 2000, p. 179). In other words, ambassadors must model the faith and beliefs they espouse.

Lastly, the effective ambassador must express love, combining loyalty to Christ with a love for the people to whom he is sent (Smith, 2000). Miller (2001) provides more insight into this quality of love in his study of the life of Jesus. Exercising Christ's love in relation to other people is characterized by deep compassion, speaking the truth, and hope (Miller, 2001). In summary, these five qualities — loyalty, integrity, humility, spirituality, and love — provide guidance regarding the character required of Christ's ambassadors.
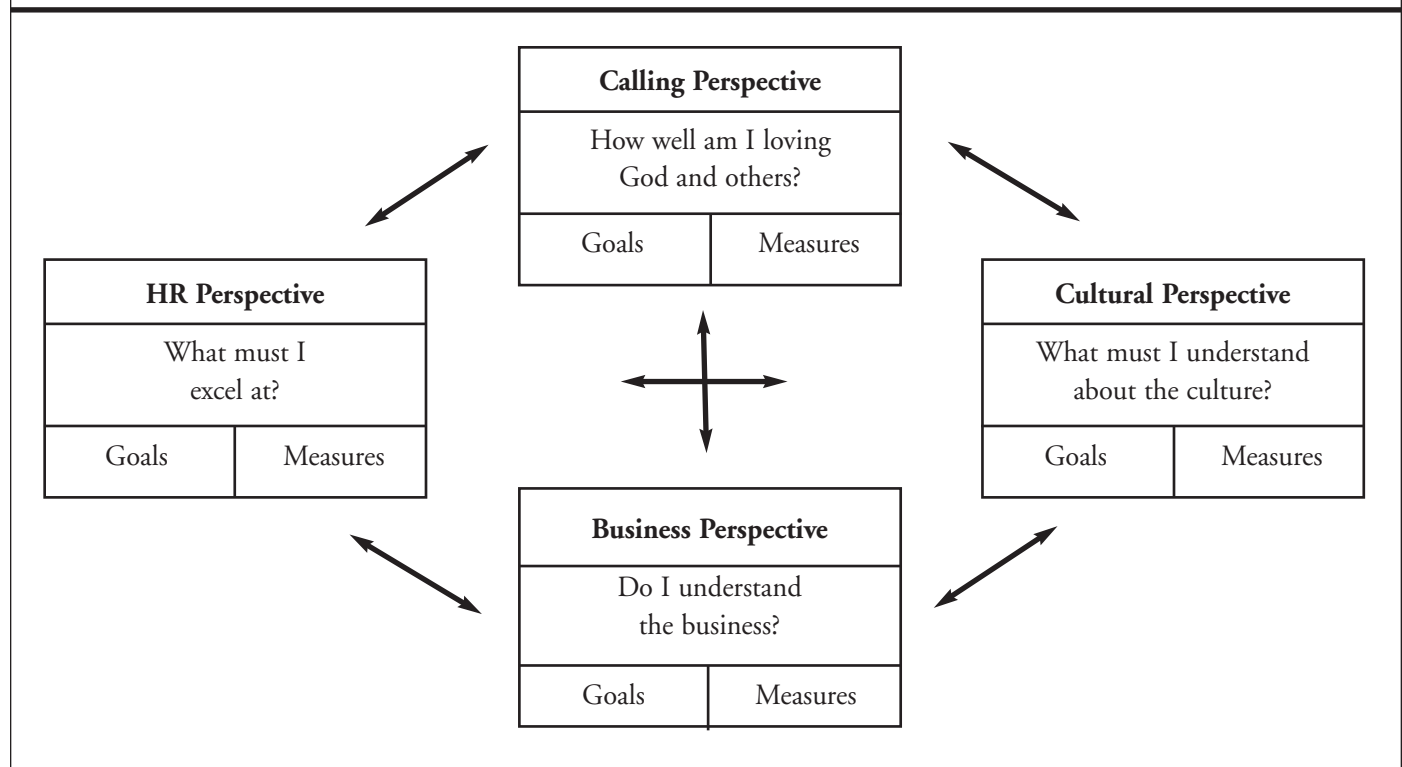
Christlikeness sets us apart from the world, but paradoxically, also gives Christians the power to enter the world with loyalty to God, integrity, humility, spirituality, and love for others (2 Pet. 1:2-4; 1 Jn. 4:17; 1 Jn. 2:3-6; Prov. 3:34; Matt. 5: 3-10). Hamann (1985) provides insights into this power in his study of Romans 12 in which he describes a life for Christ "as a life of love, peace, and truth" (p. 77). As ambassadors, Paul calls Christians to live in peace with those who belong to the world — outside of the church — "who treat the children of God with suspicion, intolerance, contempt, and active opposition" (Rom. 12: 14, 17-21). It is important to realize that living the Christian life as ambassadors in a hostile world (Rom. 12: 14) is very difficult and demanding, an impossible task without the power offered through Jesus Christ: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1). As ambassadors for Christ it is the "mercies of God" that is the "source of all power for living for Christ" (Hamann, 1985, p. 79), a power that renews the mind and transforms the heart (Rom. 12:2) so that we may redemptively engage the world in business, and life, overall.

The "calling" perspective as described above is a critical component of the ASC. But ambassadors must also develop deep understanding and appreciation of the culture of the country to which they are sent. For example, an ambassador who cannot speak the native language or does not understand the traditions and etiquette surrounding meals or greetings of his host country will surely offend and not succeed. In order to have an impact in the world, Christians must be fundamentally guided by their faith, but they must also understand the world, the times, situations, and circumstances in which they function (Dunahoo, 2005; Moreland & Craig, 2003).

Just as Paul understood the Athenian philosophers (Acts 17:16ff), Christian HR professionals today must understand not only who we represent, but the world into which the King has sent us. The cultural perspective emphasizes the need to consider external factors that not only affect HR, but the business as a whole (Gomez-Mejia & Welbourne, 1991). Specifically, in the context of international business, cultural differences can affect "how work is designed, employees' expectations for how they will be treated and even management styles must be bridged as a company expands beyond its borders" (Jackson & Schuler, 2006, p. 57). But cultural differences also exist among people within domestic borders and organizations on issues such as abortion, healthcare, homosexuality, feminism, and employee rights. As a separate component of the scorecard, the cultural perspective will hopefully encourage a broader view of cultural impacts, not just on HR and the business, but on the HR professional as well. The culture can have an influence on personal values and can certainly affect decision-making, especially for the Christian worker whose biblical worldview will be challenged by a culture (especially in the United States and Europe) strongly influenced by modernism and post-modernism (Dunahoo, 2005; Pearcy, 2004). Christians must be vigilant in guarding their hearts from worldly influences (1 Jn. 2:15; 4:4-6).

Therefore, like government ambassadors who have expertise in the foreign country to which they are sent, Christian ambassadors must become experts in their "worldly" assignment: in their field (e.g., HR), and their company and business (Lawler & Mohrman, 2003), and in the culture in which the business operates. The ASC establishes a framework within which students can understand the need to "balance" these four perspectives — calling, human resources expertise, business knowledge, and cultural awareness — and determine measures that can lead to success in their ambassadorship. Figure 2 illustrates the

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Figure 2: The Ambassador Scorecard

Calling Perspective		
How well am I loving God and others?		
Goals		Measures

HR Perspective		
What must I excel at?		
Goals		Measures

Cultural Perspective		
What must I understand about the culture?		
Goals		Measures

Business Perspective		
Do I understand the business?		
Goals		Measures

Ambassador Scorecard.

The ASC also addresses the deficiencies expressed by HR critics cited above. In addition to focusing on increasing the knowledge and skills of the HR professional, and his or her business savvy, the ASC also includes consideration of the external culture (external to the organization and external to the person). Finally, while the "calling" perspective may not be of interest to HR critics, it is essential for the Christian manager and leader. Too much emphasis on career or organizational success without reliance and guidance from the Holy Spirit will lead Christians to be of the world, not just in it (Heb. 3:12; Eph. 4:30). Regular assessment of one's spiritual health and biblical worldview — and the ability to apply it — will bear the fruit of godly character, honoring God in all that one does (Frame, 1987).

Goals and Measures

As mentioned earlier, we tend to get what we measure. Like the balanced scorecard and others, the Ambassador Scorecard requires goals and associated metrics for each category. While objective measures are possible in many areas, often "softer" or more subjective measures are required, and, while they may be more difficult to quantify, the subjective measures are no less important (Hall, 2002). The challenge is to find ways to evaluate these fac-

tors so that they are properly considered and weighed (Hall, 2002). For example, most managers would agree that mentoring new sales associates by veteran sales representatives is critical for organizational success; however, it is difficult to place "hard numbers" on mentoring performance. Subjective evaluations from peers and trainees can serve to capture the value associated with important business factors. Furthermore, reliance on strict objective measures can lead to unintended consequences, goal displacement, and reduced effort on unmeasured but critical job behaviors (Kerssens & Fisscher, 2003; Neely, Bourne, & Kennerley, 2003). Similarly, the ASC can include measures that are more subjective, but no less important to professional success. The ASC's main purpose is to help students think holistically about their approach to human resource management; therefore, evaluation can be achieved by asking pointed questions, forcing individuals to think through their attitudes and actions from various perspectives. To that end, a specific assigned score or rating is not necessarily required in order to realize the ASC's objective.

There are numerous ways to measure performance for each of the four elements of the ASC. For the HR perspective, much can be borrowed from the HR scorecard and workforce scorecard literature; the authors offer extensive examples of HR success factor and metrics. Below are

examples of these metrics along with examples associated
with the remaining categories (see Table 1).

<table>
<tr><td colspan="2">Table 1: Ambassador Scorecard
Human Resource Perspective (What must I excel at?)</td></tr>
<tr><th>Goals</th><th>Measures</th></tr>
<tr><td>1. Increase knowledge of human resources field (Huselid, Becker, & Beatty, 2005).</td><td>• Obtain PHR/SPHR certification within the next two years.
• Successfully complete SHRM workshops on recruitment, selection, and performance appraisal within the next year.
• Complete master's degree in HR within the next three years.</td></tr>
<tr><td>2. Develop world-class HR skills (Becker, Huselid, & Ulrich, 2001).</td><td>• Achieve a minimum of "above average" in 360 degree feedback regarding HR services.</td></tr>
<tr><td>3. Align all HR activities with organizational goals (Huselid, Becker, & Beatty, 2005).</td><td>• Achieve a <1% turnover rate of key employees
• Develop measurement instrument of the impact of training on customer service performance; develop training until training improves customer service performance by at least 20%.
• Improve yield ratio on hiring by 20% over the next year.
• Demonstrate and achieve 10% ROI on HRMS.</td></tr>
<tr><td colspan="2" align="center">Business Perspective (Do I understand the business?)</td></tr>
<tr><th>Goals</th><th>Measures</th></tr>
<tr><td>1. Understand the business strategy (Tearcy & Wiersema, 1997).</td><td>• Prepare an annual presentation to the HR team and executives outlining the organization's business strategy and objectives; elicit feedback and achieve 100% accuracy.
• Participate in departmental meeting of functional areas (e.g., marketing, sales, operations); provide meeting minutes with 100% accuracy.</td></tr>
<tr><td>2. Implement and apply organizational balanced scorecard measures to HR activities (Huselid, Becker, & Beatty, 2005).</td><td>• 100% of HR goals are linked to organizational strategic goals.</td></tr>
<tr><td colspan="2" align="center">Cultural Perspective (What must I understand about the culture?)</td></tr>
<tr><th>Goals</th><th>Measures</th></tr>
<tr><td>1. Develop awareness of global cultural differences (Gomez-Mejia & Welbourne, 1991; Jackson & Schuler, 2006).</td><td>• Develop and implement cultural diversity workshop, including evaluation by diversity expert, achieving an evaluation score of 80%.[3]</td></tr>
<tr><td>2. Develop awareness of cultural worldview differences (Dunahoo, 2005; Pearcy, 2004; Sire, 2000).</td><td>• Attend courses and receive a grade of B or higher in master level Christian ethics, worldview, and apologetics courses.
• Attend courses and receive a grade of B or higher in master level comparative religion and philosophy of religion courses.</td></tr>
</table>

Table 1: *Continued* **Calling Perspective (How well am I loving God and others?)**	
Goals	**Measures**
1) Know Christ and understand His message (Smith, 2000).	• Study the Word (daily) • Attend church regularly • Actively participate in the church body (monthly) • Pray (daily) • Fellowship with other believers (once a week outside of church service).
2) Communicate Christ's message to the world (Smith, 2000).	• To what degree do I speak the truth in love and discuss the reality of sin? – Share the gospel message with at least one unbeliever a month.

3) Develop Christian character and serve as Christ's redemptive agent (Hamann, 1985; Smith, 2000; Tripp, 2002; Miller, 2001).[4]	• To what degree am I expressing loyalty to Christ? Conversely, to what degree do I pursue idols?
	   – Ensure that first fruits (church offering) are given to God each week (10% of income).
	   – Volunteer my time (4 hours/week) to Christ's work.
	
	 • To what degree do my actions match my words?
	   – Develop a relationship with a work-based accountability partner and meet bi-weekly to discuss inconsistencies in behavior.
	
	 • To what degree do I humble myself before the Lord and remain teachable?
	   – Attend church prayer services regularly.
	   – Meet once a month with church pastor or elder.
	   – Reduce the occasions of my angry response to rebuke or criticism.
	
	 • To what degree do I pursue pureness of heart and obey the commands of Christ?
	   – Develop a relationship with a work-based accountability partner and meet bi-weekly to evaluate my "fruit." (Luke 6:43-45).
	
	 • To what degree do I love others through my compassion for their suffering and sin, and seek to act as Christ's agent to rescue people from sin and facilitate change?
	   – Visit sick colleagues at home or hospital monthly (as needed).
	   – Conduct bi-annual financial counseling sessions to help colleagues who struggle with debt.
	   – To help individuals think beyond themselves, conduct annual review of compensation programs; attain and maintain 20% of incentive pay is organization (not individual) focused; e.g., profit sharing.

As HR professionals consider the multiple dimensions of the ASC, they will hopefully begin to understand the importance of a holistic, balanced approach to decision-making, their role in the organization, and their responsibility and accountability to God. In the next section, I will provide a couple of examples on how this scorecard can be applied in a classroom exercise.

APPLICATION OF THE AMBASSADOR SCORECARD

The Ambassador Scorecard framework was used for two semesters in two separate classes: Strategic Human Resources Management (Fall 2005) and Special Topics in Human Resource Management (Spring 2006). Approximately 17 different students were introduced to the model. Overall, students reacted positively to this model which was reinforced through discussions, case studies, and assignments throughout the semester. For example, a Harvard Business School case, Lotus Development Corporation: Spousal Equivalents (A), was

assigned for classroom and online discussion. From the teaching note case abstract:

> A group of Lotus employees propose extending all health care and other benefits to the spousal equivalents of lesbian and gay employees. The vice president of human resources, Russ Campanello, considers the proposal during a reorganization and period of financial uncertainty. The case provides an opportunity to discuss the limits and competitive implications of a business' appropriate role in responding to diverse employee needs. (Lotus Development Corp. teaching note, p. 1)

Students were asked to put themselves in Russ Campanello's shoes: With the ASC in mind, how would they approach this problem and evaluate their performance? Students were asked to consider each of the four elements in turn. First, the challenges to HR; for example, what HR systems were needed to monitor and maintain consistency, fairness, and competitiveness? What financial considerations did HR have to consider in making this policy decision? What were the knowledge/skills weaknesses in the department? Students performed quite well in this area, in general, demonstrating solid application of HR competencies, but several were weak in articulating corporate strategy and the corresponding alignment of HR activities (see below).

Second, students had to flesh out the business perspective, focusing on strategy and financial implications: What was the company's strategy? Using Tearcy and Wiersema's (1997) model, was Lotus focused on operational excellence, customer intimacy, or a product innovation strategy? After examining revenue growth and other financial indicators, could this company afford to extend benefits to gays and lesbians? Students were challenged to focus on the business aspects which were critical to developing an effective solution. Of the nine students tasked with this assignment, only five were able to clearly articulate the corporate strategy and performed calculations to determine financial impact on the organization. Some weaknesses among students in the business perspective of the ASC were demonstrated here.

Next, students had to consider the cultural implications of adopting a gay and lesbian health benefit policy: What might be local reaction to this policy (in Cambridge, Mass.)? How could the reaction help or hurt recruitment efforts? What were the risks? How might current investors and would-be investors react? About one-half of the students properly addressed the cultural implications issues, considering the effect on community and local recruitment and retention efforts. Through discussion, students began

to understand the multi-faceted aspects of successful HR decision-making, and they also identified areas of cultural awareness in which they needed to improve.

In the class discussion, I left the "calling" perspective discussion for last. I wanted students to evaluate the case from a purely secular perspective first: In my class, all students agreed that Campanello (as a non-Christian HR executive) should have offered the spousal equivalent benefits. Then I asked students to make their decision as if he or she were Campanello; that is, a Christian HR executive. For two students, the change in perspective had no affect on their decision: they saw no conflict as "ambassadors for Christ" in supporting gay and lesbian benefits. I was disappointed somewhat – not because of the students position – but because of their lack of biblical support for their position. These students used a passing reference to "not judging others" (Matthew 7:1) to support their position. Of the remaining seven students, some expressed concern that corporate advocacy of spousal equivalents would serve to legitimatize the homosexual lifestyle; one student, in particular, stated that he would rather quit his job than encourage sin. Further discussion focused on how to act redemptively in the workplace. If an HR professional believes that homosexuality is a sin condemned by scripture, how could he best represent Christ as an HR executive at Lotus Corporation? What might he do to help rescue homosexuals from their sin? What message does he need to bring from God and how does he deliver it? As mentioned, while all students mentioned the "calling" perspective during the discussion, not all demonstrated strength in this area.

For another assignment (in a different class), students were asked to make a presentation to the class addressing a real HR problem they experienced at work. One weakness in the instructor's (my) presentation of the ASC was revealed as some students tried to apply the calling perspective to their entire company; that is, in their presentation to the "board of directors" (their classmates), they included a plea to all to serve as ambassadors for Christ. While admirable, this would not be acceptable or appreciated in a secular company. Since most of my students (and most Christian HR professionals) will be working for secular organizations, the perspectives of the ASC — specifically, the calling perspective — cannot be imposed on the company. While the ASC is clearly a framework that is to be used within the context of an organization — similar to the personal balanced scorecard (Rampersad, 2003) — it is to be used by the individual within that organization to evaluate and develop his or her performance as a Christian human resource professional.

CONCLUSION

This paper outlined a problem that HR professionals (and would-be HR professionals; i.e., HR students) face in the marketplace: a perception of incompetence and lack of value-added organizational impact. I attempted to address this problem – particularly for the Christian HR professional – by offering a framework, the Ambassador Scorecard, that might assist him or her in achieving vocational excellence, while maintaining accountability to Christ through careful consideration of the obligations and responsibilities of His calling. I applied the prevalent balanced scorecard method, utilizing four perspectives (business knowledge, human resource expertise, cultural awareness, and Christian calling) to provide the basis for measuring HR success for the Christian professional. I described the application of this framework to two HR courses, and discussed how in some cases, the ASC identified students' weaknesses in different areas of the scorecard, specifically, in the business and calling perspectives.

Further research and development is needed in the area of accurate and relevant measures for the different perspectives, specifically, the calling perspective. While individuals are free to develop their own measures and accountability systems to guide their Christian growth, solid guidance from the academic community in this area will increase the usefulness and adoption of the Ambassador Scorecard among HR professionals. Moreover, additional research on the effectiveness of the ASC is necessary, research which might include evaluating different groups of students in each of the perspectives (business knowledge, HR expertise, cultural awareness, calling) with and without explicit teaching on the ASC framework.

While this paper focused on the application of the ASC to HR, it could also be adapted for other business disciplines such as accounting, sales, marketing, and operations. For example, what measures are critical for evaluating success in marketing? What skills need to be developed and how can those skills be measured? What temptations are marketing professionals confronted with? For example, when does influence become manipulation? When does advertising become deceptive? Finding ways to measure integrity and accountability to Christ in the marketing profession is essential. The Ambassador Scorecard has applicability outside of the human resources profession; I encourage its development by instructors in other business disciplines.

The application of the Ambassador Scorecard will not be easy. Christian HR professionals must be prepared to deal with those situations when the calling perspective, in particular, may bring hardship. Christ warns us that "if you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you" (Jn. 15:19). As demonstrated in the Lotus case above, there will be conflicts between excellence and accountability: actions that may be optimal for the organization's performance may conflict at times with one's ambassadorial role. When HR professionals (in general) take a strong ethical stand, they often will jeopardize their careers and risk being labeled troublemakers (Pomeroy, 2006). How much more conflict might a Christian HR professional's experience be in a world that "hates" her? HR professionals need to understand that ambassadorial success may lead to conflict and they must be prepared to accept the potential consequences of honoring their King in the workplace.

ENDNOTES

[1] The author obtained this information on ambassadorial responsibilities through a personal phone interview on Nov. 16, 2006, with Mr. Paul Neureiter, a former U.S. foreign service officer who served in Mexico, Papua New Guinea, and China.

[2] There are numerous books and articles in the area of Christian growth and spiritual formation that can serve as a basis for establishing the "calling" perspective of the Ambassador Scorecard, particularly in this area of Christ-likeness. Willard (2002), Foster (1978), and Hughes (2001), for example, all offer worthwhile guidance on pursuing personal holiness.

[3] This aspect of the cultural perspective is specifically concerned with the need for HR professionals to understand cultural differences as those differences can have profound implications within the context of international business. This approach is not to be confused with popular and ubiquitous "diversity" programs: These programs tend to be divisive, elevating factionalism as a universal good, and seek to eliminate unfairness and discrimination in the workplace by paradoxically imposing the same (Wood, 2003). (For a penetrating critique of modern *diversity* ideology, read Peter Wood's, *Diversity: The Invention of a Concept,* 2003.) On the other hand, cross-cultural programs are directed at understanding how cultural differences can affect businesses, for example, in work design, employee expectations, and management styles within the global marketplace (Jackson & Schuler, 2006). This type of program encourages business professionals to understand the world in all its cultural complexity; for example, con-

sulting organizations such as Deloitte & Touche provide cross-cultural training to their consultants on global assignments. Experts in cross-cultural education are also available in academia; for example, see the University of Utah – Office of International Programs (http://web.utah.edu/internationalprograms/index.html).

[4] There are a variety of resources for measuring the strength of Christian character; for example, Epiphany Resources (http://www.assess-yourself.org), offers a number of free assessments that individuals can take to evaluate and improve their character.

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